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गगर्सेहलता

Garga Saṃhitā

The Complete Ten-Khaṇḁa Edition



Complete Sanskrit · Roman · English edition

10 khaṇḁas · 263 chapters · 10,503 detected verse markers

About this edition

This edition presents the complete Garga Saṃhitā in ten khaṇḍas and 263 chapters. Every chapter contains the full Sanskrit reading text, direct Roman transliteration, and a complete English rendering. The web reader and this download consume the same checksum-controlled corpus.

Textual control

The Sanskrit is controlled chapter by chapter from Sanskrit Wikisource, with exact page and revision provenance. Romanization is generated directly from the displayed Devanagari.

English witness

The English is a transparent machine-assisted rendering of the complete Hindi chapter witness published by Mahākāvya, generated with the pinned IndicTrans2 Indic–English Distilled 200M model. It is aligned to the Sanskrit at chapter level; no unsupported verse-by-verse equivalence is implied.

Sources

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Goloka-khaṇḍa · Chapter 1

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Sanskrit

ॐ नारायणं नमस्कृत्य नरं चैव नरोत्तमम् ।
 देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत् ॥ १ ॥
 शरद्विकचपङ्कजश्रियमतीवविद्वेषकं
 मिलिन्दमुनिसेवितं कुलिशकंजचिह्नावृतम् ।
 स्फुरत्कनकनूपुरं दलितभक्ततापत्रयं
 चलदद्युतिपदद्वयं हृदि दधामि राधापतेः ॥ २ ॥
 वदनकमलनिर्यद्यस्य पीयूषमाद्यं
 पिबति जनवरो यं पातु सोऽयं गिरं मे ।
 बदरवनविहारः सत्यवत्याः कुमारः
 प्रणतदुरितहारः शार्ङ्गधन्वावतारः ॥ ३ ॥
 कदाचिन्नैमिषारण्ये श्रीगर्गो ज्ञानिनां वरः ।
 आययौ शौनकं द्रष्टुं तेजस्वी योगभास्करः ॥ ४ ॥
 तं दृष्ट्वा सहसोत्थाय शौनको मुनिभिः सह ।
 पूजयामास पाद्याद्यैरुपचारैर्विधानतः ॥ ५ ॥

श्रीशौनक उवाच -

सतां पर्यटनं धन्यं गृहिणां शान्तये स्मृतम् ।
 नृणामन्तस्तमोहारी साधुरेव न भास्करः ॥ ६ ॥
 तस्मान्मे हृदि सम्भूतं संदेहं नाशय प्रभो ।
 कतिधा श्रीहरेर्विष्णोरवतारो भवत्यलम् ॥ ७ ॥
 श्रीगर्ग उवाच -
 साधु पृष्टं त्वया ब्रह्मन् भगवद्गुणवर्णनम् ।
 शृण्वतां गदतां यद्वै पृच्छतां वितनोति शम् ॥ ८ ॥
 अत्रैवोदाहरन्तीममितिहासं पुरातनम् ।
 यस्य श्रवणमात्रेण महादोषः प्रशाम्यति ॥ ९ ॥
 मिथिलानगरे पूर्वं बहुलाश्वः प्रतापवान् ।
 श्रीकृष्णभक्तः शान्तात्मा बभूव निरहङ्कृतिः ॥ १० ॥
 अम्बरादागतं दृष्ट्वा नारदं मुनिसत्तमम् ।
 सम्पूज्य यासने स्थाप्य कृताञ्जलिरभाषत ॥ ११ ॥

श्री-बहुलाश्व उवाच -

योऽनादिरात्मा पुरुषो भगवान्प्रकृतेः परः ।
 कस्मात्तनुं समाधत्ते तन्मे ब्रूहि महामते ॥ १२ ॥
 श्रीनारद उवाच -

गोसाधुदेवताविप्रदेवानां रक्षणाय वै ।
तनुं धत्ते हरिः साक्षाद्भगवानात्मलीलया ॥ १३ ॥
यथा नटः स्वलीलायां मोहितो न परस्तथा ।
अन्ये दृष्ट्वा च तन्मायां मुमुहुस्ते न संशयः ॥ १४ ॥
श्रीबहुलाश्व उवाच -
कतिधा श्रीहरेर्विष्णोरवतारो भवत्यलम् ।
साधूनां रक्षणार्थं हि कृपया वद मां प्रभो ॥ १५ ॥
श्रीनारद उवाच -
अंशांशोऽशस्तथावेशः कलापूर्णः प्रकथ्यते ।
व्यासाद्यैश्च स्मृतः षष्ठः परिपूर्णतमः स्वयम् ॥ १६ ॥

अंशांशस्तु मरीच्यादिरंशा ब्रह्मादयस्तथा ।
कलाः कपिलकूर्माद्या आवेशा भार्गवादयः ॥ १७ ॥
पूर्णा नृसिंहो रामश्च श्वेतद्वीपाधिपो हरिः ।
वैकुण्ठोऽपि तथा यज्ञो नरनारायणः स्मृतः ॥ १८ ॥
परिपूर्णतमः साक्षाच्छ्रीकृष्णो भगवान् स्वयम् ।
असंख्यब्रह्माण्डपतिर्गोलोके धाम्नि राजते ॥ १९ ॥
कार्याधिकारं कुर्वन्तः सदंशास्ते प्रकतिर्तिताः ।
तत्कार्यभारं कुर्वन्तस्तेऽंशांशा विदिताः प्रभोः ॥ २० ॥
येषामन्तर्गतो विष्णुः कार्यं कृत्वा विनिर्गतः ।
नानाऽऽवेषावतारांश्च विद्धि राजन्महामते ॥ २१ ॥
धर्मं विज्ञाय कृत्वा यः पुनरन्तरधीयत ।
युगे युगे वर्तमानः सोऽवतारः कला हरेः ॥ २२ ॥
चतुर्व्यूहो भवेद्यत्र दृश्यन्ते च रसा नव ।
अतः परं च वीर्याणि स तु पूर्णः प्रकथ्यते ॥ २३ ॥

यस्मिन्सर्वाणि तेजांसि विलीयन्ते स्वतेजसि ।
तं वदन्ति परे साक्षात्परिपूर्णतमं स्वयम् ॥ २४ ॥
पूर्णस्य लक्षणं यत्र तं पश्यन्ति पृथक् पृथक् ।
भावेनापि जनाः सोऽयं परिपूर्णतमः स्वयम् ॥ २५ ॥
परिपूर्णतमः साक्षाच्छ्रीकृष्णो नान्य एव हि ।
एककार्यार्थमागत्य कोटिकार्यं चकार ह ॥ २६ ॥
पूर्णः पुराणः पुरुषोत्तमोत्तमः
परात्परो यः पुरुषः परेश्वरः ।
स्वयं सदाऽऽनन्दमयं कृपाकरं
गुणाकरं तं शरणं ब्रजाम्यहम् ॥ २७ ॥
श्रीगर्ग उवाच -
तच्छ्रुत्वा हर्षितो राजा रोमाञ्ची प्रेमविह्वलः ।
प्रमृश्य नेत्रेऽश्रुपूर्णं नारदं वाक्यमब्रवीत् ॥ २८ ॥

श्रीबहुलाश्व उवाच -

परिपूर्णतमः साक्षाच्छ्रीकृष्णो केन हेतुना ।
 आगतौ भारते खण्डे द्वारवत्यां विराजते ॥ २९ ॥
 तस्य गोलोकनाथस्य गोलोकं धाम सुन्दरम् ।
 कर्माण्यपरिमेयानि ब्रूहि ब्रह्मन् बृहन्मुने ॥ ३० ॥
 यदा तीर्थाटनं कुर्वञ्छतजन्मतपःपरम् ।
 तदा सत्सङ्गमेत्याशु श्रीकृष्णं प्राप्नुयान्नरः ॥ ३१ ॥
 श्रीकृष्णदासस्य च दासदासः
 कदा भवेयं मनसाऽऽर्द्रचित्तः ।
 यो दुर्लभो देववरैः परात्मा
 स मे कथं गोचर आदिदेवः ॥ ३२ ॥
 धन्यस्त्वं राजशार्ङ्गल श्रीकृष्णोष्टो हरिप्रियः ।
 तुभ्यं च दर्शनं दातुं भक्तेशोऽन्नागमिष्यति ॥ ३३ ॥
 त्वं नृपं श्रुतदेवं च द्विजदेवो जनार्दनः ।
 स्मरत्यलं द्वारकायामहो भाग्यं सतामिह ॥ ३४ ॥

Roman transliteration

om nārāyaṇaṁ namaskṛtya naraṁ caiva narottamaṁ |
 devīṁ sarasvatīṁ vyāsaṁ tato jayamudīrayet || 1 ||
 śaradvikacapaṁ kajaśrīyamativavīdveśakaṁ
 milindamunisevitaṁ kulīśakaṁjacihnāvṛtaṁ |
 sphurat kanakanūpuraṁ dalitabhaktatāpatrayaṁ
 calad dyutipadadvayaṁ hṛdi dadhāmi rādhāpateḥ || 2 ||
 vadanakamalaniryadyasya pīyūsamādyāṁ
 pibati janavaro yaṁ pātu so'yaṁ giraṁ me |
 badaravanavihāraḥ satyavatyāḥ kumāraḥ
 praṇatadurītaḥāraḥ śānīrgadhanvāvatāraḥ || 3 ||
 kadācinnaimiśāraṇye śrīgarga jñānīnāṁ varaḥ |
 āyayau śaunakaṁ draṣṭuṁ tejasvī yogabhāskaraḥ || 4 ||
 taṁ dṛṣṭvā sahasotthāya śaunako munibhiḥ saha |
 pūjāyāmāsa pādyaḍyairupacārairvidhānataḥ || 5 ||

śrīśaunaka uvāca -
 satāṁ paryaṭanaṁ dhanyaṁ grhiṇāṁ śāntaye smṛtaṁ |
 nṛṇāmantastamohārī sādḥureva na bhāskaraḥ || 6 ||
 tasmānme hṛdi sambhūtaṁ samdehaṁ nāśaya prabho |
 katidhā śrīharerViṣṇoravatāro bhavatyalam || 7 ||
 śrīgarga uvāca -
 sādhu prṣṭaṁ tvayā brahman bhagavad guṇavarṇanam |
 śṛṇvatāṁ gadatāṁ yadvai prechatāṁ vitanoti śam || 8 ||
 atraivodāharantimamitihāsaṁ purāṇanam |
 yasya śravaṇamātreṇa mahādoṣaḥ praśāmyati || 9 ||
 mithilānagare pūrvaṁ bahulāśvaḥ pratāpavān |
 śrīkṛṣṇabhaktaḥ śāntātmā babhūva nirahaṁ kṛtiḥ || 10 ||

ambarādāgataṃ dṛṣṭvā nāradaṃ munisattamaṃ |
sarpūjya cāsane sthāpya kṛtāñjalirabhāṣata || 11 ||

śrī-bahulāśva uvāca -
yo'nādirātmā puruṣo bhagavānprakṛteḥ paraḥ |
kasmāttanuṃ samādhatte tanme brūhi mahāmate || 12 ||
śrīnārada uvāca -
gosādhudevatāvīpradevānāṃ rakṣaṇāya vai |
tanuṃ dhatte hariḥ sāksād bhagavānātmalīlayā || 13 ||
yathā naṭaḥ svalīlayāṃ mohito na parastathā |
anye dṛṣṭvā ca tanmāyāṃ mumuhuste na saṃśayaḥ || 14 ||
śrībahulāśva uvāca -
katidhā śrīharerViṣṇoravatāro bhavatyalam |
sādhūnāṃ rakṣaṇārthaṃ hi kṛpayā vada māṃ prabho || 15 ||
śrīnārada uvāca -
aṃśāṃśom'śastathāveśaḥ kalāpūrṇaḥ prakathyate |
vyāsādyaiśca smṛtaḥ ṣaṣṭhaḥ paripūrṇatamaḥ svayam || 16 ||

aṃśāṃśastu marīcyādīraṃśā brahmādayastathā |
kalāḥ kapilakūrmādyā āveśā bhārgavādayaḥ || 17 ||
pūrṇo nṛsiṃho rāmaśca śvetadvīpādhipo hariḥ |
vaikuṇṭho'pi tathā yajño naranārāyaṇaḥ smṛtaḥ || 18 ||
paripūrṇatamaḥ sāksācchrikṛṣṇo bhagavān svayam |
asaṃkhyabrahmaṇḍapatirgoloke dhāmnī rājate || 19 ||
kāryādhikāraṃ kurvantaḥ sadāṃśaste prakirtitāḥ |
tatkāryabhāraṃ kurvantasteṃ'śāṃśā viditāḥ prabhoḥ || 20 ||
yeṣāmantargato viṣṇuḥ kāryaṃ kṛtvā vinīgataḥ |
nānā'veṣāvatarāṃśca viddhi rājanmahāmate || 21 ||
dharmaṃ vijñāya kṛtvā yaḥ punarantaradhiyata |
yuge yuge vartamānaḥ so'vatāraḥ kalā hareḥ || 22 ||
caturvyūho bhaved yatra dṛśyante ca rasā nava |
ataḥ paraṃ ca vīryāṇi sa tu pūrṇaḥ prakathyate || 23 ||

yasminsarvāṇi tejāṃsi vilīyante svatejasi |
taṃ vadanti pare sāksātparipūrṇatamaṃ svayam || 24 ||
pūrṇasya lakṣaṇaṃ yatra taṃ paśyanti prṥthak prṥthak |
bhāvenāpi janāḥ so'yaṃ paripūrṇatamaḥ svayam || 25 ||
paripūrṇatamaḥ sāksācchrikṛṣṇo nānya eva hi |
ekakāryārthamāgatya koṭīkāryaṃ cakāra ha || 26 ||
pūrṇaḥ purāṇaḥ puruṣottamottamaḥ |
parāṭparō yaḥ puruṣaḥ pareśvaraḥ |
svayaṃ sadā'nandamayaṃ kṛpākaraṃ
guṇākaraṃ taṃ śaraṇaṃ vrajāmyaḥ || 27 ||
śrīgarga uvāca -
tacchrutvā harṣito rājā romāñcī premavīhvalaḥ |
praṃśya netre'srupūrṇe nāradaṃ vākyamabravīt || 28 ||
śrībahulāśva uvāca -

paripūrṇatamaḥ sāksācchrikṛṣṇo kena hetunā |
āgato bhārate khaṇḍe dvāravatyāṃ virājate || 29 ||
tasya golokanāthasya golokaṃ dhāma sundaram |
karmāṇyaparimēyāni brūhi brahman brāhmanmune || 30 ||

yadā tīrthāṇaṃ kurvāṇchatajanmatapaḥparam |
tadā satsaṅgametyāśu śrīkṛṣṇaṃ prāpnuyānnaraḥ || 31 ||
śrīkṛṣṇadāsasya ca dāsādāsaḥ |
yo durlabho devavaraiḥ parātmā
sa me kathaṃ gocara ādidevaḥ || 32 ||
dhanyastvaṃ rājaśārdūla śrīkṛṣṇeṣṭo haripriyaḥ |
tubhyaṃ ca darśanaṃ dātum bhakteśo'trāgamiṣyati || 33 ||
tvaṃ nṛpaṃ śrūtadevaṃ ca dvijadevo janārdanaḥ |
smaratyalaṃ dvārakāyāmaho bhāgyaṃ satāmiha || 34 ||

English rendering

Shaunaka-Garga-Samvada; Naradji's depiction of the Avatar-Difference when asked by King Bahulashvaka

Narayanam Namaskritya Naram Saiva Narottamam. The goddess Saraswati is Vyasa, and she is Jayamudirayate. . Sharadvikachapankajasriyamatividyasarthanam Milinda Munisevitam Kulishakanj symbolized Kulishakanj. Sphuratkanakanupuram Dalit Bhaktata Patrayam Chaladyutipada Dudi Dadhami Radhapata: . Vadanakamalniryad, whose pus is usually drunk, is found in the foothills. Badvanvihara: Satyavati: Kumara: Pranataduritahar: Shargadhanvavatahar. .

After saluting Lord Narayana, Narashrestha Nara, Goddess Saraswati, and Maharishi Vyasa, one should recite Jai (complete history-purana from the victory-gatha of Srihari). I hold in my heart the twin lotuses of Lord Sri Radhakanta, which are extremely demeaning to the splendor of the blooming lotuses of autumn, consumed constantly by the sage-like illusions, which are adorned with symbols like Vajra and Lotus, in which golden spikes are shining and which have always destroyed the threefold heat of the devotees and from which the divine light is radiating. May Satyavati Kumar Srivyasji, the incarnation of Lord Vishnu, protect my speech, who is wandering in Badrinath, who is able to beat the heat of the people, from whose mouth, lotus, the primordial figure of Sudha always drinks, free him from guilt. " 1-3.

Once upon a time, Gyanishiromani Paramatejaswi Munivar Gargaji, the Sun of Yoga Shastra, came to Naimisharanya to meet Shaunakji. On seeing him, Shaunkaji, along with the sages, suddenly stood up and worshipped him ritually with rituals like Padya. 4-5. (Golok Khand Chapters 1 to 5)

Shaunakji said, "Blessed is the wandering of the saints; for he is said to give peace to the householder." It is the Mahatma, not the Sun, who destroys the inner darkness of human beings. Oh my goodness! I am curious about the different types of God's incarnations. You please sort it out. . 6 - 7.

Srijankaji said, "O Lord! How does the God who is eternal, transcendent of nature and not only the transcendent of all, the soul, possess the body? (How can one who is ubiquitous be disconnected from the body?) Please tell me this. 12. (Golok Khand Chapters 1 to 5)

Narada said, "To protect cows, sadhus, gods, Brahmins and Vedas, directly Lord Srihari wears the body of his pastime." [It is through their inconceivable playfulness that they remain wide-ranging, even though they are physical. That body of his is not Prakrit, but Chinmaya.] Just as the actor is not captivated by his own delusion and others are captivated, so other beings are captivated by God's grace, but the Supreme Being is beyond us - there is not the slightest doubt. . 13-14. .

Srijankaji asked - Munivar! How many types of avatars does Lord Vishnu have for the protection of saints? Please do let me know. . 15.

Srinardji said, "Rajan! Sages like Vyasa have described six types of avatars - fraction, fraction, impulse, art, absolute and the most perfect. The sixth-perfectest of these avatars is directly Lord Krishna himself. Pepper has been called "Anshashavatara," Brahma as "Anshavatara," Kapila and Kurma as "Kalavatara," and Parashurama as "Avashavatara." Narasimha, Rama, Svetadvipadhipati Hari, Vaikuntha, Yajna, and Nara-Narayana - these are the 'Purnavatara' and Lord Krishna himself is the 'Absolute' avatar. He, the Lord of innumerable universes, resides in Golokdham. Those who follow the authority of God's given creations, etc., are part and parcel of Brahma, etc., the 'Sat' (true God). Those who share the charge of those passages are known as Anshashavatara. The Most Wise King! Lord Vishnu himself, in whose conscience he resides, performs the desired task and then separates, King! Treat such diverse avatars as 'avatars'. Those avatars of God who appear in each Yuga, know the Yugadharma, establish it, disappear again, are called 'Kalavatar'. Where there are four manifestations - such as Sri Rama, Lakshmana, Bharata and Shatrughna and Vasudeva, Sankarshana, Pradyumna and Aniruddha, and where the manifestation of the nine rasas is seen and where the culmination of strength and valor is also visible, that avatar of God is called 'Purnavatara'. The Supreme Personality of Godhead describes that personification of God in whose own radiance all other radiance merges, as the "Absolute." The avatar in which the perfect trait of Purna is visible and which humans view as their most cherished form according to different moods is the true 'most perfect' avatar. The most perfect Lord [endowed with all these attributes] is Himself, not the other; for Krishna has incarnated for the purpose of one work and accomplished millions of other works. I seek refuge in Lord Srikrishnachandra, who is the Supreme Personality of Godhead, the Supreme Personality of Godhead. * Hearing this, the king was filled with joy. There was a sense of excitement in his body. They fell in love and said this to Narada, wiping his eyes with tears. 16-28 | (Golok Khand Chapters 1 to 5)

King Bahulashva asked - "Maharshi! What is the reason for the fact that the most perfect Lord Shrikrishna Chandra descends from the omnipresent celestial sphere and resides in Dwarkapuri in India? O Brahman! Describe the beautiful Brihat (huge or Brahma form) Golokdham of Lord Krishna. Dear Sir! Also, please mention their irrational actions. When a person attains the privilege of Satsang as a result of a pilgrimage and a hundred years of excellent penance, he quickly attains Lord Krishna Chandra. When will I be filled with devotion and become a slave to Lord Krishna? How can Lord Krishna, the Supreme Personality of Godhead, be in front of my eyes, which is also rare for the entire pantheon? *. 29-32 |

Thus was completed the first chapter in the Narada Bahulashva-Samvad under the Golokhanda in the Srigarghasamhita, titled 'Description of Sri Krishna Mahatya'. 1.

Sanskrit source · Hindi control witness

Goloka-khaṇḍa · Chapter 2

Chapter 2 of 263 · 57 detected Sanskrit verse markers

Sanskrit

जिह्वां लब्ध्वापि यः कृष्णं कीर्तनीयं न कीर्तयेत् ।
 लब्ध्वापि मोक्षनिःश्रेणिं स नारोहति दुर्मतिः ॥ १ ॥
 अथ ते संप्रवक्ष्यामि श्रीकृष्णागमनं भुवि ।
 अस्मिन्वाराह कल्पे वै यद्भूतं तच्छृणु प्रभो ॥ २ ॥
 पुरा दानवदैत्यानां नराणां खलु भूभुजाम् ।
 भूरिभारसमाक्रांता पृथ्वी गोरूपधारिणी ॥ ३ ॥
 अनाथवद्गुरुदन्तीव वेदयन्ती निजव्यथाम् ।
 कम्पयन्ती निजं गात्रं ब्रह्माणं शरणं गता ॥ ४ ॥
 ब्रह्माथाश्वास्य तां सद्यः सर्वदेवगणैर्वृतः ।
 शङ्करेण समं प्रागाद्वैकुण्ठं मंदिरं हरेः ॥ ५ ॥
 नत्वा घतुर्भुजं विष्णुं स्वाभिप्रायं जगाद ह ।
 अथोद्विग्नं देवगणं श्रीनाथः प्राह तं विधिम् ॥ ६ ॥
 श्रीभगवानुवाच -
 कृष्णं स्वयं विगणिताण्डपतिं परेशं

साक्षादखण्डमतिदेवमतीवलीलम् ।
 कार्यं कदापि न भविष्यति यं विना हि
 गच्छाशु तस्य विशदं पदमव्ययं त्वम् ॥ ७ ॥
 श्रीब्रह्मोवाच -
 त्वत्तः परं न जानामि परिपूर्णतमं स्वयम् ।
 यदि योन्यस्तस्य साक्षाल्लोकं दर्शय नः प्रभो ॥ ८ ॥
 श्रीनारद उवाच -
 इत्युक्तोऽपि हरिः पूर्णः सर्वदेवगणैः सह ।
 पदवीं दर्शयामास ब्रह्माण्डशिखरोपरि ॥ ९ ॥
 वामपादाङ्गुष्ठनखभिन्नब्रह्माण्डमस्तके ।
 श्रीवामनस्य विवरे ब्रह्म द्रवसमाकुले ॥ १० ॥
 जलयानेन मार्गेण बहिस्ते निर्ययुः सुराः ।
 कलिङ्गबिम्बवच्चेदं ब्रह्माण्डं ददृशुस्त्वधः ॥ ११ ॥
 इन्द्रायनफलानीव लुठन्त्यन्यानि वै जले ।

विलोक्य विस्मिताः सर्वे बभूवुश्चकिता इव ॥ १२ ॥
 कोटिशो योजनोर्ध्वं वै पुराणामष्टकं गताः ।
 दिव्यप्राकाररत्नादि द्रुमवृन्दमनोहरम् ॥ १३ ॥
 तदूर्ध्वं ददृशुर्देवा विरजायास्तटं शुभम् ।

तरंगितं क्षौम शुभ्रं सोपानैर्भास्करं परम् ॥ १४ ॥
तं दृष्ट्वा प्रचलन्तस्ते तत्पुरं जग्मुरुत्तमम् ।
असंख्यकोटिमार्तण्ड ज्योतिषां मण्डलं महत् ॥ १५ ॥
दृष्ट्वा प्रताडिताक्षास्ते तेजसा धर्षिताः स्थिताः ।
नमस्कृत्वाऽथ तत्तेजो दध्यौ विष्णवाञ्जया विधिः ॥ १६ ॥
तज्ज्योतिर्मण्डलेऽपश्यत्साकारं धाम शान्तिमत् ।
तस्मिन्महाद्भुतं दीर्घं मृणालधवलं परम् ।
सहस्रवदनं शेषं दृष्ट्वा नेमुः सुरास्ततः ॥ १७ ॥
तस्योत्संगे महालोको गोलोको लोकवन्दितः ।
यत्र कालः कलयतामीश्वरो धाममानिनाम् ॥ १८ ॥

राजन्न प्रभवेन्माया मनश्चित्तं मतिर्ह्यहम् ।
न विकारो विशत्येव न महांश्च गुणाः कुतः ॥ १९ ॥
तत्र कन्दर्पलावण्याः श्यामसुन्दरविग्रहाः ।
द्वारि गंतुं चाभ्युदिता न्यषेधनृष्णपार्षदाः ॥ २० ॥
श्रीदेवा ऊचुः -
लोकपाला वयं सर्वे ब्रह्मविष्णुमहेश्वराः ।
श्रीकृष्णदर्शनार्थाय शक्राद्या आगता इह ॥ २१ ॥
श्रीनारद उवाच -
तच्छ्रुत्वा तदभिप्रायं श्रीकृष्णाय सखीजनाः ।
ऊचुर्देवप्रतीहारा गत्वा चान्तःपुरं परम् ॥ २२ ॥
तदा विनिर्गता काचिच्छतचन्द्रानना सखी ।
पीतांबरं वेत्रहस्ता सापृच्छद्वाञ्छितं सुरान् ॥ २३ ॥
श्रीशतचन्द्राननोवाच -
कस्याण्डस्याधिपा देवा यूयं सर्वे समागताः ।

वदताशु गमिष्यामि तस्मै भगवते ह्यहम् ॥ २४ ॥
श्रीदेवा ऊचुः -
अहो अण्डान्युतान्यानि नास्माभिर्दर्शितानि च ।
एकमण्डं प्रजानीमोऽथोऽपरं नास्ति नः शुभे ॥ २५ ॥
श्रीशतचन्द्राननोवाच -
ब्रह्मदेव लुठन्तीह कोटिशो ह्यण्डराशयः ।
तेषां यूयं यथा देवास्तथाण्डेऽण्डे पृथक् पृथक् ॥ २६ ॥
नामग्रामं न जानीथ कदा नात्र समागताः ।
जडबुद्ध्या प्रहृष्यध्वे गृहान्नापि विनिर्गताः ॥ २७ ॥
ब्रह्माण्डमेकं जानन्ति यत्र जातास्तथा जनाः ।
मशका च यथान्तःस्था औदुंबरफलेषु वै ॥ २८ ॥
श्रीनारद उवाच -
उपहास्यं गता देवा इत्थं तूष्णीं स्थिताः पुनः ।

चकितानिव तान् दृष्ट्वा विष्णुर्वचनमब्रवीत् ॥ २९ ॥

श्रीविष्णुरुवाच -

यस्मिन्नण्डे पृश्निगर्भोऽवतारोऽभूत्सनातन ।
त्रिविक्रमखोदभिन्ने तस्मिन्नण्डे स्थिता वयम् ॥ ३० ॥

श्रीनारद उवाच -

तच्छ्रुत्वा तं च संश्लाघ्य शीघ्रमन्तःपुरं गता
पुनरागत्य देवेभ्योऽप्याज्ञां दत्त्वा गताः पुरम् ॥ ३१ ॥
अथ देवगणाः सर्वे गोलोकं ददृशुः परम् ।
तत्र गोवर्धनो नाम गिरिराजो विराजते ॥ ३२ ॥
वसन्तमानिनीभिश्च गोपीभिर्गौगणैर्वृतः ।
कल्पवृक्षलतासङ्घै रासमण्डलमण्डितः ॥ ३३ ॥
यत्र कृष्णानदी श्यामा तोलिकाकोटिमण्डिता ।
वैदूर्यकृत सोपाना स्वच्छन्दगतिरुत्तमा ॥ ३४ ॥
वृन्दावनं भ्राजमानं दिव्यद्रुमलताकुलम् ।
चित्रपक्षिमधुव्रतैर्वशीवटविराजितम् ॥ ३५ ॥

पुलिने शीतले वायुर्मन्दगामी वहत्यलम् ।
सहस्रदलपद्मानां रजो विक्षेपयन्मुहुः ॥ ३६ ॥
मध्ये निजनिकुञ्जोऽस्ति द्वात्रिंशदवनसंयुतः ।
प्राकारपरिखायुक्तोऽरुणाक्षयवटाजिरः ॥ ३७ ॥
सप्तधा पद्मरागाग्राजिरकुञ्चविभूषितः ।
कोटीन्दुमण्डलाकारैर्वितानैर्गुलिकाद्युतिः ॥ ३८ ॥
पतत्पताकैर्दिव्याभैः पुष्पमन्दिरवल्मभिः ।
जातभ्रमरसङ्गीतो मतबर्हिपिकस्वनः ॥ ३९ ॥
बालार्ककुण्डलधराः शतचन्द्रप्रभाः स्त्रियः ।
स्वच्छन्दगतयो रत्नैः पश्यन्त्यः सुन्दरं मुखम् ॥ ४० ॥
रत्नाजिरेषु धावन्त्यो हारकेयूरभूषिताः ।
क्वणन्पूरकिङ्किण्यशूडामणिविराजिताः ॥ ४१ ॥
कोटिशः कोटिशो गावो द्वारि द्वारि मनोहराः ।
श्वेतपर्वतसङ्काशा दिव्यभूषणभूषिताः ॥ ४२ ॥

पयस्विन्यस्तरुण्यश्च शीलरूपगुणैर्युताः ।
सवत्साः पीतपुच्छाश्च व्रजन्त्यो भव्यमूर्तिकाः ॥ ४३ ॥
घण्टामंजीरसंरावाः किंकिणीजालमण्डिताः ।
हेमशृङ्ग्यो हेमतुल्यहारमालास्फुरत्प्रभाः ॥ ४४ ॥
पाटला हरितास्ताम्राः पीताः श्यामा विचित्रिताः ।
धूम्राः कोकिलवर्णाश्च यत्र गावस्त्वनेकधा ॥ ४५ ॥
समुद्रवद्दुग्धदाश्च तरुणीकरचिह्निताः ।
कुरंगवद्विलङ्घद्भिर्गोवत्सैर्मण्डिताः शुभाः ॥ ४६ ॥

इतस्ततश्चलन्तश्च गोगणेषु महावृषाः ।
दीर्घकन्धरशृङ्गाढ्या यत्र धर्मधुरंधराः ॥ ४७ ॥
गोपाला वेत्रहस्ताश्च श्यामा वंशीधराः पराः ।
कृष्णलीलां प्रगायन्तो रागैर्मदनमोहनैः ॥ ४८ ॥
इत्थं निजनिकुञ्जं तं नत्वा मध्ये गताः सुराः ।
ज्योतिषां मण्डलं पद्मं सहस्रदलशोभितम् ॥ ४९ ॥

तदूर्ध्वं षोडशदलं ततोऽष्टदलपङ्कजम् ।
तस्योपरि स्फुरद्दीर्घं सोपानत्रयमण्डितम् ॥ ५० ॥
सिंहासनं परं दिव्यं कौस्तुभैः खचितं शुभैः ।
ददृशुर्देवताः सर्वाः श्रीकृष्णं राधया युतम् ॥ ५१ ॥
दिव्यैरष्टसखीसङ्घैर्मोहिन्यादिभिरन्वितम् ।
श्रीदामाद्यैः सेव्यमानमष्टगोपालसेवितैः ॥ ५२ ॥
हंसाभैर्व्यजनान्दोलयामरैर्वज्रमुष्टिभिः ।
कोटिचन्द्रप्रतीकाशैः सेवितं छत्रकोटिभिः ॥ ५३ ॥
श्री राधिकालङ्कृतवामबाहुं
स्वच्छन्दवक्री- कृतदक्षिणाङ्घ्रिम् ।
वंशीधरं सुन्दरमन्दहासं
भ्रूमण्डलामोहितकामराशिम् ॥ ५४ ॥
घनप्रभं पद्मदलायुतेक्षणं
प्रलम्बबाहुं बहुपीतवाससम् ।

वृन्दावनोन्मत्तमिलिन्दशब्दै-
र्विराजितं श्रीवनमालया हरिम् ॥ ५५ ॥
काञ्चीकलाकङ्कणनूपुरद्युतिं
लसन्मनोहारि महोज्ज्वलस्मितम् ।
श्रीवत्सरत्नोत्तम कुन्तलश्रियं
किरीटहाराङ्गदकुण्डलत्विषम् ॥ ५६ ॥
दृष्ट्वा तमानन्दसमुद्रमग्नव-
त्प्रहर्षिताश्वाश्रु- कलाकुलेक्षणाः ।
ततः सुराः प्राञ्जलयो नतानना
नेमुर्मुरारिं पुरुषं परायणम् ॥ ५७ ॥

Roman transliteration

jihvām labdhvāpi yaḥ kṛṣṇaṁ kīrtaniyaṁ na kīrtayet |
labdhvāpi mokṣaṇiḥśreṇiṁ sa nārohati durmatih || 1 ||
atha te saṁpravakṣyāmi śrīkṛṣṇāgamaṇaṁ bhuvi |
asminvārāha kalpe vai yad□bhūtaṁ tacchṛṇu prabho || 2 ||
purā dānavadaityānāṁ narāṇāṁ khalu bhūbhujām |
bhūribhārasamākrāntā pṛthvī gorūpadhārīṇi || 3 ||
anāthavad□rudantiṇa vedayanti nijavyathām |

kampayanti nijaṃ gātraṃ brahmāṇaṃ śaraṇaṃ gatā || 4 ||
 brahmāthāśvāsya tāṃ sadyaḥ sarvadevagaṇairvṛtaḥ |
 śaṅkareṇa samaṃ prāgādāvaikuṇṭhaṃ maṇḍiraṃ hareḥ || 5 ||
 natvā caturbhujāṃ viṣṇuṃ svābhīprāyaṃ jagāda ha |
 athodvignaṃ devagaṇaṃ śrīnāthaḥ prāha taṃ vidhim || 6 ||
 śrībhagavānuvāca -
 kṛṣṇaṃ svayaṃ vigaṇitāṇḍapatiṃ pareśaṃ

sākṣādakhaṇḍamatidevamativalīlam |
 kāryaṃ kadāpi na bhaviṣyati yaṃ vinā hi
 gacchāśu tasya viśadaṃ padamavyayaṃ tvam || 7 ||
 śrībrahmavāca -
 tvattaḥ paraṃ na jñāmi paripūrṇatamaṃ svayaṃ |
 yadi yonyastasya sākṣāllokaṃ darśaya naḥ prabho || 8 ||
 śrīnārada uvāca -
 ityukto'pi hariḥ pūrṇaḥ sarvairdevagaṇaiḥ saha |
 padaviṃ darśayāmāsa brahmāṇḍaśikharopari || 9 ||
 vāmapādāni guṣṭhanakabhinnabrahmāṇḍamastake |
 śrīvāmanasya vivare brahma dravasamākule || 10 ||
 jalayānena mārgeṇa bahiste nṛyayuh surāḥ |
 kaliṇīgabimbavacedaṃ brahmāṇḍaṃ dadṛśustvadhaḥ || 11 ||
 indrāyanaphalānīva luṭhantyanīyāni vai jale |

vilokya vismitāḥ sarve babhuvuścakītā iva || 12 ||
 koṭīśo yojanordhvaṃ vai purāṇāmaśṭakaṃ gatāḥ |
 divyaprākāraṭ nādi drumavṛndamanoharam || 13 ||
 tadūrdhvaṃ dadṛśurdevā virajāyāstaṭaṃ śubham |
 taraṃ gitaṃ kṣauma śubhraṃ sopānairbhāskaraṃ param || 14 ||
 taṃ dṛṣtvā pracalantaste tatpuraṃ jagmuruttamaṃ |
 asaṃ khyakoṭimārtanḍa jyotiṣāṇi maṇḍalaṃ mahat || 15 ||
 dṛṣtvā pratāḍitākṣāste tejasā dharsitāḥ sthitāḥ |
 namaskṛtvā'tha tattejo dadhyau viṣṇvājñāyā vidhiḥ || 16 ||
 tajjyotirmaṇḍale'paśyatsākāraṃ dhāma śāntimat |
 tasmīnmahād bhutaṃ dīrghaṃ mṛṇāldhavalāṃ param |
 sahasravadanaṃ śeṣaṃ dṛṣtvā nemuḥ surāstataḥ || 17 ||
 tasyotsaṃ ge mahāloko goloko lokavanditaḥ |
 yatra kālāḥ kalayatāmīśvaro dhāmamāninām || 18 ||

rājanna prabhavenmāyā manaścittaṃ matirhyaham |
 na vikāro viśatyeva na mahāṃśca guṇāḥ kutaḥ || 19 ||
 tatra kandarpalāvaṇyāḥ śyāmasundaravigrahāḥ |
 dvāri gaṇtuṃ cābhyuditā nyāsedhankṛṣṇapārśadāḥ || 20 ||
 śrīdevā ūcuḥ -
 lokapālā vayaṃ sarve brahmaviṣṇumaheśvarāḥ |
 śrīkṛṣṇadarśanārthāya śakrādya āgatā iha || 21 ||
 śrīnārada uvāca -
 tacchrutvā tadabhiprāyaṃ śrīkṛṣṇāya sakhījanāḥ |
 ūcurdevapratihārā gatvā cāntaḥpuraṃ param || 22 ||
 tadā vinirgatā kāciechatacandrānanā sakhī |
 pitāṃbarā vetrahasṭā sāprchadvāñchitaṃ surān || 23 ||
 śrīśatacandrānanovāca -
 kasyāṇḍasyādhipā devā yūyaṃ sarve samāgatāḥ |

vadatāśu gamiṣyāmi tasmai bhagavate hyaham || 24 ||

śrīdevā ūcuḥ -

aho aṇḍānyutānyāni nāsmābhirdarśitāni ca |

ekamaṇḍaṁ prajānīmo'tho'paraṁ nāsti naḥ śubhe || 25 ||

śrīśatacandrānanovāca -

brahmadeva luṭhantīha koṭīso hyaṇḍarāśayaḥ |

teṣāṁ yūyaṁ yathā devāstathāṇḍe'ṇḍe prthak prthak || 26 ||

nāmagrāmaṁ na jānītha kadā nātra samāgatāḥ |

jaḍabuddhyā prahr̥ṣyadhve grhānnāpi vinirgatāḥ || 27 ||

brahmāṇḍamekaṁ jānanti yatra jātāstathā janāḥ |

maśakā ca yathāntaḥsthā audumbaraphaleṣu vai || 28 ||

śrīnārada uvāca -

upahāsyamī gatā devā itthaṁ tūṣṇīm sthitāḥ punaḥ |

cakitānīva tān dṛṣṭvā viṣṇurvacanamabravit || 29 ||

śrīviṣṇuruvāca -

yasminnaṇḍe pr̥śnigarbho'vatāro'bhūtsanātana |

trivikramanakhod▯bhinne tasminnaṇḍe sthitā vayam || 30 ||

śrīnārada uvāca -

tacchrutvā taṁ ca saṁślāghya śighramantaḥpuram gatā

punarāgatya devebhyo'pyājñāṁ dattvā gatāḥ puram || 31 ||

atha devagaṇāḥ sarve golokaṁ dadṛśuḥ param |

tatra govardhano nāma girirājō virājate || 32 ||

vasantamāninībhiśca gopībhirgogaṇairvṛtaḥ |

kalpavṛkṣalatāsaṁ▯ghai rāsamaṇḍalamāṇḍitāḥ || 33 ||

yatra kṛṣṇānadī śyāmā tolikākoṭīmaṇḍitā |

vaidūryakṛta sopānā svacchandagatiruttamā || 34 ||

vṛndāvanam bhrājamaṇam divyadrūmalatākulam |

citrapakṣimadhuvratairvaṁśivaṭavirājitam || 35 ||

pulīne śītale vāyurmandagāmī vahatyalam |

sahasradalapadmānām rajo vikṣepayanmuhuh || 36 ||

madhye nijanikuṅjō'sti dvātriṁśad▯vanasaṁyutaḥ |

prākāraparikhāyukto'ruṇākṣayaṭāṭājirah || 37 ||

saptadhā padmarāgāgājirakuḍyavibhūṣitāḥ |

koṭīndumaṇḍalākārairvitānairgulikādyutiḥ || 38 ||

patatpatākairdivyābhaiḥ puṣpamandiravartmabhiḥ |

jātabhramarasaṁ▯gito mattabarhipikasvanah || 39 ||

bālārkakuṇḍaladharāḥ śatacandraprabhāḥ striyaḥ |

svacchandagatayo rat▯naiḥ paśyantyāḥ sundaraṁ mukham || 40 ||

rat▯nājireṣu dhāvaṁtyo hārakeyūrabhūṣitāḥ |

kvaṇannūpurakiṁ▯kiṇyaścūḍāmaṇivirājitāḥ || 41 ||

koṭīśaḥ koṭīso gāvo dvāri dvāri manoharāḥ |

śvetaparvatasāṁ▯kāśā divyabhūṣaṇabhūṣitāḥ || 42 ||

payasvinyastaruṇyaśca śīlarūpaguṇairyutāḥ |

savatsāḥ pītāpucchāśca vrajaṁtyo bhavyamūrtikāḥ || 43 ||

ghaṇṭāmaṇḍīrasaṇṇrāvāḥ kiṇ▯kiṇjālamaṇḍitāḥ |

hemaśṛṅ▯gyo hematulyahāramālāsphuratprabhāḥ || 44 ||

pāṭalā haritāstāmṛāḥ pītāḥ śyāmā vicitritāḥ |

dhūmrāḥ kokilavarṇāśca yatra gāvastvanekadhā || 45 ||

samudravad▯dugdhadhāśca taruṇīkaracihnitāḥ |

kuramaṅgavad▯vilāṁ▯ghad▯bhīrgovatsairmaṇḍitāḥ śubhāḥ || 46 ||

itastataścalantaśca gogaṇeṣu mahāvṛṣāḥ |
 dīrghakandharaśrīṇāṁ gādhyā yatra dharmadhuraṁdharāḥ || 47 ||
 gopālā vetrahaṣṭāśca śyāmā vaṁśīdharāḥ parāḥ |
 kṛṣṇalīlāṁ pragāyanto rāgaīrmaṇamohanaiḥ || 48 ||
 itthaṁ nijanikuñjaṁ taṁ natvā madhye gatāḥ surāḥ |
 jyotiṣāṁ maṇḍalaṁ padmaṁ sahasradalaśobhitam || 49 ||

tadūrdhvaṁ ṣoḍaśadalāṁ tato 'ṣṭadalapaṇāṁ kajam |
 tasyopari sphuraddīrghaṁ sopānatrayamaṇḍitam || 50 ||
 sīmḥāsaṇaṁ paraṁ divyaṁ kaustubhaiḥ khacitaṁ śubhaiḥ |
 dadṛśurdevatāḥ sarvāḥ śrīkṛṣṇaṁ rādhayā yutam || 51 ||
 divyairāṣṭasakḥisaiḥ ghaīrmohinyādibhiranvitam |
 śrīdāmādyaiḥ sevyaṁ ānamaṣṭagopālasevitaiḥ || 52 ||
 haṁśābhairavyajanāṇḍolacāmarairvajramuṣṭibhiḥ |
 koṭīcandrapratīkāśaiḥ sevitaṁ chatrakoṭibhiḥ || 53 ||
 śrī rādhikālaṇāṁ kṛtavāmabāhuṁ
 svacchandavakrī- kṛtadakṣiṇāṇāṁ ghrīm |
 vaṁśīdharaṁ sundaramandahāsaṁ
 bhrūmaṇḍalāmohitakāmarāśim || 54 ||
 ghaṇaprabhaṁ padmadalāyutekṣaṇaṁ
 pralambabāhuṁ bahupīṭavāsasam |

vṛndāvanonmattamilindaśabdai-
 rvirājitaṁ śrīvanamālayā harim || 55 ||
 kāñjikalākaṇāṁ kaṇanūpuradyutiṁ
 lasanmanohārī mahojjvalasmitam |
 śrīvatsaratāṇāṁ kuntalāśrīyaṁ
 kirīṭahārāṇāṁ gadakuṇḍalatviṣam || 56 ||
 dṛṣṭvā tamānandasamudramagnava-
 tprahaṣṭīṭāśāśru- kalākulekṣaṇāḥ |
 tataḥ surāḥ prāñjalayo natānanā
 nemurmurāriṇ puruṣaṁ parāyaṇam || 57 ||

English rendering

Darshan of Golokdham by Brahmadi Devo

The Lord said, "O Brahman! Lord Krishna is the Lord of innumerable universes, the Supreme Being, the Absolute, and the transcendent. His pastimes are endless and indescribable. Without His grace, this work will never be accomplished, so hasten to His indestructible and most radiant abode. 7.

Lord Brahma said, "O Lord! I don't know of any other perfect element besides you. If there is any other God who excels you, show me his people. 8 | (Golok Khand Chapters 1 to 5)

Srinaradji says - On saying this to Brahma, the most perfect Lord Vishnu, along with all the gods, showed Brahma the path to Golok Dham, which is situated on the peak of the universe. The hole in the left thumb of Vamanji's foot, when the cosmic head was pierced, was filled with 'Brahmadrava' (eternal inexhaustible water). All the gods left by the same route by the ship destined for them. There, on reaching the top of the universe, they looked down at the universe as if it were a Kalingamimba (pillar). Apart from this, many other universes were also rolling around in the same water in waves similar to the Indrayana Plaque. All the gods were amazed to see this. They were

astounded. From there, eight towns were found on top of crores of yojanas, surrounded by divine boundary walls, and the joy of those puris was enhanced by herds of gemstone trees. Just above, the gods saw the beautiful banks of the Virajnadi, which were being lashed by the waves of Viraja. The basin looked as white as a bright silk cloth. He was being very much exposed by the steps of the divine jewel. Seeing the beauty of the coast and moving ahead, the gods reached the exquisite city, which seemed to be the great mass of eternal sunshine. The gods' eyes widened at the sight of him. They stood wherever they were defeated by that brilliance. Then as per the command of Lord Vishnu, by bowing down to that radiance, Brahma began to meditate on him. Inside the same flame, he saw an extremely peaceful sanctum sanctorum. All the gods paid obeisance to Sheshnag by having a darshan of Sheshnag with a thousand faces like the most magnificent lotus. The king! In the godhouse of those Sheshnags, there was a vision of the great illuminated Lokavandit Golokdham, where the gods of the Dhama-bhimani gods and the chief among the enumerators have no control. Even the Maya cannot make an impact there. Even the mind, the mind, the intellect, the ego, the sixteen vikas and the greatness cannot enter there; then what is there to say about the three gunas! There, Lavanya-Shalini, a charming form of Kamadeva, acted as the dwarapala of Shyamsundarvigraha Sri Krishna Parshada. Seeing the gods intending to enter the gate, they refused. 9-20 |

Hearing of the deities, the sakhis, who were the gatekeepers of Lord Krishna, went to the harem and narrated the story of the deities, says Srinardji. Then a friend, known as Shatachandran, who was dressed in yellow and had a cane stick in her hand, came out and asked him for his intended purpose. 22-23. .

The gods said, "Oh! It's amazing, are there other universes out there? We have never seen them. Good luck! All we know is that there is only one universe, there is no other. 25.

Srinardji says - Rajan! All the gods, thus mocked, stood in silence, unable to speak. Seeing them in amazement, the god Vishnu said. 29.

Lord Vishnu said, "We reside in the universe in which Lord Shiva has incarnated eternally and the universe in which Vamana (Vamana), in the form of Trivikrama (Virat), has become Vamana." . 30. (Golok Khand Chapters 1 to 5)

Hearing this, Lord Vishnu praised Shatachandran profusely and went inside himself, says Srinardji. Then she came soon after and went back, ordering everyone to come to the harem. Thereafter, the entire pantheon had a darshan of the Paramasundara Dham Goloka. There, the Girirajas named 'Govardhan' were enchanting. The kingdom of Giriraj was at that time surrounded by a group of gopis and cows celebrating spring, adorned with a community of kalpavriksha and kalpalata, and adorned by the rasa-mandala. There, the black-colored Uttam Yamuna flows at a leisurely pace. The millions of palaces built on the banks add to its splendor, and the river has beautiful steps for descending, where 'Vrindavan', full of divine trees and vines, is getting extremely beautiful; the beauty of the place is increasing due to the variety of strange birds, illusions, and dynasties. There is a cool breeze blowing slowly, scattering the fragrant pollen of a thousand oranges around it again and again. In the center of Vrindavan is a 'private park' with thirty-two forests. The compound walls and the moat adorn it. The part of its courtyard is decorated with red-coloured akshayvats. The walls and courtyard floors are adorned with seven types of beads like lotus. The quadruplets, which hold images of millions of moons, adorn it and have bright spheres hanging from them. Floating divine flags and blooming flowers adorn the temples and passages. There, the murmurs of illusions create music. And the coloring of drunken peacocks and cuckoos is always audible. There, lanterns bearing bright yellow-yellow kundals resembling Balsurya are illuminated with a golden hue resembling

hundreds of moons. The idyllic beauties run around the bustling courtyards, gazing out at their charming faces against the gilded walls. They are adorned with necklaces around their necks and kayyurs in their arms. The sweet rustle of the nipples and the tax payer echoes there. The Gopangas wear a Chudamani on their head. There are door-to-door darshan of the enchanting cows. Those cows are adorned with divine ornaments and look like white mountains. They are all milk-producing and of a new state. There are Sushila, Surucha, and Sagunavati. All of them have white and yellow tails. Cows with such a magnificent appearance are roaming around there. Their bells and cymbals make a melodious sound. The horns of those cows, adorned with kinkini nets, are covered with gold. They wear necklaces and garlands that are gold in color. The light keeps dripping from their limbs. All cows are different colors - some bright, some black, some yellow, some red, some green, some copper, and some pale. Some have a smoke-like color to them. Many are the same color as the cuckoo. The cows, which compare to the sea in milking, are adorned with young women's marks on their bodies, meaning the young women's hands are painted with colorful prints. They are more graceful than the jumping calves of a deer. Giant-bodied bulls are also moving around in herds of cows. They have long necks and large horns. Those bulls are directly referred to as Dharmadhurandhar. There are also many shepherds who protect cows. Some of them even have cane sticks in their hands. And the beautiful flute adorns the hands of others. They all have a dark color on their bodies. They sing the pastimes of Lord Krishna in such melodious tones that even Kamadeva is captivated by hearing them. 31-48. . (Golok Khand Chapters 1 to 5)

All the gods and goddesses paid obeisance to this' divine private garden 'and went inside. There he had to see a very large lotus with a thousand petals. It was decorated as if it were a mass of light. It is topped by a sixteen-pointed lotus and topped by an eight-pointed lotus. Above it is a high throne shining brightly. The supreme divine throne, complete with three steps, adorns itself with Kaustubha beads. On top of it, Lord Shrikrishna Chandra is seated with Shrikrishnaji. All those gods got such a tableau. The couplet form is coordinated by the eight divine companions like Bhagwan Mohini and is served by the eight Gopals like Sridama. They are flanked by white fans resembling geese, and diamond-tipped chavars are hung. In the service of God, Karondos are presented with umbrellas, which can be compared to the brightness of the crescent moon. The left arm of Lord Krishna is adorned with the idol of Lord Shri Krishna. The Lord has willingly bent His right foot. They are holding flutes in their hands. He has captivated many Kamadevas with his charming smiling face and pompous mannerisms. That Srihariki is a dark kanti like Aries. They have eyes as big as a lotus. The Lord is wearing a very yellow robe with large arms up to the knees. The Lord is wearing a beautiful forest garland around his neck, echoing with bewilderment as he wanders through Vrindavan. The legs are shaded with daggers and the hands with spines. The very beautiful smile is captivating. The emblem of Srivatsa, a crown made of precious stones, a kundal, a bajubandha, and a necklace adorn the deity in their respective places. On receiving such a divine vision of Lord Krishna, the entire deity began to dive into the ocean of bliss. Tears welled up in his eyes because of the sheer joy. Then all the deities with folded hands paid obeisance to the Supreme Personality of Godhead, Shri Krishna Chandra, with humility. . 49-57 | (Golok Khand Chapters 1 to 5)

Thus was completed the second chapter in the Narada Bahulashva-Samvada under Golokhanda in the Srigargha Samhita, titled "The Description of Srigolokadham." 2.

Sanskrit source · Hindi control witness

Goloka-khaṇḍa · Chapter 3

Chapter 3 of 263 · 41 detected Sanskrit verse markers

Sanskrit

मुने देवा महात्मानं कृष्णं दृष्ट्वा परात्परम् ।
अग्रे किं चक्रिरे तत्र तन्मे ब्रूहि कृपां कुरु ॥ १ ॥
नारद उवाच -
सर्वेषां पश्यतां तेषां वैकुण्ठोऽपि हरिस्ततः ।
उत्थायाष्टभुजः साक्षाल्लीनोऽभूत्कृष्णविग्रहे ॥ २ ॥
तदैव चागतः पूर्णो नृसिंहश्चण्डविक्रमः ।
कोटिसूर्यप्रतीकाशो लीनोऽभूत्कृष्णतेजसि ॥ ३ ॥
रथे लक्षहये शुभ्रे स्थितश्चागतवांस्ततः ।
श्वेतद्वीपाधिपो भूमा सहस्रभुजमंडितः ॥ ४ ॥
श्रिया युक्तः स्वायुधाढ्यः पार्षदैः परिसेवितः ।
संप्रलीनो बभूवाशु सोऽपि श्रीकृष्णविग्रहे ॥ ५ ॥
तदैव चागतः साक्षाद्रामो राजीवलोचनः ।
धनुर्बाणधरः सीताशोभितो भ्रातृभिर्वृतः ॥ ६ ॥
दशकोट्यर्कसंकाशो चामरैर्दोलिते रथे ।

असंख्यवानरैर्द्वाढ्ये लक्षचक्रघनस्वने ॥ ७ ॥
लक्षध्वजे लक्षहये शातकौंभे स्थितस्ततः ।
श्रीकृष्णविग्रहे पूर्णः संप्रलीनो बभूव ह ॥ ८ ॥
तदैव चागतः साक्षादयज्ञो नारायणो हरिः ।
प्रस्फुरत्प्रलयाटोपज्वलदग्निशिखोपमः ॥ ९ ॥
रथे ज्योतिर्मये दृश्यो दक्षिणाढ्यः सुरेश्वरः ।
सोऽपि लीनो बभूवाशु श्रीकृष्णे श्यामविग्रहे ॥ १० ॥
तदा चागतवान् साक्षान्नरनारायणः प्रभुः ।
चतुर्भुजो विशालाक्षो मुनिवेषो घनद्युतिः ॥ ११ ॥
तडित्कोटिजटाजूटः प्रस्फुरद्दीप्तिमंडलः ।
मुनीन्द्रमण्डलैर्दिव्यैर्मण्डितोऽखण्डितव्रतः ॥ १२ ॥
सर्वेषां पश्यतां तेषामाश्चर्यं मनसा नृप ।
सोऽपि लीनो बभूवाशु श्रीकृष्णे श्यामसुंदरे ॥ १३ ॥
परिपूर्णतमं साक्षाच्छ्रीकृष्णं च स्वयं प्रभुम् ।

ज्ञात्वा देवाः स्तुतिं चक्रुः परं विस्मयमागताः ॥ १४ ॥
देवा ऊचुः -
कृष्णाय पूर्णपुरुषाय परात्पराय
यज्ञेश्वराय परकारणकारणाय ।

राधावराय परिपूर्णतमाय साक्षा-
 द्गोलोकधाम धिषणाय नमः परस्मै ॥ १५ ॥
 योगेश्वराः किल वदन्ति महः परं त्वां
 तत्रैव सात्वतमनाः कृतविग्रहं च ।
 अस्माभिरद्य विदितं यददोऽद्वयं ते
 तस्मै नमोऽस्तु महसां पतये परस्मै ॥ १६ ॥
 व्यङ्गेन वा न न हि लक्षणाया कदापि
 स्फोटनं यच्च कवयो न विशन्ति मुख्याः ।
 निर्देश्यभावरहितः प्रकृतेः परं च
 त्वां ब्रह्म निर्गुणमलं शरणं ब्रजामः ॥ १७ ॥

त्वां ब्रह्म केचिदवयन्ति परे च कालं
 केचित्प्रशांतमपरे भुवि कर्मरूपम् ।
 पूर्वे च योगमपरे किल कर्तृभाव-
 मन्योक्तिभिर्न विदितं शरणं गताः स्मः ॥ १८ ॥
 श्रेयस्करीं भगवतस्तवपादसेवां
 हित्वाथ तीर्थयजनादि तपश्चरन्ति ।
 ज्ञानेन ये च विदिता बहुविघ्नसङ्घैः
 सन्ताडिताः किमु भवन्ति न ते कृतार्थाः ॥ १९ ॥
 विज्ञाप्यमद्य किमु देव अशेषसाक्षी
 यः सर्वभूतहृदयेषु विराजमानः ।
 देवैर्नमद्भिरमलाशयमुक्त देहै-
 स्तस्मै नमो भगवते पुरुषोत्तमाय ॥ २० ॥
 यो राधिकाहृदयसुन्दरचन्द्रहारः
 श्रीगोपिकानयनजीवनमूलहारः ।

गोलोकधामधिषणध्वज आदिदेवः
 स त्वं विपत्सु विबुधान् परिपाहि पाहि ॥ २१ ॥
 वृन्दावनेश गिरिराजपते ब्रजेश
 गोपालवेषकृतनित्यविहारलील ।
 राधापते श्रुतिधराधिपते धरां त्वं
 गोवर्द्धनोद्धरण उद्धर धर्मधाराम् ॥ २२ ॥
 श्रीनारद उवाच -
 इत्युक्तो भवान् साक्षाच्छ्रीकृष्णो गोकुलेश्वरः ।
 प्रत्याह प्रणतान्देवान्मेघगंभीरया गिरा ॥ २३ ॥
 श्रीभगवानुवाच -
 हे सुरज्येष्ठ हे शंभो देवाः शृणुत मद्वचः ।
 यादवेषु च जन्यध्वमंशैः स्त्रीभिर्मदाज्ञया ॥ २४ ॥
 अहं च अवतरिष्यामि हरिष्यामि भुवो भरम् ।

करिष्यामि च वः कार्यं भविष्यामि यदोः कुले ॥ २५ ॥

वेदा मे वचनं विप्रा मुखं गावस्तनुर्मम ।
अंगानि देवता यूयं साधवो ह्यसवो हृदि ॥ २६ ॥
युगे युगे च बाध्येत यदा पाखंडिभिर्जनैः ।
धर्मः क्रतुर्दया साक्षात्तदात्मानं सृजाम्यहम् ॥ २७ ॥

श्रीनारद उवाच -

इत्युक्तवन्तं जगदीश्वरं हरिं
राधा पतिप्राणवियोगविह्वला ।
दावाग्निना दुःखलतेव मूर्च्छिता-
श्रुकंपरोर्मांचितभावसंवृता ॥ २८ ॥
श्रीराधोवाच -
भुवो भरं हर्तुमलं व्रजेर्भुवं
कृतं परं मे शपथं शृणोत्वतः ।
गते त्वयि प्राणपते च विग्रहं
कदाचिदत्रैव न धारयाम्यहम् ॥ २९ ॥

यदा त्वमेवं शपथं न मन्यसे
द्वितीयवारं प्रददामि वाक्पथम् ।
प्राणोऽधरे गन्तुमतीव विह्वलः
कर्पूरधूमः कणवद्गमिष्यति ॥ ३० ॥

श्रीभगवानुवाच -

त्वया सह गमिष्यामि मा शोकं कुरु राधिके ।
हरिष्यामि भुवो भारं करिष्यामि वचस्तव ॥ ३१ ॥
श्रीराधिकोवाच -
यत्र वृन्दावनं नास्ति यत्र नो यमुना नदी ।
यत्र गोवर्द्धनो नास्ति तत्र मे न मनःसुखम् ॥ ३२ ॥

श्रीनारद उवाच -

वेदनागक्रोशभूमिं स्वधाम्नः श्रीहरिः स्वयम् ।
गोवर्धनं च यमुनां प्रेषयामास भूपरि ॥ ३३ ॥
तदा ब्रह्मा देवगणैर्नत्वा नत्वा पुनः पुनः ।

परिपूर्णतमं साक्षाच्छ्रीकृष्णं समुवाच ह ॥ ३४ ॥

श्रीब्रह्मोवाच -

अहं कुत्र भविष्यामि कुत्र त्वं च भविष्यसि ।
एते कुत्र भविष्यन्ति कैर्गृहीः कैश्च नामभिः ॥ ३५ ॥

श्रीभगवानुवाच -

वसुदेवस्य देवक्यां भविष्यामि परः स्वयम् ।
रोहिण्यां मत्कला शेषो भविष्यति न संशयः ॥ ३६ ॥
श्री साक्षादरुक्मिणी भैष्मी शिवा जांबवती तथा ।

सत्या च तुलसी भूमौ सत्यभामा वसुंधरा ॥ ३७ ॥

दक्षिणा लक्ष्मणा चैव कालिन्दी विरजा तथा ।

भद्रा ह्रीर्मित्रविन्दा च जाह्नवी पापनाशिनी ॥ ३८ ॥

रुक्मिण्यां कामदेवश्च प्रद्युम्न इति विश्रुतः ।

भविष्यति न सन्देहस्तस्य त्वं च भविषसि ॥ ३९ ॥

नंदो द्रोणो वसुः साक्षाद्यशोदा सा धरा स्मृता ।

वृषभानुः सुचन्द्रश्च तस्य भार्या कलावती ॥ ४० ॥

भूमौ कीर्तिरिति ख्याता तस्या राधा भविष्यति ।

सदा रासं करिष्यामि गोपीभिर्ब्रजमण्डले ॥ ४१ ॥

Roman transliteration

mune devā mahātmānaṁ kṛṣṇaṁ dṛṣṭvā parāṭparam |

agre kiṁ cakrire tatra tanme brūhi kṛpāṁ kuru || 1 ||

nārada uvāca -

sarveṣāṁ paśyatāṁ teṣāṁ vaikuṇṭho'pi haristataḥ |

utthāyāśabhujaḥ sākṣāllīno'bhūtṛṣṇavagrahe || 2 ||

tadaiva cāgataḥ pūrṇo nṛsiṁhaścāṇḍavikramaḥ |

koṭisūryapratikāśo līno'bhūtṛṣṇatejasi || 3 ||

rathe lakṣahaye śubhre sthitaścāgataṁvāṁstataḥ |

śvetadvīpādhipo bhūmā sahasrabhujamaṇḍitaḥ || 4 ||

śriyā yuktāḥ svāyudhādḥyāḥ pārśadaiḥ parisevitaḥ |

saṁpralīno babhūvāśu so'pi śrīṛṣṇavagrahe || 5 ||

tadaiva cāgataḥ sākṣād-āramo rājīvalocanaḥ |

dhanurbāṇadharāḥ sītāśobhito bhrātrbhīrvṛtaḥ || 6 ||

daśakoṭyarkasaṁkāśe cāmaraīrdolite rathe |

asaṁkhyavānareṇdrāḍhye lakṣacakraghanasvane || 7 ||

lakṣadhvaje lakṣahaye śātakauṁbhe sthitastataḥ |

śrīṛṣṇavagrahe pūrṇaḥ saṁpralīno babhūva ha || 8 ||

tadaiva cāgataḥ sākṣād-ayajñō nārāyaṇo hariḥ |

prasphuratpralayāṭopajvaladagniśikhopamaḥ || 9 ||

rathe jyotirmaye dṛṣyo dakṣiṇādḥyāḥ sureśvaraḥ |

so'pi līno babhūvāśu śrīṛṣṇe śyāmasavagrahe || 10 ||

tadā cāgataṁ sākṣānnaranārāyaṇaḥ prabhūḥ |

caturbhujō viśālākṣo muniveśo ghanadyutiḥ || 11 ||

taḍitkoṭijātājūṭaḥ prasphuraddiptimaṇḍalaḥ |

munīndramaṇḍalairdivyairmaṇḍito'khaṇḍitavrataḥ || 12 ||

sarveṣāṁ paśyatāṁ teṣāṁāścārya manasā nṛpa |

so'pi līno babhūvāśu śrīṛṣṇe śyāmasaṁdare || 13 ||

paripūrṇatamaṁ sākṣācchīṛṣṇaṁ ca svayaṁ prabhum |

jñātvā devāḥ stutiṁ cakruḥ paraṁ vismayamāgatāḥ || 14 ||

devā ūcuḥ -

kṛṣṇāya pūrṇapuruṣāya parātparāya

yajñeśvarāya parakāraṇakāraṇāya |

rādhāvarāya paripūrṇatamāya sākṣā-

d□golokadhāma dhiṣaṇāya namaḥ parasmai || 15 ||
 yogeśvarāḥ kila vadanti mahāḥ paraṁ tvāṁ
 tatraiva sātvatamanāḥ kṛtavigrahaṁ ca |
 asmābhiradya viditaṁ yadado'dvayaṁ te
 tasmai namo'stu mahasāṁ pataye parasmai || 16 ||
 vyañgena vā na na hi lakṣaṇayā kadāpi
 sphoṭena yacca kavayo na viśaṁti mukhyāḥ |
 nirdeśyabhāvarahitaḥ prakṛteḥ paraṁ ca
 tvāṁ brahma nirguṇamalaṁ śaraṇaṁ vrajāmaḥ || 17 ||

tvāṁ brahma kecidavayaṁti pare ca kālaṁ
 kecitpraśāntamapare bhuvi karmarūpaṁ |
 pūrve ca yogamapare kila kṛtṛbhāva-
 manyoktibhirna viditaṁ śaraṇaṁ gatāḥ smaḥ || 18 ||
 śreyaskarīṇ bhagavatastavapādasevāṁ
 hitvātha tīrthayajanādi tapaścaraṇti |
 jñānena ye ca viditā bahuvighnasaiḥ
 santāḍhitāḥ kimu bhavanti na te kṛtārthāḥ || 19 ||
 vijñāpyamadya kimu deva aśeṣasākṣi
 yaḥ sarvabhūtaḥ dayeṣu virājamānaḥ |
 devairnamad□bhiramalāśayamukta dehai-
 stasmai namo bhagavate puruṣottamāya || 20 ||
 yo rādhikāḥ dayasundaracandrahāraḥ
 śṛṅgopikānayanajīvanamūlahāraḥ |

golokadhāmadhiṣaṇadhvaḥ ādidevaḥ
 sa tvaṁ vipatsu vibudhān paripāhi pāhi || 21 ||
 vṛndāvanaśa girirājapate vrajeśa
 gopālaveśakṛtanityavihārālīla |
 rādhāpate śrutidharādhipate dharāṇ tvāṁ
 govarddhanoddharaṇa uddhara dharmadhārām || 22 ||
 śṛṇnārada uvāca -
 ityukto bhavān sāksācchrīkṛṣṇo gokuleśvaraḥ |
 pratyāha praṇatāndevānmeghagambhīrayā girā || 23 ||
 śṛībhagavānuvāca -
 he surajyeṣṭha he śaṁbho devāḥ śṛṇuta mad□vacaḥ |
 yādaveṣu ca janyadhvamamśaiḥ strībhirmadājñayā || 24 ||
 ahaṁ ca avatariṣyāmi hariṣyāmi bhuvo bharam |
 kariṣyāmi ca vaḥ kāryaṁ bhaviṣyāmi yadoḥ kule || 25 ||

vedā me vacanaṁ viprā mukhaṁ gāvastanurmama |
 aṁgāni devatā yūyaṁ sādhaso hyasavo hṛdi || 26 ||
 yuge yuge ca bādhyeta yadā pākhaṁḍibhirjanaiḥ |
 dharmāḥ kraturdayā sāksāttadātmānaṁ srjāmyaham || 27 ||
 śṛṇnārada uvāca -
 ityuktavantam jagadīśvaraṁ hariṁ
 rādhā patiprāṇaviyogavivahā |
 dāvāgninā duḥkhalateva mūrchitā-
 śrukaṁparomāṇcitabhāvasaṁvṛtā || 28 ||
 śṛīrādhovāca -
 bhuvo bharaṁ hartumalaṁ vrajerbhuvam
 kṛtaṁ paraṁ me śapathaṁ śṛṇotvataḥ |

gate tvayi prāṇapate ca vīgrahaṃ
kadācidatraiva na dhārayāmyaḥam || 29 ||

yadā tvamevaṃ śapathaṃ na manyase
dvitīyavāraṃ pradadāmi vākpatham |
prāṇo'dhare gantumatīva vihvalaḥ
karpūradhūmaḥ kaṇavad□gamiṣyati || 30 ||
śrībhagavānūvāca -
tvayā saha gamiṣyāmi mā śokaṃ kuru rādhike |
hariṣyāmi bhuvo bhāraṃ kariṣyāmi vacastava || 31 ||
śrīrādhikovāca -
yatra vṛndāvanaṃ nāsti yatra no yamunā nadī |
yatra govardhanaṃ nāsti tatra me na manaḥsukham || 32 ||
śrīnārada uvāca -
vedanāgakrośabhūmiṃ svadhāmnaḥ śrīhariḥ svayam |
govardhanaṃ ca yamunāṃ preṣayāmāsa bhūpari || 33 ||
tadā brahmā devagaṇairnatvā natvā punaḥ punaḥ |

paripūrṇatamaṃ sākṣācchṛīkṛṣṇaṃ samuvāca ha || 34 ||
śrībrahmuvāca -
ahaṃ kutra bhaviṣyāmi kutra tvaṃ ca bhaviṣyasi |
ete kutra bhaviṣyanti kairgrhaiḥ kaiśca nāmabhiḥ || 35 ||
śrībhagavānūvāca -
vasudevasya devakyāṃ bhaviṣyāmi paraḥ svayam |
rohiṇyāṃ matkalā śeṣo bhaviṣyati na saṃśayaḥ || 36 ||
śrī sākṣād□rukmiṇī bhaiṣmī śivā jāmbavatī tathā |
satyā ca tulasī bhūmau satyabhāmā vasuṃdharā || 37 ||
dakṣiṇā lakṣmāṇā caiva kālindī virajā tathā |
bhadrā hrīmitravindā ca jāhnavī pāpanāśinī || 38 ||
rukmiṇyāṃ kāmadevasya pradyumna itī viśrutaḥ |
bhaviṣyati na sandehastasya tvaṃ ca bhaviṣasi || 39 ||
naṃdo droṇo vasuḥ sākṣād□yaśodā sā dharā smṛtā |

vṛṣabhānuḥ sucandraśca tasya bhāryā kalāvati || 40 ||
bhūmau kīrtirīti khyātā tasyā rādhā bhaviṣyati |
sadā rāsaṃ kariṣyāmi gopibhirvrajamaṇḍale || 41 ||

English rendering

Sri Vishnu's Adi entry into Lord Krishna's idol; Praise to God by the gods; Determination to incarnate God: Sri Radha's concern and God's comfort to him

Srijankaji asked, "Munna! Please tell me what all the gods did next after having a darshan of the Supreme Personality of Godhead Lord Krishna. 1.

Srinardji says - Rajan! At that time, Lord Srihari, the eight-armed Vaikuntha chieftain, stood up and directly immersed himself in the image of Lord Krishna. At the same time, Lord Nrusinghji, as radiant and mighty as Koti Suryoka, appeared in full form and was absorbed in the radiance of Lord Krishna. Then came Virat Purusha, the lord of the white island, adorned with a thousand arms, mounted on a chariot with a hundred thousand white horses in his white chariots. He was accompanied by Sreelakshmi Ji. They were endowed with a wide variety of their weapons.

Councillors were present at his service from all sides. At the same time, the same God suddenly entered the form of Lord Krishna. Then Lord Rama himself arrived there in his full form, Kamallochan. He had a bow and arrow in his hands and also three brothers, Srisitaji and Bharata. His divine chariot was as bright as ten million suns. Chavours were constantly being pushed on it. Numerous hermits were involved in her defense. One hundred thousand wheels of the chariot made a loud noise like the roar of clouds. There were a million flags flying over it. There were a million horses in the chariots. The chariot was golden in color. Lord Rama had come there sitting on it. They too were absorbed into the divine image of Sri Krishna Chandra. Then at the same time Jayanarayana Srihari directly arrived there, which was emerging like the blazing flame of the holocaust. Deveshwar Yajna was seen sitting on a Jyotirmaya chariot with his wife Dakshina. They too got absorbed into Lord Krishna Chandra, the dark god at that time. Then directly Lord Nara-Narayana came there. The brightness of his body was as dark as a cloud. He had four arms, wide eyes, and was dressed as a sage. His vinegar was as bright as millions of twinkling lights. His lighthouse was shining brightly on all sides. Surrounded by the divine Munindra Mandals, Lord Narayana adorned himself with his unbroken celibacy. The king! All the gods and goddesses looked at him in amazement. But they too were immediately absorbed into Lord Krishna, the Shyamsundar. The entire pantheon was amazed to receive such an extraordinary divine vision. It became well known to all of them that the Supreme Personality of Godhead, Sri Krishna Chandra, was the Supreme Personality of Godhead. Then they began to praise the Lord their God. . 2 - 14. (Golok Khand Chapters 1 to 5)

The gods said, "We pay our obeisance to the Supreme Personality of Godhead, Shrikrishnachandra, the Supreme Personality of Godhead, the Supreme Cause, the Absolute Supreme Being, and the rightful inhabitant of Golok Dham." The Yogesvara people say that you are the Supreme Being; the devotees with a pure conscience believe that you are an incarnate person in the form of Leelavigraha; but the form we have come to know of you today is a unique one integral to Advaita; therefore, you are also the lord of the supreme elements and Mahatmas; you are our salutation to the Supreme Personality of Godhead. Many scholars sought to know you through consonants, signs, and expressions; yet they could not recognize you, for you are devoid of a defined emotion. Therefore, we take refuge in the Nirguna Brahman without despair. Some have regarded you as 'Brahman', some others treat you with the word 'Kaal'. Many people believe that you are pure 'Prasanta' and some Mimamsa people believe that you are 'Karma' on earth. Some ancient people have accepted you as 'yoga' and some as 'doer'. Thus, they all have very different sayings for each other. So no one could really get to know you. (No one can say that this is what you are, 'just like that. ") Therefore, we have taken refuge in You (the indeterminate, the inconceivable, the indescribable) God. Oh my goodness! The service of your feet is going to bring many benefits. Except those who perform Tirtha, Yajna, and Tapaka, or those who have become famous through Jnana; they face many obstacles; they cannot achieve success. Oh my god. What we ask of you now is not hidden from you, for you are present in the darkness. Even the gods who have a pure conscience and are free from bondage (we are Vishnu, etc.) salute you. Thus, we pay obeisance to the Supreme Personality of Godhead. May the Adidev Bhagavan, who is the Chandrahara who adorns the heart of Sreedhaji, the eyes of the gopis and the basic foundation of life and adorns Golokdham like a flag, protect and protect us gods in distress. Oh my goodness! You are the lord of Vrindavan, also called Girirajapati. You are the ruler of Vraja, incarnate as Gopala, and perform a variety of daily rituals. You are also the lord of the Pranavallabhas and Shrutidharas of Shri Radhaji. You are the Lord of Govardhan, now may you grant salvation to this earth bearing the burden of righteousness. 15-22 |

Naradji says, "On being thus praised, Gokuleshvara addressed the gods, bowing to Lord Srikrishnachandra, and spoke in a solemn voice like a cloud." 23.

Lord Krishna said, "Brahma, Shankara and (other) gods! You all listen to me. May ye be born in Yadukula with the goddesses by your portions, as I have commanded you. I too will incarnate and the weight of the earth will be taken away by me. That incarnation of Me will be in Yadukula, and I will accomplish all your works. The Veda is my speech, the Brahmin face, and the cow body. All the gods are parts of me. The Sadhu Purusha is my soul residing in the heart. Therefore, in every age, when they are afflicted by arrogant evildoers, and when righteousness, sacrifice, and mercy are also afflicted, I manifest myself on the earth. 24-27 |

Sreenaradji says - At the same moment when Jagatpati Bhagwan Sreekrishna Chandra was talking like this, Sridharaji was distressed to realize that 'now I will be separated from Pranatanath' and fell like a wildfire, moustache like a vine. Sattvic emotions like tears, tremors, thrill, etc. arose in his body. 28.

The Lord said, "O Radhika! You don't have to be depressed. I will walk with you and take away the weight of the earth. Your word will surely be fulfilled by me. 31.

S ´ rī dhyaji said, "(But) Lord! Where there is no Vrindavan, no Yamuna river, and no Govardhan mountain, my heart cannot find happiness. 32.

Naradji says - (At the behest of Shrikrishnachandra), Lord Krishna sent from his abode to the land of Chaurasi Kos, Govardhan Parvat and the surface of the Yamuna river. At that time, along with all the deities, Brahma repeatedly bowed to the Supreme Lord Krishna. 33-34 |

Lord Brahma asked, "Oh my God! Who will be the place for me? Where will you be arriving? And in what houses will all these deities reside, and by what names will they become famous? . 35.

Thus was completed the third chapter, 'Description of the Industry of Descending to the Ground', in the Shrinarada Bahulashva-Samvad under Golokhanda in the Srigarghasamhita. 3.

Sanskrit source · Hindi control witness

Goloka-khaṇḍa · Chapter 4

Chapter 4 of 263 · 68 detected Sanskrit verse markers

Sanskrit

नन्दोपनन्दभवने श्रीदामा सुबलः सखा ।
स्तोककृष्णोऽर्जुनोऽश्व नवनन्दगृहे विधे ॥ १ ॥
विशालार्षभतेजस्वी देवप्रस्थवरूथपाः ।
भविष्यन्ति सखायो मे व्रजे षड् वृषभानुषु ॥ २ ॥
श्रीब्रह्मोवाच -
कस्य वै नन्दपदवी कस्य वै वृषभानुता ।
वद देवपते साक्षादुपनन्दस्य लक्षणम् ॥ ३ ॥
श्रीभगवानुवाच -
गाः पालयन्ति घोषेषु सदा गोवृत्तयोऽनिशम् ।
ते गोपाला मया प्रोक्तास्तेषां त्वं लक्षणं शृणु ॥ ४ ॥
नन्दः प्रोक्तः स गोपालैर्नवलक्षगवां पतिः ।
उपनन्दश्च कथितः पंचलक्षगवां पतिः ॥ ५ ॥
वृषभानुः स उक्तो यो दशलक्षगवां पतिः ।
गवां कोटिर्गृहे यस्य नन्दराजः स एव हि ॥ ६ ॥

कोट्यर्थं च गवां यस्य वृषभानुवरस्तु सः ।
एतादृशौ व्रजे द्वौ तु सुयन्द्रो द्रोण एव हि ॥ ७ ॥
सर्वलक्षणलक्ष्याढ्यौ गोपराजौ भविष्यतः ।
शतचन्द्राननानां च सुन्दरीणां सुवाससाम् ।
गोपीनां मद्व्रजे रम्ये शतयूथो भविष्यति ॥ ८ ॥
श्रीब्रह्मोवाच -
हे दीनबंधो हे देव जगत्कारणकारण ।
यूथस्य लक्षणं सर्वं तन्मे ब्रूहि परेश्वर ॥ ९ ॥
श्रीभगवानुवाच -
अर्बुदं दशकोटीनां मुनिभिः कथितं विधे ।
दशार्बुदं यत्र भवेत्सोऽपि यूथः प्रकथ्यते ॥ १० ॥
गोलोकवासिन्यः काश्चित्काश्चिद्द्वारपालिकाः ।
शृङ्गारप्रकराः काश्चित्काश्चिच्छस्योपकारकाः ॥ ११ ॥
पार्षदाख्यास्तथा काश्चिच्छ्रीवृन्दावनपालिकाः ।
गोवर्धननिवासिन्यः काश्चित्कुञ्जविधायिकाः ॥ १२ ॥
मे निकुञ्जनिवासिन्यो भविष्यन्ति व्रजे मम ।
एवं च यमुनायूथो जाह्नवीयूथ एव च ॥ १३ ॥
रमाया मधुमाधव्या विरजायास्तथैव च ।

ललिताया विशाखाया मायायूथो भविष्यति ॥ १४ ॥
 एवं हष्टसखीनां च सखीनां किल षोडश ।
 द्वात्रिंशच्च सखीनां च यूथा भाव्या व्रजे विधे ॥ १५ ॥
 श्रुतरूपा ऋषिरूपा मैथिलाः कोशलास्तथा ।
 अयोध्यापुरवासिन्यो यत्र सीतापुलिन्दकाः ॥ १६ ॥
 यासां मया वरो दत्तो पूर्वं पूर्वं युगे युगे ।
 तासां यूथा भविष्यन्ति गोपीनां मद्ब्रजे शुभे ॥ १७ ॥
 श्रीब्रह्मोवाच -
 एताः कथं व्रजे भाव्याः केन पुण्येन कैर्वरैः ।
 दुर्लभं हि पदं तासां योगिभिः पुरुषोत्तम ॥ १८ ॥

श्रीभगवानुवाच -
 श्वेतद्वीपे च भूमानं श्रुतयस्तुष्टुवुः परम् ।
 उशतीभिर्गिराभिश्च प्रसन्नोऽभूत्सहस्रपात् ॥ १९ ॥
 श्रीहरिरुवाच -
 वरं वृणीत यूयं वै यन्मनोवाञ्छितं महत् ।
 येषां प्रसन्नोऽहं साक्षात्तेषां किं दुर्लभं हि तत् ॥ २० ॥
 श्रुतय ऊचुः -
 वाङ्मनोगोचरातीतं ततो न ज्ञायते तु तत् ।
 आनन्दमात्रमिति यद्वदन्तीह पुराविदः ॥ २१ ॥
 तद्रूपं दर्शयास्माकं यदि देयो वरो हि नः ।
 श्रुत्वैतद्दर्शयामास स्वं लोकं प्रकृतेः परम् ॥ २२ ॥
 केवलानुभवानन्दमात्रमक्षरमव्ययम् ।
 यत्र वृंदावनं नाम वनं कामदुषैर्दुमैः ॥ २३ ॥
 मनोरमनिकुञ्जाढ्यं सर्वर्तुसुखसंयुतम् ।

यत्र गोवर्धनो नाम सुनिर्झरदरीयुतः ॥ २४ ॥
 रत्नधातुमयः श्रीमान् सुपक्षिगणसंवृतः ।
 यत्र निर्मलपानीया कालिन्दी सरितां वरा ।
 रत्नबद्धोभयतटी हंसपद्मादिसंकुला ॥ २५ ॥
 नानारासरसोन्मत्तं यत्र गोपीकदंबकम् ।
 तत्कदंबकमध्यस्थः किशोराकृतिरच्युतः ॥ २६ ॥
 दर्शयित्वा च ताः प्राह ब्रूत किं करवाणि वः ।
 दृष्टो मदीयो लोकोऽयं यतो नास्ति परं वरम् ॥ २७ ॥
 श्रीश्रुतय ऊचुः -
 कन्दर्पकोटिलावण्ये त्वयि दृष्टे मनांसि नः ।
 कामिनीभावमासाद्य स्मरक्षिप्तान्यसंशयम् ॥ २८ ॥
 यया त्वल्लोकवासिन्यः कामतत्त्वेन गोपिकाः ।
 भजन्ति रमणं मत्वा चिकीर्षाजनिनस्तथा ॥ २९ ॥

श्रीहरिरुवाच -

दुर्लभो दुर्घटश्चैव युष्माकं तु मनोरथः ।
मयानुमोदितः सम्यक् सत्यो भवितुमर्हति ॥ ३० ॥
आगामिनि विरिचौ तु जाते सृष्ट्यर्थमुद्यते ।
कल्पे सारस्वतेऽतीते ब्रजे गोप्यो भविष्यथ ॥ ३१ ॥
पृथिव्यां भारते क्षेत्रे माथुरे मम मण्डले ।
वृन्दावने भविष्यामि प्रेयान्वो रासमण्डले ॥ ३२ ॥
जारधर्मेण सुस्नेहं सुदृढं सर्वतोऽधिकम् ।
मयि संप्राप्य सर्वा हि कृतकृत्या भविष्यथ ॥ ३३ ॥
श्रीभगवानुवाच -

ताश्च गोप्यो भविष्यन्ति पूर्वकल्पवरान्मम ।
अन्यासां चैव गोपीनां लक्षणं शृणु तद्विधे ॥ ३४ ॥
सुराणां रक्षणार्थाय राक्षसानां वधाय च ।
त्रेतायां रामचंद्रोऽभूदवीरो दशरथात्मजः ॥ ३५ ॥
सीतास्वयंवरं गत्वा धनुर्भङ्गं चकार सः ।

उवाह जानकीं सीतां रामो राजीवलोचनः ॥ ३६ ॥
तं दृष्ट्वा मैथिलाः सर्वाः पुरन्द्यो मुमुहुर्विधे ।
रहस्ययुर्महात्मानं भर्ता नो भव हे प्रभो ॥ ३७ ॥
तामाह राघवेन्द्रस्तु मा शोकं कुरुत स्त्रियः ।
द्वापरान्ते करिष्यामि भवतीनां मनोरथम् ॥ ३८ ॥
तीर्थं दानं तपः शौचं समाचरत तत्त्वतः ।
श्रद्धया परया भक्त्या ब्रजे गोप्यो भविष्यथ ॥ ३९ ॥
इति ताभ्यो वरं दत्त्वा श्रीरामः करुणानिधिः ।
कोसलान् प्रययौ धन्वी तेजसा जितभार्गवः ॥ ४० ॥
मार्गे च कौसला नार्यो रामं दृष्ट्वा तिसुन्दरम् ।
मनसा वव्रिरे तं वै पतिं कन्दर्पमोहनम् ॥ ४१ ॥
मनसापि वरं रामो ददौ ताभ्यो ह्यशेषवित् ।
मनोरथं करिष्यामि ब्रजे गोप्यो भविष्यथ ॥ ४२ ॥
आगतं सीतया सार्धं सैनिकैः सहितं रघुम् ।

अयोध्यापुरवासिन्यः श्रुत्वा द्रष्टुं समाययुः ॥ ४३ ॥
वीक्ष्य तं मोहमापन्ना मूर्छिताः प्रेमविह्वलाः ।
तेपुस्तपस्ताः सरयूतीरे रामधृतव्रताः ॥ ४४ ॥
आकाशवागभूतासां द्वापरान्ते मनोरथः ।
भविष्यति न संदेहः कालिंदीतीरजे वने ॥ ४५ ॥
पितुर्वाक्याद्यदा रामो दंडकाख्यं वनं गतः ।
चचार सीतया सार्धं लक्ष्मणेन धनुष्मता ॥ ४६ ॥
गोपालकोपासकाः सर्वे दंडकारण्यवासिनः ।

ध्यायन्तः सततं मां वै रासार्थं ध्यानतत्पराः ॥ ४७ ॥
 येषामाश्रममासाद्य धनुर्बाणधरो युवा ।
 तेषां ध्याने गतो रामो जटामुकुटमण्डितः ॥ ४८ ॥
 अन्याकृतिं ते तं वीक्ष्य परं विस्मितमानसाः ।
 ध्यानादुत्थाय ददृशुः कोटिकन्दर्पसन्निभम् ॥ ४९ ॥
 ऊचुस्तेऽयं तु गोपालो वंशीवेत्रे विना प्रभुः ।

इत्थं विचार्य मनसा नेमुश्चक्रुः स्तुतिं पराम् ॥ ५० ॥
 वरं वृणीत मुनयः श्रीरामस्तानुवाच ह ।
 यथा सीता तथा सर्वे भूयाः स्म इति वादिनः ॥ ५१ ॥
 श्रीराम उवाच -
 यथा हि लक्ष्मणो भ्राता तथा प्रार्थ्यो वरो यदि ।
 अद्यैव सफलो भाव्यो भवद्भिर्मत्प्रसंगतः ॥ ५२ ॥
 सीतोपमेयवाक्येन दुर्घटो दुर्लभो वरः ।
 एकपत्नीव्रतोऽहं वै मर्यादापुरुषोत्तमः ॥ ५३ ॥
 तस्मात्तु मद्दरेणापि ह्यापरान्ते भविष्यथ ।
 मनोरथं करिष्यामि भवतां वाञ्छितं परम् ॥ ५४ ॥
 इति दत्त्वा वरं रामस्ततः पञ्चवटीं गतः ।
 पर्णशाला समासाद्य वनवासं चकार ह ॥ ५५ ॥
 तद्दर्शनस्मररुजः पुलिन्दः प्रेमविह्वला ।
 श्रीमत्पादरजो धृत्वा प्राणांस्त्यक्तुं समुद्युताः ॥ ५६ ॥

ब्रह्मचारीवपुर्भूत्वा रामस्तत्र समागतः ।
 उवाच प्राणसंत्यागं मा कुरुत स्त्रियो वृथा ॥ ५७ ॥
 वृन्दावने ह्यापरान्ते भविता वो मनोरथः ।
 इत्युक्त्वा ब्रह्मचारी तु तत्रैवान्तरधीयत ॥ ५८ ॥
 अथ रामो वानरेन्द्रे रावणादीन्निशाचरान् ।
 जित्वा लङ्कामेत्य सीता पुष्पकेण पुरीं ययौ ॥ ५९ ॥
 सीतां तत्याज राजेन्द्रो वने लोकापवादतः ।
 अहो सतामपि भुवि भवनं भूरि दुःखदम् ॥ ६० ॥
 यदा यदाकरोद्यज्ञं रामो राजीवलोचनः ।
 तदा तदा स्वर्णमयीं सीतां कृत्वा विधानतः ॥ ६१ ॥
 यज्ञसीतासमूहोऽभून्मन्दिरे राघवस्य च ।
 ताश्चैतन्यधना भूत्वा रन्तुं रामं समागताः ॥ ६२ ॥
 ता आह राघवेशेन्द्रो नाहं गृह्णामि हे प्रियाः ।
 तदोद्युस्ताः प्रेमपरा रामं दशरथात्मजम् ॥ ६३ ॥

कथं चास्मान् गृह्णासि भजन्तीर्मेथिलीः सतीः ।
 अर्धाङ्गीर्यज्ञकालेषु सततं कार्यसाधनीः ॥ ६४ ॥
 धर्मिष्ठस्त्वं श्रुतिधरोऽधर्मवद्भाषसे कथम् ।

करं गृहीत्वा त्यजसि ततः पापमवाप्यसि ॥ ६५ ॥

श्रीराम उवाच -

समीचीनं वचस्सत्यो युष्माभिर्गदितं च मे ।

एकपत्नीव्रतोऽहं हि राजर्षिः सीतयैकया ॥ ६६ ॥

तस्मादयूयं द्वापरान्ते पुण्ये वृन्दावने वने ।

भविष्यथ करिष्यामि युष्माकं तु मनोरथम् ॥ ६७ ॥

श्रीभगवान् उवाच -

ता व्रजेऽपि भविष्यन्ति यज्ञसीताश्च गोपिकाः ।

अन्यासां चैव गोपीनां लक्षणं शृणु तद्विधे ॥ ६८ ॥

Roman transliteration

nandopanandabhavane śrīdāmā subalaḥ sakhā |
stokakṛṣṇo'ṛjunom'śaśca navanandagrhe vidhe || 1 ||
viśālārśabhatejasvī devaprasthavarūthapāḥ |
bhaviṣyanti sakhāyo me vraje śaḍ vṛṣabhānuṣu || 2 ||
śrībrahmovāca -
kasya vai nandapadavī kasya vai vṛṣabhānutā |
vada devapate sāksādupanandasya lakṣaṇam || 3 ||
śrībhagavānuvāca -
gāḥ pālayanti ghoṣeṣu sadā govṛttayo'niśam |
te gopālā mayā proktāsteṣāṇi tvaṃ lakṣaṇaṇ śrīṇu || 4 ||
nandaḥ proktaḥ sa gopālainavalakṣagavāṇi patih |
upanandaśca kathitaḥ pañcalakṣagavāṇi patih || 5 ||
vṛṣabhānuḥ sa ukto yo daśalakṣagavāṇi patih |
gavāṇi koṭīgrhe yasya nandarājāḥ sa eva hi || 6 ||

koṭyardhaṇ ca gavāṇi yasya vṛṣabhānuvarastu saḥ |
etādṛśau vraje dvau tu sucandro droṇa eva hi || 7 ||
sarvalakṣaṇalakṣyāḍhyau goparājau bhaviṣyataḥ |
śatacandrānanānāṇi ca sundarīṇāṇi suvāsasām |
gopīnāṇi madvraje ramye śatayūtho bhaviṣyati || 8 ||
śrībrahmovāca -
he dīnabandho he deva jagatkāraṇakāraṇa |
yūthasya lakṣaṇaṇi sarvaṇi tanme brūhi pareśvara || 9 ||
śrībhagavānuvāca -
arbudaṇi daśakoṭīnāṇi munibhiḥ kathitaṇi vidhe |
daśārbudaṇi yatra bhavetso'pi yūthaḥ prakathyate || 10 ||
golokavāsīnyaḥ kāścitkāścidvai dvārapālikāḥ |
śrīṅgārāprakarāḥ kāścitkāścicchasyopakārakāḥ || 11 ||
pārśadākhyāstathā kāścicchṛīṇḍāvanapālikāḥ |

govardhananivāsīnyaḥ kāścitkuṇḍjavīdhāyikāḥ || 12 ||
me nikuṇḍjanivāsīnyo bhaviṣyanti vraje mama |
evaṇi ca yamunāyūtho jāhnavīyūtha eva ca || 13 ||
ramāyā madhumādhavyā virajāyāstathaiva ca |
lalitāyā viśākhāyā māyāyūtho bhaviṣyati || 14 ||
evaṇi hr̥ṣṭasakhīnāṇi ca sakhīnāṇi kila śoḍaśa |

dvātriṃśacca sakhināṃ ca yūthā bhāvyaṁ vraje vidhe || 15 ||
 śrutarūpā ṛṣirūpā maithilāḥ kośalāstathā |
 ayodhyāpuravāsīṇo yatra sitāpulindakāḥ || 16 ||
 yāsāṃ mayā varo datto pūrve pūrve yuge yuge |
 tāsāṃ yūthā bhaviṣyanti gopīnāṃ mad▯vraje śubhe || 17 ||
 śrībrahmavāca -
 etāḥ kathāṃ vraje bhāvyaḥ kena puṇyena kairvaraiḥ |
 durlabhaṃ hi padaṃ tāsāṃ yogibhiḥ puruṣottama || 18 ||

śrībhagavānuvāca -
 śvetadvīpe ca bhūmānaṃ śrutayastuṣṭuvuḥ param |
 uśatibhirgirābhiṣca prasanno'bhūtsahasrapāt || 19 ||
 śrīhariruvāca -
 varam vṛṇīta yūyaṃ vai yanmanovāñchitaṃ mahat |
 yeṣāṃ prasanno'haṃ sākṣātteṣāṃ kiṃ durlabhaṃ hi tat || 20 ||
 śrutaya ūcuḥ -
 vānmanogocarātitaṃ tato na jñāyate tu tat |
 ānandamātramiti yad▯vadamtiḥa purāvidaḥ || 21 ||
 tad▯rūpaṃ darśayāsmākaṃ yadi deyo varo hi naḥ |
 śrutvaitaddarśayāmāsa svaṃ lokaṃ prakṛteḥ param || 22 ||
 kevalānubhavānandamātramakṣaramavyayam |
 yatra vṛṇḍāvanaṃ nāma vanaṃ kāmādughairdrumaiḥ || 23 ||
 manoramaniḥkūñjādhyam sarvatusukhasaṃyutam |

yatra govardhano nāma sunirjharadarīyutaḥ || 24 ||
 rat▯nadhātumayaḥ śrīmān supakṣiṇaṣaṃvṛtaḥ |
 yatra nirmalapānīyā kālīndī saritāṃ varā |
 rat▯nabaddhobhayataḥ haṃsapadmādisaṃkulā || 25 ||
 nānārāsaronmattaṃ yatra gopikadambakam |
 tatkadambakamadyasthaḥ kiśorākṛtiracyutaḥ || 26 ||
 darśayitvā ca tāḥ prāha brūta kiṃ karavāṇi vaḥ |
 dṛṣṭo madīyo loko'yaṃ yato nāsti paraṃ varam || 27 ||
 śrīśrutaya ūcuḥ -
 kandarapakōṭilāvaṇye tvayi dṛṣṭe manāṃsi naḥ |
 kāmīnībhāvamāsādyā smarakṣiptānyasaṃsayam || 28 ||
 yayā tvallokaśīnyāḥ kāmataṭṭvena gopikāḥ |
 bhajanti ramaṇaṃ mattvā cikīrṣājanīnastathā || 29 ||
 śrīhariruvāca -

durlabho durghaṭśaṁcaiva yuṣmākaṃ tu manorathaḥ |
 mayānumoditaḥ saṃyak satyo bhavitumarhati || 30 ||
 āgāmini viriṇcau tu jāte sṛṣṭyarthamudyate |
 kalpe sāravate'tite vraje gopyo bhaviṣyatha || 31 ||
 prthivyāṃ bhārate kṣetre mātḥure mama maṇḍale |
 vṛndāvane bhaviṣyāmi preyānvo rāsamaṇḍale || 32 ||
 jāradharmeṇa susnehaṃ sudṛḍhaṃ sarvato'dhikam |
 mayi saṃprāpya sarvā hi kṛtakṛtyā bhaviṣyatha || 33 ||
 śrībhagavānuvāca -
 tāśca gopyo bhaviṣyanti pūrvakalpavarānmama |
 anyāsāṃ caiva gopīnāṃ lakṣaṇaṃ śṛṇu tadvidhe || 34 ||
 surāṇāṃ rakṣaṇārthāya rākṣasānāṃ vadhāya ca |
 tretāyāṃ rāmacaṇdro'bhūd▯vīro daśarathātmajaḥ || 35 ||

sītāsvaraṃvaraṃ gatvā dhanurbhaṅgaṃ cakāra saḥ |

uvāha jānakīm sītāṃ rāmo rājivalocanaḥ || 36 ||
 taṃ dṛṣtvā maithilāḥ sarvāḥ purandhryo mumuhurvidhe |
 rahasyūcurmahātmānaṃ bhartā no bhava he prabho || 37 ||
 tāmāha rāghavendrasto mā śokaṃ kuruta striyaḥ |
 dvāparānte kariṣyāmi bhavatīnāṃ manoratham || 38 ||
 tīrthaṃ dānaṃ tapaḥ śaucaṃ samācarata tattvataḥ |
 śraddhayā parayā bhaktiā vraje gopyo bhaviṣyatha || 39 ||
 iti tābhyo varaṃ dattvā śrīrāmaḥ karuṇānidhiḥ |
 kosalān prayayau dhanvī tejasā jītabhārgavaḥ || 40 ||
 mārge ca kausalā nāryo rāmaṃ dṛṣtvātisumḍaram |
 manasā vavrire taṃ vai patiṃ kandarpamohanam || 41 ||
 manasāpi varaṃ rāmo dadau tābhyo hyaśeṣavit |
 manorathaṃ kariṣyāmi vraje gopyo bhaviṣyatha || 42 ||
 āgataṃ sitayā sārddhaṃ sainikāḥ sahitaṃ raghum |

ayodhyāpuravāsinyaḥ śrutvā draṣṭuṃ samāyayau || 43 ||
 vikṣya taṃ mohamāpannā murchitāḥ premavihvalāḥ |
 tepustapastāḥ sarayūtre rāmadhṛtavrataḥ || 44 ||
 ākāsavāgabhūttāsāṃ dvāparānte manorathaḥ |
 bhaviṣyati na saṃdehaḥ kālīndītīraje vane || 45 ||
 piturvākyādāyadā rāmo daṃḍakākhyāṃ vanaṃ gataḥ |
 cacāra sītayā sārddhaṃ lakṣmaṇena dhanuṣmatā || 46 ||
 gopālakopāsakāḥ sarve daṃḍakāraṇyavāsinaḥ |
 dhyāyantaḥ satataṃ māṃ vai rāsārthaṃ dhyānatatparāḥ || 47 ||
 yeṣāṃśramamāsādyā dhanurbāṇadharo yuvā |
 teṣāṃ dhyāne gato rāmo jaṭāmukuṭamaṃḍitaḥ || 48 ||
 anyākṛtiṃ te taṃ vikṣya paraṃ viśmitamānasāḥ |
 dhyānāduttathāya dadṛśuḥ koṭikandarpasannibham || 49 ||
 ūcuste'yaṃ tu gopālo vaṃśivetre vinā prabhūḥ |

itthaṃ vicārya manasā nemuścakruḥ stutiṃ parāṃ || 50 ||
 varaṃ vṛṇīta munayaḥ śrīrāmastānuvāca ha |
 yathā sītā tathā sarve bhūyāḥsma iti vādinaḥ || 51 ||
 śrīrāma uvāca -
 yathā hi lakṣmaṇo bhrātā tathā prārthyo varo yadi |
 adyaiva saphalo bhāvyo bhavadbhīmatprasāngataḥ || 52 ||
 sītopameyavākyena durghaṭo durlabho varaḥ |
 ekapatīnīvrato'haṃ vai maryādāpuruṣottamaḥ || 53 ||
 tasmātu madvareṇāpi dvāparānte bhaviṣyatha |
 manorathaṃ kariṣyāmi bhavatāṃ vāñchitaṃ param || 54 ||
 iti dattvā varaṃ rāmastataḥ pañcavaṇiṃ gataḥ |
 parṇaśālā samāsādyā vanavāsaṃ cakāra ha || 55 ||
 taddarśanasmararūjaḥ pulindyaḥ premavihvalāḥ |
 śrīmatpādarājo dhṛtvā prāṇāṃstyaktuṃ samudyutāḥ || 56 ||

brahmacārīvapurbhūtā rāmastatra samāgataḥ |
 uvāca prāṇasaṃtyāgaṃ mā kuruta striyo vṛthā || 57 ||
 vṛndāvane dvāparānte bhavitā vo manorathaḥ |
 ityuktvā brahmacārī tu tatraivāntaradhīyata || 58 ||
 atha rāmo vānarendrai rāvaṇādīnniśācarān |

jītvā laṅkāmetya sītā puṣpakeṇa purīm yayau || 59 ||
 sītāṁ tattyāja rājendro vane lokāpavādataḥ |
 aho satāmapī bhuvi bhavanaṁ bhūri duḥkhadam || 60 ||
 yadā yadākarodyajñaṁ rāmo rājivalocanaḥ |
 tadā tadā svarṇamayīm sītāṁ kṛtvā vidhānataḥ || 61 ||
 yajñasītāsamūho'bhūnmandire rāghavasya ca |
 tāścaitanayaghaṇā bhūtṛvā rantuṇ rāmaṁ samāgatāḥ || 62 ||
 tā āha rāghaveśendro nāhaṁ grhṇāmi he priyāḥ |
 tadocustāḥ premaparā rāmaṁ daśarathātmajam || 63 ||

kathaṁ cāsmānna grhṇāsi bhajantīrmaithilīḥ satīḥ |
 ardhāṅgīryajñakāleṣu satataṁ kāryasādhaniḥ || 64 ||
 dharmiṣṭhastvaṁ śrutidharo'dharmavadbhaṣase katham |
 karaṁ grhītṛvā tyajasi tataḥ pāpamavāpyasi || 65 ||
 śrīrāma uvāca -
 samīcīnaṁ vacassatyō yuṣmābhīrgaditaṁ ca me |
 ekapatīnīvrato'haṁ hi rājārṣiḥ sītayaikayā || 66 ||
 tasmādīyūyaṁ dvāparānte puṇye vṛndāvane vane |
 bhaviṣyatha kariṣyāmi yuṣmākaṁ tu manoratham || 67 ||
 śrībhagavān uvāca -
 tā vrajē'pi bhaviṣyanti yajñasītāśca gopikāḥ |
 anyāsāṁ caiva gopīnāṁ lakṣaṇaṁ śṛṇu tadvidhe || 68 ||

English rendering

Characteristics of Nanda, etc.; Introduction to Gopiyutha; Description of the Pre-received Blessings Caused by the Acquisition of Gopibhava, Shruti, etc.

Lord Brahma asked, "O God! Who is called 'Nanda' and what are the characteristics of who is' Upananda 'and' Vrishabhanu' ? . 3.

Lord Brahma said, "O God! You are a relative of the poor and also the cause of the world (Prakriti). O Lord! Now describe to me all the signs of youth. 9.

Lord Brahma asked, "Purushottama! What virtuous deed have these women performed and what are the boons they have received, as a result of which they will reside in Vraja? Because, that place of yours is rare even for yogis. . 18. .

The Lord said, "In the past, the Śrutis went to Svetadvīpa and there they praised in a sweet voice my Swaroopabhoota Bhuma (the Supreme Person or Parabrahman)." Then the thousand and twenty great men were pleased and spoke. 19.

Srihari said, "Shrutiyo! Ask for whatever groom you wish to have. What is a rare commodity for those on whom I myself have been pleased? . 20.

Hearing such talk of the Śrutis, the Lord gave them a vision of His divine heavenly abode, which is beyond nature. He is the embodiment of folk wisdom, indestructible and immanent. There is a forest called 'Vrindavan', which is adorned with Kamaraka Kalpavriksha. Enriched with enchanting niches, Vrindavan is pleasant in all seasons. There is a hill called 'Govardhan' adorned with beautiful waterfalls and caves. Full of gems and metals, Mount Sriman is surrounded by beautiful birds. The Yamuna, the cleanest river, also flows there. Both its banks are lined with gems. She is always

pervaded by geese and lotuses, etc. A community of gopis adorns the complexion there, full of vibrant colors. In the middle of the same gopi-community resides the adolescent-adorned Lord Krishna. Showing His world to those listeners thus, the Lord said - 'Tell me, what shall I do for you now? You have seen this world of mine, there is no better groom.' . 22-27 | (Golok Khand Chapters 1 to 5)

The Shrutis said, "O Lord! Seeing the enchanting Srivagraha like your crores of Kamadevas has made us feel Kamini-bhava and we are feeling a strong desire to meet you! We are seething - there is no doubt about it. Therefore, just as the gopis in your world serve you to seek your companionship, we too have the same desire. 28-29 |

Srihari said - Shrutiyo! This intention of yours is rare and accidental; yet I have approved it well, so it will remain true. In the next creation, when Brahma engages in the creation of the world, all of you will be Gopis in the Śrūtīra Vrajam after the Saraswat-Kalpa has passed. I will be your beloved within the almighty in Vrindavan, within my Mathurmandal in Bharata, on earth. Thou shalt have strong love for me, which is greater than all love. Then all of you will be blessed with success by receiving Me. . 30-33 |

The Lord says, "O Brahma! In the previous kalpa, I have given the boon, by the same effect, those shrutis will be the gopis in vajram. Now listen to the symptoms of the other gopis. 34.

In the Treta Yuga, to protect the gods and destroy the demons, my embodiment, the mighty Srimachandra, descended. Kamallochan Sriram went to Sita's swayamvara, broke the bow, and married Janakanandini Srisitaji. O Brahma! On that occasion, the women of Janakpur fell in love with Shri Ram. He expressed his intention in solitude with the Mahabhaga - "Raghava! Mayst thou be our supreme Beloved. 'Then Lord Rama said 'Sundariyo! You do not have to grieve. At the end of the door, I will grant your wish. May you continue to practice the virtues of pilgrimage, charity, penance, defecation, and virtue with utmost reverence and devotion. You will have the privilege of being a Gopi in Vrajam. Thus, with a boon, the archer Karunanidhi Sri Rama left for Ayodhya. On the way, he defeated Bhrikukulnanda Parashurama. The women of Kosala district also saw the charming Kanti Rama on his way through Rajpath. Kamadeva was fascinated by her beauty. Those women described Shri Rama as a husband with a mind. At that time, the omniscient Lord Rama blessed all those women - 'All of you will be Gopis in Braj and at that time, I will fulfill your wish.' 35-42. . (Golok Khand Chapters 1 to 5)

Then Raghunathji, along with Sita and the soldiers, arrived in Ayodhya. Hearing this, women living in Ayodhya came to see him. Seeing Sri Rama, he was captivated. They fell in love and fell head over heels in love. She then went on a penance on the banks of the Sarayuk, devoting herself to the fast of Lord Rama. Then there was a voice before him, 'At the end of the Dwapara, in Vrindavan on the banks of the Yamuna, your desires will no doubt be fulfilled.' 43-45 |

Sita and Lakshmana were also with Rama when he travelled to Dandakavan on his father's orders and were wandering around with bows in their hands. There were a lot of sages there. He had fidelity in the form of a Gopala-clad god. They used to meditate on God for the sake of Raslila. Sri Rama was in his youth at that time - he was holding a bow and arrow in his hands. They had a peculiar charm from the crown of jatas. The sages' attention was drawn to Sri Rama as he arrived at his ashram. (They were worshippers of the sage Gopala-clad God) So seeing Shri Rama in another form came as a surprise to everyone. His samadhi was broken and Shriram, as beautiful as millions of Kamadevas, appeared. Then they cried out, "Ah! Today, our Gopalji has arrived without a family and cane. In this way, all of them, thinking with all their hearts, bowed down to Lord Rama and began to give him the best praise. 46 - 50. .

Then Lord Rama said - 'Muniyo! Ask for the groom. When they heard this, they all said in unison, "Just as Sita is your beloved, so are we." 51.

Śrīma said, "If it is your prayer that we become your brothers, just as your brother is Lakshmana, then your wish may be fulfilled by Me today; but you have asked for a boon to be like 'Sita.'" Therefore, this bridegroom is very difficult and rare; for at this time, I have kept a monogamous fast. I am also known as 'Maryada Purushottam' in defence of dignity. You must, therefore, honor my bridegroom and be born at the end of the doorway, and there I will fulfill this noble desire of yours. . 52-54. . (Golok Khand Chapters 1 to 5)

Sri Rama then went to Lanka with the help of primates like Sugriva and defeated demons like Ravana. Then Pushpak got Sita and went to Ayodhya by plane. Rajadhiraja Sri Rama left Sita in the forest because of Lokapavada. Ahhh! It is very sad to have bad people on the planet. Whenever Kamallochan performed the Sri Rama Yajna, an idol of Suvarnamayi Sita was ceremoniously made. So only a group of Yajna-Sita gathered in the Shriram Bhavan. All of them became transcendent consciousness and went to Sri Rama. At that time, Lord Rama said to them - 'Dear! I cannot accept you. 'All those Premaprayana Sita-murtis began to say to Dasharathanandan Sri Rama - 'Why so? We are here to serve you. Our name is also Mithileshkumari Sita and we are also sattis who practice the Uttama Vrata; then why don't you accept us? While performing the yajna, we have been your Ardhangani, constantly conducting the tasks. How is this unrighteousness coming out of your mouth that you are a follower of the Spirit and the path of the Vedas? If you hold a woman's hand and abandon her, you will be guilty of sin. " . 59-65 |

Sri Rama said, "Satyo! What you have said to me is very fair and true. But I am wearing 'monogamy'? Everyone calls me 'Rajarshi'. Therefore, it is not possible to skip the rules. Only Sita is my consort. Therefore, all of you will reach the Supreme Vrindavan at the end of the Dwapara, there I will fulfill your wishes. . 66-67 |

Lord Srihari said, "Brahman! They will be the gopis in the Yajna-Sita Vrajma. Listen to the symptoms of other gopis as well. 68.

Thus was completed the fourth chapter in the Bhagavad-Brahma-Samvad under Golokhanda in the Srigarghasamhita, the "Description of the Industry Question of the Incarnation." 4.

Sanskrit source · Hindi control witness

Goloka-khaṇḍa · Chapter 5

Chapter 5 of 263 · 39 detected Sanskrit verse markers

Sanskrit

रमावैकुण्ठवासिन्यः श्वेतद्वीपसखीजनाः ।
ऊर्ध्वं वैकुण्ठवासिन्यस्तथाजितपदाश्रिताः ॥ १ ॥
श्रीलोकाचलवासिन्यः श्रीसख्योऽपि समुद्रजाः ।
ता गोप्योऽभिविष्यन्ति लक्ष्मीपतिवराद्व्रजे ॥ २ ॥
काश्चिद्विव्या अदिव्याश्च तथा त्रिगुणवृत्तयः ।
भूमिगोप्यो भविष्यन्ति पुण्यैर्नानाविधैः कृतैः ॥ ३ ॥
यन्नावतारं रुचिरं रुचिपुत्रं दिवस्पतिम् ।
मोहिताः प्रीतिभावेन वीक्ष्य देवजनस्त्रियः ॥ ४ ॥
ताश्च देवलवाक्येन तपस्तेपुर्हिमाचले ।
भक्त्या परमया ता मे गोप्यो भाव्या व्रजे विधे ॥ ५ ॥
अन्तर्हिते भगवति देवे धन्वन्तरौ भुवि ।
ओषध्यो दुःखमापन्ना निष्फला भारतेऽभवन् ॥ ६ ॥
सिद्धार्थं तास्तपस्तेपुः स्त्रियो भूत्वा मनोहराः ।
चतुर्युगे व्यतीते तु प्रसन्नोऽभूद्धरिः परम् ॥ ७ ॥
वरं वृणीत चेत्युक्तं श्रुत्वा नार्यो महावने ।
तं दृष्ट्वा मोहमापन्ना ऊचुर्भर्ता भवात्र नः ॥ ८ ॥
वृन्दावने द्वापरान्ते लता भूत्वा मनोहराः ।
भविष्यथ स्त्रियो रासे करिष्यामि वचश्च वः ॥ ९ ॥
श्रीभगवानुवाच -
भक्तिभावसमायुक्ता भूरिभाग्या वरांगनाः ।
लतागोप्यो भविष्यन्ति वृन्दारण्ये पितामह ॥ १० ॥
जालन्धर्यश्च या नार्यो वीक्ष्य वृन्दापतिं हरिम् ।
ऊचुर्वायं हरिः साक्षादस्माकं तु वरो भवेत् ॥ ११ ॥
आकाशवागभूतासां भजताशु रमापतिम् ।
यथा वृन्दा तथा यूयं वृन्दारण्ये भविष्यथ ॥ १२ ॥
समुद्रकन्याः श्रीमत्स्यं हरिं दृष्ट्वा च मोहिताः ।
ता हि गोप्यो भविष्यन्ति श्रीमत्स्यस्य वराद्व्रजे ॥ १३ ॥
आसीदराजा पृथुः साक्षान्ममांशश्चण्डविक्रमः ।
जित्वा शत्रून्पश्रेष्ठो धरां कामान्दुदोह ह ॥ १४ ॥
बर्हिष्मतीभवास्तत्र पृथुं दृष्ट्वा पुरस्त्रियः ।
अत्रेः समीपमागत्य ता ऊचुर्मोहविह्वलाः ॥ १५ ॥
अयं तु राजराजेन्द्रः पृथुः पृथुलविक्रमः ।

कथं वरो भवेन्नो वै तद्वद त्वं महामुने ॥ १६ ॥

अत्रिरुवाच -

गोदोहं कुरुताश्वद्य पृथ्वीयं धारणामयी ।

सर्वं दास्यति वो दुर्गं मनोरथमहारणवम् ॥ १७ ॥

मनोरथं प्रदुदुहर्मनःपात्रेण ताश्च गाम् ।

तस्माद्गोप्यो भविष्यन्ति वृन्दारण्ये पितामह ॥ १८ ॥

कामसेनामोहनार्थं दिव्या अप्सरसो वराः ।

नारायणस्य सहसा बभूवुर्गन्धमादने ॥ १९ ॥

भर्तुकामाश्च ता आह सिद्धो नारायणो मुनिः ।

मनोरथो वो भविता व्रजोगोप्यो भविष्यथ ॥ २० ॥

स्त्रियः सुतलवासिन्यो वामनं वीक्ष्य मोहिताः ।

तपस्तप्ता भविष्यन्ति गोप्यो वृन्दावने विधे ॥ २१ ॥

नागेन्द्रकन्या याः शेषं भेजुर्भक्त्या वरेच्छया ।

संकर्षणस्य रासार्थं भविष्यन्ति व्रजे च ताः ॥ २२ ॥

कश्यपो वसुदेवश्च देवकी चादितिः परा ।

भूरः प्राणो ध्रुवः सोऽपि देवकोऽवतरिष्यति ॥ २३ ॥

वसुश्चैवोद्धवः साक्षाद्भक्षोऽकूरो दयापरः ।

हृदीको धनदश्चैव कृतवर्मा त्वपांपतिः ॥ २४ ॥

गदः प्राचीनबर्हिश्च मरुतो ह्युग्रसेन उत् ।

तस्य रक्षां करिष्यामि राज्यं दत्त्वा विधानतः ॥ २५ ॥

युयुधानश्चाम्बरीषः प्रह्लादः सात्यकिस्तथा ।

क्षीराब्धिः शन्तनुः साक्षाद्भीष्मो द्रोणो वसूतमः ॥ २६ ॥

शलश्चैव दिवोदासो धृतराष्ट्रो भगो रविः ।

पाण्डुः पूषा सतां श्रेष्ठो धर्मो राजा युधिष्ठिरः ॥ २७ ॥

भीमो वायुर्बलिष्ठश्च मनुः स्वायंभुवोऽर्जुनः ।

शतरूपा सुभद्रा च सविता कर्ण एव हि ॥ २८ ॥

नकुलः सहदेवश्च स्मृतौ द्वावाश्विनीसुतौ ।

धाता बाल्हीकवीरश्च वह्निर्द्रोणः प्रतापवान् ॥ २९ ॥

दुर्योधनः कलेरंशोऽभिमन्युः सोम एव च ।

द्रौणिः साक्षाच्छिवस्यापि रूपं भूमौ भविष्यति ॥ ३० ॥

इत्थं यदोः कौरवाणामन्येषां भूभुजां नृणाम् ।

कुले कुले च भवतः स्वांशैः स्त्रीभिर्मदाज्जया ॥ ३१ ॥

ये येऽवतारा मे पूर्व तेषां राज्ञ्यो रमांशकाः ।

भविष्या राजराज्ञीषु सहस्राणि च षोडश ॥ ३२ ॥

श्रीनारद उवाच -

इत्युक्त्वा श्रीहरिस्तत्र ब्रह्माणं कमलासनम् ।

दिव्यरूपां भगवतीं योगमायामुवाच ह ॥ ३३ ॥

देवक्याः सप्तमं गर्भं संनिर्कृष्य महामते ।

वसुदेवस्य भार्यायां कंसत्रासभयात्पुनः ॥ ३४ ॥

नन्दव्रजे स्थितायां च रोहिण्यां सन्निवेश्य ।

नन्दपत्न्यां भव त्वं वै कृत्वेदं कर्म चाद्भुतम् ॥ ३५ ॥

श्रीनारद उवाच -

श्रुत्वा ब्रह्मा देवगणैर्नत्वा कृष्णं परात्परां ।

भूमिमाश्वास्य वाणीभिः स्वधाम च समाययौ ॥ ३६ ॥

परिपूर्णतमं साक्षाच्छ्रीकृष्णं विद्धि मैथिल ।

कंसादीनां वधार्थाय प्राप्तोयं भूमिमण्डले ॥ ३७ ॥

रोममात्रतनौ जिह्वा भवत्वित्थं यदा नृप ।

तदापि श्रीहरेस्तस्य वर्ण्यते न गुणो महान् ॥ ३८ ॥

नभः पतन्ति विहगा यथा ह्यात्मसमं नृप ।

तथा कृष्णगतिं दिव्यां वदन्तीह विपश्चितः ॥ ३९ ॥

Roman transliteration

ramāvaikuṇṭhāvāsinyāḥ śvetadvīpasakhījanāḥ |
 ūrdhvaṃ vaikuṇṭhāvāsinyastathājītapadāśritāḥ || 1 ||
 śrīlokācalavāsinyāḥ śrīsakhyo'pi samudrajāḥ |
 tā gopyo'bhibhaviṣyanti lakṣmīpativarād□vraje || 2 ||
 kāściddivyā ādivyāśca tathā triguṇavṛttayāḥ |
 bhūmigopyo bhaviṣyanti puṇyairnānāvidhaiḥ kṛtaiḥ || 3 ||
 yajñāvatāraṃ ruciraṃ ruciputraṃ divaspatim |
 mohitāḥ prītibhāvena vīkṣya devajānastriyāḥ || 4 ||
 tāśca devalavākyena tapastepurhimācale |
 bhaktyā paramayā tā me gopyo bhāvayā vraje vidhe || 5 ||
 antarihite bhagavati deve dhanvantarau bhuvi |
 oṣadhyo duḥkhamāpannā niṣphalā bhārate'bhavan || 6 ||
 siddhyarthaṃ tāstapastepuḥ striyo bhūtvā manoharāḥ |
 caturyuge vyatīte tu prasanno'bhūddharīḥ param || 7 ||

varam vṛṇta cetyrktaṃ śrutvā nāryo mahāvane |
 taṃ dṛṣtvā mohamāpannā ūcurbhartā bhavātra naḥ || 8 ||
 vṛndāvane dvāparānte latā bhūtvā manoharāḥ |
 bhaviṣyatha striyo rāse kariṣyāmi vacaśca vaḥ || 9 ||
 śrībhagavānuvāca -
 bhaktibhāvasamāyuktā bhūribhāgyā varāṃganāḥ |
 latāgopyo bhaviṣyanti vṛndāraṇye pītāmaha || 10 ||
 jālandharyāśca yā nāryo vīkṣya vṛndāpatiṃ harim |
 ūcurvāyaṃ hariḥ sāḥśādasmākaṃ tu varo bhavet || 11 ||
 ākāśavāgabhūttāsāṃ bhajatāśu ramāpatim |
 yathā vṛndā tathā yūyaṃ vṛndāraṇye bhaviṣyatha || 12 ||
 samudrakanyāḥ śrīmatasyaṃ hariṃ dṛṣtvā ca mohitāḥ |
 tā hi gopyo bhaviṣyanti śrīmatasyasya varād□vraje || 13 ||
 āśid□rājā prthuḥ sāḥśānmamāṃśaścaṇḍavikramaḥ |

jītvā śatrūnṛpaśreṣṭho dharāṃ kāmāndudoha ha || 14 ||
 barhiṣmatibhavāstatra prthuṃ drṣṭvā purastrīyaḥ |
 atreḥ samīpamāgatya tā ūcirmohavihvalāḥ || 15 ||
 ayaṃ tu rājarājendraḥ prthuh prthulavikramaḥ |
 kathaṃ varo bhavenno vai tad vada tvam mahāmune || 16 ||
 atriruvāca -
 godohaṃ kurutāśvadya prthuvīyaṃ dhāraṇāmayi |
 sarvaṃ dāsyati vo durgaṃ manorathamahārṇavam || 17 ||
 manorathaṃ praduduhurmanaḥpātreṇa tāśca gām |
 tasmād gopya bhaviṣyanti vṛndāraṇye pitāmaha || 18 ||
 kāmāsenāmohanārthaṃ divyā apsaraso varāḥ |
 nārāyaṇasya sahasā babhūvurgandhamādane || 19 ||
 bhartukāmāśca tā āha siddho nārāyaṇo muniḥ |
 manoratho vo bhavitā vrajogopyo bhaviṣyatha || 20 ||

strīyaḥ sūtalavāsinyo vāmanaṃ vīkṣya mohitāḥ |
 tapastaptā bhaviṣyanti gopyo vṛndāvane vidhe || 21 ||
 nāgendrakanyā yāḥ śeṣaṃ bhejurbhaktiā vareccayā |
 saṃkarṣaṇasya rāsārthaṃ bhaviṣyaṃti vraje ca tāḥ || 22 ||
 kaṣyapo vasudevaśca devakī cāditīḥ parā |
 śūrah prāṇo dhruvaḥ so'pi devako'vatarīṣyati || 23 ||
 vasuścaivoddhavaḥ sāksāddakṣo'krūro dayāparaḥ |
 hṛdiko dhanadaścaiva kṛtavarmā tvapāṇpatīḥ || 24 ||
 gadaḥ prācinabarhiśca maruto hyugrasena ut |
 tasya rakṣāṃ kariṣyāmi rājyaṃ dattvā vidhānataḥ || 25 ||
 yuyudhānaścāmbarīṣaḥ prahlādaḥ sātyakistathā |
 kṣīrābndhiḥ śantanuḥ sāksād bhīṣmo droṇo vasūttamaḥ || 26 ||
 śalaścaiva divodāso dhṛtarāṣṭro bhago raviḥ |
 pāṇḍuḥ pūṣā satāṃ śreṣṭho dharmo rājā yudhiṣṭhiraḥ || 27 ||

bhīmo vāyurbaliṣṭhaśca manuḥ svāyaṇbhūvo'rjunaḥ |
 śatarūpā subhadra ca savitā karna eva hi || 28 ||
 nakulaḥ sahadewaśca smṛtau dvāvaśvinīsutau |
 dhātā bāhlikaviraśca vahnirdroṇaḥ pratāpavān || 29 ||
 duryodhanaḥ kaleraṃśo'bhīmanyuḥ soma eva ca |
 drauṇiḥ sāksācchivasyāpi rūpaṃ bhīmau bhaviṣyati || 30 ||
 itthaṃ yadoḥ kauravāṇāmanyeṣāṃ bhūbhujāṃ nṛṇāṃ |
 kule kule ca bhavataḥ svāmīśaiḥ strībhīmadājñayā || 31 ||
 ye ye'vatārā me pūrvaṃ teṣāṃ rājñyo ramāṃśakāḥ |
 bhaviṣyā rājarājñīsu sahasrāṇi ca ṣoḍaśa || 32 ||
 śrīnārada uvāca -
 ityuktvā śrīharistatra brahmāṇaṃ kamalāsanam |
 divyarūpāṃ bhagavatīm yogamāyāmvāca ha || 33 ||
 devakyāḥ saptamaṃ garbhaṃ saṃnikṛṣya mahāmate |

vasudevasya bhāryāyāṃ kaṃsatrāsabhayātpunaḥ || 34 ||
 nandavraje sthitāyāṃ ca rohiṇyāṃ sanniveśaya |
 naṇḍapāt nīyāṃ bhava tvam vai kṛtvadaṃ karma cād bhutam || 35 ||
 śrīnārada uvāca -
 śrutvā brahmā devagaṇairnatvā kṛṣṇaṃ parātparām |
 bhūmimāśvāsya vāṇībhiḥ svadhāma ca samāyayau || 36 ||
 paripūrṇatamaṃ sāksācchrikṛṣṇaṃ viddhi maithila |
 kaṃsādīnāṃ vadhārthāya prāptoyaṃ bhūmimaṇḍale || 37 ||

*romamātratanau jivhā bhavaṁtvitthaṁ yadā nṛpa |
tadāpi śrīharestasya varṇyate na guṇo mahān || 38 ||
nabhaḥ patanti vihaḡā yathā hyātmasamaṁ nṛpa |
tathā kṛṣṇagaṭiṁ divyāṁ vadaṁtiha vipaścītaḥ || 39 ||*

English rendering

Description of different places and classes of women being gopis and the avatar-system

Lord Srihari says - the companions of Rama Devi, who resides in Vaikuntha, the sakhis of Svetadvipa, the goddesses who reside in Vaikuntha above the feet of Lord Ajit (Vishnu), and the sakhis of Sri Lakshmi, who resides on Mount Sri Lokachal, revealed from the sea - all of them will be Gopis in Vraja by the boon of Lord Kamalapati. Under the influence of the various pre-formed virtues, some divine, some non-dual, and some sattva, raja, tama - goddesses with all three qualities will be the gopis in the celestial realm. . 1-33.

When Lord Dhanvantari disappeared on this earthly surface, the entire Odishas were deeply grieved and began to consider themselves useless in Bharatvarsha. Then everyone dressed up as a beautiful woman and began to do penance. When the four ages had passed, Lord Srihari was very pleased with them and said, 'Ask for all your boons.' 'When the women heard this and opened their eyes in the great forest, they were all captivated by the sight of Sriharika and said, 'Please be our idol-like deity.' . 6 - 8.

Lord Srihari said, "O women of the form of Odishis! At the end of the Dwapara, you will all live in Vrindavan in disguise, and there I will fulfill your wishes. 9.

The Lord says, "Brahman! Filled with the spirit of devotion, they will be the 'Lata-Gopis' in Vrindavan. Similarly, the women of Jalandhar city had a darshan of Vrindapati Bhagwan Sriharika and started making a mental resolution - 'May he be the Lord of us all. "At that time, there was a radio for him - 'All of you, worship Ramapatik soon; then, like Vrinda, you will also be the beloved Gopi of God in Vrindavan. At the time of Matsya Avatar, the sea girls were fascinated by the Matsya idol Srihariko. By the grace of Lord Srimatya, they too will be Gopis in Vrajam. 10-14 |

My half-brother King Prithu was very glorious. The king had conquered all enemies and exploited everything he wanted from the earth. Many women who lived in the city of Barishmati at that time were fascinated by him and went to Atri in love and said, 'Great-grandfather. The greatest of all kings, Maharaja Prithu, is very powerful. How will these be our husbands? Please do let me know. " . 15-16 |

Akriji said, "May you all soon worship this cow today." She is the prescient earthly goddess who holds all things. You will surely fulfill all your desires - even if they are as vast as the sea, immense and insurmountable. 17.

O Brahman! The women then exploited their pastimes by exploiting the mind. For this reason, they will all be gopis in Vrindavan. Many noble nymphs, whose appearance was very graceful and who were the armies of Kamadeva, went to Mount Gandhamadana to enchant sage Narayana. But seeing them, she too lost her temper. They developed a desire to make God their husband. Then sage Narayana, the sage of Siddhata, said - 'You will be the gopis in Braj, and there your desire will be complete'. . 18-20. .

The Brahman On seeing Lord Vamana, the women of the land expressed a strong desire to have him. Then he started to do penance. Therefore, they too would be gopis in Vrindavan. The Nagaraja-Kanyas who have seen Sheshavatara Bhagavan and worshiped him with a desire to make him a son, will be born in Braj to perform Rasavihara with Baldevji. . 21-22 |

Kashyapa would have been Vasudeva. The most revered Aditi will incarnate as Devaki. There will be Vasu Shurasena named Prana and Vasu Devaka named Dhruva. Those who are Vasu, called 'Vasu', will manifest themselves as Uddhava. The benevolent Daksha Prajapati will incarnate as Akrur. Kubera would be famous by the name Hadik and Varuna, the lord of Jalke, by the name Kritavarma. The ancient king would become the ancient Gada and the Marut god Ugrasena. I will make those fierce warriors kings by law and will protect them well. Devotees will appear in the name of King Ambarisha Yayudhana and Bhaktaprabhava Prahlada Satyaki. The Kshirsagar will be the Shantanu. The best Drona among the Vasus will be born directly in the form of Bhishma Pitamah. Divodasa will appear as Shalaka and the sun named Bhaga will appear as Dhritarashtra. The deity known as Pusha would have been Pandu. Only Dharmaraja, who is respected among the virtuous, will incarnate as King Yudhishtira. The wind god will appear in the guise of the great mighty Bhimsen and the Swayambhuva Manu Arjuna. Shatrupaji would be Subhadra and Suryanarayana would incarnate as Karna. Ashvini Kumar will be Nakul and Sahadev. Dhata would be known by the name of Bahrik the Great Powerful. The fire god will incarnate in the form of the great divine Dronacharya. The Kalika Anusha will be that of Duryodhana. The moon will incarnate as Abhimanyu. Ashwatthama, the son of Drona on earth, would be a direct manifestation of Lord Shankar. Thus may all you gods appear, according to my commandment, in the clans of the kings of the Yaduvanshi, Kuruvanshi, and other lineages, with your portions and women. All the incarnations I have had in the past, their queens have been fragments of Rama. They will also appear among My queens in the number of sixteen thousand. 23-32 |

Srinardji says - Rajan! By saying Kamalasana-Brahmas, Lord Sri Hari said Divine form-bearer-Bhagwati Yogamaya. 33.

The Lord Srihari said, "O Lord! You draw the seventh womb of Devaki and place it in the womb of Vasudeva's wife Rohini. She stays at Nanda's house in Vrajma, fearing the goddess Kansa. At the same time, you will also be revealed from the womb of Nandarani by performing such supernatural acts. . 34-35 |

Shrinardji says - The Most Excellent King! Hearing the words of Lord Krishna, Brahma, along with all the gods, bowed down to the Most High Lord Krishna and gave patience to the earth goddess through his words, they went to their abode. Mithileshwar Janak! You consider Lord Krishnachandra as the Absolute Supreme Being. They have come to this land only to destroy the evildoers like Kansa. Even if there are as many cries as there are tongues in the body, the innumerable great qualities of Lord Krishna cannot be described. Your Majesty Just as the birds fly in the sky according to their power, the wise ones also sing the divine pastimes of Lord Krishna according to their will and power. . 36-39 |

Thus was completed the fifth chapter in the Narada Bahulashva-Samvad under Golokhanda in the Srigarghasamhita, titled 'Description of the Avatar-Systema'. 5.

Sanskrit source · Hindi control witness

Goloka-khaṇḍa · Chapter 6

Chapter 6 of 263 · 64 detected Sanskrit verse markers

Sanskrit

श्रीबहुलाश्व उवाच -

कंसः कोऽयं दैत्यो महाबलपराक्रमः ।

तस्य जन्मानि कर्माणि ब्रूहि देवर्षिसत्तम ॥ १ ॥

श्रीनारद उवाच -

समुद्रमथने पूर्वं कालनेर्मिहासुरः ।

युयुधे विष्णुना सार्द्धं युद्धे तेन हतो बलात् ॥ २ ॥

शुक्रेण जीवितस्तत्र संजीविन्या च विद्यया ।

पुनर्विष्णुं योद्धुकाम उद्योगं मनसाकरोत् ॥ ३ ॥

तपस्तेपे तदा दैत्यो मन्दराचलसन्निधौ ।

नित्यं दूर्वारसं पीत्वा भजन्देवं पितामहम् ॥ ४ ॥

दिव्येषु शतवर्षेषु व्यतीतेषु पितामहः ।

अस्थिशेषं सवल्मीकं वरं ब्रूहीत्युवाच तम् ॥ ५ ॥

ब्रह्माण्डे ये स्थिता देवा विष्णुमूला महाबलाः ।

तेषां हस्तैर्न मे मृत्युः पूर्णानामपि मा भवेत् ॥ ६ ॥

ब्रह्मोवाच -

दुर्लभोऽयं वरो दैत्य यस्त्वया प्रार्थितः परः ।

कालान्तरे ते प्राप्तः स्यान्मद्वाक्यं न मृषा भवेत् ॥ ७ ॥

श्रीनारद उवाच -

कौमारेऽपि महामल्लैः सततं स युयोध ह ।

उग्रसेनस्य पत्न्यां कौ जन्म लेभेऽसुरः पुनः ॥ ८ ॥

जरासंधो मगधेन्द्रो दिग्जयाय विनिर्गतः ।

यमुनानिकटे तस्य शिबिरोऽभूदितस्ततः ॥ ९ ॥

द्विपः कुवलयापीडः सत्सद्विपसत्त्वभूत् ।

बभञ्ज शृङ्खलासङ्घं दुद्राव शिबिरान्मदी ॥ १० ॥

निपातयन्स शिबिरान्गृहांश्च भूभृतस्तटान् ।

रंगभूम्यामाजगाम यत्र कंसोऽप्ययुध्यत ॥ ११ ॥

पलायितेषु मल्लेषु कंसस्तं तु समागतम् ।

शुण्डाशुण्डे सङ्गृहीत्वा पातयामास भूतले ॥ १२ ॥

पुनर्गृहीत्वा हस्ताभ्यां भ्रामयित्वाग्रसेनजः ।

जरासन्धस्य सेनायां चिक्षेप शतयोजनम् ॥ १३ ॥

तददभुतं बलं दृष्ट्वा प्रसन्नो मगधेश्वरः ।

अस्तिप्राप्ती ददौ कन्ये तस्मै कंसाय शंसिते ॥ १४ ॥

अश्वार्बुदं हस्तिलक्षं रथानां च त्रिलक्षकम् ।
 अयुतं चैव दासीनां पारिबर्हं जरासुतः ॥ १५ ॥
 द्वंद्वयोधी ततः कंसो भुजवीर्यमदोद्धतः ।
 माहिष्मतीं ययौ वीरोऽथैकाकी घण्डविक्रमः ॥ १६ ॥
 चाणूरो मुष्टिकः कूटः शलस्तोशलकस्तथा ।
 माहिष्मतीपतेः पुत्रा मल्ला युद्धजयैषिणः ॥ १७ ॥
 कंसस्तानाह साम्नापि दीयध्वं रंगमेव हे ।
 अहं दासो भवेयं वो भवंतो जयिनो यदि ॥ १८ ॥
 अहं जयौ चेद्भवतो दासान्सर्वान्करोम्यहम् ।
 सर्वेषां पश्यतां तेषां नागराणां महात्मनाम् ॥ १९ ॥

इति प्रतिज्ञां कृत्वाथ युयुधे तैर्जयैषिभिः ।
 यदागतं स चाणूरं गृहीत्वा यादवेश्वरः ॥ २० ॥
 भूपृष्ठे पोथयामास शब्दमुच्चैः समुच्चरन् ।
 तदाऽऽयान्तं मुष्टिकाख्यं मुष्टिभिर्युधि निर्गतम् ॥ २१ ॥
 एकेन मुष्टिना तं वै पातयामास भूतले ।
 कूटं समागतं कंसो गृहीत्वा पादयोश्च तम् ॥ २२ ॥
 भुजमास्फोट्य धावन्तं शलं नीत्वा भुजेन सः ।
 पातयित्वा पुनर्नीत्वा भूमिं तं विचकर्ष ह ॥ २३ ॥
 अथ तोशलकं कंसो गृहीत्वा भुजयोर्बलात् ।
 निपात्य भूमावुत्थाप्य चिक्षेप दशयोजनम् ॥ २४ ॥
 दासभावे च तान्कृत्वा तैः सार्द्धं यादवेश्वरः ।
 मद्वाक्येन ययावाशु प्रवर्षणगिरिं वरम् ॥ २५ ॥
 तस्मै निवेद्याभिप्रायं युयुधे वानरेण सः ।
 द्विविदेनापि विंशत्या दिनैः कंसो ह्यविश्रमम् ॥ २६ ॥

द्विविदो गिरिमुत्पाट्य चिक्षेप तस्य मूर्ध्नि ।
 कंसो गिरिं गृहीत्वा च तस्योपरि समाक्षिपत् ॥ २७ ॥
 द्विविदो मुष्टिना कंसं घातयित्वा नभो गतः ।
 धावन्कंसश्च तं नीत्वा पातयामास भूतले ॥ २८ ॥
 मूर्च्छितस्तत्प्रहारेण परं कल्मषमाययौ ।
 क्षीणसत्वश्चूर्णितोऽस्थिदासभावं गतस्तदा ॥ २९ ॥
 तेनैवाथ गतः कंसः ऋष्यमूकवनं ततः ।
 तत्र केशी महादैत्यो हयरूपो घनस्वनः ॥ ३० ॥
 मुष्टिभिस्ताडयित्वा तं वशीकृत्यारुरोह तम् ।
 इत्थं कंसो महावीर्यो मर्हेद्वाख्यं गिरिं ययौ ॥ ३१ ॥
 शतवारं योज्जहार गिरिमुत्पाट्य दैत्यराट् ।
 पुनस्तत्र स्थितं रामं क्रोधसंरक्तलोचनम् ॥ ३२ ॥
 प्रलयार्कप्रभं दृष्ट्वा ननाम शिरसा मुनिम् ।

पुनः प्रदक्षिणीकृत्य तदङ्गयोर्निपपात ह ॥ ३३ ॥

ततः शान्तो भार्गवोऽपि कंसं प्राह महोयदृक् ।
हे कीटमर्कटीर्डिभं तुच्छोऽसि मशको यथा ॥ ३४ ॥
अद्यैव त्वां हन्मि दुष्ट क्षत्रियं वीर्यमानिनम् ।
मत्समीपे धनुरिदं लक्षभारसमं महत् ॥ ३५ ॥
इदं च विष्णुना दत्तं शंभवे त्रैपुरे युधि ।
शंभोः करादिह प्राप्तं क्षत्रियाणां वधाय च ॥ ३६ ॥
यदि चेदं तनोषि त्वं तदा च कुशलं भवेत् ।
चेदस्य कर्षणं न स्याद्घातयिष्यामि ते बलम् ॥ ३७ ॥
श्रुत्वा वचस्तदा दैत्यः कोदण्डं सप्ततालकम् ।
गृहीत्वा पश्यतस्तस्य सज्जं कृत्वाथ लीलया ॥ ३८ ॥
आकृष्य कर्णपर्यंतं शतवारं ततान ह ।
प्रत्यञ्चास्फोटनैव टङ्कारोऽभूतडित्स्वनः ॥ ३९ ॥
ननाद तेन ब्रह्माण्डं सप्त लोकैर्बिलैः सह ।
विचेलुर्दिग्गजास्तारा ह्यपतन् भूमिमंडले ॥ ४० ॥

धनुः संस्थाप्य तत्कंसो नत्वा नत्वाह भार्गवम् ।
हे देव क्षत्रियो नास्मि दैत्योऽहं ते च किंकरः ॥ ४१ ॥
तव दासस्य दासोऽहं पाहि मां पुरुषोत्तम ।
श्रुत्वा प्रसन्नः श्रीरामस्तस्मै प्रादाद्धनुश्च तत् ॥ ४२ ॥
श्रीजामदग्न्य उवाच -
यत्कोदण्डं वैष्णवं तदयेन भङ्गीभविष्यति ।
परिपूर्णतमो नात्र सोऽपि त्वां घातयिष्यति ॥ ४३ ॥
श्रीनारद उवाच -
अथ नत्वा मुनिं कंसो विचरन्स मदोन्मदः ।
न केऽपि युयुधुस्तेन राजानश्च बलिं ददुः ॥ ४४ ॥
समुद्रस्य तटे कंसो दैत्यं नाम्ना ह्यघासुरम् ।
सर्पाकारं च फीत्कारैर्लेलिहानं ददर्श ह ॥ ४५ ॥
आगच्छन्तं दशन्तं च गृहीत्वा तं निपात्य सः ।
चकार स्वगले हारं निर्भयो दैत्यराट् बली ॥ ४६ ॥

प्राच्यां तु बंगदेशेषु दैत्योऽरिष्टो महावृषः ।
तेन सार्द्धं स युयुधे गजेनापि गजो यथा ॥ ४७ ॥
शृङ्गाभ्यां पर्वतानुग्यांश्चिक्षेप कंसमूर्धनि ।
कंसो गिरिं संगृहीत्वा चाक्षिपत्तस्य मस्तके ॥ ४८ ॥
जघान मुष्टिनारिष्टं कंसो वै दैत्यपुंगवः ।
मूर्च्छितं तं विनिर्जित्य तेनोदीर्यो दिशं गतः ॥ ४९ ॥
प्राग्ज्योतिषेश्वरं भौमं नरकाख्यं महाबलम् ।
उवाच कंसो युद्धार्थं युद्धं मे देहि दैत्यराट् ॥ ५० ॥

अहं दासो भवेयं वो भवन्तो जयिनो यदि ।
 अहं जयो चेद्भवतो दासान्सर्वान्करोम्यहम् ॥ ५१ ॥
 श्रीनारद उवाच -
 पूर्वं प्रलंबो युयुधे कंसेनापि महाबलः ।
 मृगेन्द्रेण मृगेन्द्रोऽद्रावुद्भटेन यथोद्भटः ॥ ५२ ॥
 मल्लयुद्धे गृहीत्वा तं कंसो भूमौ निपात्य च ।

पुनर्गृहीत्वा चिक्षेप प्राग्ज्योतिषपुरं प्रति ॥ ५३ ॥
 आगतो धेनुको नाम्ना कंसं जग्राह रोषतः ।
 नोदयामास दूरेण बलं कृत्वाऽथ दारुणम् ॥ ५४ ॥
 कंसस्तं नोदयामास धेनुकं शतयोजनम् ।
 निपात्य घूर्णयामास तदङ्गं मुष्टिभिर्द्वैः ॥ ५५ ॥
 तृणावर्तो भौमवाक्यात्कंसं नीत्वा नभो गतः ।
 तत्रैव युयुधे दैत्य ऊर्ध्वं वै लक्षयोजनम् ॥ ५६ ॥
 कंसोऽनन्तबलं कृत्वा दैत्यं नीत्वा तदाम्बरात् ।
 भूमौ स पातयामास बमन्तं रुधिरं मुखात् ॥ ५७ ॥
 तुण्डेनाथ ग्रसन्तं च बकं दैत्यं महाबलम् ।
 कंसो निपातयामास मुष्टिना वज्रघातिना ॥ ५८ ॥
 उत्थाय दैत्यो बलवान् सितपक्षो घनस्वनः ।
 क्रोधयुक्तः समुत्पत्य तीक्ष्णतुण्डोऽग्रसच्च तम् ॥ ५९ ॥
 निगीर्णोऽपि स वज्राङ्गो तदगले रोधकृच्च यः ।

सद्यश्चच्छर्द तं कंसं क्षतकण्ठो महाबकः ॥ ६० ॥
 कंसो बकं संगृहीत्वा पातयित्वा महीतले ।
 कराभ्यां भ्रामयित्वा च युद्धे तं विचकर्ष ह ॥ ६१ ॥
 तत्स्वसारं पूतनाख्यां योद्धुकमामवस्थिताम् ।
 तामाह कंसः प्रहसन्वाक्यं मे शृणु पूतने ॥ ६२ ॥
 स्त्रिया सार्धमहं युद्धं न करोमि कदाचन ।
 बकासुरः स्यान्मे भ्राता त्वं च मे भगिनी भव ॥ ६३ ॥
 ततोऽनन्तबलं कंसं वीक्ष्य भौमोऽपि धर्षितः ।
 चकार सौहृदं कंसे साहाय्यार्थं सुरान्प्रति ॥ ६४ ॥

Roman transliteration

śrībahulāsya uvāca -
 kamsaḥ ko'yaṃ daityo mahābalaparākramaḥ |
 tasya janmāni karmāṇi brūhi devarṣisattama || 1 ||
 śrīnārada uvāca -
 samudramathane pūrvaṃ kālanemirmahāsuraḥ |
 yuyudhe viṣṇuṇā sārddhaṃ yuddhe tena hato balāt || 2 ||
 śukreṇa jīvitastatra saṃjīvinīyā ca vidyayā |
 punarviṣṇuṃ yoddhukāma udyogaṃ manasākarot || 3 ||

tapastepe tadā daityo mandarācalasannidhau |
 nityaṃ dūrvārasaṃ pītṛā bhajāndevaṃ pītāmahaṃ || 4 ||
 divyeṣu śatavarṣeṣu vyatīteṣu pītāmahaḥ |
 asthīṣeṣaṃ savalmikaṃ varaṃ brūhityuvāca tam || 5 ||
 brahmāṇḍe ye sthitā devā viṣṇumūlā mahābalāḥ |
 teṣāṃ hastairna me mṛtyuḥ pūrṇānāmapī mā bhavet || 6 ||

brahmovāca -
 durlabho'yaṃ varo daitya yastvayā prārthitaḥ paraḥ |
 kālāntare te prāptaḥ syānmadvākyaṃ na mṛṣā bhavet || 7 ||
 śrīnārada uvāca -
 kaumāre'pi mahāmallaīḥ satataṃ sa yuyodha ha |
 ugrasenasya patṅnyāṃ kau janma lebhe'suraḥ punaḥ || 8 ||
 jarāsaṃdho magadheṇdro digjayāya vinirgataḥ |
 yamunānikaṭe tasya śibiro'bhūditastataḥ || 9 ||
 dvīpaḥ kuvalayāpīḍaḥ saḥsradvipasattvabhūt |
 babhaṇja śrīrikhalāsaṅghaṃ dudrāva śibirānmaḍi || 10 ||
 nīpātayansa śibirāṅgrhāṃśca bhūbhṛtastatān |
 raṅgabhmūyāmājagāma yatra kaṃso'pyayudhyata || 11 ||
 palāyiteṣu malleṣu kaṃsastaṃ tu samāgatam |
 śuṇḍāśuṇḍe saṅgrhītvā pātayāmāsa bhūtale || 12 ||

punargrhitvā hastābhyaṃ bhrāmayitvograsenajaḥ |
 jarāsaṃdhasya senāyāṃ cikṣepa śatayojanam || 13 ||
 tadadābhutaṃ balaṃ dṛṣṭvā prasanno magadheśvaraḥ |
 astiprāptiṃ dadau kanye tasmai kaṃsāya śaṃsite || 14 ||
 aśvārūbudaṃ hastilakṣaṃ rathānāṃ ca trilakṣakam |
 ayutaṃ caiva dāsīnāṃ pāribarhaṃ jarāsutaḥ || 15 ||
 dvaṃdvayodhī tataḥ kaṃso bhujavīryamadoddhataḥ |
 māhiṣmatīṃ yayau viro'thaikāki caṇḍavikramaḥ || 16 ||
 cāñūro muṣṭikāḥ kūṭaḥ śalatośalakastathā |
 māhiṣmatīpateḥ putrā mallā yuddhajayaiṣiṇaḥ || 17 ||
 kaṃsastānāha sāmnapī dīyadhvaṃ raṅgameva he |
 ahaṃ dāso bhaveyaṃ vo bhavaṇto jayīno yadi || 18 ||
 ahaṃ jayī cedābhavato dāsānsarvāṅkaromyaham |
 sarveṣāṃ paśyatāṃ teṣāṃ nāgarāṇāṃ mahātmanāṃ || 19 ||

iti pratijñāṃ kṛtvātha yuyudhe tairjayaiṣibhiḥ |
 yadāgataṃ sa cāñūraṃ grhitvā yādaveśvaraḥ || 20 ||
 bhūprṣṭhe pothayāmāsa śabdāmuccaiḥ samuccaran |
 tadā"yāntaṃ muṣṭikākhyāṃ muṣṭībhiryudhī nirgatam || 21 ||
 ekena muṣṭinā taṃ vai pātayāmāsa bhūtale |
 kūṭaṃ samāgataṃ kaṃso grhitvā pādayośca tam || 22 ||
 bhujamāṣphoṭya dhāvantaṃ śalaṃ nītvā bhujena saḥ |
 pātayitvā punarnītvā bhūmiṃ taṃ vicakarṣa ha || 23 ||
 atha tośalakaṃ kaṃso grhitvā bhujayorbalāt |
 nīpātya bhūmāvutthāpya cikṣepa daśayojanam || 24 ||
 dāsabhāve ca tāṅkṛtvā taiḥ sārddhaṃ yādaveśvaraḥ |
 madvākyaṃ yayāvāśu pravaraṇagiriṃ varam || 25 ||
 tasmai nivedyābhiprāyaṃ yuyudhe vānareṇa saḥ |
 divīdenāpi vīṃśatyā dīnaiḥ kaṃso hyaviśramam || 26 ||

dvivido girimutpāṭya cikṣepa tasya mūrdhdhani |
 kaṁso giriṁ grhītvā ca tasyopari samākṣipat || 27 ||
 dvivido muṣṭinā kaṁsaṁ ghātayitvā nabho gataḥ |
 dhāvankaṁsaśca taṁ nītvā pātayāmāsa bhūtale || 28 ||
 mūrchatatastaprahāreṇa paraṁ kalmaṣamāyayau |
 kṣīṇasattvaścūrṇito'sthidāsabhāvaṁ gatastadā || 29 ||
 tenaivātha gataḥ kaṁsaḥ rṣyamūkavanaṁ tataḥ |
 tatra keśi mahādaityo hayarūpo ghanasvanaḥ || 30 ||
 muṣṭibhistādayitvā taṁ vaśīkrtyāruroha taṁ |
 itthaṁ kaṁso mahāvīryo mahemdrākhyam giriṁ yayau || 31 ||
 śatavāraṁ cojjahāra girimutpāṭya daityarāt |
 punastatra sthitaṁ rāmaṁ krodhasaṁraktalocanam || 32 ||
 pralayārkaprabhaṁ dṛṣṭvā nanāma śirasā munim |
 punaḥ pradakṣiṇīkrtya tadamghryornipāta ha || 33 ||

tataḥ śānto bhārgavo'pi kaṁsaṁ prāha mahogradṛk |
 he kīṭamarkaṭīḍimbha tuccho'si maśako yathā || 34 ||
 adyaiva tvāṁ hanmi duṣṭa kṣatriyaṁ vīryamāninam |
 matsamīpe dhanuridaṁ lakṣabhārasamaṁ mahat || 35 ||
 idaṁ ca viṣṇuṁ dattaṁ śaṁbhava traipure yudhi |
 śaṁbhoḥ karāḍiḥa prāptaṁ kṣatriyāṇāṁ vadhāya ca || 36 ||
 yadi cedaṁ tanoṣi tvaṁ tadā ca kuśalaṁ bhavet |
 cedasya karṣaṇaṁ na syād□ghātayiṣyāmi te balaṁ || 37 ||
 śrutvā vacastadā daityaḥ kodaṇḍaṁ saptatālakaṁ |
 grhītvā paśyatastasya sajjam kṛtvātha līlayā || 38 ||
 ākrṣya kaṁsaparyantaṁ śatavāraṁ tatāna ha |
 pratyañcāspḥoṭanenaiva ṭaṅkāro'bhūttadṛtsvanaḥ || 39 ||
 nanāda tena brahmāṇḍaṁ sapta lokairbilaiḥ saha |
 vicelurdiggaḡastārā hyapatan bhūmimaṇḍale || 40 ||

dhanuḥ saṁsthāpya tatkaṁso natvā natvāha bhārgavam |
 he deva kṣatriyo nāsmi daityo'haṁ te ca kiṁkaraḥ || 41 ||
 tava dāsasya dāso'haṁ pāhi māṁ puruṣottama |
 śrutvā prasannaḥ śrīrāmastasmai prādāddhanuśca tat || 42 ||
 śrījāmadagnya uvāca -
 yatkodaṇḍaṁ vaiṣṇavaṁ tad□yena bhaṁgībhaviṣyati |
 paripūrṇatamo nātra so'pi tvāṁ ghātayiṣyati || 43 ||
 śrīnārada uvāca -
 atha natvā munim kaṁso vicaransa madonmadaḥ |
 na ke'pi yuyudhustena rājānaśca baliṁ daduḥ || 44 ||
 samudrasya taṭe kaṁso daityaṁ nāmnā hyaghāsuram |
 sarpākāraṁ ca phītkārairleliḥānaṁ dadarśa ha || 45 ||
 āgacchantam daśantaṁ ca grhītvā taṁ nīpātya saḥ |
 cakāra svagale hāraṁ nīrbhayaḥ daityarād bali || 46 ||

prācyāṁ tu baṁgadeśeṣu daityo'riṣṭo mahāvṛṣaḥ |
 tena sārddhaṁ sa yuyudhe gajenāpi gajo yathā || 47 ||
 śrīgābhyāṁ parvatānuccāṁścikṣepa kaṁsamūrdhdhani |
 kaṁso giriṁ saṁgrhītvā cāksipattasya mastake || 48 ||
 jaghāna muṣṭināriṣṭaṁ kaṁso vai daityapuṁgavaḥ |
 mūrccitaṁ taṁ vinirjitya tenodīcīṁ diśam gataḥ || 49 ||
 prāggyotiṣeśvaraṁ bhaumaṁ narakākhyam mahābalaṁ |
 uvāca kaṁso yuddhārthī yuddhaṁ me dehi daityarāt || 50 ||

ahaṃ dāso bhaveyaṃ vo bhavanto jayino yadī |
 ahaṃ jayo ced▯bhavato dāsānsarvāṅkaromyaham || 51 ||
 śrīnārada uvāca -
 pūrvaṃ pralaṃbo yuyudhe kaṃsaṇāpi mahābalaḥ |
 mṛgendreṇa mṛgendro'drāvud▯bhaṭena yathod▯bhaṭaḥ || 52 ||
 mallayuddhe grhītvā taṃ kaṃso bhūmau nīpātya ca |

punargrhitvā cikṣepa prāgjyotiṣapuram prati || 53 ||
 āgato dhenuko nāmnā kaṃsaṃ jagrāha roṣataḥ |
 nodayāmāsa dūreṇa balaṃ kṛtvā'tha dāruṇam || 54 ||
 kaṃsastaṃ nodayāmāsa dhenukaṃ śatayojanam |
 nīpātya cūrṇayāmāsa tadarṅgaṃ muṣṭibhirdṛḍhaiḥ || 55 ||
 tṛṇāvarto bhaumavākyaṭkaṃsaṃ nītvā nabho gataḥ |
 tattraiva yuyudhe daitya ūrdhvaṃ vai lakṣayojanam || 56 ||
 kaṃso'nantabalaṃ kṛtvā daityaṃ nītvā tadāmbarāt |
 bhūmau sa pātayāmāsa bamantaṃ rudhiraṃ mukhāt || 57 ||
 tuṇḍenātha grasantaṃ ca bakaṃ daityaṃ mahābalaṃ |
 kaṃso nīpātayāmāsa muṣṭinā vajraghātinā || 58 ||
 utthāya daityo balavān sitapakṣo ghanasvanaḥ |
 krodhayuktaḥ samutpatya tīkṣṇatuṇḍo'grasacca tam || 59 ||
 nigīrṇo'pi sa vajrān▯go tad▯gale rodhakṛcca yaḥ |

sadyāścaccharda taṃ kaṃsaṃ kṣatakaṇṭho mahābakaḥ || 60 ||
 kaṃso bakaṃ saṃgrhītvā pātayitvā mahitale |
 karābhyāṃ bhrāmāyitvā ca yuddhe taṃ vicakṛṣa ha || 61 ||
 tatsvasāraṃ pūtanākhyāṃ yoddhukamāmavasthitām |
 tāmāha kaṃsaḥ prahasānvākyaṃ me śṛṇu pūtane || 62 ||
 striyā sārddhamahaṃ yuddhaṃ na karomi kadācana |
 bakāsuraḥ syānme bhrātā tvaṃ ca me bhaginī bhava || 63 ||
 tato'nantabalaṃ kaṃsaṃ vīkṣya bhaumo'pi dharṣitaḥ |
 cakāra sauhṛdaṃ kaṃse sāhāyyārthaṃ surāṇprati || 64 ||

English rendering

Description of Kansaka's great strength, valor, and victory arising from a chronological passage.

King Bahulashva said, "Devarsishiromane! What demon was Kansa, endowed with great strength and valor, first known by? Tell me the details of its past lives and deeds. 1.

Srinardji says - Rajan! In the past, on the occasion of Samudra-Manthana, the great Asura Kalanimini fought with Lord Vishnu. God killed him by force in that battle. At that time, Shukracharya revived him with the power of his Sanjeevani Vidya. Then he again began to make a mindful effort to fight Lord Vishnu. At that time, the demon began to perform penance near the Mandrachala mountain. He worshipped Deveshwar Brahma by drinking doobka juice every day. When a hundred years had passed since the time of the gods, Brahmaji went to him. At that time, Kalnemi's body was left with only bones and termites mounted on it. Brahma said to him - "Ask for a boon." 2 - 5.

Kalnamini said that Vishnu is the origin of all the Mahabali deities in the universe. May I not die even at the hands of all those gods. 6.

Brahma said, "Daitya! This exquisite gift you have asked for is extremely rare; however, you may receive it at another time. My speech can never be a lie. 7. (Golok Khand Chapters 6 to 10)

Srinardji says - Rajan! Then the same demon named Kalanemi was born on earth from the womb of Ugrasena's wife (Padmavati). While still a boy, he wrestled with big wrestlers. (Once upon a time) Magadharaja Jarasandha left for Digvijaya. It was encamped here and there near the river Yamuna. He had an elephant named 'Kualayapida', which had the same strength as a thousand elephants. It was sucking the substance out of his mouth. One day he broke many chains and ran out of the camp. Breaking through camps, homes, and mountain banks, he threatened to go to the sangabhumi (arena) where Kansa was also wrestling. When he arrived, all the knights ran away. When Kansa saw him, he grabbed the elephant's trunk and dropped it on the ground. Kansa then took Kualayapida again with both hands, turned it around, and threw it into the Jarasandhika army, which was far from there. Magadhanresh Jarasandha was extremely pleased to see this marvellous force of Kansa and married off his two most beautiful daughters named 'Asthi' and 'Pratipati' to her. The elder son gave one billion horses, one hundred thousand elephants, three hundred thousand chariots, and ten thousand maids as dowry to Kansa. 8-15 |

Kansa was a lover of dueling. He was obsessed with dueling with his own strength alone. He went to Mahishmati Puri, a place of great valor. Mahishmati Naresh's five sons were noted wrestlers and had the courage to triumph in wrestling. Their names were Chanur, Mushtiq, Koot, Shal and Toshal. Kansa took refuge in Samaniti and lovingly told him, 'You must wrestle with me. If you are victorious, I will be your servant; and if I am victorious, I will make all of you my servants. Kansa made such a vow in front of all the great men of the city and started wrestling with the heroes who wanted to win. As soon as Chanur arrived, Yadaveshwara Kansa, roaring aloud, caught him and threw him to the earth. At the same moment, Mushtiq also came there. Kansa, who was angrily punching him, also knocked him down with a single punch. Now that he had come, Kansa took hold of both his legs and threw them to the ground. Then, while clapping their hands, Shaal also came running. Kansa grabbed him with one hand and started dragging him by knocking him to the ground. Kansa then forcibly grabbed both of Toshal's hands and knocked him to the ground. Then immediately picked it up and threw it ten yojanas away. Thus, Yadaveshwara Kansa took all those heroes as his servants and accompanied them to Pravarshana Giri, the highest mountain, at the same moment as the warriors called me (Naradaji). There he told the apes his intentions and fought with them relentlessly for twenty days. Dwidane picked up the rock from the mountain and threw it at Kansa's head, but Kansa caught hold of the rock and drove it over him. Dwivedi then flew into the sky after hitting Kansa with a punch. Kansa also chased him, caught him, and brought him down to the ground. The concussion caused Dwivedi to have a seizure. All of his enthusiasm was gone. The bones were crushed to pieces. Then he too became a servant of Kansa. . 16-29 |

Kansa then accompanied Dwivedi from there to the Rishyamukha forest. There lived a Mahadaitya known as 'Keshi', who had the shape of a horse. It roared like a cloud. Kansa rode over him, subduing him with punches. Thus he reached Mahendragiri by the great warrior Kansa. Danavaraja Kansa uprooted the mountain a hundred times and lifted it. Then the sage Parashurama, who lived there, whose eyes were red with anger and who was as radiant as the sun of the holocaust, bowed at his feet and circled him repeatedly. Then he lay down on both of their legs. Then the fiery fire of Parashurama, with a very fierce gaze, was quenched. They said, "Woe to you! Oh dear children! You are as insignificant as a mosquito. You are an evil Kshatriya living in extreme arrogance. I am sending you to the brink of death today. Behold, I have this great bow. Its gravity is equal to lac bharas (about three lac manas). During the war with Tripurasura, Lord Vishnu gave this bow to Lord Shankar. Then I received it from Shankarji to destroy the Kshatriyas. If you can mount it, then you

are skilled; if you cannot mount it, then I will destroy all your strength. Hearing Parashurama's words, Kansa picked up the bow, which was as long as seven palms, and offered it to Parashurama. Then he stretched out the kartak, stretching it a hundred times. The pull of his axe made a thunderous sound similar to a thunderbolt. The entire universe, including the seven worlds and the underworld, echoed with his loud voice, the giants were distracted, and the stars began to crumble and fall to the ground. Kansa then placed the bow down and bowed repeatedly to Parashurama, saying: "O God! I am not a Kshatriya. I am your servant, the demon. I am the servant of your servants, Purushottam! Protect me Hearing such a prayer from Kansaki, Parashurama was pleased. Then he gave the bow to Kansa himself. . 30-42. .

Srinardji says - Rajan! After that, Sage Kansa, who was frantic with his strength, started wandering on the ground floor paying obeisance to Parashurama. No kings fought with him - all agreed to pay tribute to him. Now Kansa went to the coast of the sea. There lived a demon named 'Aghasura', which was shaped like a serpent. He looked like he was licking with a puffy and fluffy tongue. He came and started laughing at Kansa. Seeing this, the mighty demon king caught hold of him fearlessly and knocked him to the ground. Then she made him her own necklace. In those days, a demon named 'Arishta' lived in the eastern part of Bangladesh, which had the shape of an ox. With that demon, Kansa thus fights another elephant with an elephant similar to Jaa Bhida. The demon would lift large mountains with his horns and strike Kansa on the head. Kansa also used to take the same mountain in his hands and kill Arishtasura. In that battle, the demon king Kansa struck Arishtasura with a punch, causing the demon to faint. Thus defeating that Arishtasura, Kansa moved north with him. Yudhishtira Kansa went to 'Naraka', the son of Lord Mahabali of Pragjyotishpur, and said to him, 'Daityesvara. You give me a chance to fight. If you are defeated in battle, I will be your servant. Also, you will all be my ghosts when I am victorious. . 44-51 | (Golok Khand Chapters 6 to 10)

Thus was completed the sixth chapter in the Narada Bahulashva-Samvad under Golokhanda in the Srigarghasamhita, titled 'The Narrative of Kansake Balaka'. 6.

Sanskrit source · Hindi control witness

Goloka-khaṇḍa · Chapter 7

Chapter 7 of 263 · 55 detected Sanskrit verse markers

Sanskrit

अथ कंसः प्रलंबाद्यैरन्यैः पूर्वं जितैश्च तैः ।
 शंबरस्य पुरं प्रागात्स्वाभिप्रायं न्यवेदयत् ॥ १ ॥
 शंबरो ह्यतिवीर्योऽपि न युयोध स तेन वै ।
 चकार सौहृदं कंसे सर्वैरतिबलैः सह ॥ २ ॥
 त्रिशूङ्गशिखरे शेते व्योमो नामाऽसुरो बली ।
 कंसपादप्रबुद्धोऽभूत्क्रोधसंरक्तलोचनः ॥ ३ ॥
 कंसं जघान घोत्थाय प्रबलैर्दृढमुष्टिभिः ।
 तयोर्युद्धमभूद्घोरमितरेतरमुष्टिभिः ॥ ४ ॥
 कंसस्य मुष्टिभिः सोऽपि निःसत्त्वोऽभूद्भ्रमातुरः ।
 भृत्यं कृत्वा तं कंसः प्राप्तं मां प्रणनाम ह ॥ ५ ॥
 हे देव युद्धकांक्षोऽस्मि क्व यामि त्वं वदाशु मे ।
 प्रोवाच तं तदा गच्छ दैत्य बाणं महाबलम् ॥ ६ ॥
 प्रेरितश्चेति कंसाख्यो मया युद्धदिदृक्षुणा ।
 भुजवीर्यमदोन्नद्धः शोणिताख्यं पुरं ययौ ॥ ७ ॥

बाणासुरस्तत्प्रतिज्ञां श्रुत्वा कुब्धो ह्यभून्महान् ।
 तताड लतां भूमध्ये जगर्ज घनवद्बली ॥ ८ ॥
 आजानुभूमिगां लतां पातालांतमुपागताम् ।
 कृत्वा तमाह बाणस्तु पूर्वं चैनां समुद्धर ॥ ९ ॥
 श्रुत्वा वचः कराभ्यां तामुज्जहार मदोत्कटः ।
 प्रचंडविक्रमः कंसः खरदण्डं गजौ यथा ॥ १० ॥
 तथा चोद्धृतयोत्खाता लोकाः सप्ततला दृढाः ।
 निपेतुर्गिरियोऽनेका विधेलुर्दृढदिग्गजाः ॥ ११ ॥
 योद्धुं तमुद्यतं बाणं दृष्ट्वाऽऽगत्य वृषध्वजः ।
 सर्वान्संबोधयामास प्रोवाच बलिनन्दनम् ॥ १२ ॥
 कृष्णं विनापरं चैनं भूमौ कोऽपि न जेष्यति ।
 भार्गवेण वरं दत्तं धनुरस्मै च वैष्णवम् ॥ १३ ॥
 श्रीनारद उवाच -
 इत्युक्त्वा सौहृदं हृद्यं सद्यो वै कंसबाणयोः ।

चकार परया शान्त्या शिवः साक्षान्महेश्वरः ॥ १४ ॥
 अथ कंसो दिक्प्रतीच्यां श्रुत्वा वत्सं महासुरम् ।
 तेन सार्द्धं स युयुधे वत्सरूपेण दैत्यराट् ॥ १५ ॥
 पुच्छे गृहीत्वा तं वत्सं पोथयामास भूतले ।

वशे कृत्वाथ तं शैलं म्लेच्छदेशांस्ततो ययौ ॥ १६ ॥
 मन्मुखात्कालयवनः श्रुत्वा दैत्यं महाबलम् ।
 निर्ययौ संमुखे योद्धुं रक्तश्मश्रुर्गदाधरः ॥ १७ ॥
 कंसो गदां गृहीत्वा स्वां लक्षभारविनिर्मिताम् ।
 प्राक्षिपद्यवनेन्द्राय सिंहनादमथाकरोत् ॥ १८ ॥
 गदायुद्धमभूद्घोरं तदा हि कंसकालयोः ।
 विस्फुलिगान् क्षरंत्यौ द्वे गदे घूर्णीबभूवतुः ॥ १९ ॥
 कंसः कालं संगृहीत्वा पातयामास भूतले ।
 पुनर्गृहीत्वा निष्पात्य मृततुल्यं चकार ह ॥ २० ॥
 बाणवर्षं प्रकुर्वन्तीं सेनां तां यवनस्य च ।

गदया पोथयामास कंसो दैत्याधिपो बली ॥ २१ ॥
 गजांस्तुरगान्सुरथान्वीरान् भूमौ निपात्य च ।
 जगर्ज घनवदवीरो गदायुद्धे मृधाङ्गणे ॥ २२ ॥
 ततश्च दुद्रुवुर्म्लेच्छास्त्यक्त्वा स्वं स्वं रणं परम् ।
 भीतान् पलायितान् म्लेच्छान्न जघानाथ नीतिमान् ॥ २३ ॥
 उच्चपादो दीर्घजानुः स्तंभोरुर्लघिमा कटिः ।
 कपाटवक्षाः पीनांसः पुष्टः प्रांशुर्बृहद्भुजः ॥ २४ ॥
 पद्मनेत्रो बृहत्केशोरुणवर्णोऽसिताम्बरः ।
 किरीटी कुंडली हारी पद्ममाली लयार्करुक् ॥ २५ ॥
 खड्गी निषंगी कवची मुद्गराढ्यो धनुर्धरः ।
 मदोत्कटो ययौ जेतुं देवान्कंसोऽमरावतीम् ॥ २६ ॥
 घाणूरमुष्टिकारिष्टशलतोशलकेशिभिः ।
 प्रलंबेन बकेनापि द्विविदेन समावृतः ॥ २७ ॥
 तृणावर्ताघकूटैश्च भौमबाणाख्यशंभरैः ।

व्योमधेनुकवत्सैश्च रुरुधे सोऽमरावतीम् ॥ २८ ॥
 कंसादीनागतान्दृष्ट्वा शक्रो देवाधिपः स्वराट् ।
 सर्वैर्देवणैः सार्द्धं योद्धुं कृद्धो विनिर्ययौ ॥ २९ ॥
 तयोर्युद्धमभूद्घोरं तुमुलं रोमहर्षणम् ।
 दिव्यैश्च शस्त्रसंघातैर्बाणैस्तीक्ष्णैः स्फुरत्प्रभैः ॥ ३० ॥
 शस्त्रान्धकारे संजाते रथारूढो महेश्वरः ।
 चिक्षेप वज्रं कंसाय शतधारं तडिदद्युति ॥ ३१ ॥
 मुद्गराणापि तद्वज्रं तताडाशु महासुरः ।
 पपात कुलिशं युद्धे छिन्नधारं बभूव ह ॥ ३२ ॥
 त्यक्त्वा वज्रं तदा वज्री खड्गं जग्राह रोषतः ।
 कंसं मूर्ध्नि तताडाशु नादं कृत्वाऽथ भैरवम् ॥ ३३ ॥
 स क्षतो नाभवत्कंसो मालाहत इव द्विपः ।
 गृहीत्वा स गदां गुर्विमष्टधातुमयीं दृढाम् ॥ ३४ ॥

लक्षभारसमां कंसश्चिक्षेपेन्द्राय दैत्यराट् ।

तां समापततीं वीक्ष्य जग्राहाशु पुरंदरः ॥ ३५ ॥
 ततश्चिक्षेप दैत्याय वीरो नमुचिसूदनः ।
 चचार युद्धे विदलन्नरीन्मातलिसारथिः ॥ ३६ ॥
 कंसो गृहीत्वा परिघं तताडांसेऽसुरद्विषः ।
 तत्प्रहारेण देवेन्द्रः क्षणं मूर्च्छामवाप सः ॥ ३७ ॥
 कंसं मरुद्गणाः सर्वे गृध्रपक्षैः स्फुरत्प्रभैः ।
 बाणौघैश्छादयामासुर्वर्षासूर्यमिवांबुदः ॥ ३८ ॥
 दोःसहस्रयुतो वीरश्चापं टंकारयन्मुहुः ।
 तदा तान्कालयामास बाणैर्बाणासुरो बली ॥ ३९ ॥
 बाणं च वसवो रुद्रा आदित्या ऋभवः सुराः ।
 जघ्नुर्नानाविधैः शस्त्रैः सर्वतोऽङ्घ्रिं समागताः ॥ ४० ॥
 ततो भौमासुरः प्राप्तः प्रलंबाद्यसुरैर्नदन् ।
 तेन नादेन देवास्ते निपेतुर्मूर्छिता रणे ॥ ४१ ॥
 उत्थायाशु तदा शक्रो जगामारुह्य तत्त्वदृक् ।

नोदयामास कंसाय मतमैरावतं गजम् ॥ ४२ ॥
 अंकुशास्फालनात् क्रुद्धं पातयन्तं पदैर्द्विषः ।
 शुण्डादण्डस्य फूत्कारैर्मर्दयन्तमितस्ततः ॥ ४३ ॥
 स्रवन्मदं चतुर्दन्तं हिमाद्रिमिव दुर्गमम् ।
 नदन्तं शृङ्खलां शुण्डां चालयन्तं मुहुर्मुहुः ॥ ४४ ॥
 घटाढ्यं किंकिणीजालरत्नकंबलमण्डितम् ।
 गोमूत्रचयसिन्दूरकस्तूरीपत्रभृन्मुखम् ॥ ४५ ॥
 दृढेन मुष्टिना कंसस्तं तताड महागजम् ।
 द्वितीयमुष्टिना शक्रं स जघान रणाङ्गणे ॥ ४६ ॥
 तस्य मुष्टिप्रहारेण दूरे शक्रः पपात ह ।
 जानुभ्यां धरणीं स्पृष्ट्वा गजोऽपि विह्वलोऽभवत् ॥ ४७ ॥
 पुनरुत्थाय नागेन्द्रो दन्तैश्चाहत्य दैत्यपम् ।
 शुण्डादण्डेन चोद्धृत्य विक्षेप लक्षयोजनम् ॥ ४८ ॥
 पतितोऽपि स वज्रांगः किंचिद्व्याकुलमानसः ।

स्फुरदोष्ठोऽतिरुष्टाङ्गो युद्धभूमिं समाययौ ॥ ४९ ॥
 कंसो गृहीत्वा नागेन्द्रं संनिपात्य रणांगणे ।
 निष्पीड्य शूण्डां तस्यापि दन्तांश्चूर्णीकृत्य ह ॥ ५० ॥
 अथ चैरावतो नागो दुद्रवाशु रणाङ्गणात् ।
 निपातयन्महावीरान् देवधानीं पुरीं गतः ॥ ५१ ॥
 गृहीत्वा वैष्णवं चापं सज्जं कृत्वाथ दैत्यराट् ।
 देवान्विद्रायामास बाणौघैश्च धनुःस्वनैः ॥ ५२ ॥
 ततः सुरास्तेन निहन्यमाना

विदुद्वुर्लीनधियो दिशान्ते ।
 केचिदरणे मुक्तशिखा बभूवु-
 भीताः स्म इत्थं युधि वादिनस्ते ॥ ५३ ॥
 केचित्तथा प्रांजलयोऽतिदीनव-
 त्संन्यस्तशस्त्रा युधि मुक्तकच्छाः ।
 स्थातुं रणे कंसनृदेवसंमुखे
 गतेप्सिताः केचिदतीव विह्वलाः ॥ ५४ ॥
 इत्थं स देवान्प्रगतान्निरीक्ष्य तान्
 नीत्वा च सिंहासनमातपत्रवत् ।
 सर्वैस्तदा दैत्यगणैर्जनाधिपः
 स्वराजधानीं मथुरां समाययौ ॥ ५५ ॥

Roman transliteration

atha kaṁsaḥ pralaṁbādyairanyaiḥ pūrvam jitaśca taiḥ |
 śaṁbarasya puram prāgātsvābhīprāyam nyavedayat || 1 ||
 śaṁbaro hyativīryo'pi na yuyodha sa tena vai |
 cakāra sauhṛdam kaṁse sarvairatibalaiḥ saha || 2 ||
 triśṛṅgaśikhare śete vyomo nāmā'suro balī |
 kaṁsapādaprabuddho'bhūtkrodhasaṁraktalocanaḥ || 3 ||
 kaṁsaṁ jaghāna cotthāya prabalaīrdṛghamuṣṭibhiḥ |
 tayoryuddhamabhūd□ghoramitaretaramuṣṭibhiḥ || 4 ||
 kaṁsasya muṣṭibhiḥ so'pi niḥsattvo'bhūd□bhramāturaḥ |
 bhṛtyaṁ kṛtvātha taṁ kasaḥ prāptaṁ māṁ praṇanāma ha || 5 ||
 he deva yuddhakāṁkṣo'smi kva yāmi tvaṁ vadāsu me |
 provāca taṁ tadā gaccha daitya bāṇaṁ mahābalaṁ || 6 ||
 preritaśceti kaṁsākhyo mayā yuddhadidṛkṣuṇā |
 bhujavīryamadonnaddhaḥ śoṇitākhyam puram yayau || 7 ||
 bāṇāsurasatatpratijñāṁ śrutvā kruddho hyabhūnmahān |
 tatāḍa lattāṁ bhūmadhye jagarja ghanavad□balī || 8 ||
 ājānubhūmigāṁ lattāṁ pātālāṁtamupāgatām |
 kṛtvā tamāha bāṇastu pūrvam caināṁ samuddhara || 9 ||
 śṛtvā vacaḥ karābhyaṁ tāmujjahāra madotkaṭaḥ |
 pracaṇḍavikramaḥ kaṁsaḥ kharadaṇḍam gajau yathā || 10 ||
 tayā cod□dhṛtayotkhātā lokāḥ saptatalā drdhāḥ |
 nipeturgirayo'nekā vicelurḍṛghadiggajāḥ || 11 ||
 yoddhum tamudyataṁ bāṇaṁ dṛṣṭvā"gatya vṛṣadhvajāḥ |
 sarvāṁsaṁbodhayāmāsa provāca balinandanam || 12 ||
 kṛṣṇaṁ vināparaṁ cainaṁ bhūmau ko'pi na jeṣyati |
 bhārgaveṇa varam dattaṁ dhanurasmai ca vaiṣṇavam || 13 ||
 śrīnārada uvāca -
 ityuktvā sauhṛdam hṛdyaṁ sadyo vai kaṁsabāṇayoḥ |
 cakāra parayā śāntyā śivaḥ sākṣānmaheśvaraḥ || 14 ||
 atha kaṁso dik□praticyaṁ śrutvā vatsaṁ mahāsuram |
 tena sārddham sa yuyudhe vatsarūpeṇa daityarāt || 15 ||

pucche grhītvā taṁ vatsaṁ pothayāmāsa bhūtale |
 vaśe kṛtvātha taṁ śailaṁ mleccadeśāṁstato yayau || 16 ||
 manmukhātkālayavanaḥ śrutvā daityaṁ mahābalaṁ |
 niryayau saṁmukhe yoddhuṁ raktaśmaśrurgadādharāḥ || 17 ||
 kaṁso gadāṁ grhītvā svāṇḥ lakṣabhāravanimītam |
 prākṣipadyavanendrāya śiṃhanādāmathākarot || 18 ||
 gadāyuddhamabhūdghoraṁ tadā hi kaṁsakālayoḥ |
 viṣphuliṅgān kṣaraṁtyau dve gade cūrṇibabhūvatuḥ || 19 ||
 kaṁsaḥ kālāṁ saṁgrhītvā pātayāmāsa bhūtale |
 punargrhitvā niṣpātya mṛtatulyaṁ cakāra ha || 20 ||
 bāṇavarṣaṁ prakurvantiṁ senāṁ tām yavanasya ca |

gadayā pothayāmāsa kaṁso daityādhipo balī || 21 ||
 gajāṁsturagānsurathānvīrān bhūmau nīpātya ca |
 jagarja ghanavadvīro gadāyuddhe mṛdhāṅgaṇe || 22 ||
 tataśca dudruwurmleccāstyaktvā svaṁ svaṁ raṇaṁ param |
 bhītān palāyitān mleccānna jaghānātha nītimān || 23 ||
 uccapādo dīrghajānuḥ staṁbhhorurlaghimā kaṭiḥ |
 kapāṭavakṣāḥ pīnāṁsaḥ puṣṭaḥ prāṁśurbhrhadbhujāḥ || 24 ||
 padmanetro bṛhatkeśo'ruṇavarṇo'sitāmbaraḥ |
 kirīṭi kuṇḍalī hārī padmamālī layārkaruk || 25 ||
 khaḍgī niṣaṁgī kavacī mudgarādḥyo dhanurdharaḥ |
 madotkaṭo yayau jetuṇ devāṁkaṁso'marāvatiṁ || 26 ||
 cāṇūramuṣṭikāriṣṭaśaśalatośalakeśibhiḥ |
 pralaṁbena bakenāpi dvividena samāvṛtaḥ || 27 ||
 tṛṇāvartāghakūṭaiśca bhaumabāṇākhyaiśambaraḥ |

vyomadhenukavatsaiśca rurudhe so'marāvatiṁ || 28 ||
 kaṁsādīnāgatāndṛṣṭvā śakro devādhipaḥ svarāt |
 sarvairdevaṇaiḥ sārddhaṁ yoddhuṁ kṛddho viniryayau || 29 ||
 tayoryuddhamabhūdghoraṁ tumulaṁ romaharṣaṇam |
 divyaiśca śastrasaṁghātairbāṇaistikṣṇaiḥ sphuratprabhaiḥ || 30 ||
 śastrāndhakāre saṁjāte rathārūḍho maheśvaraḥ |
 cikṣepa vajraṁ kaṁsāya śatadhāraṁ taḍidīdyuti || 31 ||
 mudgareṇāpi tadvajraṁ tatāḍāśu mahāsuraḥ |
 papāta kulīsaṁ yuddhe chinnadhāraṁ babhūva ha || 32 ||
 tyaktvā vajraṁ tadā vajrī khaḍgaṁ jagrāha roṣataḥ |
 kaṁsaṁ mūrdhni tatāḍāśu nādaṁ kṛtvātha bhairavam || 33 ||
 sa kṣato nābhavatkaṁso mālāhata iva dvīpaḥ |
 grhītvā sa gadāṁ gurvimaṣṭadhātumayīm dṛḍhām || 34 ||
 lakṣabhārasamāṁ kaṁsaścikṣependrāya daityarāḥ |

tām samāpatatiṁ vikṣya jagrāhāśu puraṁdaraḥ || 35 ||
 tataścikṣepa daityāya vīro namucisūdanaḥ |
 cacāra yuddhe vidalannarīmātaliśārathiḥ || 36 ||
 kaṁso grhītvā pariḥgaṁ tatāḍāṁse'suradvīṣaḥ |
 tatprahareṇa devendraḥ kṣaṇaṁ mūrcchāmayā saḥ || 37 ||
 kaṁsaṁ marudgaṇāḥ sarve grdhrapakṣaiḥ sphuratprabhaiḥ |
 bāṇaughaiśchādayāmāsurvarṣāsūryamivāṁbudāḥ || 38 ||
 doḥsahasrayuto vīraścapaṁ ṭaṁkārāyanmuhūḥ |
 tadā tāṅkālayāmāsa bāṇairbāṇāsuṇo balī || 39 ||
 bāṇaṁ ca vasavo rudrā ādityā rbhavaḥ surāḥ |

jaghñurnānāvidhaiḥ śāstraiḥ sarvato'drīm samāgatāḥ || 40 ||
 tato bhāumāsuraḥ prāptaḥ pralaṃbādyasurairnadan |
 tena nādena devāste nipeturmūrchitā raṇe || 41 ||
 utthāyāśu tadā śakro jagāmāruhya tattvadṛk |

nodayāmāsa kaṃsāya mattamairāvataṃ gajam || 42 ||
 amkuśāsphālanāt kruddhaṃ pātayantaṃ padairdviṣaḥ |
 śuṇḍādaṇḍasya phūtkāraimardayantamitastataḥ || 43 ||
 sravanmadaṃ caturdantaṃ himādrimiva durgamam |
 nadantaṃ śṛikhalāṃ śuṇḍāṃ cālayantaṃ muhurmuḥuḥ || 44 ||
 ghaṭāḍhyaṃ kiṃkiṇījālaratānakam̐balamaṇḍitam |
 gomūtracayasindūrakastūrīpatrabhṛnmukham || 45 ||
 dṛḍhena muṣṭinā kaṃsastaṃ tatāḍa mahāgajam |
 dvitīyamuṣṭinā śakraṃ sa jaghāna raṇāṅgaṇe || 46 ||
 tasya muṣṭiprahāreṇa dūre śakraḥ papāta ha |
 jānubhyāṃ dharaṇīm sprṣtvā gajo'pi vihvalo'bhavat || 47 ||
 punarutthāya nāgendro dantaścāhatya daityapam |
 śuṇḍādaṇḍena codādhṛtya cikṣepa lakṣayojanam || 48 ||
 patito'pi sa vajrāṃgaḥ kiṃcidvyākulamānasah |

sphuradoṣṭho'tiruṣṭāṅgo yuddhabhūmiṃ samāyayau || 49 ||
 kaṃso grhītvā nāgendraṃ saṃnipātya raṇāṅgaṇe |
 niṣpīḍya śuṇḍāṃ tasyāpi dantāṃścūrṇicakāra ha || 50 ||
 atha cairāvato nāgo dudrāvāśu raṇāṅgaṇāt |
 nipātayanmahāvīrān devadhānīm purīm gataḥ || 51 ||
 grhītvā vaiṣṇavaṃ cāpaṃ sajjam̐ kṛtvātha daityarāt |
 devānvidrāyāmāsa bāṇaughaiśca dhanuḥsvanaiḥ || 52 ||
 tataḥ surāstena nihanyamānā
 vidudruvurlinadhiyo diśānte |
 kecidraṇe muktaśikhā babhūvu-
 rbhītāḥ sma itthaṃ yudhi vādinaste || 53 ||
 kecittathā prāṇjalayo'tidīnava-
 tsam̐nyastaśastrā yudhi muktakacchāḥ |
 sthātun raṇe kaṃsanṛdevasaṃmukhe

gatesitāḥ kecidatīva vihvalāḥ || 54 ||
 itthaṃ sa devānpragatānnirīkṣya tān
 nītvā ca siṃhāsanamātapatravat |
 sarvaistadā daityagaṇairjanādhīpaḥ
 svarājadhānīm mathurām samāyayau || 55 ||

English rendering

Kansaki Digvijaya - Defeat of Shambhar, Vyomasura, Banasura, Vatsasura, Kalayavan and the Devas

Srinardji says - Rajan! Kamsa then went to the city of Shambarasura with other demons such as the previously conquered Paralabha. There, he explained his war intentions, stating that Shambarasura, despite being very powerful, did not fight Kamsa. Kamsa made friends with all those very powerful Asuras. A mighty demon named Vyommanaka was sleeping on the top of Mount Trikuta. Kamsa reached there and kicked him. His blow broke Vyomasura's sleep and he got up and hit Kamsa with strong punches fastened tightly. At that time, his eyes were red with rage and a fierce battle broke out

between Kamsa and Vyomasura. The two of them started hitting each other with punches. Vyomasura lost his strength and vigor due to Kamsaka's punching. He started to feel dizzy. Seeing this, Kamsa took him as his servant. At the same time, I (Narada) went there and Kamsa bowed to me and asked - 'O God! My war ambition is far from being realised. Tell me quickly, where should I go now, to whom?' Then I said to him - 'You go to Banasura, the demon Mahabali. I have a longing to see the war. Inspired by this kind of inspiration from me, Kamsa, who was obsessed with muscularity, went to Sonitpur. . 1 - 7.

Hearing of Kamsaka's promise of war, Mahabali became very angry with Banasura. He thundered like a cloud and kicked the earth very hard. That leg of his fell to his knee into the ground and came close to the underworld. By doing this, Banane said to Kamsa - 'First lift up this foot of mine! Hearing this, the drunken Kamsa uprooted his leg with both hands and raised it. His strength was beyond measure. Kamsa pulled Banasura's leg up in the same way that an elephant would spontaneously uproot a hardened rod or pole. The people of the earth and the seven abyss were shaken as soon as his feet were dislodged, many mountains collapsed, and even the mighty giants were distracted from their places. Now seeing Banasura ready for war - Lord Shankara himself came there and convinced everyone to stop the war. Then he said to Balinandan = Banas - 'Daityaraj! Apart from Lord Krishna, there is no other hero on earth who can conquer it in battle. Parashurama gave it a similar navara and also offered his Vaishnava bow. 8-13 | (Golok Khand Chapters 6 to 10)

Srinardji says - Rajan! Having said this, neither Maheshwara nor Shiva directly established pleasant amity between Kamsa and Banasura with immediate great peace. Kamsa then went there after hearing the name of Mahasura Vatsa in the west direction. The demon king disguised himself as a calf and started a war with Kamsa. Kamsa took hold of the calf's tail and threw it to the earth. Kamsa then invaded the Mlechchha countries, capturing the mountain where he resided. Hearing the news of the invasion of the Mahabali demon Kamsaka from my mouth, Kaalayavan set out to confront him. His beard and moustache were red and he carried a mace in his hands. Kamsa also wielded his mace made of iron weighing a lakh of rupees on Yavanaraja and roared like a lion. At that time, Kamsa and Kalayavan were involved in a fierce mace-fight. Both of their maces were emitting sparks of fire. Those two maces collided with each other and broke into pieces. Kamsa then captured Kaalavana, killed him on the ground, and knocked him back to the ground. In this way, he made the Yavanas equal to the dead. Seeing this, the army of Kalayavan started raining arrows on Kamsa. Then the mighty demon king Kamsa killed the army with a mace. Kamsa, the knight who struck down many elephants, horses, fine chariots, and heroes in mace-fighting, roared like a cloud in the battlefield. . 14-22 |

Then all the mercenaries left the battlefield and fled. Kamsa was very virtuous; he did not strike the buffaloes while running away in terror. The legs of Kamsa were high, both knees were large, and the legs looked like poles. His pelvis was thin, his thorax wide and his shoulders thick. His body was robust, his stature was high, and his arms were wide. The eyes looked like those of a cheerful lotus. The head of hair was large, the body was long. A black cloth was adorned over her limbs. Crowns adorned the head, earrings adorned the ears, necklaces adorned the neck, and lotus garlands adorned the thorax. He seemed to be as bright as the sun in the holocaust. Amravati marched on Puri to conquer the heroic Kamsa gods, who were armed with swords, shields, armor, and coins. Kamsa, along with the Asuras named Chanur, Mushtiq, Arishta, Shala, Tosala, Keshi, Prahlaba, Vak, Dwivida, Tirthavarta, Aghasura, Kuta, Bhoom, Bana, Shambara, Vyom, Dhenuka, and Vatsa, laid siege to Amaravati Puri from all sides. 23-28 |

Seeing the demons like Kansa, Indra, the Varaja of Tribhuvan-Emperor, set out with all the gods for a fierce battle. A fierce and thrilling battle ensued between the two parties. Groups of divine weapons and brightly sharpened arrows began to be released. It was thus darkened by the shower of weapons. At that time, sitting on a chariot, Sureshwara Indra released a lightning bolt like lightning on Kansa. But the great demon struck Indra's Vajra with a sickle. This broke the Vajra's currents and it fell on the battlefield. Vajradhari then left Vajra and took up the sword with great fury and immediately struck Kansa on the head with a fierce lion's cry. But just as the elephant was struck with a garland of flowers and found nothing, Kansa did not even scratch his head when he was wounded by the sword. The demon king took an eight-metal strong mace, heavy enough to weigh a million pounds of iron, and wielded it on Indra. Seeing the donkey coming on top of him, Namuchisudan Veer Devendra immediately grabbed it by the hand and hit it on the demon itself. Indra's chariot was being driven drunk, and Devendra was wandering the battlefield, chasing the enemy. Kansa took the circumference and struck the demonic Indra on the shoulder. Devaraja fainted for a moment from the blow. 29-37 |

At that time, the entire Marudranon covered the Kansa with vulture-winged arrows in the same manner as the rain-bearing sun is covered by clouds. Seeing this, the mighty warrior Banasura, armed with a thousand arms, began to wound the oarsmen with his arrows, repeatedly bows and arrows. Banasura was also attacked by Vasu, Rudra, Aditya and other gods and sages from all directions and with various weapons. Meanwhile, Bhowmasur arrived, roaring with demons like Paralabha and others. The gods fell to the ground, struck by the sound of his fierce lioness. At that time, Devaraja Indra quickly got up and mounted the red-eyed Airavata elephant, prompting the drunken Gajaraja to crush him towards Kansaki. Angered by Ankush's blows, Gajraj started throwing the enemies on the battlefield by hitting them with his feet. He had bells tied around his neck, he was covered with a kinkini net and a rambling blanket. Its façade was lined with Gorochan, Sindoor, and Kasturi. As Kansa approached, he hit the great Gajaraja with a strong punch. At the same time, he also gave a second punch to Devaraja Indra in the battlefield. After being punched by him, Indra fell away from Airavata. Airavat also became distraught, kneeling on the ground. Immediately afterwards, Gajaraja rose and struck Daitya Raja Kansa with his teeth, lifting him on a spade and throwing several yojanas away. Kansa's body was as strong as Vajra's. He was not injured even when he fell that far. His heart was troubled, but he returned to the battlefield, his lips fluttering with indignation, full of great vigor. 38-49 |

Kansa captured Nagaraja Airavata, crushed him on the battlefield, and tore his teeth by twisting his trunk. Now the Airavata elephant made an immediate escape from the battlefield. He marched into Amravati Puri, the capital of the gods, knocking down great heroes. Subsequently, the daitya king Kansa began to repel the gods with arrows and bow-tanks, attacking the Vaishnava bow. The killing of Kansaki made the Devas lose consciousness and flee in all directions. Some of the gods opened their spires in the battlefield and began to say, 'We are afraid (don't kill us). Some people stood very low with folded hands and laid down their weapons and even took off their lingerie. Some could not muster the courage to stand in front of King Kansa on the battlefield in utter despair. Thus, seeing the escape of the gods, Nareshwara Kansa returned to his capital Mathura with all the demons, taking the umbrella-mounted throne there. . 50-55 | (Golok Khand Chapters 6 to 10)

Thus was completed the seventh chapter called 'Kansaki Digvijaya' in the Narada Bahulashva Samvad under Golokhanda in the Srīgarghasamhita. 7.

Sanskrit source · Hindi control witness

Goloka-khaṇḍa · Chapter 8

Chapter 8 of 263 · 30 detected Sanskrit verse markers

Sanskrit

श्रुत्वा तदा शौनक भक्तियुक्तः
 श्रीमैथिलो ज्ञानभृतां वरिष्ठः ।
 नत्वा पुनः प्राह मुनिं महाद्भुतं
 देवर्षिवर्यं हरिभक्तिनिष्ठः ॥ १ ॥
 बहुलाश्व उवाच -
 त्वया कुलं कौ विशदीकृतं मे
 स्वानन्ददोर्घशसामलेन ।
 श्रीकृष्णभक्तक्षणसंगमेन
 जनोऽपि सत्स्याद्बहुना कुमुस्वित् ॥ २ ॥
 श्रीराधया पूर्णतमस्तु साक्षा-
 द्गत्वा व्रजे किं चरितं चकार ।
 तद्ग्रूहि मे देवऋषे ऋषीश
 त्रितापदुःखात्परिपाहि मां त्वम् ॥ ३ ॥
 श्रीनारद उवाच -

धन्यं कुलं यन्निमिना नृपेण
 श्रीकृष्णभक्तेन परात्परेण ।
 पूर्णकृतं यत्र भवान्प्रजातो
 शुक्तौ हि मुक्ताभवनं न चित्रम् ॥ ४ ॥
 अथ प्रभोस्तस्य पवित्रलीलां
 सुमङ्गलां संशृणुतां परस्य ।
 अभूत्सतां यो भुवि रक्षणार्थं
 न केवलं कंसवधाय कृष्णः ॥ ५ ॥
 अथैव राधां वृषभानुपत्त्या-
 मावेश्य रूपं महसः पराख्यम् ।
 कलिन्दजाकूलनिकुञ्जदेशे
 सुमन्दिरे सावततार राजन् ॥ ६ ॥
 घनावृते व्योम्नि दिनस्य मध्ये
 भाद्रे सिते नागतिथौ च सोमे ।

अवाकिरन्देवगणाः स्फुरद्भि-
 स्तन्मन्दिरे नन्दनजैः प्रसूनैः ॥ ७ ॥
 राधावतारेण तदा बभूवु-
 र्नद्योऽमलाभाश्च दिशः प्रसेदुः ।

ववुश्च वाता अरविन्दरागैः
 सुशौतलाः सुन्दरमन्दयानाः ॥ ८ ॥
 सुतां शरच्चन्द्रशताभिरामां
 दृष्ट्वाऽथ कीर्तिर्मुदमाप गोपी ।
 शुभं विधायाशु ददौ द्विजेभ्यो द्विलक्षमानन्दकरं गवां च ॥ ९ ॥
 प्रेङ्खे खचिदरत्नमयूखपूर्णं
 सुवर्णयुक्ते कृतचन्दनाङ्गे ।
 आन्दोलिता सा ववृधे सखीजनै-
 र्दिने दिने चन्द्रकलेव भाभिः ॥ १० ॥
 यद्दर्शनं देववरैः सुदुर्लभं

यज्ञैरवाप्तं जनजन्मकोटिभिः ।
 सविग्रहां तां वृषभानुमन्दिरे
 ललन्ति लोका ललनाप्रलालनैः ॥ ११ ॥
 श्रीरासरङ्गास्य विकासचन्द्रिका
 दीपावलीभिर्वृषभानुमन्दिरे ।
 गोलोकचूडामणिकण्ठभूषणां
 ध्यात्वा परां तां भुवि पर्यटाम्यहम् ॥ १२ ॥
 श्रीबहुलाश्व उवाच -
 वृषभानोरहो भाग्यं यस्य राधा सुताभवत् ।
 कलावत्या सुचन्द्रेण किं कृतं पूर्वजन्मनि ॥ १३ ॥
 श्रीनारद उवाच -
 नृगपुत्रो महाभाग सुचन्द्रो नृपतीश्वरः ।
 चक्रवर्ती हरेशो बभूवातीव सुन्दरः ॥ १४ ॥
 पितृणां मानसी कन्यास्तिस्त्रोऽभूवन्मनोहराः ।

कलावती रत्नमाला मेनका नाम नामतः ॥ १५ ॥
 कलावतीं सुचन्द्राय हरेशाय धीमते ।
 वैदेहाय रत्नमालां मेनकां च हिमाद्रये ।
 पारिबर्हेण विधिना स्वेच्छाभिः पितरो ददुः ॥ १६ ॥
 सीताभूदरत्नमालायां मेनकायां च पार्वती ।
 द्वयोश्चरित्रं विदितं पुराणेषु महामते ॥ १७ ॥
 सुचन्द्रोऽथ कलावत्या गोमतीतीरजे वने ।
 दिव्यैर्द्वादशभिर्वर्षैस्तताप ब्रह्मणस्तपः ॥ १८ ॥
 अथ विधिस्तमागत्य वरं ब्रूहीत्युवाच ह ।
 श्रुत्वा वल्मीकदेशाच्च निर्ययौ दिव्यरूपधृक् ॥ १९ ॥
 तं नत्वोवाच मे भूयाद्विव्यं मोक्षं परात्परम् ।
 तच्छ्रुत्वा दुःखिता साध्वी विधिं प्राह कलावती ॥ २० ॥
 पतिरेव हि नारीणां दैवतं परमं स्मृतम् ।

यदि मोक्षमसौ याति तदा मे का गतिर्भवेत् ॥ २१ ॥

एनं विना न जीवामि यदि मोक्षं प्रदास्यसि ।

तुभ्यं श्वापं प्रदास्यामि पतिविक्षेपविह्वला ॥ २२ ॥

श्रीब्रह्मोवाच -

त्वच्छापाद्भयभीतोऽहं मे वरोऽपि मृषा न हि ।

तस्मात्त्वं प्राणपतिना सार्धं गच्छ त्रिविष्टपम् ॥ २३ ॥

भुक्त्वा सुखानि कालेन युवां भूमौ भविष्यथः ।

गंगायमुनयोर्मध्ये द्वापरान्ते च भारते ॥ २४ ॥

युवयो राधिका साक्षात्परिपूर्णतमप्रिया ।

भविष्यति यदा पुत्री तदा मोक्षं गमिष्यथः ॥ २५ ॥

श्रीनारद उवाच -

इत्थं ब्रह्मवरेणाथ दिव्येनामोघरूपिणा ।

कलावतीसुचन्द्रौ च भूमौ तौ द्वौ बभूवतुः ॥ २६ ॥

कलावती कान्यकुब्जे भलन्दननृपस्य च ।

जातिस्मरा ह्यभूद्विव्या यज्ञकुण्डसमुद्भवा ॥ २७ ॥

सुचन्द्रो वृषभान्वाख्यः सुरभानुर्गृहेऽभवत् ।

जातिस्मरो गोपवरः कामदेव इवापरः ॥ २८ ॥

सम्बन्धं योजयामास नन्दराजो महामतिः ।

तयोश्च जातिस्मरयोरिच्छतोरिच्छया द्वयोः ॥ २९ ॥

वृषभानोः कलावत्या आख्यानं शृणुते नरः ।

सर्वपापविनिर्मुक्तः कृष्णसायुज्यमाप्नुयात् ॥ ३० ॥

Roman transliteration

śrutvā tadā śaunaka bhaktiyuktaḥ
śrīmaithilo jñānabhṛtāṃ varīṣṭhaḥ |
natvā punaḥ prāha munīṃ mahād-bhutaṃ
devaṛṣivaryaṃ haribhaktiniṣṭhaḥ || 1 ||
bahulāśva uvāca -

tvayā kulaṃ kau viśadīkṛtaṃ me
svānaṃdadoryadyaśasāmalena |
śrīkṛṣṇabhaktakṣaṇasaṃgamena
jano'pi satsyād-bahunā kumusvit || 2 ||
śrīrādhayā pūrṇatamastu sākṣā-
d-gatvā vraje kiṃ caritaṃ cakāra |
tad-brūhi me devaṛṣe ṛṣīsa
trīṭapaduḥkhātparipāhi mām tvam || 3 ||
śrīnārada uvāca -

dhanyaṃ kulaṃ yanniminā nṛpeṇa
śrīkṛṣṇabhaktena parātpareṇa |
pūrṇīkṛtaṃ yatra bhavānprajāto
śuktau hi muktābhavanaṃ na citram || 4 ||

atha prabhostasya pavitraḷilāṃ
 sumaṅgalāṃ saṃśṛṇutāṃ parasya |
 abhūtsatāṃ yo bhuvi rakṣaṇārthaṃ
 na kevalaṃ kamsavadhāya kṛṣṇaḥ || 5 ||
 athaiva rādhāṃ vṛṣabhānupatṅnyā-
 māveśya rūpaṃ mahasaḥ parākhyam |
 kalindajākūlanikuṇḷjadeśe
 sumandire sāvatatāra rājan || 6 ||
 ghanāvṛte vyomni dinasya madhye
 bhādre site nāgatithau ca some |

avākirandevagaṇāḥ sphuradṅbhi-
 stanmandire nandanajaiḥ prasūnaiḥ || 7 ||
 rādhāvatāreṇa tadā babhūvu-
 rnadyo'malābhāśca dīśaḥ praseḍuḥ |
 vavuşca vātā aravindarāgaḥ
 suśitalāḥ sundaramandayānāḥ || 8 ||
 sutāṃ śaraccandraśatābhīrāmāṃ
 dṛṣtvā'tha kīrtirmudamāpa gopī |
 śubhaṃ vidhāyāśu dadau dvijebhyo dvilakṣamānandakaramḥ gavāṃ ca || 9 ||
 preṛṅkhe khacidṅratṅnamayūkhaḥpūrṇe
 suvarṇayukte kṛtacandanāṅge |
 āndolitā sā vavṛdhe sakḥijānai-
 rdine dine caṇdrakaleva bhābhīḥ || 10 ||
 yaddarśanaṃ devavaraiḥ sudurlabhaṃ

yajñairavāptaṃ janajanmakṛtibhiḥ |
 savigrahaṃ tāṃ vṛṣabhānumandire
 lalanti lokā lalanāpralālanaiḥ || 11 ||
 śrīrāsaraṇiṅgasya vikāśacandrikā
 dīpāvalibhīrvṛṣabhānumandire |
 golokacūḍāmaṇikaṇṭhabhūṣaṇāṃ
 dhyātvā parāṃ tāṃ bhuvi paryatāmyaham || 12 ||
 śrībahulāśva uvāca -
 vṛṣabhānoraho bhāgyaṃ yasya rādhā sūtābhavat |
 kalāvatyā sucandreṇa kiṃ kṛtaṃ pūrvajanmani || 13 ||
 śrīnārada uvāca -
 ṇṛgaputro mahābhāga sucandro ṇṛpatiśvaraḥ |
 cakravartī hareraṇśo babhūvātīva sundaraḥ || 14 ||
 pitṛṇāṃ mānasaḥ kanyāstisro'bhūvanmanoharāḥ |

kalāvatiḥ ratṅnamālā menakā nāma nāmataḥ || 15 ||
 kalāvatiṃ sucandrāya hareraṇśāya dhimate |
 vaidehāya ratṅnamālāṃ menakāṃ ca himādraye |
 pārībarheṇa vidhinā sveccābhīḥ pītaro daduḥ || 16 ||
 sītābhūdṅratṅnamālāyāṃ menakāyāṃ ca pārvatī |
 dvayoścaritaṃ viditaṃ purāṇeṣu mahāmate || 17 ||
 sucandro'tha kalāvatyā gomatiṭiraje vane |
 divyairdvādaśabhirvarṣaistatāpa brahmaṇastapaḥ || 18 ||
 atha vidhistamāgatya varaṃ brūhityuvāca ha |
 śṛtvā valmīkadeśācca nīryayau divyarūpadhṛk || 19 ||
 taṃ natvovāca me bhūyāddivyaṃ mokṣaṃ parātparam |

tacchrutvā duḥkhitā sādhvī vidhiṃ prāha kalāvati || 20 ||
patireva hi nārīṇāṃ daivatāṃ paramaṃ smṛtam |
yadi mokṣamasau yāti tadā me kā gatirbhavet || 21 ||

enaṃ vinā na jīvāmi yadi mokṣaṃ pradāsyasi |
tubhyaṃ śāpaṃ pradāsyāmi pativikṣepavihvalā || 22 ||
śrībrahmavāca -
tvacchāpādābhayaabhīto'haṃ me varo'pi mṛṣā na hi |
tasmāttvaṃ prāṇapatinā sārḍhaṃ gaccha triviṣṭapam || 23 ||
bhuktvā sukhāni kālena yuvāṃ bhūmau bhaviṣyathaḥ |
gaṃgāyamunayormadhye dvāparānte ca bhārate || 24 ||
yuvayo rādhikā sāksātparipūrnatamapriyā |
bhaviṣyati yadā putrī tadā mokṣaṃ gamiṣyathaḥ || 25 ||
śrīnārada uvāca -
itthaṃ brahmavareṇātha divyenāmogharūpiṇā |
kalāvatisucandrau ca bhūmau tau dvau babhūvatuḥ || 26 ||
kalāvati kānyakubje bhalandanāṇṇṛpasya ca |
jātismarā hyabhūddivyā yajñakuṇḍasamudbhavā || 27 ||

sucandro vṛṣabhānvākhyāḥ surabhānugrhe'bhavat |
jātismaro gopavaraḥ kāmadeva ivāparaḥ || 28 ||
sambandhaṃ yojayāmāsa nandarājo mahāmatiḥ |
tayośca jātismarayoricchatoricchayā dvayoḥ || 29 ||
vṛṣabhānoḥ kalāvatyā ākhyānaṃ śṛṇute naraḥ |
sarvapāpavinirmuktaḥ kṛṣṇasāyujyamāṇpūyāt || 30 ||

English rendering

Description of the Pre-Punya of Suchandra and Kalavati, their descent as Vrishabhanu and Kirti

Shrigargji says - Shaunak! King Bahulashvaka's heart was filled with devotion. He had an unwavering devotion to Haribhakti. Hearing of this, he bowed to Devarshi Naradaji, the greatest of the wise and the most virtuous in nature, and asked again. 1.

King Bahulashva said, "Oh my God! With your blissful, ever-growing, serene glory, you have made my clan extremely vivid (radiant) on earth; for with the moment of devotion to Shri Krishna, even the ordinary person becomes a Satpurusha-Mahatma. What is the use of saying more on this subject. Oh dear! Please tell me what pastimes the Supreme Personality of Godhead, who descended to the earth with Sriradha, performed in Vraja. Oh dear! Oh dear God! Mayst thou protect me from the affliction of the Trinity with this Kathamrita. . 2-3.

Brahma said, "O goddess! I am indeed afraid of your curse; but the bridegroom I have given can never fail. So you go to heaven with your spouse. There he would enjoy heavenly bliss and, in time, be born again on earth. At the end of Dwapara, in Bharatavarsha, between the Ganges and the Yamuna, you will be born. When the most perfect of God's love appears to you both in the form of a daughter-in-law, then both of you will be free together. . 23-24 | (Golok Khand Chapters 6 to 10)

Thus, says Shrinaradji, both Kalavati and Suchandra, the divine and infallible Verse of Brahma, originated on the ground floor. They have been 'Keerthi' and 'Srivrishabhanu'. Kalavati appeared in Kanyakubja Desh (Kannauj) from the Yajna Kunda of King Bhalandan. The divine maiden remembered all the things of her previous life. Suchandra was born in the house of Surbhanu. At that

time, he became known by the name 'Sri Vrishabhaanu'. He also had a memory of a previous birth. He was the best of the gopas and as beautiful as Kamadeva II. The two were married by the wise Nandarajji. They both had memories of previous lives, so they wanted each other and it was their desire that led to this relationship. A person who listens to this legend of Vrishabhanu and Kalavati is freed from all sins and finally attains the grace of Lord Krishna. . 25-30 |

Thus was completed the eighth chapter in the Narada Bahulashva-Samvad under Golokhanda in the Srigarghasamhita, titled 'Narrative of the Former Birth of Sridhya'. 8.

Sanskrit source · Hindi control witness

Goloka-khaṇḍa · Chapter 9

Chapter 9 of 263 · 21 detected Sanskrit verse markers

Sanskrit

तत्रैकदा श्रीमथुरापुरे वरे
पुरोहितः सर्वयदूतमैः कृतः ।
शूरेच्छया गर्ग इति प्रमाणिकः
समाययौ सुन्दरराजमन्दिरम् ॥ १ ॥
हीराखचिद्धेमलसत्कपाटकं
द्विपेन्द्रकर्णाहतभृङ्गनादितम् ।
इभसवन्निर्झरगण्डधारया
समावृतं मण्डपखण्डमण्डितम् ॥ २ ॥
महोद्भटैर्धोरजनैः सकञ्चुकै-
र्धनुर्धरैश्चर्म कृपाणपाणिभिः ।
रथद्विपाश्वध्वजिनीबलादिभिः
सुरक्षितं मण्डलमण्डलीभिः ॥ ३ ॥
ददर्श गर्भो नृपदेवमाहुकं
श्वाफल्किना देवककंससेवितम् ।

श्रीशक्रसिंहासन उन्नते परे
स्थितं वृतं छत्रवितानचामरैः ॥ ४ ॥
दृष्ट्वा मुनिं तं सहसाऽऽसनाश्रया-
दुत्थाय राजा प्रणनाम यादवैः ।
संस्थाप्य सम्पूज्य सुभद्रपीठके
स्तुत्वा परिक्रम्य नतः स्थितोऽभवत् ॥ ५ ॥
दत्त्वाऽऽशिषं गर्गमुनिर्नृपाय वै
पप्रच्छ सर्वं कुशलं नृपादिषु ।
श्रीदेवकं प्राह महामना ऋषि-
र्महौजसं नीतिविदं यदूतमम् ॥ ६ ॥
श्रीगर्ग उवाच -
शौरीं विना भुवि नृपेषु वरस्तु नास्ति
चिन्त्यो मया बहुदिनैः किल यत्र तत्र ।
तस्मान्मृदेव वसुदेववराय देहि
श्रीदेवकीं निजसुतां विधिनोद्वहस्व ॥ ७ ॥
श्रीनारद उवाच -
कृत्वा तदैव पुरि निश्चयनागवल्लीं
श्रीदेवकं सकलधर्मभृतां वरिष्ठः ।

गर्गेच्छया तु वसुदेववराय पुत्रीं
 कृत्वाथ मङ्गलमलं प्रददौ विवाहे ॥ ८ ॥
 कृतोद्वहः शौरिरतीव सुन्दरं
 रथं प्रयाणे समलङ्कृतं हयैः ।
 सार्द्धं तया देवकराजकन्यया
 समारुहत्काञ्चनरत्नशोभया ॥ ९ ॥
 स्वसुः प्रियं कर्तुमतीव कंसो
 जग्राह रश्मींश्चलतां हयानाम् ।
 उवाह वाहांश्चतुरंगिणीभि-
 र्वृतः कृपास्नेहपरोऽथ शौरौ ॥ १० ॥

दासीसहस्रं त्वयुतं गजानां
 सत्पारिबर्हं नियुतं हयानाम् ।
 लक्षं रथानां च गवां द्विलक्षं
 प्रादाद्दुहित्रे नृप देवको वै ॥ ११ ॥
 भेरीमृदंगोद्धरगोमुखानां
 धुन्धुर्यवीणानकवेणुकानाम् ।
 महत्स्वनोऽभूच्चलतां यदुनां
 प्रयाणकाले पथि मङ्गलं च ॥ १२ ॥
 आकाशवागाह तदैव कंसं
 त्वामष्टमो हि प्रसवोऽञ्जसास्याः ।
 हन्ता न जानासि च यां रथस्थां
 रश्मीन् गृहीत्वा वहसेऽबुधस्त्वम् ॥ १३ ॥
 कुसंगनिष्ठोऽतिखलो हि कंसो
 हंतुं स्वसारं धिषणां चकार ।

कचे गृहीत्वा शितखड्गपाणि-
 र्गतत्रपो निर्दय उग्रकर्मा ॥ १४ ॥
 वादित्रकारा रहिता बभूवु-
 रग्रे स्थिताः स्युश्चकिता हि पश्चात् ।
 सर्वेषु वा श्वेतमुखेषु सत्सु
 शौरिस्तमाहाऽऽशु सतां वरिष्ठः ॥ १५ ॥
 श्रीवसुदेव उवाच -
 भोजेन्द्र भोजकुलकीर्तिकरस्त्वमेव
 भौमादिमागधबकासुरवत्सबाणैः ।
 श्लाघ्या गुणास्तव युधि प्रतियोद्धुकामैः
 स त्वं कथं तु भगिनीमसिनात्र हन्याः ॥ १६ ॥
 ज्ञात्वा स्त्रियं किल बकीं प्रतियोद्धुकामां
 युद्धं कृतं न भवता नृपनीतिवृत्त्या ।

सा तु त्वयापि भगिनीव कृता प्रशान्त्यै
 साक्षादियं तु भगिनी किमु ते विचारात् ॥ १७ ॥
 उद्वाहपर्वणि गता च तवानुजा च
 बाला सुतैव कृपणा शुभदा सदैषा ।
 योग्योऽसि नात्र मथुराधिप हंतुमेनां
 त्वं दीनदुःखहरणे कृतचित्तवृत्तिः ॥ १८ ॥
 श्रीनारद उवाच -
 नामन्यतेत्थं प्रतिबोधितोऽपि
 कुसङ्गनिष्ठोऽतिखलो हि कंसः ।
 तदा हरेः कालगतिं विचार्य
 शौरिः प्रपन्नं पुनराह कंसम् ॥ १९ ॥
 श्रीवसुदेव उवाच -
 नास्यास्तु ते देव भयं कदाचि-
 द्ददेववाण्या कथितं च तच्छृणु ।
 पुत्रान् ददामीति यतो भयं स्या-
 न्मा ते व्यथाऽस्याः प्रसवप्रजातात् ॥ २० ॥
 श्रीनारद उवाच -
 श्रुत्वा स निश्चित्य वचोऽथ शौरैः
 कंसः प्रशंस्याऽऽशु गृहं गतोऽभूत् ।
 शौरिस्तदा देवकराजपुत्र्या
 भयावृतः सन् गृहमाजगाम ॥ २१ ॥

Roman transliteration

tattraikadā śrīmathurāpure vare
 purohitaḥ sarvayadūttamaiḥ kṛtaḥ |
 śūrecchayā garga iti pramāṇikaḥ
 samāyayau sundararājamaṇḍiram || 1 ||
 hīrākhaciddhemalasatkapāṭakam
 dvipendrakarṇāhatabhṛṅganāḍitam |
 ibhasravannirjharagaṇḍadhārāyā
 samāvṛtaṁ maṇḍapakhaṇḍamaṇḍitam || 2 ||
 mahodā bhaṭṭairdhīrajanaiḥ sakañcukai-
 rdhanurdharaiścarmā kṛpāṇapāṇibhiḥ |
 rathadvipāśvadhvajinībalāḍibhiḥ
 surakṣitaṁ maṇḍalamaṇḍalibhiḥ || 3 ||
 dadarśa garbho nṛpadevamāhukam
 śvāphalkinā devakakamśasevitam |
 śrīśakrasīṇhāsana unnate pare
 sthitaṁ vṛtaṁ chatravitānacāmaraiḥ || 4 ||
 dṛṣṭvā muniṁ taṁ sahasā"sanāśrayā-
 dutthāya rājā praṇanāma yādavaiḥ |

saṁsthāpya sampūjya subhadrapīṭhake
 stutvā parikramya nataḥ sthito 'bhavat || 5 ||
 dattvā 'śiṣaṁ gargamunirṇpāya vai
 papraccha sarvaṁ kuśalaṁ ṇṛpādiṣu |
 śrīdevakaṁ prāha mahāmanā ṛṣi-
 mahaujaśaṁ nītividaṁ yadūttamaṁ || 6 ||
 śrīgarga uvāca -
 śauriṁ vinā bhuvi ṇṛpeṣu varastu nāsti
 cintyo mayā bahudinaih kila yatra tatra |
 tasmānṇṛdeva vasudevavarāya dehi

śrīdevakiṁ nijasutāṁ vidhinod vahasva || 7 ||
 śrīnārada uvāca -
 kṛtvā tadaiva puri nīscayanāgavallīṁ
 śrīdevakaṁ sakaladharmabhṛtāṁ variṣṭhaḥ |
 gargecchayā tu vasudevavarāya putrīṁ
 kṛtvātha maṅgalamalaṁ pradadau vivāhe || 8 ||
 kṛtod vahaḥ śaurirativa sundaraṁ
 rathaṁ prayāṇe samalaṅkṛtaṁ hayaiḥ |
 sārddhaṁ tayā devakarājakanyayā
 samāruhatkāṁcanarat naśobhayā || 9 ||
 svasuḥ priyaṁ kartumativa kaṁso
 jagrāha raśmīṁscalatāṁ hayānām |
 uvāha vāhāṁścaturmaṅgiṇībhi-
 rvrtaḥ kṛpāsnehaparo 'tha śaurau || 10 ||

dāsisaśaśaṁ tvayutaṁ gajānām
 satpāribarhaṁ niyutaṁ hayānām |
 lakṣaṁ rathānām ca gavāṁ dvilakṣaṁ
 prādād duhitre ṇṛpa devako vai || 11 ||
 bherīmṛdaṁgoddharagomukhānām
 dhundhuryavīṇānakaveṇukānām |
 mahatsvano 'bhūccalatāṁ yadunāṁ
 prayāṇakālē pathi maṅgalaṁ ca || 12 ||
 ākāśavāgāha tadaiva kaṁsaṁ
 tvāmaṣṭamo hi prasavo 'ñjasāsyāḥ |
 hantā na jñāsi ca yāṁ rathasthāṁ
 raśmīṁ grhītvā vahase 'budhastvam || 13 ||
 kuśaṁganiṣṭho 'tikhalo hi kaṁso
 haṁtuṁ svasāraṁ dhiṣaṇāṁ cakāra |

kace grhītvā śitakhaḍgapāṇi-
 rgatrapo nīrdaya ugrakarmā || 14 ||
 vāditrakārā rahitā babhūvu-
 ragre sthitāḥ syuścakitā hi paścāt |
 sarveṣu vā śvetamukheṣu satsu
 śauristamāhā 'śu satāṁ variṣṭhaḥ || 15 ||
 śrīvasudeva uvāca -
 bhojendra bhojakulakīrtikarastvameva
 bhaumādimāgadhabakāsurasabāṇaiḥ |
 ślāghyā guṇāstava yudhi pratiyoddhukāmaiḥ
 sa tvaṁ kathaṁ tu bhaginīmasinātra hanyāḥ || 16 ||

jñātvā striyaṃ kila bakīṃ pratiyoddhukāmāṃ
yuddhaṃ kṛtaṃ na bhavatā nṛpaṇitivrtyā |
sā tu twayāpi bhaginīva kṛtā praśāṃtyai

sākṣādiyaṃ tu bhaginī kimu te vicārāt || 17 ||
ud□vāhaparvaṇi gatā ca tavānujā ca
bālā suteva kṛpaṇā śubhadā sadaiśā |
yogyo'si nātra mathurādhipa haṇtumenāṃ
tvam dīnaduḥkhaharaṇe kṛtacittavṛttiḥ || 18 ||
śrīnārada uvāca -
nāmanyatetthaṃ pratibodhito'pi
kusaṅgaṇiṣṭho'tikhalo hi kaṃsaḥ |
tadā hareḥ kālagatiṃ vicārya
śauriḥ prapannaṃ punarāha kaṃsam || 19 ||
śrīvasudeva uvāca -
nāsyāstu te deva bhayaṃ kadāci-
dyad□devanāṇyā kathitaṃ ca tacchṛṇu |
putrān dadāmiṭi yato bhayaṃ syā-

nmā te vyathā'syāḥ prasavaprajātāt || 20 ||
śrīnārada uvāca -
śrutvā sa niścītya vaco'tha śaureḥ
kaṃsaḥ praśaṃsyā"śu gṛhaṃ gato'bhūt |
śauristadā devakarājaputryā
bhayāvṛtaḥ san gṛhamājagāma || 21 ||

English rendering

Devaki's marriage to Devaka Vasudevji on Gargaji's orders; Kansaka's intention to kill Devaki by listening to Akashvani at the time of her departure and leaving her alive on Vasudevji's condition.

Srinardji says - Rajan! Once upon a time, Gargji arrived at the exquisite Raj Bhavan in Shrestha Mathurapuri. He was a great authoritative scholar of the astrological sciences. All the best Yadavas had elevated him to their priestly positions by the will of Shurasena. In that palace of Mathura, there were gates of gold, in those gates were also garlands. The majestic Gajrajas roared at the royal gate. Herds of buffaloes would come and fly on their heads, and those elephants would growl and chirp, hurt by their loud ears. Thus the royal gate was filled with the sound of those hallucinations. The place was covered by the Madaki stream, which flowed like a spring from the gorge of the Gajrajas. Several groups of pavilions adorned the palace. The large, feisty warriors, armed with shields, bows, shields, and swords, stood guard over the palace. The palace was also protected by chariots, elephants, horses, and foot - this charioteer's army and the congregation of mandalis. 1-3 | (Golok Khand Chapters 6 to 10)

Sage Garga entered the palace and saw King Ugrasena, seated on a noble and lofty throne resembling Indra. Akrur, Devaka, and Kansa stood in his service, and the king was adorned with chhatrachaidovas, and chavars were being poured over him. Seeing the sage present, King Ugrasena suddenly rose from the throne. He, along with other Yadavas, paid obeisance to him and worshipped him properly, seated on a subhadra pedestal. Then, out of praise and circumambulation, he stood before them humbly. Garga Muni blessed the king and asked for the well-being of the entire royal family. Then the sage Mahamana said to the moralist Yadushrestha Devaka. 4-6.

Srigrarji said, "Rajan! I've looked around and thought about it for a long time. In my view, there is no other deserving boon of Devaki among the kings of the earth except Vasudevji. That is why Nardev! Make Vasudeva the bridegroom and hand him over to your daughter Devaki, and marry them both in due course. 7.

Shrinaradji says - Mithileshwar! Based on Gargaji's said order, Sreedevaka, the greatest among all the Dharmadharis, sent Panaka Beeda to decide the engagement and, at Gargaji's wish, edited the Mangalachar and offered his daughter to Vasudev-Godda in the marriage. After the marriage, at the time of the parting, Vasudevji embarked on a very beautiful chariot adorned with horses, accompanied by the newly-wed Devkara king-daughter Devaki, who was adorned with gold-made and jewelled ornaments. 8 - 9.

Kansa had great affection and kindness towards Vasudeva. He came with an army of knights and rode his own chariot with steed horses in his hands to make his sister very dear. At that time, Devaka provided a thousand maids, ten thousand elephants, one million horses, one hundred thousand chariots, and two hundred thousand cows as an excellent dowry for his daughter. During that holiday, there was a great noise from the accompanying Yadavas, accompanied by instruments such as the Bheri, Uttam Mridanga, Gomukh, Dhandhuri, Veena, Dhol, and Venu. At that time, auspicious songs were being sung. And Mangalapatha was also taking place. At the same time, All India Radio addressed Kansa and said, "O fool Kansa! You do not know that the eighth child of the one who is being carried on a chariot with the reins of horses will kill you by accident. 'Kansa always accompanied the wicked. By nature too, he was extremely bad (rogue). The shame had not even touched him. He used to do terrible things because he was cruel. He picked up a sharp-edged sword, grabbed hold of his sister's hair, and decided to kill her. At that time, the players stopped playing. Those who were ahead looked back in amazement. Everyone had tears on their faces. In such a situation, Srivasudeva, the best of the virtuous, said to Kamsa. 10-15 |

Says Srinardji - Rajan. Thus, even after Vasudevji's explanation, Kansa, who was extremely bitter and bitter, did not listen to him. Then Vasudevji, this is the law of God, or Kalki is such a movement - understand this and take refuge in God, speak to Kamsa again. 19.

Srivasudeva said, "O king! You are never afraid of this god. Listen to my thoughts on what AIR has to say. I will give you all the sons born of her womb, for you fear them. So don't get upset. 20.

Srinardji says - Mithilesh! Kansa believed in the promise made to Vasudeva. So, praising them, he went home at that very moment. Here, Vasudeva, too, was terrified and went to his palace with Devaki. 21.

Thus, a new chapter titled 'Description of the Marriage of Vasudeva' was completed in the Narada-Bahulashva-Samvad under Golokhanda in the Srigarghasamhita. 9.

Sanskrit source · Hindi control witness

Goloka-khaṇḍa · Chapter 10

Chapter 10 of 263 · 45 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

भीतः पलायते नायं योद्धारः कंसनोदिताः ।
 अयुतं शस्त्रसंयुक्ता रुरुधुः शौरिमंदिरम् ॥ १ ॥
 शौरिः कालेन देवक्यामष्टौ पुत्रानजीजनत् ।
 अनुवर्षं चाथ कन्यामेकां मायां सनातनीम् ॥ २ ॥
 कीर्तिमन्तं सुतं ह्यादौ जातमानकदुन्दुभिः ।
 नीत्वा कंसं समभ्येत्य ददौ तस्मै परार्थवित् ॥ ३ ॥
 सत्यवाक्यस्थितं शौरिं कंसो घृणी ह्यभूत् ।
 दुःखं साधुर्न सहते सत्ये कस्य क्षमा न हि ॥ ४ ॥
 कंस उवाच -

एष बालो यातु गृहमेतस्मान्न हि मे भयम् ।
 युवयोरष्टमं गर्भं हनिष्यामि न संशयः ॥ ५ ॥
 श्रीनारद उवाच -

इत्युक्तो वसुदेवस्तु सपुत्रो गृहमागतः ।
 सत्यं नामन्यत मनागवाक्यं तस्य दुरात्मनः ॥ ६ ॥
 तदाम्बरादागतं मां नत्वा पूज्योग्रसेनजः ।
 प्रपच्छ देवाभिप्रायं प्रावोचं तं निबोध मे ॥ ७ ॥
 नन्दाद्या वसवः सर्वे वृषभान्वादयः सुराः ।
 गोप्यो वेदऋचाद्याश्च सन्ति भूमौ नृपेश्वर ॥ ८ ॥
 वसुदेवादयो देवा मथुरायां च वृष्णयः ।
 देवक्याद्याः स्त्रियः सर्वा देवताः सन्ति निश्चयः ॥ ९ ॥
 सप्तवारप्रसंख्यानादष्टमाः सर्वे एव हि ।
 ते हन्तुः संख्ययाऽयं वा देवानां वामतो गतिः ॥ १० ॥
 श्रीनारद उवाच -

इत्युक्त्वा तं मयि गते कृतदैत्यवधोद्यमे ।
 कंसः कोपावृतः सद्यो यद्वृत्तं हंतुं मनो दधे ॥ ११ ॥
 वसुदेवं देवकीं च बद्ध्वाऽथ निगडैर्दृढैः ।
 ममर्दं तं शिलापृष्ठे देवकीगर्भजं शिशुम् ॥ १२ ॥

जातिस्मरो विष्णुभयाज्जातं जातं जघान ह ।
 इति दुष्टविभावाच्च भूमौ भूतं ह्यसंशयम् ॥ १३ ॥
 उग्रसेनस्तदा क्रुद्धो यादवेन्द्रो नृपेश्वरः ।
 वारयामास कंसाख्यं वसुदेवसहायकृत् ॥ १४ ॥

कंसस्य दुरभिप्रायं दृष्ट्वोत्तस्थुर्महाभटाः ।
 उग्रसेनानुगा रक्षां चक्रुस्ते खड्गपाणयः ॥ १५ ॥
 उग्रसेनानुगान्दृष्ट्वा कंसवीराः समुत्थिताः ।
 तैः सार्द्धमभवद्युद्धं सभामंडपमध्यतः ॥ १६ ॥
 द्वारदेशोऽपि वीराणां युद्धं जातं परस्परम् ।
 खड्गप्रहारैरयुतं जनानां निधनं गतम् ॥ १७ ॥
 कंसो गृहीत्वाथ गदां पितुः सेनां ममर्द ह ।
 कंसस्य गदया स्पृष्ट्वा केचिच्छिन्नललाटकाः ॥ १८ ॥
 भिन्नपादा भिन्नमुखाश्छिन्नाशाश्छिन्नबाहवः ।
 अधोमुखा ऊर्ध्वमुखाः सशस्त्राः पतिताः क्षणात् ॥ १९ ॥

वमन्तो रुधिरं वीरा मूर्छिता निधनं गताः ।
 सभामंडपमारक्तं दृश्यते क्षतजस्रवात् ॥ २० ॥
 इत्थं मदोत्कटः कंसः संनिपात्योदभटान् रिपून् ।
 क्रोधाढ्यो राजराजेन्द्रं जग्राह पितरं खलः ॥ २१ ॥
 नृपासनात्संगृहीत्वा बद्ध्वा पाशैश्च तं खलः ।
 तन्मित्रैश्च नृपैः सार्द्धं कारागारे रुरोध ह ॥ २२ ॥
 मधूनां भूरसेनानां देशानां सर्वसंपदाम् ।
 सिंहासने घोपविश्य स्वयं राज्यं चकार ह ॥ २३ ॥
 पीडिता यादवाः सर्वे संबंधस्य मिषैस्त्वरम् ।
 चतुर्दिशान्तरं देशान् विविशुः कालवेदिनः ॥ २४ ॥
 देवक्याः सप्तमे गर्भे हर्षशोकविवर्द्धने ।
 ब्रजं प्रणीते रोहिण्यामनन्ते योगमायया ॥ २५ ॥
 अहो गर्भः क्व विगत इत्य्युर्मथुरा जनाः ॥ २६ ॥
 अथ ब्रजे पंचदिनेषु भादे

स्वातौ च षष्ठ्यां च सिते बुधे च ।
 उच्चैर्गृहिः पंचभिरावृते च
 लग्ने तुलाऽऽख्ये दिनमध्यदेशे ॥ २७ ॥
 सुरेषु वर्षत्सु सुषुष्ववर्षं
 घनेषु मुंयत्सु च वारिबिन्दून् ।
 बभूव देवो वसुदेवपत्न्यां
 विभासयन्नन्दगृहं स्वभासा ॥ २८ ॥
 नंदोऽपि कुर्वन् शिशुजातकर्म
 ददौ द्विजेभ्यो नियुतं गवां च ।
 गोपान् समाहुय सुगायकानां
 रावैर्महामंगलमातनोति ॥ २९ ॥
 द्वैपायनो देवलदेवरात-
 वसिष्ठवाचस्पतिभिर्मया च ।

आगत्य तत्रैव समास्थितोऽभू-

त्पाद्यादिभिर्नन्दकृतैः प्रसन्नः ॥ ३० ॥

नंदराज उवाच -

सुंदरो बालकः कोऽयं न दृश्यो यत्समः क्वचित् ।

कथं पंचदिनाज्जातस्तन्मे ब्रूहि महामुने ॥ ३१ ॥

श्रीव्यास उवाच -

अहोभाग्यं तु ते नंद शिशुः शेषः सनातनः ।

देवक्यां वसुदेवस्य जातोऽयं मथुरापुरे ॥ ३२ ॥

कृष्णच्छया तदुदरात्प्रणीतो रोहिणीं शुभाम् ।

नंदराज त्वया दृश्यो दुर्लभो योगिनामपि ॥ ३३ ॥

तद्दर्शनार्थं प्राप्तोऽहं वेदव्यासो महामुनिः ।

तस्मात्त्वं दर्शयामाकं शिशुरूपं परात्परम् ॥ ३४ ॥

श्रीनारद उवाच -

अथ नंदः शिशुं शेषं दर्शयामास विस्मितः ।

दृष्ट्वा प्रेम्णस्थितं प्राह नत्वा सत्यवतीसुतः ॥ ३५ ॥

श्रीव्यास उवाच -

देवाधिदेव भगवन्कामपाल नमोऽस्तु ते ।

नमोऽनन्ताय शेषाय साक्षाद्रामाय ते नमः ॥ ३६ ॥

धराधराय पूर्णाय स्वधाम्ने सीरपाणये ।

सहस्रशिरसे नित्यं नमः संकर्षणाय ते ॥ ३७ ॥

रेवतीरमण त्वं वै बलदेवोऽच्युताग्रजः ।

हलायुधः प्रलंबघ्नः पाहि मां पुरुषोत्तम ॥ ३८ ॥

बलाय बलभद्राय तालांकाय नमो नमः ।

नीलांबराय गौराय रौहिणेयाय ते नमः ॥ ३९ ॥

धेनुकारिमुष्टिकारिः कुम्भाण्डारिस्त्वमेव हि ।

रुक्म्यरिः कूपकर्णारिः कूटारिर्बल्वलान्तकः ॥ ४० ॥

कालिन्दीभेदनोऽसि त्वं हस्तिनापुरकर्षकः ।

द्विविदारियादवेन्द्रो ब्रजमण्डलमंडनः ॥ ४१ ॥

कंसभ्रातृप्रहन्ताऽसि तीर्थयात्राकरः प्रभुः ।

दुर्योधनगुरुः साक्षात्पाहि पाहि जगत्प्रभो ॥ ४२ ॥

जयजयाच्युत देव परात्पर

स्वयमनन्त दिगन्तगतश्रुत ।

सुरमुनीन्द्रफणीन्द्रवराय ते

मुसलिने बलिने हलिने नमः ॥ ४३ ॥

इह पठेत्सततं स्तवनं तु यः

स तु हरेः परमं पदमाव्रजेत् ।

जगति सर्वबलं त्वरिर्मर्दनं

भवति तस्य जयः स्वधनं धनम् ॥ ४४ ॥

श्रीनारद उवाच -

बलं परिक्रम्य शतं प्रणम्य

तैर्ह्युपायनो देव पराशरात्मजः ।

विशालबुद्धिर्मुनिबादरायणः

सरस्वतीं सत्यवतीसुतो ययौ ॥ ४५ ॥

Roman transliteration

śrīnārada uvāca -

bhūtaḥ palāyate nāyaṃ yoddhāraḥ kaṃsanoditāḥ |
 ayutaṃ śāstrasamṣuktā rurudhuḥ śaurimaṇḍiram || 1 ||
 śauriḥ kālena devakyāmaṣṭau putrānajiṇat |
 anuvārṣaṃ cātha kanyāmekāṇi māyāṇi sanātanim || 2 ||
 kīrtimantaṃ sutaṃ hyāḍau jātamānakadundubhiḥ |
 nītṛvā kaṃsaṃ samabhyetya dadau tasmai parārthavit || 3 ||
 satyavākyasthitaṃ śauriṃ kaṃso ghrṇi hyabhūt |
 duḥkhaṃ sādharma saḥate satye kasya kṣamā na hi || 4 ||
 kaṃsa uvāca -

eṣa bālo yātu grhametasmāna hi me bhayam |
 yuvayoraṣṭamaṃ garbhaṃ haniṣyāmi na saṃśayaḥ || 5 ||
 śrīnārada uvāca -

ityukto vasudevastu saputro grhamāgataḥ |

satyaṃ nāmanyata māṅgvākyaṃ tasya durātmanaḥ || 6 ||
 tadāmbarādāgataṃ māṇi natvā pūjyograsenajaḥ |
 prapaccha devābhiprāyaṃ prāvocaṃ taṃ nibodha me || 7 ||
 nāmdādyā vasavaḥ sarve vṛṣabhānvādayaḥ surāḥ |
 gopyo vedarcādyāśca saṃti bhūmau nṛpeśvara || 8 ||
 vasudevādayo devā mathurāyāṃ ca vṛṣṇayaḥ |
 devakyādyāḥ striyaḥ sarvā devatāḥ santi niścayaḥ || 9 ||
 saptavāraprasaṃkhyānādaṣṭamāḥ sarva eva hi |
 te hantuḥ saṃkhyayā'yaṃ vā devānāṃ vāmato gatiḥ || 10 ||
 śrīnārada uvāca -

ityuktvā taṃ mayi gate kṛtadaityavadhodyame |
 kaṃsaḥ kopāvṛtaḥ sadyo yadūn haṃtuṃ mano dadhe || 11 ||
 vasudevaṃ devakiṃ ca baddhvā'tha nigaḍairdṛghaiḥ |
 mamarda taṃ śilāprṣṭhe devakīgarbhajaṃ śiśum || 12 ||

jātismaro viṣṇubhayājijātaṃ jātaṃ jaghāna ha |
 iti duṣṭavibhāvācca bhūmau bhūtaṃ hyasaṃśayam || 13 ||
 ugrasenastadā krudho yādavendro nṛpeśvaraḥ |
 vārāyāmāsa kaṃsākhyāṃ vasudevasaḥāyakt || 14 ||
 kaṃsasya durabhiprāyaṃ dṛṣṭvottasthurmahābhaṭāḥ |
 ugrasenānugā rakṣāṃ cakrute khaḍgāpānayaḥ || 15 ||
 ugrasenānugāndṛṣṭvā kaṃsavirāḥ samutthitāḥ |
 taiḥ sārddhamabhavadyuddhaṃ sabhāmaṇḍapamadyataḥ || 16 ||
 dvāradeśe'pi vīrāṇāṃ yuddhaṃ jātaṃ paraspāram |
 khaḍgāpārahāirayutaṃ janānāṃ nidhanaṃ gatam || 17 ||

kaṁso grhītvātha gadāṁ pituḥ senāṁ mamarda ha |
 kaṁsasya gadayā sprṣtvā kecicchinlalāṭakāḥ || 18 ||
 bhinnapādā bhinnamukhāśchinnāśchinnabāhavaḥ |
 adhomukhā ūrdhvamukhāḥ saśastrāḥ patitāḥ kṣaṇāt || 19 ||

vamanto rudhiraṁ virā mūrchitā nidhanaṁ gatāḥ |
 sabhāmaṇḍapamāraktaṁ dṛśyate kṣatajasravāt || 20 ||
 itthaṁ madotkaṭaḥ kaṁsaḥ saṁnipātyod□□bhaṭān ripūn |
 krodhāḍhyo rājarājendraṁ jagrāha pitaraṁ khalaḥ || 21 ||
 nṛpāsanātsaṁgrhītvā baddhvā pāsaiśca taṁ khalaḥ |
 tanmitraśca nṛpaiḥ sārddhaṁ kārāgāre rurodha ha || 22 ||
 madhūnāṁ śūrasenānāṁ deśānāṁ sarvasaṁpadām |
 siṁhāsane copaviśya svayaṁ rājyaṁ cakāra ha || 23 ||
 pīḍitā yādavāḥ sarve saṁbandhasya miśaistvaram |
 caturdiśāntaraṁ deśān vivīṣuḥ kālavedināḥ || 24 ||
 devakyāḥ saptame garbhe harṣaśokavivarddhane |
 vrajaṁ praṇīte rohiṇyāmanante yogamāyayā || 25 ||
 aho garbhaḥ kva vigata ityūcurmāthurā janāḥ || 26 ||
 atha vraje paṁcadineṣu bhādre

svātau ca śaṣṭhyāṁ ca site budhe ca |
 uccairgrhāḥ paṁcabhirāvṛte ca
 lagne tulā"khye dinamadhyadeśe || 27 ||
 sureṣu varṣatsu supuṣpavarṣaṁ
 ghaneṣu muṁcatsu ca vāribindūn |
 babhūva devo vasudevapat□nyāṁ
 vibhāsayanmandagrhaṁ svabhāśa || 28 ||
 naṁdo'pi kurvan śiśujātakarma
 dadau dvijebhyo niyutaṁ gavāṁ ca |
 gopān samāhūya sugāyakānāṁ
 rāvairmahāmaṇḍalamātanoti || 29 ||
 dvaipāyano devaladevarāta-
 vasiṣṭhavācaspatibhīrmayā ca |
 āgatyā tatraiva samāsthito 'bhū-

tpādyādibhīrmandakṛtaiḥ prasannaḥ || 30 ||
 naṁdarāja uvāca -
 suṁdaro bālakaḥ ko'yaṁ na dṛśyo yatsamaḥ kvacit |
 kathaṁ paṁcadinājātaṁ me brūhi mahāmune || 31 ||
 śrīvyaśa uvāca -
 ahobhāgyaṁ tu te naṁda śiśuḥ śeṣaḥ sanātanaḥ |
 devakyāṁ vasudevasya jāto'yaṁ mathurāpure || 32 ||
 kṛṣṇecchayā tadudarātpraṇīto rohiṇiṁ śubhām |
 naṁdarāja tvayā dṛśyo durlabho yogināmapi || 33 ||
 taddarśanārthaṁ prāpto'haṁ vedavyāso mahāmuniḥ |
 tasmāttvaṁ darśayāsmākaṁ śiśurūpaṁ parātparam || 34 ||
 śrīnārada uvāca -
 atha naṁdaḥ śiśuṁ śeṣaṁ darśayāmāsa vismitaḥ |
 dṛṣtvā preṅkhasthitaṁ prāha natvā satyavatisutaḥ || 35 ||

śrīvyaśa uvāca -
 devādhideva bhagavankāmapāla namo'stu te |

namo'nantāya śeṣāya sākṣād-rāmāya te namaḥ || 36 ||
 dharādharāya pūrṇāya svadhāmne śirapāṇaye |
 sahasraśīrase nityaṁ namaḥ saṅkarṣaṇāya te || 37 ||
 revatīramaṇa tvam vai baladevo'cyutāgrajaḥ |
 halāyudhaḥ pralaṅbagnah pāhi mām puruṣottama || 38 ||
 balāya balabhadrāya tālāṅkāya namo namaḥ |
 nīlāmbārāya gaurāya rauhiṇeyāya te namaḥ || 39 ||
 dhenukārīmuṣṭikārīḥ kumbhāṇḍāristvameva hi |
 rukmyārīḥ kūpakarṇārīḥ kūṭārīrbalvalāntakaḥ || 40 ||
 kālīndībhedano'si tvam hastināpurakarṣakaḥ |
 dvividārīryādavendro vrajamaṇḍalamāṇḍanaḥ || 41 ||
 kaṇṣasabrāṭṭṛprahantā'si tīrthayātrākaraḥ prabhuḥ |

duryodhanaguruḥ sākṣātpāhi pāhi jagatprabho || 42 ||
 jayajayācyuta deva parātpara
 svayamananta digantagataśruta |
 suramuṇḍraphaṇḍravarāya te
 musaline baline haline namaḥ || 43 ||
 iha paṭhatsatataṁ stavanaṁ tu yaḥ
 sa tu hareḥ paramaṁ padamāvrajet |
 jagati sarvabalaṁ tvarimardanaṁ
 bhavati tasya jayaḥ svadhanam dhanam || 44 ||
 śrīnārada uvāca -
 balaṁ parikramya śataṁ praṇamiya
 tairdvaipāyano deva parāśarātmajaḥ |
 viśālabuddhirmunibādarāyaṇaḥ
 sarasvatīm satyavatīśuto yayau || 45 ||

English rendering

Atrocities of Kansa; Avatar of Balabhadraji and his hymns by Vyasadeva

Srinardji says - Rajan! Kansa thought that Vasudeva should not run away in fear - he sent many soldiers as soon as this thought came to his mind. At the behest of Kansa, ten thousand armed soldiers arrived and surrounded Vasudevji's house. In due course, Vasudeva gave birth to eight sons from Devaki's womb, which were born a year later. Then she also gave birth to a maiden, who was the traditional Maya of God. The first son to be born was named Kirtiman. Vasudevji picked him up from the godown and took him to Kansa. They also understood the other person's purpose well, so they gave the child to Kanso. Kansa felt pity for seeing Vasudevji's promptness in keeping his word of truth. Sādhū endure suffering, but do not let what they say be false. Who does not feel a sense of forgiveness when they see the truth? . 1 - 4. .

Kansa said, "Vasudeva! I have no fear that this child will return home with you. But the eighth womb you two will have, I will surely slay - there is no doubt about it. 5 | (Golok Khand Chapters 6 to 10)

Shrinardji says - Mithileshwar! When I said this to him, Kansa was very angry with Udyog for killing demons by the gods. He considered killing the Yadavas at that very moment. He imprisoned Vasudeva and Devaki with strong shackles and crushed Devaki's first-born child on a stone platform. He remembered the events of his previous life, so in fear of Lord Vishnu and also due to his evil nature, he killed every child of Devaki who appeared on this earth at birth. He had no hesitation in

doing so. Seeing all this, Yadukul-Naraja King Ugrasena was enraged at that time. He helped Vasudevi and stopped Kansa from committing atrocities. Seeing Kansa's evil intentions firsthand, the great Yadava heroes rose up against him. They stayed behind Ugrasena, guarding him with their swords. Seeing Ugrasena's followers ready for war, the privateers of Kansa also stood up to face him. It was in the court hall that the two parties began to battle each other. A battle also broke out between the heroes of the two parties at Rajdwar. They all began to open up and brandish swords at each other. Ten thousand men lived in the fields during this conflict. Kansa then took up mace and began to crush his father's army. Many people were beheaded, their legs amputated, their nails broken, their arms amputated, and their hopes dashed when they were touched by his donkey. Some were shot in the face and others were shot in the arm and collapsed in an instant. Many of the heroes fainted and fell on their cheeks while spilling blood. There was so much blood that the whole hall was stained. . 11-20 |

Rajarajeshwara! Thus the wicked and drunken Kansa, in a fit of rage, overthrew the eccentric enemies and imprisoned his father. He was dethroned by the evil one, bound in chains, and imprisoned along with his friends. Kansa himself ascended the throne, taking control of all the possessions of Madhu and Shurasena, and began to rule the kingdom. All the victims immediately went inside different countries in all directions on the pretext of going to the house of Yadav's relatives and waited for the right opportunity. Devaki's seventh womb was an outgrowth of both joy and sorrow for her, in which the Eternal God had descended directly. Yogamaya dragged the womb of Devaki into Rohini's womb in a fit of rage. When this happened, the people of Mathura expressed regret and said, 'Ah! Where did the poor Devaki's womb go? How did it fall? Only five days had passed since that womb in Vraj that Anantadeva emerged from the womb of Vasudeva's wife Rohini on Wednesday, in the Swati Nakshatra, on Bhadrpada Shukla Shashthi. The baby was born in the afternoon at Tula Lagna, surrounded by five higher planets. In that Janmavala, when the gods were showering flowers and the clouds were scattering rainbows, Anantadeva, who appeared, illuminated the Nanda Bhavan with his angakanti. Nandarayaji also donated a million cows to the Brahmins by performing the Jatakarmanas for the infant. The gopas were invited and held a grand auspicious festival with the music of singers who excelled in fine music. The Deval, Devarat, Vasistha, Brihaspati, and I, along with Narada, sat there with Shrikrishna Dvayapayana Vyasa and were extremely pleased with the gifts given by Nanda Ji. 21-30 |

Nundarayaji asked - "O sages! Who is this beautiful child that no one else looks up to? Dear Sir! How was it born in just five days? Tell me about it. 31.

Srinardji says - Rajan! Nanda then, amazed, gave him a vision of the child-like remnant. Satyavatinandan paid obeisance and praised Seshaji by having a darshan of him seated in the cradle. 35.

Srivyasji said, "Oh my God! You are the supreme deity of the gods as well as the Kāmapala (Maker of all desires), salute to you. You are indeed Anantadeva Sheshnag, Balarama; my salutation to you. You are Dharnidhar, Purna Swaroop, Swayam Prakash, the one who holds the plough in his hands, adorned with a thousand heads, and the deity of attraction, salutations to you. Revathi - Raman! You are Baldev and Krishna's elder brother. Halayudha and Paralabhasuraka are the destroyers. Purushottam! Mayst thou protect me You are the bearer of the flag bearing the emblem of Bal, Balabhadra and Tala; salute to you. You are blue-clad, blonde, and the son of Rohini; I bow to you. You are the enemy of Dhenuka, Mushtaq, Kumbhand, Rukmi, Kupakarna, Koota, and Balvala. You are the one who diverted the currents of Kalindi and drew Hastinapur towards the Ganges. You are the destroyer of the two worlds, the lord of the Yadavas, and the mandan (jewel) of the universe.

Thou art the Lord who slayest the brethren of Kansa, and who travelth in pilgrimage. You are also the guru of Duryodhana himself. O Lord! Protect the world, protect it. The Supreme Being, who is never removed from His glory, is truly infinite! Hail to you, Hail. Your happiness pervades the entire horizon. Apsurendra, Munindra and Phanindra are the best. There are Muslims, Haldars, and Balwans; greetings to you. Whoever recites this hymn always in this world will attain the supreme position of Srihari. In the world he will have all the power to destroy enemies. He will always be victorious and will be the owner of plenty of wealth *. . 36-44 | (Golok Khand Chapters 6 to 10)

Srinardji says - Rajan! Parasharanandan went to the banks of the Saraswati river with the sage Satyavatikumar Sri Krishna Dwayapayana Vedavyasa, who was a great-wisdom Badrayana, bowing and circumambulating Balaram a hundred times. 45.

Thus was completed the tenth chapter titled 'Narration of the Birth of Balabhadraji' in the Shrinarada Bahulashva-Samvad under Golokhanda in the Srigargha Samhita. 10.

Sanskrit source · Hindi control witness

Goloka-khaṇḍa · Chapter 11

Chapter 11 of 263 · 75 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

परिपूर्णतमः साक्षाच्छ्रीकृष्णो भगवान् स्वयम् ।
विवेश वसुदेवस्य मनः पूर्वं परात्परः ॥ १ ॥
सूर्येन्दुवह्निसंकाशो वसुदेवो महामनाः ।
बभूवात्यन्तमहसा साक्षाद्यज्ञ इवापरः ॥ २ ॥
देवक्यामागते कृष्णे सर्वेषामभयंकरे ।
रराज तेन सा गेहे घने सौदामिनी यथा ॥ ३ ॥
तेजोवर्ती च तां वीक्ष्य कंसः प्राह भयातुरः ।
प्राप्तोऽयं प्राणहन्ता मे पूर्वमेवा न चेदृशी ॥ ४ ॥
जातमात्रं हनिष्यामीत्युक्त्वाऽऽस्ते भयविह्वलः ।
पश्यन्सर्वत्र च हरिं पूर्वशत्रुं विचिन्तयन् ॥ ५ ॥
अहो वैरानुबन्धेन साक्षात्कृष्णोऽपि दृश्यते ।
तस्माद्वैरं प्रकुर्वन्ति कृष्णप्राप्त्यर्थमासुराः ॥ ६ ॥
अथ ब्रह्मादयो देवा मुनीन्द्रैरस्मादिभिः ।

शौरिगेहोपरि प्राप्ताः स्तवं चक्रुः प्रणम्य तम् ॥ ७ ॥

देवा ऊचुः -

यज्जागरादिषु भवेषु परं ह्यहेतु-
हेतुः स्विदस्य विचरन्ति गुणाश्रयेण ।
नैतद्विशन्ति महदिन्द्रियदेवसंघा-
स्तस्मै नमोऽग्निमिव विस्तृतविस्फुलिङ्गाः ॥ ८ ॥
नैवेशितुं प्रभुरयं बलिनां बलीयान्
माया न शब्द उत नो विषयीकरोति ।
तद्ब्रह्म पूर्णममृतं परमं प्रशान्तं
शुद्धं परात्परतरं शरणं गताः स्मः ॥ ९ ॥
अंशांशकांशकलाद्यवतारवृन्दै-
रावेशपूर्णसहितैश्च परस्य यस्य ।
सर्गादयः किल भवन्ति तमेव कृष्णं
पूर्णात्परं तु परिपूर्णतमं नताः स्मः ॥ १० ॥

मन्वन्तरेषु च युगेषु गतागतेषु
कल्पेषु चांशकलया स्ववपुर्बिम्बिषि ।
अद्यैव धाम परिपूर्णतमं तनोषि
धर्मं विधाय भुवि मंगलमातनोषि ॥ ११ ॥

यद्दुर्लभं विशदयोगिभिरप्यगम्यं
 गम्यं द्रवद्भिरमलाशयभक्तियोगैः ।
 आनन्दकंदं घरतस्तव मन्दयानं
 पादारविन्दमकरन्दरजो दधामः ॥ १२ ॥
 पूर्वं तथात्र कमनीयवपुष्मयं त्वां
 कंदर्पकोटिशतमोहनमद्भुतं च ।
 गोलोकधामधिषण्युत्तिमादधानं
 राधापतिं धरणिधुर्यधनं दधामः ॥ १३ ॥
 श्रीनारद उवाच -
 नत्वा हरिं तदा देवा ब्रह्माद्या मुनिभिः सह ।

गायन्तस्तं प्रशंसन्तः स्वधामानि ययुर्मुदा ॥ १४ ॥
 अथ मैथिलराजेन्द्र जन्मकाले हरेः सति ।
 अंबरं निर्मलं भूतं निर्मलाश्च दिशो दश ॥ १५ ॥
 उज्ज्वलास्तारका जाताः प्रसन्नं भूमिमंडलम् ।
 नदा नद्यः समुद्राश्च प्रसन्नापः सरोवराः ॥ १६ ॥
 सहस्रदलपद्मानि शतपत्राणि सर्वतः ।
 विचकानि मरुत्स्पर्शैः पतद्गन्धिरजांसि च ॥ १७ ॥
 तेषु नेदुर्मधुकरा नदन्तश्चित्रपक्षिणः ।
 शीतला मन्दयानाश्च गंधाक्ता वायवो ववुः ॥ १८ ॥
 ऋद्धा जनपदा ग्रामा नगरा मंगलायनाः ।
 देवा विप्रा नगा गावो बभूवुः सुखसंवृताः ॥ १९ ॥
 देवदुन्दुभयो नेदुर्जयध्वनिसमाकुलाः ।
 यत्र तत्र महाराज सर्वेषां मंगलं परम् ॥ २० ॥
 विद्याधराश्च गंधर्वाः सिद्धकिन्नरचारणाः ।

जगुः सुनायका देवास्तुष्टुवुः स्तुतिभिः परम् ॥ २१ ॥
 ननृतुर्दिवि गन्धर्वा विद्याधर्यो मुदान्विताः ।
 पारिजातकमन्दारमालतीसुमनांसि च ॥ २२ ॥
 मुमुचुर्देवमुख्याश्च गर्जन्तश्च घना जले ।
 भाद्रे बुधे कृष्णपक्षे धात्रर्क्षे हर्षणे वृषे ।
 कर्णेऽष्टम्यामर्द्धरात्रे नक्षत्रेशमहोदये ॥ २३ ॥
 अन्धकारावृते काले देवक्यां शौरिमन्दिरे ।
 आविरासीद्धरिः साक्षादरण्यामध्वरेऽग्निवत् ॥ २४ ॥
 स्फुरदक्षविचित्रहारिणं
 विलसत्कौस्तुभरत्नधारिणम् ।
 परिधिद्युतिनूपुरांगदं
 धृतबालार्ककिरीटकुण्डलम् ॥ २५ ॥
 चलदद्भुतवह्निकंकणं

तडिद्वूर्जितगुणमेखलाञ्चितम् ।

मधुभृद्ध्वनिपद्ममालिनं

नवजांबूनददिव्यवाससम् ॥ २६ ॥

सतडित्घनदिव्यसौभगं

चलनीलालकवृन्दभृन्मुखम् ।

चलदंशु तमोहरं परं

शुभदं सुन्दरमंबुजेक्षणम् ॥ २७ ॥

कृतपत्रविचित्रमंडनं

सततं कोटिमनोजमोहनम् ।

परिपूर्णतमं परात्परं

कलवेणुध्वनिवाद्यतत्परम् ॥ २८ ॥

तमवेक्ष्य सुतं यद्वृत्तमो

हरिजन्मोत्सवफुल्ललोचनः ।

अथ विप्रजनेषु चाशु वै

नियुतं सन्मनसा गवां ददौ ॥ २९ ॥

हरिमानकदुंदुभिः स्तवैः

स्तवनं तं प्रणिपत्य विस्मितः ।

अकरोदुदितप्रभूदयो

गतभीः सूतिगृहे कृतांजलिः ॥ ३० ॥

श्रीवसुदेव उवाच -

एको यः प्रकृतिगुणैरनेकधासि

हर्ता त्वं जनक उतास्य पालकस्त्वम् ।

निर्लिप्तः स्फटिक इवाद्य देहवर्ण-

स्तस्मै श्रीभुवनपते नमामि तुभ्यम् ॥ ३१ ॥

एधःसु त्वनल इवात्र वर्तमानो

योऽन्तस्थो बहिरपि चाम्बरं यथा हि ।

आधारो धरणिरिवास्य सर्वसाक्षी

तस्मै ते नम इव सर्वगो नभस्वान् ॥ ३२ ॥

भूभारोद्भटहरणार्थमेव जातो

गोदेवद्विजनिजवत्सपालकोऽसि ।

गेहे मे भुवि पुरुषोत्तमोत्तमस्त्वं

कंसान्मां भुवनपते प्रपाहि पापात् ॥ ३३ ॥

श्रीनारद उवाच -

परिपूर्णतमं साक्षाच्छ्रीकृष्णं श्यामसुन्दरम् ।

ज्ञात्वा नत्वाथ तं प्राह देवकी सर्वदेवता ॥ ३४ ॥

श्रीदेवक्युवाच -

हे कृष्णहे विगणिताण्डपते परेश

गोलोकधामधिषणध्वज आदिदेव ।
 पूर्णेश पूर्ण परिपूर्णतम प्रभो मां
 त्वं पाहि परमेश्वर कंसपापात् ॥ ३५ ॥
 श्रीनारद उवाच -
 तच्छ्रुत्वा भगवान्कृष्णः परिपूर्णतमः स्वयम् ।
 सस्मितो देवकीं शौरिं प्राह स वृजिनार्दनः ॥ ३६ ॥

श्रीभगवानुवाच -
 इयं च पृथ्विः पतिदेवता च
 त्वं पूर्वसर्गे सुतपा प्रजार्थी ।
 ब्रह्माज्ञया दिव्यतपो युवाभ्यां
 कृतं परं निर्जलभोजनाभ्याम् ॥ ३७ ॥
 कालेषु मन्वन्तरके व्यतीते
 तपः परं तत्तपसः प्रजार्थी ।
 तदा प्रसन्नो युवयोरभूवं
 वरं परं ब्रूत मया तदोक्तम् ॥ ३८ ॥
 श्रुत्वा युवाभ्यां कथितं तदैव
 भूयात्सुतस्त्वत्सदृशः किलावयोः ।
 तथास्तु द्योक्त्वाथ गते मयि प्रजा-
 पती ह्यभूत स्वकृतेन दम्पती ॥ ३९ ॥
 न मत्समः कोऽपि सुतो जगत्यलं

विचार्य तद्वामभवं परेश्वरः ।
 श्रीपृथ्विगर्भो भुवि विश्रुतः पुन-
 र्वितीयकालेऽहमुपेन्द्रवामनः ॥ ४० ॥
 तथाऽभवं ह्यद्यतमे परात्परो
 नीत्वाऽथ मां प्रापय नन्दमन्दिरम्
 अतो न भूयाद्भयमौग्रसेनतः
 सुतां समादाय सुखी भविष्यथः ॥ ४१ ॥
 श्रीनारद उवाच -
 तूष्णीं भूत्वा हरिस्तत्र तद्भूयः पश्यतोस्तयोः ।
 दृश्यं ह्यप्रकटं कृत्वा बालोऽभूत्कौ यथा नटः ॥ ४२ ॥
 प्रेक्षे धृत्वाऽथ तं शौरिर्यावद्गन्तुं समुद्यतः ।
 तवाद्ब्रजे नन्दपत्न्यां योगमायाऽजनि स्वतः ॥ ४३ ॥
 तथा शयाने विश्वस्मिन् रक्षकेषु स्वपत्सु च ।
 द्वार उद्घाटिताः सर्वाः प्रस्फुटच्छृङ्खलार्गलाः ॥ ४४ ॥

निर्गते वसुदेवे च मूर्ध्नि श्रीकृष्णशोभिते ।
 सूर्योदये यथा सद्यस्तमोनाशोऽभवत्स्वतः ॥ ४५ ॥
 घनेषु व्योम्नि वर्षत्सु सहस्रवदनः स्वराट् ।

निवारयन्दीर्घफणैरासारं शौरिमन्वगात् ॥ ४६ ॥
 ऊर्म्यावर्ताकुलावेगैः सिंहसर्पादिवाहिनी ।
 सद्यो मार्गं ददौ तस्मै कालिन्दी सरितां वरा ॥ ४७ ॥
 नन्दव्रजं समेत्यासौ प्रसुप्तं सर्वतः परम् ।
 शिशुं यशोदाशयने निधायाशु ददर्श ताम् ॥ ४८ ॥
 तत्सुतां समुपादाय पुनर्गोहाज्जगाम सः ।
 तीर्त्वा श्रीयमुनां शौरिः स्वागारे पूर्ववत्स्थितः ॥ ४९ ॥
 सुतं सुतां वा जातं चाज्ञात्वा गोपी यशोमती ।
 परिश्रान्ता स्वशयने सुष्वापानन्दनिद्रया ॥ ५० ॥
 अथ बालध्वनिं श्रुत्वा रक्षकाः समुपस्थिताः ।
 ऊचुः कंसाय वीराय गत्वा तद्राजमन्दिरम् ॥ ५१ ॥
 सूतीगृहं त्वरं प्रागात्कंसो वै भयकातरः ।
 स्वसाथ भ्रातरं प्राह रुदती दीनवत्सती ॥ ५२ ॥
 श्रीदेवक्युवाच -
 सुतामेकां देहि मे त्वं पुत्रेषु प्रमृतेषु च ।
 स्त्रियं हन्तुं न योग्योऽसि भ्रातस्त्वं दीनवत्सलः ॥ ५३ ॥
 तेऽनुजाहं हतसुता कारागारे निपातिता ।
 दातुमर्हसि कल्याण कल्याणीं तनुजां च मे ॥ ५४ ॥
 श्रीनारद उवाच -
 अश्रुमुख्या मोहितया समाच्छाद्यात्मजां बहु ।
 प्रार्थितोऽङ्काद्विनिर्भर्त्स्य तां स आचिच्छिदे खलः ॥ ५५ ॥
 कुसङ्गनिरतः पापः खलो यदुकुलाधमः ।
 स्वसुः सुतां शिलापृष्ठे गृहीत्वाऽन्योन्यपातयत् ॥ ५६ ॥
 कंसहस्तात्समुत्पत्य त्वरं सा चांबरे गता ।
 शतपत्रे रथे दिव्ये सहस्रहयसेविते ॥ ५७ ॥
 चामरांदोलिते शुभ्रे स्थितादृश्यत दिव्यदृक् ।
 सायुधाष्टभुजा माया पार्षदैः परिसेविता ।
 शतसूर्यप्रतीकाशा कंसमाह घनस्वना ॥ ५८ ॥
 श्रीयोगमायोवाच -
 परिपूर्णतमः साक्षाच्छ्रीकृष्णो भगवान् स्वयम् ।
 जातः क्व वा तु ते हन्ता वृथा दीनां दुनोषि वै ॥ ५९ ॥
 श्रीनारद उवाच -
 इत्युक्त्वा तं ततो देवी गता विन्ध्याचले गिरौ ।
 योगमाया भगवती बहुनामा बभूव ह ॥ ६० ॥
 अथ कंसो विस्मितोऽभूच्छ्रुत्वा मायावचः परम् ।
 देवकीं वसुदेवं च मोचयामास बन्धनात् ॥ ६१ ॥
 कंस उवाच -

पापोऽहं पापकर्माहं खलो यदुकुलाधमः ।
युष्मत्पुत्रप्रहन्तारं क्षमध्वं मे कृतं भुवि ॥ ६२ ॥

हे स्वसः शृणु मे शौरै मन्ये कालकृतं त्विदम् ।
येन निश्चाल्यमानो वा वायुनेव घनावलेः ॥ ६३ ॥
विश्वस्तोऽहं देववाक्ये देवास्तेऽपि मृषागिरः ।
न जानामि क्व मे शत्रुर्जातः कौ कथितोऽनया ॥ ६४ ॥

श्रीनारद उवाच -
इत्थं कंसस्तद्व्योश्च पतितोऽश्रुमुखो रुदन् ।
घकार सेवां परमां सौहृदं दर्शयंस्तयोः ॥ ६५ ॥
अहो श्रीकृष्णचन्द्रस्य परिपूर्णतमप्रभोः ।
दानदक्षैः कटाक्षैश्च किन्न स्याद्भूमिमंडले ॥ ६६ ॥
प्रातःकाले तदा कंसः प्रलंबादीन्महासुरान् ।
समाहुय खलस्तेभ्योऽवददुक्तं च मायया ॥ ६७ ॥
कंस उवाच -
जातो मे ह्यंतकृतदभूमौ कथितो योगमायया ।
अनिर्दशान्निर्दशांश्च शिशून्यूनं हनिष्यथ ॥ ६८ ॥

दैत्या ऊचुः -
सज्जस्य धनुषो युद्धे भवता द्वंद्वयोधिना ।
टंकारेणोदगता देवा मन्यसे तैः कथं भयम् ॥ ६९ ॥
गोविप्रसाधुश्रुतयो देवा धर्मादयः परे ।
विष्णोश्च तनवो ह्येषां नाशे दैत्यबलं स्मृतम् ॥ ७० ॥
जातो यदि महाविष्णुस्ते शत्रुर्यो महीतले ।
अयं चैतद्वधोपायो गवादीनां विहिंसनम् ॥ ७१ ॥
इत्थं महोद्भटा दुष्टा दैतेयाः कंसनोदिताः ।
दुद्रुवुः खं गवादिभ्यो जघ्नुर्जातांश्च बालकान् ॥ ७२ ॥
आसमुद्राद्भूमितले विशंतश्च गृहे गृहे ।
कामरूपधरा दैत्याश्चैरुः सर्पा इवाभवन् ॥ ७३ ॥
उत्पथा उद्भटा दैत्यास्तत्रापि कंसनोदिताः ।
कपिः सुरापोऽलिहतो भूतग्रस्त इवाभवन् ॥ ७४ ॥
वैदेह मैथिल नरेन्द्र उपेन्द्रभक्त

धर्मिष्ठमुख्य सुतपो जनक प्रतापिन् ।
एतत्सतां च भुवि हेलनमंग राजन्
सर्वं छिनत्ति बहुलाश्च चतुष्पदार्थान् ॥ ७५ ॥

Roman transliteration

śrīnārada uvāca -
paripūrṇatamaḥ sākṣācchrīkṣṇo bhagavān svayam |

viveśa vasudevasya manaḥ pūrvaṃ parātparaḥ || 1 ||
 sūryenduvahnisaṃkāśo vasudevo mahāmanāḥ |
 babhūvātyantamahasā sāksād yajña ivāparaḥ || 2 ||
 devakyāmāgate kṛṣṇe sarveśāmbhayaṃkare |
 rarāja tena sā gehe ghane saudāminī yathā || 3 ||
 tejovatiṃ ca tāṃ vikṣya kamsaḥ prāha bhayāturaḥ |
 prāpto'yaṃ prāṇahantā me pūrvameṣā na cedṛśi || 4 ||
 jātāmātraṃ haṇiṣyāmītyuktva "ste bhayavihvalaḥ |
 paśyansarvatra ca hariṃ pūrvaśatruṃ vicintayan || 5 ||
 aho vairānubandhena sāksātkṛṣṇo'pi dṛśyate |
 tasmādvairāṇaṃ prakurvanti kṛṣṇaprāptyarthamāsuraḥ || 6 ||
 atha brahmādayo devā munīndrairasmadādibhiḥ |

śaurigehopari prāptāḥ stavāṃ cakruḥ praṇamya tam || 7 ||
 devā ūcuḥ -
 yajjāgarādīṣu bhaveṣu paraṃ hyahetu-
 rhetuḥ svidasya vicaranti guṇāśrayeṇa |
 naitadvīsanti mahadīndriyadevasaṃghā-
 stasmai namo'gnimiva viṣṭravīṣphulīṅgāḥ || 8 ||
 naivesītuṃ prabhurayaṃ balināṃ balīyān
 māyā na śabda uta no viśayīkaroti |
 tad brahma pūrṇamamṛtaṃ paramaṃ praśāntaṃ
 śuddhaṃ parātparataṃ śaraṇaṃ gatāḥ smaḥ || 9 ||
 aṃśāṃśakāṃśakakalādyavatāravyṇḍai-
 rāveśapūrṇasahitaiśca parasya yasya |
 sargādayaḥ kila bhavanti tameva kṛṣṇaṃ
 pūrṇātparaṃ tu paripūrṇatamaṃ natāḥ smaḥ || 10 ||

manvantareṣu ca yugeṣu gatāgateṣu
 kalpeṣu cāṃśakalayā svavapurbibharṣi |
 adyaiva dhāma paripūrṇatamaṃ tanoṣi
 dharmāṃ vidhāya bhuvi maṃgalamātanoṣi || 11 ||
 yad durlabhaṃ viśadayogibhirapyagamyāṃ
 gamyāṃ dravad bhīramalāśayabhaktiyogaiḥ |
 ānaṃdakamda caratastava mandayānaṃ
 pādāravindamakarandarajo dadhāmaḥ || 12 ||
 pūrvaṃ tathātra kamanīyavapuṣmayāṃ tvāṃ
 kaṃdarpakoṭīśatamohanamad bhutaṃ ca |
 golokadhāmadhiṣṇadyutimādadadhānaṃ
 rādhāpatiṃ dharaṇidhuryadhanāṃ dadhāmaḥ || 13 ||
 śrīnārada uvāca -
 natvā hariṃ tadā devā brahmādyā munibhiḥ saha |

gāyantastaṃ praśaṃsantaḥ svadhāmāni yayurmudā || 14 ||
 atha maithilarājendra janmakāle hareḥ sati |
 aṃbaraṃ nirmaṇaṃ bhūtaṃ nirmalāśca diśo daśa || 15 ||
 ujjvalāstārakā jātāḥ prasannaṃ bhūmimaṇḍalam |
 nadā nadyaḥ samudrāśca prasannāpaḥ sarovarāḥ || 16 ||
 sahasradalapadmāni śatapatrāṇi sarvataḥ |
 vicakāni marutsparśaiḥ patad gandhirajāṃsi ca || 17 ||
 teṣu nedurmadhukarā nadantaścitraapakṣiṇaḥ |
 śītālā mandayānāśca gaṇdhāktā vāyavo vavuh || 18 ||

rddhā janapadā grāmā nagarā maṅgalāyanāḥ |
 devā viprā nagā gāvo babhūvuh sukhasaṁvṛtāḥ || 19 ||
 devadundubhayo nedurjayadhvanisamākulāḥ |
 yatra tatra mahārāja sarveṣāṁ maṅgalam param || 20 ||
 vidyādharaśca gaṇḍharvāḥ siddhakinnaracāraṇāḥ |

jaguḥ sunāyakā devāstuṣṭuvuḥ stutibhiḥ param || 21 ||
 nanṛturdivi gandharvā vidyādharyo mudānvitāḥ |
 pārijātakamandāramālatisumanāṁsi ca || 22 ||
 mumucurdevamukhyaśca garjantaśca ghanā jale |
 bhādre budhe kṛṣṇapakṣe dhātrarkṣe harṣaṇe vṛṣe |
 karṇe'ṣṭamyāmarddharātre nakṣatreśamahodaye || 23 ||
 andhakārāvṛte kāle devakyāṁ śaurimandire |
 āvirāsiddharīḥ sākṣādaraṇyāmadhvare'gnivat || 24 ||
 sphuradakṣavicitrahārīṇaṁ
 vilasatkaustubharat□nadhārīṇam |
 paridhidyutinūpurāṅgadaṁ
 dhṛtabālārkaḥkirīṭakuṇḍalam || 25 ||
 caladad□bhutavanhikaṁkṇaṁ
 taḍidūrjitaḡamekhalāñcitam |

madhubhṛd□dhvanipadmamālinam
 navajāṁbūnadadivyaavāsasam || 26 ||
 sataḍit□ghanadivyaśaubhagam
 calanīlākavṛndabhṛnmukham |
 caladamśu tamoharam param
 śubhadam sundaramaṁbujekṣaṇam || 27 ||
 kṛtapatravicitramāṇḍanam
 satatam koṭimanojamohanam |
 paripūrṇatamaṁ parātparam
 kalaveṇudhvanivādyatatparam || 28 ||
 tamavekṣya sutaṁ yadūttamo
 harijanmotsavaphullalocanaḥ |
 atha viprajaneṣu cāśu vai
 niyutaṁ sanmanasā gavāṁ dadau || 29 ||

harimānakaduṇḍubhiḥ stavaiḥ
 stavanaṁ taṁ praṇipatya vismitaḥ |
 akaroduditaprabhūdayo
 gatabhiḥ sūtiḡrhe kṛtāṁjalīḥ || 30 ||
 śrīvasudeva uvāca -
 eko yaḥ prakṛtiḡṇairanekadhāsi
 hartā tvam janaka utāsyā pālakastvam |
 nirliptaḥ sphaṭika ivādya dehavarṇai-
 stasmai śrībhuvanapate namāmi tubhyam || 31 ||
 edhaḥsu tvanala ivātra vartamāno
 yo□ntastho bahirapi cāmbaraṁ yathā hi |
 ādhāro dharaṇirivāsyā sarvasākṣī
 tasmai te nama iva sarvago nabhasvān || 32 ||
 bhūbhārod□bhaṭaharaṇārthameva jāto

godevadvijanijavatsapālako'si |
 gehe me bhuvi puruṣottamottamastvaṃ
 kaṃsānmāṃ bhuvanapate prapāhi pāpāt || 33 ||
 śrīnārada uvāca -
 paripūrṇatamaṃ sākṣācchrikṛṣṇaṃ śyāmasundaram |
 jñātvā natvātha taṃ prāha devakī sarvadevatā || 34 ||
 śrīdevakyuvāca -
 he kṛṣṇa he vigaṇitāṇḍapate pareśa
 golokadhāmādhiṣaṇadhvaṃ ādideva |
 pūrṇeśa pūrṇa paripūrṇatama prabho māṃ
 tvaṃ pāhi parameśvara kaṃsapāpāt || 35 ||
 śrīnārada uvāca -
 tacchrutvā bhagavānkṛṣṇaḥ paripūrṇatamaḥ svayam |
 sasmito devakīm śaurīm prāha sa vṛjīnārdanaḥ || 36 ||

śrībhagavānuvāca -
 iyaṃ ca prśniḥ patidevatā ca
 tvaṃ pūrvasarge sutapā prajāṛthī |
 brahmājñayā divyatapo yuvābhyāṃ
 kṛtaṃ paraṃ nirjalabhajanābhyām || 37 ||
 kālēṣu manvantarake vyatīte
 tapaḥ paraṃ tattapasah prajāṛthī |
 tadā prasanno yuvayorabhūvaṃ
 varaṃ paraṃ brūta mayā tadoktam || 38 ||
 śrutvā yuvābhyāṃ kathitaṃ tadaiva
 bhūyātsutastvatsadṛśaḥ kilāvayoḥ |
 tathāstu coktvātha gate mayi prajā-
 patī hyabhūta svakṛtena dampatī || 39 ||
 na matsamaḥ ko'pi suto jagatyalaṃ

vicārya tadvāmabhavaṃ pareśvaraḥ |
 śrīprśnigarbho bhuvi viśrutaḥ puna-
 rdvitiyākāle'hamupendravāmanaḥ || 40 ||
 tathā'bhavaṃ hyadyatame parātparo
 nītvā'tha māṃ prāpaya nandamandiram
 ato na bhūyād□bhayamaugrasenataḥ
 sūtāṃ samādāya sukhī bhaviṣyathaḥ || 41 ||
 śrīnārada uvāca -
 tūṣṇīm bhūtvā haristatra tad□bhūyaḥ paśyatostayoḥ |
 dṛśyaṃ hyaprakāṣaṇaṃ kṛtvā bālo'bhūtkau yathā naṭaḥ || 42 ||
 preṃkhe dhṛtvā'tha taṃ śauriryāvad□gantvaṃ samudyataḥ |
 tavād□vraje nandapat□nyāṇi yogamāyā'jani svataḥ || 43 ||
 tayā śayāne viśvasmīn rakṣakeṣu svapatsu ca |
 dvāra ud□ghāṭitāḥ sarvāḥ prasphuṭacchṛṇ□khalārgalāḥ || 44 ||

nirgate vasudeve ca mūrdhni śrīkṛṣṇaśobhite |
 sūryodaye yathā sadyastamonāśo'bhavatsvataḥ || 45 ||
 ghaneṣu vyomni varṣatsu sahasravadanaḥ svarāt |
 nivārayandīrghaphanairāsāraṃ śaurimanvagāt || 46 ||
 ūrmyāvartākulāvegaiḥ siṃhasarpādivāhinī |
 sadyo mārگاṃ dadau tasmai kālīndī saritāṃ varā || 47 ||
 nandavrajaṃ sametyāsau prasuptaṃ sarvataḥ paraṃ |
 śiśuṃ yaśodāśayane nidhāyāśu dadarśa tām || 48 ||

tatsutām samupādāya punargehājīgāma saḥ |
 tīrtvā śrīyamunām śauriḥ svāgāre pūrvavatsthitaḥ || 49 ||
 sutaṁ sutām vā jātaṁ cājñātvā gopī yaśomatī |
 pariśrāntā svaśayane suśvāpānandanidrayā || 50 ||
 atha bāladhvaniṁ śrutvā rakṣakāḥ samupasthitāḥ |
 ūcuḥ kaṁśāya vīrīya gatvā tadā rājamandiram || 51 ||

sūtigrhaṁ tvaramaṁ prāgātkaṁso vai bhayakātaraḥ |
 svasātha bhrātaraṁ prāha rudatī dīnavatsatī || 52 ||
 śrīdevakyuvāca -
 sūtāmekām dehi me tvam putreṣu pramṛteṣu ca |
 strīyaṁ hantaṁ na yogyo'si bhrātastvaṁ dīnavatsalaḥ || 53 ||
 te'nujāhaṁ hatasutā kārāgāre nipātītā |
 dātumarhasi kalyāṇa kalyāṇiṁ tanujāṁ ca me || 54 ||
 śrīnārada uvāca -
 aśrumukhyā mohitayā samācchādyātmaajāṁ bahu |
 prārthito'nīkādvīnirbhartsya tāṁ sa ācicchide khalaḥ || 55 ||
 kusaṅganirataḥ pāpaḥ khalo yadukulādhamah |
 svasuḥ sutām śilāpr̥sthe gr̥hītvāṅghryorniyapātayat || 56 ||
 kaṁśasastātsamutpatya tvaramaṁ sā cāmbare gatā |
 śatapatre rathe divye sahasrahayasevite || 57 ||

cāmarāṇḍolite śubhre sthitādr̥śyata divyadr̥k |
 sāyudhāṣṭabhujā māyā pārśadaiḥ parisevitā |
 śatasūryapratikāśā kaṁsamāha ghanasvanā || 58 ||
 śrīyogamāyovāca -
 paripūrṇatamaḥ sāḁśācchrīkr̥ṣṇo bhagavān svayam |
 jātāḥ kva vā tu te hantā vr̥thā dīnāṁ dunoṣi vai || 59 ||
 śrīnārada uvāca -
 ityuktvā taṁ tato devī gatā vindhyācale girau |
 yogamāyā bhagavatī bahunāmā babhūva ha || 60 ||
 atha kaṁso vismito'bhūcchrutvā māyāvacaḥ param |
 devakīṁ vasudevam ca mocayāmāsa bandhanāt || 61 ||
 kaṁsa uvāca -
 pāpo'haṁ pāpakarmāhaṁ khalo yadukulādhamah |
 yuṣmatputraprahantāraṁ kṣamadhvaṁ me kṛtaṁ bhuvī || 62 ||

he svasaḥ śṛṇu me śaure manye kālakṛtaṁ tvidam |
 yena niścālyamāno vā vāyuneva ghanāvaleḥ || 63 ||
 viśvasto'haṁ devavākye devāste'pi mṛṣāgirah |
 na jānāmi kva me śatrurjātaḥ kau kathito'nayā || 64 ||
 śrīnārada uvāca -
 itthaṁ kaṁsastadaṅghryōśca patito'srumukho rudan |
 cakāra sevām paramāṁ sauhr̥daṁ darśayamstayoh || 65 ||
 aho śrīkr̥ṣṇacandrasya paripūrṇatamaprabhoḥ |
 dānadakṣaiḥ kaṭākṣaiśca kinna syādābhūmīmaṇḍale || 66 ||
 prātaḥkāle tadā kaṁsaḥ pralaṁbādīnmahāsuraṇ |
 samāhūya khalastebhyo'vadaduktaṁ ca māyayā || 67 ||
 kaṁsa uvāca -
 jāto me hyaṁtakṛtadābhūmau kathito yogamāyayā |
 anirdaśānnirdaśāṁśca śīśūnyūyaṁ haniṣyatha || 68 ||

daityā ūcuḥ -
sajjasya dhanuṣo yuddhe bhavatā dvamdvayodhinā |
ṭaṃkāreṇodgatā devā manyase taiḥ katham bhayam || 69 ||
goviprasādhuśrutayo devā dharmādayaḥ pare |
viṣṇośca tanavo hyeṣāṃ nāśe daityabalaṃ smṛtam || 70 ||
jāto yadi mahāviṣṇuste śatruryo mahītale |
ayaṃ caitadavadhopāyo gavādīnāṃ vihiṃsanam || 71 ||
itthaṃ mahodbhaṭā duṣṭā daiteyāḥ kaṃsanoditāḥ |
dudruvuh khaṃ gavādībhyo jaghnurjātāmśca bālakān || 72 ||
āsamudrād bhūmitale viśaṃtaśca grhe grhe |
kāmarūpadharā daityāśceroḥ sarpā ivābhavan || 73 ||
utpathā ud bhaṭā daityāstatrāpi kaṃsanoditāḥ |
kapīḥ surāpo'lihato bhūtagrasta ivābhavan || 74 ||
vaideha maithīla narendra upendrabhakta

dharmiṣṭhamukhya sutapo janaka pratāpin |
etatsatām ca bhuvi helanamaṃga rājan
sarvaṃ chinatti bahulāśva catuṣpadārthān || 75 ||

English rendering

The Lord's passion for Vasudeva-Devaki; his praise by the gods; the time of his emergence; the glimpse of the avatar-figure; the Bhagavata-praise created by Vasudeva-Devaki; the Lord's order to convey himself to the Nanda Bhavan by narrating the account of his previous birth; the remorseful release of Vasudeva-Devaki from bondage, asking for forgiveness, and ordering the demons to kill the child by Kansa upon learning of the appearance of Krishna by the Nanda-kanya Yogamaya.

Shrinaradji says - Mithileshwar! Subsequently, the most transcendent and perfect Lord Krishna first appeared in Vasudeva's mind. Mahamana Vasudeva, with his great radiance as the sun, moon, and fire, appeared as if another Yajnanarayana had appeared in his form. Then Lord Krishna, who gave shelter to all, appeared in the womb of Goddess Devaki. This awakened Devaki in that prison to the same divine radiance as the sparkle in the garland. Seeing the radiant form of Devaki, Kansa was terrified and said, "This is my death, because before this, she was not so radiant. I will surely kill this child as soon as he is born. With that, he waited anxiously for the baby to be born. Out of fear, he thought of his former enemy, Lord Vishnu, and looked up at him everywhere. Ahhh! A firm grudge leads to a direct vision of Lord Krishna. Therefore, the Asuras enmity with him only for the purpose of achieving Krishna. When the Lord appeared in the womb, the gods Brahma and Asmadadi (Narada- et al.) began to bow down and praise the sage Vasudeva, seated in the sky above his house. . 1 - 7.

At that time, along with the sages, all the deities like Brahma and others went to their respective abodes with joy, saluting Srihari and praising his majestic singing and nature. Bahulashva, the Emperor of Mithila! Then, when it was time for Sriharika to begin, the sky became clear. All ten of the directions became clear. The stars became very bright. There was an outpouring of joy across the globe. The waters of rivers, rivulets, tanks, and seas became cleaner. Thousand and hundred lotuses bloomed all over the place. Their fragrant pollen began to spread in all directions with the touch of the wind. The hallucinations began to echo over those oranges. A cool, gentle, fragrant breeze began to blow. The districts and villages prospered with convenience. The big cities became the abodes of Mars. The gods, the Brahmins, the mountains, the trees, and the cows - all became full of pleasures. The cries of the gods grew louder. At the same time, the sound of cheering spread everywhere. Your

Majesty! The best of luck to everyone everywhere. Vidyadhara, Gandharva, Siddha, Kinara, and Charan, who were proficient in the art of singing, started singing songs. The deities began to praise the Supreme Being by reciting hymns. In Devloka, the Gandharvas and the Vidyadharis danced in bliss. The chief deities Parijat, Mandar, and Malati started showering pleasant flowers and thundering with thunder. In the month of Bhādrapada, Krishna Paksha, Rohini Nakshatra, Harshana-Yoga, and Vriṣha Lagna, at the midnight of the Ashtami tithi, during the moonrise period, while darkness enveloped the world, Sri Hari appeared directly from Devaki's womb in the Vasudeva temple - just as Anika appears from Aranikastha. 14 - 24.

The radiant pure and peculiar Muktaḥara in the throat, the graceful Kaustubha-beads coordinated on the thorax and garlands of jewels, the nupur at the feet and the bajubandha in the arms - the Divine Divine emanating from the sphere-shaped Prabhāpunja. The crowns on the head and the couplets in the ears glowed like balloons. The sparkling miraculous sparks were flickering in the wrists. The string or chain that was attached to the katiki was radiating electrically. A garland of lotuses adorned the necklace on which Madhukar, the honey-loving, was hovering. The divine brass cloth on his limbs was an abhorrence to the beauty of Nutan (scorched) Jambunad (gold). Adorned on an idol of Shyamsundar, he used to snatch away the auspicious beauty of the blue clouds enriched by Pitambar Vidyutvilasa. Black curly hair adorned the top of the head. The faint rays of the moonlight dispelled all the darkness there was. He was adorned with the most beautiful Shubhad and the most radiant Indivar-like pair of eyes. It had a peculiarly charming design, which always fascinated millions of Kamadevas who were enthralled by the majestic Abhiram Mukha. He was ready to play the flute with the melodious voice of the Most High God. 25-28 | (Golok Khand Chapters 11 to 15)

Observing such a son, Yadukulatilaka Vasudeva's eyes gleamed with the joy of the Lord's birthday. He then resolved to donate one lakh cows to the Brahmins soon after. The Lord's presence in the cotton shed became evident, causing all the fear of Vasudevji. Surprised, they bowed to Adi-Intarhit Srihari with folded hands and praised him with hymns. . 29-30 |

Srivasudeva said, "Oh my God! The only one who is unique is the Supreme Personality of Godhead, who appears in many forms because of the Sattva-like qualities of nature. You are the destroyer, you are the producer, and you are the sustainer of this world. Oh dear God! O Lord of the Tribhuvanas! Just as crystalline doesn't indulge in opaque colours, you remain detached from body colours. That is how I salute you, God. 31.

Just as fire hides in fuel, so you exist in this whole world in a latent form; and just as the heavens exist in and out of all, so you exist in and out of all. You are the foundation of this whole world like the earth, witness to everything and have the power to go everywhere like the wind. You are the protector of cows, gods, Brahmins, your devotees and calves, and have come down to my house to take away the burdensome land. You are the best of all men on this earth. The Bhuvanpate Save me from the power of sin. . 32-33 |

Shrinardji says - Mithilapate! Devaki, the embodiment of omnipotence, also came to know that in my house, the most perfect Lord, Shyamsundara Shri Krishna, has appeared. So she said hello to them as well. . 34. .

Devaki said, "O Satchidanandadhana Sri Krishna! O Lord of the myriad universes. Oh my God! O Golok - the flag of the abode! Oh dear God! O God, the Absolute! O most perfect God! O Lord! Protect me from the fear of the sinful Kansa, protect me. 35.

Srinardji says - Rajan! Hearing the hymns from his parents, Papanasana directly spoke to the most perfect Lord Krishna, Devaki and Vasudeva, smiling softly. 36. (Golok Khand Chapters 11 to 15)

Srinardji says - Rajan! Saying this, may the Lord be silent there, making the present form invisible to both of them, may the child form fall to the earth - as if disguised in a fleeting moment. Just as Vasudevi was about to take the infants to bed, Yogamaya was born spontaneously from the womb of the Nanda consort in the Mahavana. All the people fell asleep under the influence of him. The guards also started to fall asleep. It was as if someone had opened all the doors. The shackles and the arches were broken. As Vasudeva stepped out of the house, taking Krishna on his forehead, the ignorance within him and the darkness outside vanished spontaneously - just as the darkness immediately vanished at sunrise. Clouds covered the sky and they started raining heavily. It was then that Sheshnag, the self-manifested self-manifested with a thousand faces, began to follow him, shadowing the falling water currents with his swords. At that time, the Yamuna was in spate, causing high waves and whirlwinds. Animals like lions and serpents were also carried away; but the Kalindanandini Yamuna, the best of the streams, gave Vasudevi immediate access. All the Vrajas of Nanda-Raiji were fast asleep. On reaching there, Vasudevi quickly put his last child to sleep on Yashodaji's bed and saw the divine maiden. Vasudevi took the maiden of Yashodaji to the godown and returned to his house. They crossed the Yamuna and settled in their former homes. 42-49 | (Golok Khand Chapters 11 to 15)

Meanwhile, all that Gopi Yashoda knew was that he had a son or daughter. She had slept happily on her bed, extremely tired from the labor of childbirth. Here, on hearing the child's cries, the guards arrived at the Raj Bhavan and informed Veer Kansako of the baby's birth. As soon as Kansa heard the news, he went to the cotton shed in panic. At that time, the sati-sadhvi sister Devaki cried like a witch and spoke to her brother. 50-52 |

Devaki said, "Brother! You are the one who shows affection and mercy to the needy. I am your sister, yet I have been put in prison. All my sons have been killed. I am the unfortunate mother whose sons have been murdered. This is the only daughter left, give her to me for alms. This is a woman, it is not worth killing like you. Well done brother! Give this Kalyani kanyan my godown. This will be the job you deserve. 53-54 |

Srinardji says - Rajan! Tears streamed down Devaki's face. She begged a lot by hiding her daughter in the attic due to infatuation - she cried a lot; yet the wicked one scolded the sister and snatched the girl from her lap. He was a disgrace and a great man of Yadukul. His life had become sinful because he had always been in bad company. The demon grabbed both legs of his sister's baby and hit her on the rock. The maiden was actually Goddess Anansha, an incarnation of Yogamaya. As soon as she was out of Kansaka's hands, she jumped and went into the sky. The divine sat on the chariot 'Shatapatra', mounted by a thousand horses. There the chauffeurs were being pushed. Sitting on the white chariot, she appeared in a divine form. It had eight arms and was equipped with all sorts of weapons. That Mayadevi was served by her councilors. Its brightness looked like that of a hundred suns. He spoke in a loud voice like the roar of a cloud. 55-58 |

Shriyogamaya said - Case! The Supreme Personality of Godhead who killed you, Lord Krishna, descended somewhere else. You are causing unnecessary pain to this poor Devaki. . 59.

Srinardji says - Rajan! Saying this, Bhagwati Yogmaya went to the Vindhya mountains. There she became known by many names. Kansaku was amazed to hear the best of Yogamaya. He immediately freed Devaki and Vasudeva from bondage. . 60-61 |

Kansa said, "Sister and brother-in-law Vasudevi! I am the spirit of sin. My actions are sinful. I am great and evil in this generation. I am the murderer of both your sons on this earth. May you both forgive me for this crime committed by me. Listen to me I think it is all done by Kalane. Just as the

wind blows away clouds wherever it wants, Kalne has driven me willingly. I believed in the Word of God, but even the gods turned out to be liars. This yogamaya states, 'Your enemy has descended to the earth'. But I don't know where he is born. 62 - 64. .

Srinardji says - Rajan! With that, Kansa fell at the feet of his sister and brother-in-law and started crying profusely. There were tears streaming down her face. He rendered great service to them both, showing them amity (utmost affection). Ahhh! What can't be done on the ground floor by the benevolent sarcasm of the most perfect Lord Shrikrushna Chandra? Then in the morning, the demon Kansa called the great Asuras like Paralabha and narrated to them all that Yogamaya had said. 65 - 67. .

Kansa said, "Friends! As Yogamayane has pointed out, my destructive enemy has arisen somewhere on earth. So kill all the children that are born to you within ten days, and those who are more than ten days old when they are born. 68.

The demons said, "Your Majesty! When you were in a duel, all the gods in the battlefield ran away after hearing the sound of your bow and arrow, so why do you fear them? Cow, Brahmin, Sadhu, Veda, Devta and Dharma and Yajna etc., which are the other elements, are considered to be the bodies of Lord Vishnu; the strength of the daityas is considered capable of destroying all these. If Mahavishnu, your enemy, is born on this earth, the only way to slay him is to launch a campaign of violence, especially against cow-Brahmins. . 69-71 | (Golok Khand Chapters 11 to 15)

Srinardji says - Rajan! Kansa ordered the demons to do this. Thus, on his orders, they flew high into the sky, tormenting cows, Brahmins, etc., and killing newborns. All over the world, right up to the sea, they went from house to house, like giant serpents and rats, taking their form at will. Kanskai was also inspired by the fact that demons are by nature aliens. One is a monkey, then he drinks alcohol and scorpion stings him too, so what about his agility? The same was the case with the demons, they had become haunted. Videhakulnandan, Maithilnaresh, devotee of Vishnu, chief among the righteous souls, supreme ascetic, glorious, king, father of many! This disregard of saints and seers on earth completely destroys the four purusharthas - Dharma, Artha, Kama and Moksha. 72-75. .

Thus was completed the eleventh chapter of the Narada Bahulashva-Samvad under Golokhanda in the Srigarghasamhita, the 'Narrative of the Birth-Virtan of Krishna'. 11.

Sanskrit source · Hindi control witness

Goloka-khaṇḍa • Chapter 12

Chapter 12 of 263 • 51 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

अथ पुत्रोत्सवं जातं श्रुत्वा नन्द उषःक्षणे ।
 ब्राह्मणांश्च समाहुय कारयामास मंगलम् ॥ १ ॥
 सविधिं जातकं कृत्वा नन्दराजो महामनाः ।
 विप्रेभ्यो दक्षिणाभिश्च मुदा लक्षं गवां ददौ ॥ २ ॥
 क्रोशमात्रं रत्नसानून्सुवर्णखिखरान् गिरीन् ।
 सरसान्सप्तधान्यानां ददौ विप्रेभ्य आनतः ॥ ३ ॥
 मृदंगवीणाशंखाद्या नेदुर्दुभयो मुहुः ।
 गायकाश्च जगुद्धरि ननुतुर्वारयोषितः ॥ ४ ॥
 पताकैर्हर्मकलशैर्वितानैस्तोरणैः शुभैः ।
 अनेकवर्णैश्चित्रैश्च बभौ श्रीनन्दमन्दिरम् ॥ ५ ॥
 रथ्या वीथ्यश्च देहल्यो भित्तिप्रांगणवेदिकाः ।
 तोलिकामंडपसभा रेजुर्गन्धिजलांबरैः ॥ ६ ॥
 गावः सुवर्णशृङ्ग्यश्च हेममालालसद्गलाः ।

घंटामंजीरझंकारा रक्तकंबलमंडिताः ॥ ७ ॥
 पीतपुच्छाः सवत्साश्च तरुणीकरचिह्निताः ।
 हरिद्राकुंकुमैर्युक्ताः चित्रधातुविचित्रिताः ॥ ८ ॥
 बर्हिपुच्छैर्गन्धजलैर्वृषा धर्मदुरंधराः ।
 इतस्ततो विरेजुः श्रीनन्दद्वारि मनोहराः ॥ ९ ॥
 गोवत्सा हेममालाढ्या मुक्ताहारविराजिताः ।
 इतस्ततो विलंघन्तो मंजीरचरणां सिताः ॥ १० ॥
 श्रुत्वा पुत्रोत्सवं तस्य वृषभानुवरस्तथा ।
 कलावत्या गजारूढो नन्दमंदिरमाययौ ॥ ११ ॥
 नन्दा नवोपनन्दाश्च तथा षड्वृषभानवः ।
 नानोपायनसंयुक्ताः सर्वे तेऽपि समाययुः ॥ १२ ॥
 उष्णीषोपरि मालाढ्याः पीतकंचुकशोभिताः ।
 बर्हगुंजाबद्धकेशा वनमालाविभूषणाः ॥ १३ ॥
 वंशीधरा वेत्रहस्ताः सुपत्रतिलकार्चिताः ।

बद्धवर्णाः परिकरा गोपास्तेऽपि समाययुः ॥ १४ ॥
 नृत्यन्तः परिगायन्तो धुन्वन्तो वसनानि च ।
 नानोपायनसंयुक्ताः श्मश्रुलाः शिशवः परे ॥ १५ ॥
 हैयंगवीनदुग्धानां दध्याज्यानां बलीन्बहुन् ।

नीत्वा वृद्धा यष्टिहस्ता नन्दमंदिरमाययुः ॥ १६ ॥
 पुत्रोत्सवं व्रजेशस्य कथयन्तः परस्परम् ।
 प्रेमविह्वलभावैः स्वैरानन्दाश्रुसमाकुलाः ॥ १७ ॥
 जाते पुत्रोत्सवे नन्दः स्वानंदाश्रुकुलेक्षणः ।
 पूजयामास तान् सर्वांस्तिलकाद्यैर्विधानतः ॥ १८ ॥
 गोपा ऊचुः -
 हे व्रजेश्वर हे नन्द जातः पुत्रोत्सवस्तथा ।
 अनपत्यस्येच्छतोऽलमतः किं मंगलं परम् ॥ १९ ॥
 दैवेन दर्शितं चेदं दिनं वो बहुभिर्दिनैः ।
 कृतकृत्याश्च भूताः स्मो दृष्ट्वा श्रीनन्दनन्दनम् ॥ २० ॥

हे मोहनेति दुरातमकं नीत्व गदिष्यसि ।
 यदा लालनभावेव भविता नस्तदा सुखम् ॥ २१ ॥
 श्रीनन्द उवाच -
 भवतामाशिषः पुण्याज्जातं सौख्यमिदं शुभम् ।
 आज्ञावर्ती ह्यहं गोपा गोपानां व्रजवासिनाम् ॥ २२ ॥
 श्रीनन्दराजसुतसंभवमदभुतं च
 श्रुत्वा विसृज्य गृहकर्म तदैव गोप्यः ।
 तूर्णं ययुः सबलयो व्रजराजगोहा-
 नुद्यत्प्रमोदपरिपूरितहन्महोऽङ्गाः ॥ २३ ॥
 आनन्दमंदिरपुरात्स्वगृहोन् व्रजन्त्यः
 सर्वा इतस्तत उत त्वरमाव्रजन्त्यः ।
 यानश्चलथद्वसनभूषणकेशबन्धा
 रेजुनरेन्द्र पथि भूपरिमुक्तमुक्ताः ॥ २४ ॥
 झंकारनूपुरनवांगदहेमघोर-

मञ्जीरहारमणिकुण्डलमेखलाभिः ।
 श्रीकंठसूत्रभुजकंकणबिंदुकाभिः
 पूर्णेन्दुमण्डलनवद्युतिभिविरेजुः ॥ २५ ॥
 श्रीराजिकालवणरात्रिविशेषचूर्ण-
 गोधूमसर्षपयवैः करलालनैश्च ।
 उत्तार्य बालकमुखोपरि चाशिषस्ताः
 सर्वा ददुर्नृप जगुर्जगदुर्यशोदाम् ॥ २६ ॥
 गोप्य ऊचुः -
 साधु साधु यशोदे ते दिष्ट्या दिष्ट्या व्रजेश्वरि ।
 धन्या धन्या परा कुक्षिर्ययाऽयं जनितः सुतः ॥ २७ ॥
 इच्छा युक्तं कृतं ते वै देवेन बहुकालतः ।
 रक्ष बालं पद्मनेत्रं सुस्मितं श्यामसुन्दरम् ॥ २८ ॥
 श्रीयशोदा उवाच -

भवदीयदयाशीर्भिर्जातः सौख्यं परं च मे ।

भवतीनामपि परं दिष्ट्या भूयादतः परम् ॥ २९ ॥

हे रोहिणि महाबुद्धे पूजनं तु ब्रजौकसाम् ।

आगतानां सत्कुलानां यथेष्टं हीप्सितं कुरु ॥ ३० ॥

श्रीनारद उवाच -

रोहिणी राजकन्याऽपि तत्करौ दानशीलिनौ ।

तत्रापि नोदिता दाने ददावतिमहामनाः ॥ ३१ ॥

गौरवर्णा दिव्यवासा रत्नाभरणभूषिता ।

व्यघरद्रोहिणी साक्षात्पूजयंती ब्रजौकसः ॥ ३२ ॥

परिपूर्णतमे साक्षाच्छ्रीकृष्णे ब्रजमागते ।

नदत्सु नरतूर्येषु जयध्वनिरभून्महान् ॥ ३३ ॥

दधिक्षीरघृतैर्गोपा गोप्यो हैयंगवैर्नवैः ।

सिषिचूर्धर्षितास्तत्र जगुरुच्चैः परस्परम् ॥ ३४ ॥

बहिरन्तपुरैः जाते सर्वतो दधिकर्दमे ।

वृद्धाश्च स्थूलदेहाश्च पेतुर्हास्यं कृतं परैः ॥ ३५ ॥

सूताः पौराणिकाः प्रोक्ता मागधा वंशशंसकाः ।

वन्दिनस्त्वमलप्रज्ञाः प्रस्तावसदृशोक्तयः ॥ ३६ ॥

तेभ्यो नंदो महाराजः सहस्रं गाः पृथक् पृथक् ।

वासोऽलंकाररत्नानि हयेभानखिलान्ददौ ॥ ३७ ॥

वन्दिभ्यो मागधेभ्यश्च सर्वेभ्यो बहुलं धनम् ।

ववर्ष घनवद्गोपो नंदराजो ब्रजेश्वरः ॥ ३८ ॥

निधिः सिद्धिश्च वृद्धिश्च भुक्तिर्मुक्तिर्गृहे गृहे ।

वीथ्यां वीथ्यां लुठन्तीव तदिच्छा कस्यचिन्न हि ॥ ३९ ॥

सनत्कुमारः कपिलः शुकव्यासादिभिः सह ।

हंसदत्तपुलस्त्याद्यैर्मया ब्रह्मा जगाम ह ॥ ४० ॥

हंसारूढो हेमवर्णो मुकुटी कुण्डली स्फुरन् ।

चतुर्मुखो वेदकर्ता द्योतयन्मंडलं दिशाम् ॥ ४१ ॥

तथा तमनु भुताढ्यो वृषारूढो महेश्वरः ।

रथारूढो रविः साक्षात्गजारूढः पुरंदरः ॥ ४२ ॥

वायुश्च खंजनारूढो यमो महिषवाहनः ।

धनदः पुष्पकारूढो मृगारूढः क्षपेश्वरः ॥ ४३ ॥

अजारूढो वीतिहोत्रो वरुणो मकरस्थितः ।

मयूरस्थः कार्तिकेयो भारती हंसवाहिनी ॥ ४४ ॥

लक्ष्मी च गरुडारूढा दुर्गाख्या सिंहवाहिनी ।

गोरूपधारिणी पृथ्वी विमानस्था समाययौ ॥ ४५ ॥

दोलारूढा दिव्यवर्णा मुख्याः षोडशमातृकाः ।

षष्ठी च शिबिकारूढा खड्गिनी यष्टिधारिणी ॥ ४६ ॥

मंगलो वानरारूढो भासारूढो बुधः स्मृतः ।
 गीष्पतिः कृष्णसारस्थः शुक्रो गवयवाहनः ॥ ४७ ॥
 शनिश्च मकरारूढ उष्ट्रस्थः सिंहिकासुतः ।
 कोटिबालार्कसंकाश आययौ नन्दमन्दिरम् ॥ ४८ ॥
 कोलाहलसमायुक्तं गोपगोपीगणाकुलम् ।
 नन्दमन्दिरमभ्येत्य क्षणं स्थित्वा ययुः सुराः ॥ ४९ ॥
 परिपूर्णतमं साक्षाच्छ्रीकृष्णं बालरूपिणम् ।
 नत्वा दृष्ट्वा तदा देवाश्चक्रुस्तस्य स्तुतिं पराम् ॥ ५० ॥
 वीक्ष्य कृष्णं तदा देवा ब्रह्माद्या ऋषिभिः सह ।
 स्वधामानि ययुः सर्वे हर्षिताः प्रेमविह्वलाः ॥ ५१ ॥

Roman transliteration

śrīnārada uvāca -
 atha putrotsavam jātam śrutvā nanda uśahkṣaṇe |
 brāhmaṇāṁśca samāhūya kārayāmāsa maṅgalam || 1 ||
 savidhiṁ jātakaṁ kṛtvā nandarājō mahāmanāḥ |
 viprebhya dakṣiṇābhiśca mudā lakṣaṁ gavāṁ dadau || 2 ||
 krośamātraṁ rat□nasānūnsuvarṇakhikharān girin |
 sarasānsaptadhānyānāṁ dadau viprebhya ānataḥ || 3 ||
 mṛdaṁgaviṇāśaṁkhādya nedurdumḍubhayo muhuḥ |
 gāyakaśca jagurdvāre nanṛturvārayoṣitaḥ || 4 ||
 patākairhemakalaśairvitānistoraṇaiḥ śubhaiḥ |
 anekavarṇaiścitraiśca babhau śrīnandamandiram || 5 ||
 rathya vithyaśca dehalo bhittiprāṅgaṇavedikāḥ |
 tolikāmaṇḍapasabhā rejurgandhijalāṁbaraiḥ || 6 ||
 gāvāḥ suvarṇaśṛṅgyaśca hemamālāśad□galāḥ |
 ghaṇṭāmāṁjīrajhaṁkārā raktakaṁbalamaṇḍitāḥ || 7 ||
 pītapucchāḥ savatsāśca taruṇīkaracihnitāḥ |
 haridrākumkumairyuktāḥ citradhātuvicitritāḥ || 8 ||
 barhipucchaigandhajālairvṛṣā dharmaduramaṇḍharāḥ |
 itastato virejuḥ śrīnandadvāri manoharāḥ || 9 ||
 govatsā hemamālādhyā muktāhāravirājītāḥ |
 itastato vīlaṅghanto maṁjīracaraṇāṁ sitāḥ || 10 ||
 śrutvā putrotsavam tasya vṛṣabhānuvarastathā |
 kalāvatyā gajārūḍho nandamaṇḍiramāyayau || 11 ||
 nandā navopanandāśca tathā śaḍvṛṣabhānavaḥ |
 nānopāyanasaṁyuktāḥ sarve te'pi samāyayau || 12 ||
 uṣṇīṣopari mālādhyāḥ pītaṁcukaśobhitāḥ |
 barhaguṁjābaddhakeśā vanamālāvibhūṣaṇāḥ || 13 ||
 vaṁśīdharā vetraḥastāḥ supatratilakārcitāḥ |
 baddhavarṇāḥ parikarā gopāste'pi samāyayau || 14 ||
 nṛtyantaḥ parigāyaṁto dhunvaṁto vasanāni ca |
 nānopāyanasaṁyuktāḥ śmaśrulāḥ śiśavaḥ pare || 15 ||
 haīyaṁgavinadugdhanāṁ dadhyājyānāṁ balīnbahūn |

nītvā vṛddhā yaṣṭihastā nandamaṇḍiramāyayuh || 16 ||
 putrotsavaṃ vrajeśasya kathayantaḥ parasparam |
 premavihvalabhāvaiḥ svairānandāśrusamākulāḥ || 17 ||
 jāte putrotsave nandaḥ svāmaṇḍāśrukulekṣaṇaḥ |
 pūjāyāmāsa tān sarvāmṣtilakādyairvidhānataḥ || 18 ||
 gopā ūcuḥ -
 he vrajeśvara he nanda jātāḥ putrotsavastathā |
 anapatyasyecchato'lamataḥ kiṃ maṃgalaṃ param || 19 ||
 daivena darśitaṃ cedam dīnaṃ vo bahubhirdinaḥ |
 kṛtakṛtyāśca bhūtāḥ smō dṛṣṭvā śrīnandanandanam || 20 ||

he mohaneti durāttamaṃkaṃ nītvā gadiṣyasi |
 yadā lālanabhāveba bhavitā nastadā sukham || 21 ||
 śrīnanda uvāca -
 bhavatāmāśiṣaḥ puṇyājjātaṃ saukhyamidaṃ śubham |
 ājñāvartī hyahaṃ gopā gopānāṃ vrajavāsinām || 22 ||
 śrīnandarājasutasamḥbhavamadbhutaṃ ca
 śrutvā viśṛjya grhakarma tadaiva gopyaḥ |
 tūrnaṃ yayuḥ sabalayo vrajarājagehā-
 nudyatpramodaparipūrītaḥnmaḥo'hi gāḥ || 23 ||
 ānandamaṇḍirapurātsvagrhon vrajantyaḥ
 sarvā itastata uta tvaramāvrajanityaḥ |
 yānaślathadvasanabhūṣaṇakeśabandhā
 reḥjurnarendra pathi bhūparimuktamuktāḥ || 24 ||
 jhaṃkāranūpuranavāṃgadahemacīra-

mañjīrahāramaṇikuṇḍalamekhalābhīḥ |
 śrīkaṇṭhasūtrabhujakaṃkaṇabimḍukābhīḥ
 pūrṇendumaṇḍalanavadyutibhīrvirejuḥ || 25 ||
 śrīrājīkālavanarātrivīśeṣacūṛṇai-
 rgodhūmasarṣapayavaiḥ karalālanaśca |
 uttārya bālakamukhopari cāśiśastāḥ
 sarvā dadurnṛpa jagurjagaduryaśodām || 26 ||
 gopya ūcuḥ -
 sādhu sādhu yaśode te diṣṭyā diṣṭyā vrajeśvari |
 dhanyā dhanyā parā kuṣīryayā'yam janitāḥ sutaḥ || 27 ||
 icchā yuktaṃ kṛtaṃ te vai devena bahukālataḥ |
 rakṣa bālaṃ padmanetraṃ susmitaṃ śyāmasundaram || 28 ||
 śrīyaśodā uvāca -
 bhavadīyadayāśīrbhīrjātāḥ saukhyaṃ paraṃ ca me |

bhavatīnāmapi paraṃ diṣṭyā bhūyādātaḥ param || 29 ||
 he rohiṇi mahābuddhe pūjanaṃ tu vrajaukasām |
 āgatānāṃ satkulānāṃ yattheṣṭaṃ hīpsitaṃ kuru || 30 ||
 śrīnārada uvāca -
 rohiṇi rājakanyā'pi tatkarau dānaśīlinau |
 tatṛāpi noditā dāne dadāvatimahāmanāḥ || 31 ||
 gauravarṇā dīvyavāsā ratnābharaṇabhūṣitā |
 vyacaradrohiṇi sāksātpūjayaṃtī vrajaukasaḥ || 32 ||
 paripūrṇatame sāksācchrikrṣṇe vrajamāgate |
 nadatsu naratūryeṣu jayadhvanirabhūmahān || 33 ||
 dadhikṣīraghṛtaīngopā gopyo haiyaṃgavairnavaiḥ |

siṣicurharṣitāstatra jaguruccaiḥ parasparam || 34 ||
 bahirantapureḥ jāte sarvato dadhikardame |
 vṛddhāśca sthūladehāśca peturhāsyamī kṛtaṃ paraiḥ || 35 ||

sūtāḥ paurāṇikāḥ proktā māgadā vamaśaśamsakāḥ |
 vandinastvamaḥprajñāḥ prastāvasadrśoktayāḥ || 36 ||
 tebhyaṃ naṃdo mahārājāḥ sahasraṃ gāḥ prthak prthak |
 vāso'laṃkāraratānāṃ hayebhānakhilāṇḍadau || 37 ||
 vandibhyaṃ māgadhebhyaśca sarvebhyaṃ bahulaṃ dhanam |
 vavarṣa ghanavadāgopā naṃdarājo vrajeśvaraḥ || 38 ||
 nidhiḥ siddhiśca vṛddhiśca bhuktirmuktirgrhe grhe |
 vithyāṃ vithyāṃ luṭhantiva tadicchā kasyacinna hi || 39 ||
 sanatkmāraḥ kapilāḥ śukavyāsādibhiḥ saha |
 haṃsadattapulastyādyairmayā brahmā jagāma ha || 40 ||
 haṃsārūḍho hemavarṇo mukuṭi kuṇḍalī sphuran |
 caturmukho vedakartā dyotayanmaṇḍalaṃ diśām || 41 ||
 tathā tamanu bhutādhyo vṛṣārūḍho maheśvaraḥ |
 rathārūḍho raviḥ sākṣātāgajārūḍhaḥ puraṇḍaraḥ || 42 ||

vāyuśca khaṇjanārūḍho yamo mahiṣavāhanaḥ |
 dhanadaḥ puṣpakārūḍho mṛgārūḍhaḥ kṣapeśvaraḥ || 43 ||
 ajārūḍho vitihotro varuṇo makarasthitaḥ |
 mayūrasthaḥ kṛtikeyo bhārati haṃsavāhiniḥ || 44 ||
 lakṣmī ca garuḍārūḍhā durgākhyā siṃhavāhiniḥ |
 gorūpadhārīṇī prthivī vimānasthā samāyayau || 45 ||
 dolārūḍhā divyavarṇā mukhyāḥ śoḍaśamātrkāḥ |
 śaṣṭhi ca śibikārūḍhā khaḍgāgini yaśtidhārīṇī || 46 ||
 maṇigalo vānarārūḍho bhāsārūḍho budhaḥ smṛtaḥ |
 gīṣpatīḥ kṛṣṇasāraṣthaḥ śukro gavayavāhanaḥ || 47 ||
 śaniśca makarārūḍha uṣṭrasthaḥ siṃhikāsutaḥ |
 koṭibālārkaśamkūśa āyayau nandamandiram || 48 ||
 kolāhalasamāyuktaṃ gopagopīgaṇākulam |
 nandamandiramabhyetya kṣaṇaṃ sthitvā yayuḥ surāḥ || 49 ||

paripūrṇatamaṃ sākṣāccchrikṛṣṇaṃ bālarūpiṇam |
 natvā dr̥ṣṭvā tadā devāścakrustasya stutiṃ parām || 50 ||
 vikṣya kṛṣṇaṃ tadā devā brahmādyā ṛṣibhiḥ saha |
 svadhāmāni yayuḥ sarve harṣitāḥ premavihvalāḥ || 51 ||

English rendering

The pomp and pageantry of the Sri Krishna Janmotsav; the bringing of the gopas and gopis; the proper treatment of all by Nanda and Yashoda-Rohini; the arrival of Brahma and other deities for the darshan of Sri Krishna.

Srinardji says - Rajan! Subsequently, Nandaji, who was present at the gathering, on hearing the news of the Putrootsavam being held at his house, called the Brahmins in the morning and performed the auspicious ritual in a relaxed manner. By performing the ritual Jatakarma-samskara, Mahamanasvi Nandaraja joyfully gave Dakshina to the Brahmins and donated one lakh cows. The Seven Grains Mountains were set up on a piece of land. Their spires were decorated with jewels and gold. They were also accompanied by mustard and astringent substances. All those mountains were humbly

given by Nanda Ji to the Brahmins. Rhythms such as mridangam, veena, conch, and dundubhi began to be played frequently. At the Nandadwar, the singers began to sing auspicious songs. The Varanganas started to dance. The Nanda temple began to emerge with flags, golden urns, chandavas, beautiful bandhanwaras, and many colorful paintings. The streets, alleys, gateways, walls, courtyards, and altars (platforms) were decorated with fragrant water sprayed on them and decorated with clothes and flags from all directions, giving them the appearance of a Chitramandap or a gallery. The horns of the cows were smeared with gold. A garland of gold was placed around his neck. They had bells around their necks and bells ringing in their legs. A few red swings were worn on his back. All the cows were decorated in this way, their tails painted yellow. They were accompanied by calves, their limbs imprinted with the hands of young women. They were mined from turmeric, vermilion, and exotic metals. Dharmadhurandhar Manohar, adorned with peacock feathers and flowers and anointed with fragrant water, was adorned here and there at the gate of Vrishabha Sri Nandarayaji. The white calves of the cows were fluttering around, adorned with gold beads and pearl necklaces. They also had chains tied around their legs. 1 - 10. (Golok Khand Chapters 11 to 15)

Sreenanda said, "Brothers! With your blessings and goodness, today is a joyous and auspicious day, I am the obedient servant of the cowherd gopis. 22.

The Gopis said, "Yashodaji! Very good, very well done. Oh no luck! Today is a day of great fortune. Blessed are you and blessed is your womb, which bore such a child. God has granted your wish today after a long time. What a lotus-like eye this handsome boy has! Nurture such a lovely smile with great care on its lips. . 27-28. .

Shreyashoda said, "Sister! It is the kindness and blessings of all of you that have brought this happiness and joy to my home. You have always had great mercy on me. After this, may you all also attain the same supreme bliss by the grace of God - this is my good-will. Sister Rohini! You are a very smart person. You do all the work very well. These Vrajvasini gopis who have come to their homes are excellent Kulakis. You worship and welcome them. Fulfill all these desires according to your will. 29-30 | (Golok Khand Chapters 11 to 15)

Srinardji says - Rajan! Rohiniji was also the daughter of the king. His hands were charitable in nature and Yashodaji encouraged him to donate too. Then what was it? He became very generous and started giving alms. The divine garments adorned her body and she was adorned with jewelled ornaments. Rohini, like Lakshmi, wandered around, greeting the celestial bodies. Human instruments played everywhere as Lord Krishna entered the Vraja, the abode of the Absolute. There was a loud noise of screaming and screaming. At that time, gop dahi, dudh and gheshe and gopanganas began to soak each other in fresh butter and sing loudly. Dahi ka mela was spread all over the outside and inside of the Nanda Bhavan. It had old and fat people slipping and falling and others laughing and clapping their hands. Your Majesty! Nanda-Raiji provided a thousand cows, one for each of the legendary yarns, Magadha and Nirmal Buddhivale, admirers of the dynasties, and the hostages who came there, speaking on occasion. Everything was given, including clothing, jewelry, gems, horses, and elephants. All the captives and Magadhajans were given a lot of wealth by the wealthy Gopa Brajeshwara Nandaraya. It rained in the amount of money. Nidhi, Siddhi, Vriddhi, Bhukti, and Mukti - these seemed to flow in the streets of Vraja, from house to house. There was no desire in anyone's mind to have them. 31-39 |

At that time, Brahmaji went there with Sanatkumar, Kapila, Shuka, and Vyasa, and Hans, Dattatreya, Pulastya, and Mujha (Narada). Brahmaji's complexion was similar to that of hot gold. Crowns shone on their heads and coils in their ears. He came there, illuminating the entire universe, seated on a four-faced Brahma swan, the author of the Vedas. They were followed by Vrishabharudha

Maheshwara, who was surrounded by ghosts. Then came the chariot-riding Sun, the Airavata elephant-riding Devaraja Indra, the Kanjarit-riding Vayu-deva, the Mahishavahana Yama, the Pushpakarura Kubera, the Mrigavahana Chandra, the goat-riding Agni-deva, the crocodile-ridden Varuna, the Mayuravahana Kartikeya, the swan-ridden Saraswati, the Garudarura Lakshmi, the lion-riding Durga, and the cow-ridden Prithvi, who were seated on the vimana. The sixteen main matrikas of Divyakantivali were seated on palanquins. Shashthi Devi, who carried a sword, a chakra, and a yashti, had reached there on a mace. The Mars god climbed on a monkey and the Mercury god climbed on a bird named Bhasa. Brihaspati on a blackbuck, Shukracharya on a cow, Shanidev on a crocodile, and Rahu on a camel - all planets as bright as millions of sunsets - arrived at the Nanda temple. - There was a big commotion going on. That Nand Bhavan was filled with herds of gopas and gopis. When the gods arrived, they stopped for a moment and then left. Seeing the child-like Supreme Personality of Godhead, Lord Krishna, the gods gave him the best of praises at that time. All the gods and goddesses, including Brahma and the sages, visited Krishna there and went to their respective abodes, filled with love and joy. . 40-51. .

Thus was completed the twelfth chapter in the Narada Bahulashva-Samvad under Golokhanda in the Srigarghasamhita, titled 'The Arrival of the Brahma-like Deities for the Visitation of Krishna'. 12.

Sanskrit source · Hindi control witness

Goloka-khaṇḍa • Chapter 13

Chapter 13 of 263 • 33 detected Sanskrit verse markers

Sanskrit

शौर्यनामयपृच्छार्थं करं दातुं नृपस्य च ।
 पुत्रोत्सवं कथयितुं नन्दे श्रीमथुरां गते ॥ १ ॥
 कंसेन प्रेषिता दुष्टा पूतना घातकारिणी ।
 पुरेषु ग्रामघोषेषु चरंती घर्घरस्वना ॥ २ ॥
 अथ गोकुलमासाद्य गोपगोपीगणकुलम् ।
 रूपं दधार सा दिव्यं वपुः षोडशवार्षिकम् ॥ ३ ॥
 न केऽपि रुरुधुगोपाः सुंदरीं तां च गोपिकाः ।
 शर्चीं वार्ष्णीं रमां रंभां रतिं च क्षिपतीमिव ॥ ४ ॥
 रोहिण्यां च यशोदायां धर्षितायां स्फुरत्कुचा ।
 अंकमादाय तं बालं लालयंती पुनः पुनः ॥ ५ ॥
 ददौ शिशोर्महाधोरा कालकूटावृतं स्तनम् ।
 प्राणैः सार्द्धं पपौ दुग्धं कटुं रोषावृतो हरिः ॥ ६ ॥
 मुंच मुंच वदंतीत्यं धावन्ती पीडितस्तना ।
 नीत्वा बहिर्गता तं वै गतमाया बभूव ह ॥ ७ ॥
 पतन्नेत्रा श्वेतगात्रा रुदन्ती पतिता भुवि ।
 ननाद तेन ब्रह्माण्डं सप्तलोकैर्बिलैः सह ॥ ८ ॥
 चचाल वसुधा द्वीपैः तददभुतमिवाभवत् ।
 षट्कोशं सा दृढान् दीर्घान् वृक्षान् पृष्ठतले गतान् ॥ ९ ॥
 चूर्णीचकार वपुषा वज्रांगेण नृपेश्वर ।
 वदन्तस्ते गोपगणा वीक्ष्य घोरं वपुर्महत् ॥ १० ॥
 अस्या अङ्गुलिगो बालो न जीवति कदाचन ।
 तस्या उरसि सानन्दं क्रीडन्तं सुस्मितं शिशुम् ॥ ११ ॥
 दुग्धं पीत्वा जंभमाणं तं दृष्ट्वा जगृहुः स्त्रियः ।
 यशोदया च रोहिण्या निधायोरसि विस्मिताः ॥ १२ ॥
 सर्वतो बालकं नीत्वा रक्षां चक्रुर्विधानतः ।
 कालिंदीपुण्यमृतोयैर्गोपुच्छभ्रमणादिभिः ॥ १३ ॥
 गोमूत्रगोरजोभिश्च स्नापयित्वा त्विदं जगुः ॥ १४ ॥
 गोप्य ऊचुः -

श्रीकृष्णस्ते शिरः पातु वैकुण्ठः कण्ठमेव हि ।
 श्वेतद्वीपपतिः कर्णौ नासिकां यज्ञरूपधृक् ॥ १५ ॥
 नृसिंहो नेत्रयुग्मं च जिह्वां दशरथात्मजः ।
 अधराववतां ते तु नरनाराणावृषी ॥ १६ ॥

कपोलौ पातु ते साक्षात्सनकाद्याः कला हरेः ।
 भालं ते श्वेतवाराहो नारदो भूलतेऽवतु ॥ १७ ॥
 चिबुकं कपिलः पातु दत्तात्रेय उरोऽवतु ।
 स्कंधौ द्वावृषभः पातु करौ मत्स्यः प्रपातु ते ॥ १८ ॥
 दोर्दण्डं सततं रक्षेत्पृथुः पृथुलविक्रमः ।
 उदरं कमठः पातु नाभिं धन्वन्तरिश्च ते ॥ १९ ॥
 मोहिनी गुह्यदेशं च कटिं ते वामनोऽवतु ।
 पृष्ठं परशुरामश्च तवोरू बादरायणः ॥ २० ॥
 बलो जानुद्वयं पातु जंघे बुद्धः प्रपातु ते ।
 पादौ पातु सगुल्फौ च कल्किर्धर्मपतिः प्रभुः ॥ २१ ॥

सर्वरक्षाकरं दिव्यं श्रीकृष्णकवचं परम् ।
 इदं भगवता दत्तं ब्रह्मणे नाभिपंकजे ॥ २२ ॥
 ब्रह्मणा शंभवे दत्तं शंभुर्दुर्वाससे ददौ ।
 दुर्वासाः श्रीयशोमत्यै प्रादाच्छ्रीनन्दमन्दिरे ॥ २३ ॥
 अनेन रक्षां कृत्वास्य गोपीभिः श्रीयशोमती ।
 पाययित्वा स्तनं दानं विप्रेभ्यः प्रददौ महत् ॥ २४ ॥
 तदा नन्दादयो गोपा आगता मथुरापुरात् ।
 दृष्ट्वा घोरं पूतनाख्यां बभूवुर्भयविह्वलाः ॥ २५ ॥
 छित्त्वा कुठारैस्तद्देहं गोपाः श्रीयमुनातटे ।
 अनेकाश्च चिताः कृत्वा दाहयामासुरेव ताम् ॥ २६ ॥
 एलालवंगश्रीखंडतगरागरुगंधिभृत् ।
 धूमो दग्धस्य देहस्य पवित्रस्य समुत्थितः ॥ २७ ॥
 अहो कृष्णमृते कं वा व्रजाम शरणं त्विह ।
 पूतनायै मोक्षगतिं ददौ पतितपावनः ॥ २८ ॥

श्रीबहुलाश्व उवाच -
 केयं वा राक्षसी पूर्वं पूतना बालघातिनी ।
 विषस्तना दुष्टभावा परं मोक्षं कथं गता ॥ २९ ॥
 श्रीनारद उवाच -
 बलियज्ञे वामनस्य दृष्ट्वा रूपमतः परम् ।
 बलिकन्या रत्नमाला पुत्रस्नेहं चकार ह ॥ ३० ॥
 एतादृशो यदि भवेद्बालस्तं हि शुचिस्मितम् ।
 पाययामि स्तनं तेन प्रसन्नं मे मनस्तदा ॥ ३१ ॥
 बलेः परमभक्तस्य सुतायै वामनो हरिः ।
 मनोरथस्तु ते भूयान् मनस्यपि वरं ददौ ॥ ३२ ॥
 यः पूतनामोक्षमिमं शृणोति
 कृष्णस्य देवस्य परात्परस्य ।
 भक्तिर्भवेत्प्रेमयुतापि तस्य

त्रिवर्गशुद्धिः किमु मैथिलेन्द्र ॥ ३४ ॥

Roman transliteration

śauryanāmayapreccārthaṃ karaṃ dātum nṛpasya ca |
putrotsavaṃ kathayitum naṃde śrīmathurāṇi gate || 1 ||
kaṃsena preṣitā duṣṭā pūtānā ghātākāriṇi |
pureṣu grāmaghoṣeṣu caraṃti ghargharasvanā || 2 ||
atha gokulamāsādyā gopagopigaṇākulam |
rūpaṃ dadhāra sā divyaṃ vapuḥ ṣoḍaśavārṣikam || 3 ||
na ke'pi rurudhurgopāḥ suṃdarīṃ tām ca gopikāḥ |
śacīṃ vāṇīṃ ramāṃ raṃbhāṃ ratiṃ ca kṣipatīmiva || 4 ||
rohiṇyāṃ ca yaśodāyāṃ dharṣitāyāṃ sphuratkuṇā |
aṃkamādāya taṃ bālaṃ lālayaṃti punaḥ punaḥ || 5 ||
dadau śiśormahāghoraḥ kālakūṣāvṛtaṃ stanam |
prāṇaiḥ sārddhaṃ papau dugdhaṃ kaṭum roṣāvṛto hariḥ || 6 ||
muṃca muṃca vadamitīthaṃ dhāvanti pīḍitastanā |
nītvā bahirgatā taṃ vai gatamāyā babbhūva ha || 7 ||

patannetrā śvetagātrā rudanti patitā bhuvi |
nanāda tena brahmāṇḍaṃ saptalokairbilaiḥ saha || 8 ||
cacāla vasudhā dvīpaiḥ tadadbhutamivābhavat |
saṭkrośaṃ sā dṛḍhān dīrghān vṛkṣān prṣṭhatale gatān || 9 ||
cūrṇicakāra vapuṣā vajrāṅgeṇa nṛpeśvara |
vadantaste gopagaṇā vikṣya ghorāṃ vapurmahat || 10 ||
asyā aṅguligo bālo na jīvati kadācana |
tasyā urasī śānandaṃ kriḍantaṃ susmitaṃ śiṣum || 11 ||
dugdhaṃ pītvā jṛṃbhamāṇaṃ taṃ dṛṣtvā jagṛhuḥ striyaḥ |
yaśodayā ca rohiṇyā nidhāyorasi vismitāḥ || 12 ||
sarvato bālakaṃ nītvā rakṣāṃ cakrurvidhānataḥ |
kāliṃdīpuṇyamṛttoyairgopucchabhramaṇādibhiḥ || 13 ||
gomūtragorajobhīśa snāpayitvā tvidaṃ jaguḥ || 14 ||
gopya ūcuḥ -

śrīkṛṣṇaste śiraḥ pātu vaikunṭhaḥ kaṇṭhameva hi |
śvetadvīpapatīḥ karṇau nāsikāṃ yajñarūpadhṛk || 15 ||
nṛsiṃho netrayugmaṃ ca jihvāṃ daśarathātmajaḥ |
adharāvavatāṃ te tu naranārāṇyavṛṣi || 16 ||
kapolau pātu te sāksātsanakādyāḥ kalā hareḥ |
bhālaṃ te śvetavārāho nārado bhrūlate'vatu || 17 ||
cibukaṃ kapilāḥ pātu dattātreyā uro'vatu |
skaṃdhau dvāvṛsabhaḥ pātu karau matsyaḥ prapātu te || 18 ||
doraṇḍaṃ satataṃ rakṣetprthuḥ prṭhulavikramaḥ |
udaraṃ kamaṭhaḥ pātu nābhiṃ dhanvantariśca te || 19 ||
mohinī guhyadeśaṃ ca kaṭiṃ te vāmano'vatu |
prṣṭhaṃ paraśurāmaśca tavorū bādarāyaṇaḥ || 20 ||
balo jānudevayaṃ pātu jaṃghe buddhaḥ prapātu te |
pādau pātu sagulphau ca kalkirdharmapatīḥ prabhuḥ || 21 ||

sarvarakṣākaraṃ divyaṃ śrīkṛṣṇakavacaṃ param |
idaṃ bhagavatā dattaṃ brahmaṇe nābhipaṃkaje || 22 ||

brahmaṇā śaṁbhave dattaṁ śaṁbhurdurvāsase dadau |
 durvāsāḥ śrīyaśomatyai prādācchrinandamandire || 23 ||
 anena rakṣāṁ kṛtvāsya gopībhiḥ śrīyaśomatī |
 pāyayitvā stanaṁ dānaṁ viprebhyaḥ pradadau mahat || 24 ||
 tadā naṁdādayo gopā āgatā mathurāpurāt |
 dṛṣtvā ghorāṁ pūtanākhyāṁ babhūvurbhayavihvalāḥ || 25 ||
 chitvā kuṭhāraistaddehaṁ gopāḥ śrīyamunāṭaḥ |
 anakāśca citāḥ kṛtvā dāhayāmāsureva tām || 26 ||
 elālavaṁgaśrīkhaṇḍatagarāgarugaṁdhibhṛt |
 dhūmo dagdhasya dehasya pavitrasya samutthitāḥ || 27 ||
 aho kṛṣṇamṛte kaṁ vā vrajāma śaraṇaṁ tviha |
 pūtanāyayai mokṣagatiṁ dadau patitapāvanaḥ || 28 ||

śrībahulāśva uvāca -
 keyaṁ vā rākṣasī pūrvaṁ pūtanā bālaghātiniḥ |
 viṣastanā duṣṭabhāvā paraṁ mokṣaṁ kathaṁ gatā || 29 ||
 śrīnārada uvāca -
 baliyajñe vāmanasya dṛṣtvā rūpamataḥ param |
 balikanyā ratnamālā putrasnehaṁ cakāra ha || 30 ||
 etādṛśo yadi bhavedbālastaṁ hi śucismitam |
 pāyayāmi stanaṁ tena prasannaṁ me manastadā || 31 ||
 baleḥ paramabhaktasya sūtāyayai vāmano hariḥ |
 manorathastu te bhūyān manasyapi varaṁ dadau || 32 ||
 yaḥ pūtanāmokṣamīmaṁ śṛṇoti
 kṛṣṇasya devasya parāṭparasya |
 bhaktirbhavetpremayutāpi tasya
 trivargaśuddhiḥ kimu maithileṁdra || 34 ||

English rendering

The Salvation of Putnaka

The serpents said, "My red! May Shri Krishna protect your head and Lord Vaikuntha's neck. May the Lord of Svetadvipa protect both the ears, the sacrificial form-bearer Shrihari Nasik, Lord Nrusingha both the eyes, Dasharatha-Nandana Shri Rama the tongue, and the sage Nara-Narayana your lips. May the four Maharshi's protect both your foreheads like Sanak-Sanandan, the Kalavatar of Sriharika, etc. May Lord Śvētāvara protect both your Bhaldeshas and Narada Bhulatas. May Lord Kapila protect your chin and Dattatreya protect your chest. May Lord Rishab protect both your shoulders and may Matsya-God protect both your hands. May the mighty King Prithu protect your arms at all times. May the lord turtle protect your belly and the navel of Dhanvantari. May the Lord in the form of Mohini protect you from harm, and may Vamana protect you from harm. May Parshuramji protect your back and Badrayana Vyasji protect both your thighs. May Balabhadra protect both your knees and may the Buddha-God protect your ankles. May the righteous Lord protect both your feet along with the flowers of Kalki. It is the supreme divine 'Kṛṣṇa-Kavach' protecting all. It was preached by Lord Vishnu to Brahma in his navel - the lotus. It was preached by Brahma to Shambhuko, Shambhune to Durvasako, and Durvasane to Shriyashodaji at the Nanda temple. Through this shield, Shriyashoda, along with the gopis, protected Nandanandana, fed her breast, and bestowed immense wealth on the Brahmins. 15-24 |

Bahulashva asked - "Devarshe! Who was this Balaghatini demoness Putna in a previous life? Her breast was poisoned and her inner feelings were also contaminated; yet how did she attain supreme salvation? . 29. (Golok Khand Chapters 11 to 15)

Srinardaji said, "In the past, after seeing the supreme form of Lord Vamana in the sacrifice of King Bali, the sacrificial girl Ratnamala had shown great affection towards him. She had resolved that 'if I were to have a child like this, and I could breastfeed the baby with that holy smile, it would make my heart rejoice.' 'Bali is an ardent devotee of God, so Vamana-God gave this boon to his daughter that 'whatever desire is in your mind, it should be complete'. 'The same Ratnamala became the demoness known as Putana at the end of the Dwapara. With the touch of Lord Krishna, his noble intentions were successful. Mithilanaresh! The man who listens to this revival of the Supreme Lord, Shri Krishna, attains loving devotion to the Lord; then he attains Dharma, Artha, and Kamarupa trinity. . 30-34. .

Thus was completed the thirteenth chapter, 'Putana-moksha', in the Narada Bahulashva-samvada under Golokhanda in the Srigarghasamhita. 13.

Sanskrit source · Hindi control witness

Goloka-khaṇḍa · Chapter 14

Chapter 14 of 263 · 64 detected Sanskrit verse markers

Sanskrit

इत्येवं कथितं दिव्यं श्रीकृष्णचरितं वरम् ।
यं शृणोति नतो भक्त्या स कृतार्थो न संशयः ॥ १ ॥
श्रीशौनक उवाच -
सुधाखंडात्परं मिष्टं श्रीकृष्णचरितं शुभम् ।
श्रुत्वा त्वन्मुखतः साक्षात्कृतार्थाः स्मो वयं मुने ॥ २ ॥
श्रीकृष्णभक्तः शांतात्मा बहुलाश्वः सतां वरः ।
अथो मुनिं किं पप्रच्छ तन्मे ब्रूहि तपोधन ॥ ३ ॥
श्रीगर्ग उवाच -
अथ राजा मैथिलेन्द्रो हर्षितः प्रेमविह्वलः ।
नारदं प्राह धर्मात्मा परिपूर्णतमं स्मरन् ॥ ४ ॥
श्रीबहुलाश्व उवाच -
धन्योऽहं च कृतार्थोऽहं भवता भूरिकर्मणा ।
संगो भगवदीयानां दुर्लभो दुर्घटोऽस्ति हि ॥ ५ ॥
श्रीकृष्णस्त्वर्भकः साक्षादद्भुतो भक्तवत्सलः ।
अग्रे चकार किं चित्रं चरित्रं वद मे मुने ॥ ६ ॥
श्रीनारद उवाच -
साधु पृष्टं त्वया राजन् भवता कृष्णधर्मिणा ।
संगमः खलु साधूनां सर्वेषां वितनोति शम् ॥ ७ ॥
एकदा कृष्णजन्मर्क्षे यशोदा नन्दगेहिनी ।
गोपीगोपान्समाहूय मंगलं चाकरोद्विजैः ॥ ८ ॥
रक्तांबरं कनकभूषणभूषिताङ्गं
बालं प्रगृह्य कलितांजनपद्मनेत्रम् ।
श्यामं स्फुरद्धरिन्खावृतचंद्रहारं
देवान् प्रणम्य सुधनं प्रददौ द्विजेभ्यः ॥ ९ ॥
प्रेखे निधाय निजमात्मजमाशु गोपी
संपूज्य मंगलदिने प्रतिगोपिकास्ताः ।
नैवाशृणोत्सुरुदितस्य सुतस्य शब्दं
गोपेषु मंगलगृहेषु गतागतेषु ॥ १० ॥
तत्रैव कंसखलनोदित उत्कचाख्यो
दैत्यः प्रभंजनतनुः शकटं स एत्य ।
बालस्य मूर्ध्नि परिपातयितुं प्रवृत्तः
कृष्णोऽपि तं किल तताड पदारुणेन ॥ ११ ॥

घूर्ण गतेथ शकटे पतिते च दैत्ये
 त्यक्त्वा प्रभञ्जनतनुं विमलो बभूव ।
 नत्वा हरिं शतहयेन रथेन युक्तो
 गोलोकधाम निजलोकमलं जगाम ॥ १२ ॥
 नन्दादयो व्रजजना व्रजगोपिकाश्च
 सर्वे समेत्य युगपत्पृथुकान् तदाहुः ।
 एष स्वयं च पतितः शकटः कथं हि
 जानीथ हे व्रजसुताः सुगताश्च यूयम् ॥ १३ ॥
 बाला ऊचुः -
 प्रेक्षस्थोऽयं क्षिपन्पादौ रुदन्दुग्धार्थमेव हि ।
 तताड पादं शकटे तेनेदं पतितं खलु ॥ १४ ॥
 श्रद्धां न चक्रुर्बालोक्ते गोपा गोप्यश्च विस्मिताः ।
 त्रैमासिकः क्व बालोऽयं क्व चैतद्भारभृत्वनः ॥ १५ ॥
 बालमंके सा गृहीत्वा यशोदा ग्रहशंकिता ।
 कारयामास विधिवद्यज्ञं विप्रैः सुतर्पितैः ॥ १६ ॥
 श्रीबहुलाश्व उवाच -
 कोऽयं पूर्वं तु कुशली दैत्य उत्कचनामभाक् ।
 अहो कृष्णपदस्पर्शाद्गतो मोक्षं महामुने ॥ १७ ॥
 श्रीनारद उवाच -
 हिरण्याक्षसुतो दैत्य उत्कचो नाम मैथिल ।
 लोमशस्याश्रमे गच्छन् वृक्षांश्चूर्णीचकार ह ॥ १८ ॥
 तं दृष्ट्वा स्थूलदेहाढ्यमुत्कचाख्यं महाबलम् ।
 शशाप रोषयुग्विप्रो विदेहो भव दुर्मते ॥ १९ ॥
 सर्पकंचुकवद्देहोऽपतत्कर्मविपाकतः ।
 सद्यस्तच्चरणोपांते पतित्वा प्राह दैत्यराट् ॥ २० ॥
 उत्कच उवाच -
 हे मुने हे कृपासिंधो कृपां कुरु ममोपरि ।
 ते प्रभावं न जानामि देहं मे देहि हे प्रभो ॥ २१ ॥
 श्रीनारद उवाच -
 तदा प्रसन्नः स मुनिर्दृष्टं नयशतं विधेः ।
 सतां रोषोऽपि वरदो वरो मोक्षार्थदः किमु ॥ २२ ॥
 श्रीलोमश उवाच -
 वातदेहस्तु ते भूयातदव्यतीते चाक्षुषांतरे ।
 वैवस्वतांतरे मुक्तिः भविता च पदा हरेः ॥ २३ ॥
 श्रीनारद उवाच -
 तस्मादुत्कचदैत्यस्तु मुक्तो लोमशतेजसा ।
 सद्भ्यो नमोऽस्तु ये नूनं समर्था वरशापयोः ॥ २४ ॥

उत्संगे क्रीडितं बालं लालयंत्येकदा नृप ।

गिरिभारं न सेहे सा वोढुं श्रीनंदगेहिनी ॥ २५ ॥

अहो गिरिसमो बालः कथं स्यादिति विस्मिता ।

भूमौ निधाय तं सद्यो नेदं कस्मै जगाद ह ॥ २६ ॥

कंसप्रणोदितो दैत्यस्तृणावर्तो महाबलः ।

जहार बालं क्रीडन्तं वातावर्तेन सुंदरम् ॥ २७ ॥

रजोऽन्धकारोऽभूत्तत्र घोरशब्दश्च गोकुले ।

रजस्वलानि वक्षूंषि बभूवुर्घटिकाद्वयम् ॥ २८ ॥

ततो यशोदा नापश्यत्पुत्रं तं मंदिराजिरे ।

मोहिता रुदती घोरान् पश्यंती गृहशेखरान् ॥ २९ ॥

अदृष्टे च यदा पुत्रे पतिता भुवि मूर्छिता ।

उच्चै रुरोद करुणं मृतवत्सा यथा हि गौः ॥ ३० ॥

रुरुदुश्च तदा गोप्यः प्रेमस्नेहसमाकुलाः ।

अश्रुमुख्यो नंदसूनुं पश्यंत्यस्ता इतस्ततः ॥ ३१ ॥

तृणावर्तो नभः प्राप्त ऊर्ध्वं वै लक्षयोजनम् ।

स्कंधे सुमेरुवद्बालं मन्यमानः प्रपीडितः ॥ ३२ ॥

अथ कृष्णं पातयितुं दैत्यस्तत्र समुद्यतः ।

गलं जग्राह तस्यापि परिपूर्णतमः स्वयम् ॥ ३३ ॥

मुंच मुंचेति गदिते दैत्ये कृष्णोऽद्भुतोऽर्भकः ।

गलग्राहेण महता व्यसुं दैत्यं चकार ह ॥ ३४ ॥

तज्ज्योतिः श्रीघनश्यामे लीनं सौदामिनी यथा ।

दैत्योऽम्बरान्निपतितः शिलायां शिशुना सह ॥ ३५ ॥

विशीर्णावयवस्यापि पतितस्य स्वनेन वै ।

विनेदुश्च दिशः सर्वाः कंपितं भूमिमंडलम् ॥ ३६ ॥

तत्पृष्ठस्थं शिशुं तूष्णीं रुदंत्यो गोपिकास्ततः ।

ददृशुर्गुगपत्सर्वा नीत्वा मात्रे ददुर्जगुः ॥ ३७ ॥

गोप्य ऊचुः -

न योग्यासि यशोदे त्वं बालं लालयितुं मनाक् ।

न घृणा ते क्वचिददृष्टा कुद्वासि कथितेन वै ॥ ३८ ॥

प्राप्तेऽन्धकारे स्वरोहात्कोऽपि बालं जहाति हि ।

त्वया निर्घृणया भूमौ धृतो बालो महाभये ॥ ३९ ॥

श्रीयशोदोवाच -

न जानामि कथं बालो भारभूतो गिरीद्ववत् ।

तस्मान्मया कृतो भूमौ चक्रवाते महाभये ॥ ४० ॥

गोप्य ऊचुः -

मा मूषा वद कल्याणि हे यशोदे गतव्यथे ।

अयं दुग्धमुखो बालो लघुं कुसुमतूलवत् ॥ ४१ ॥

श्रीनारद उवाच -

तदा गोप्योऽथ गोपाश्च नन्दाद्या आगते शिशौ ।
 अतीव मोदं संप्रापुर्वदन्तः कुशलं जनैः ॥ ४२ ॥
 यशोदा बालकं नीत्वा पाययित्वा स्तनं मुहुः ।
 आघ्रायोरसि वस्त्रेण रोहिणीं प्राह मोहिता ॥ ४३ ॥
 श्रीयशोदोवाच -

एको दैवेन दत्तोऽयं न पुत्रा बहवश्च मे ।
 तस्यापि बहवोऽरिष्ठा आगच्छन्ति क्षणेन वै ॥ ४४ ॥
 अद्य मृत्युमुखान्मुक्तो भविष्यत्किमतः परम् ।
 किं करोमि क्व गच्छामि कुत्र वासो भवेदतः ॥ ४५ ॥
 वज्रसाराश्च ये दैत्या निर्दया घोरदर्शनाः ।
 वैरं कुर्वन्ति मे बाले दैव दैव कुतः सुखम् ॥ ४६ ॥
 धनं देहो गृहं सौधो रत्नानि विविधानि च ।
 सर्वेषां तु ह्यवशं वै भूयान्मे कुशली शिशुः ॥ ४७ ॥
 हरेरर्चा दानमिष्टं पूर्तं देवालयं शतम् ।
 करिष्यामि तदा बालोऽरिष्टेभ्यो विजयी यदा ॥ ४८ ॥
 एकबालेन मे सौख्यमन्धयष्टिरिव प्रिये ।
 बालं नीत्वा गमिष्यामि देशे रोहिणि निर्भये ॥ ४९ ॥
 श्रीनारद उवाच -
 तदैव विप्रा विद्वांस आगता नन्दमंदिरम् ।

यशोदया च नन्देन पूजिता आसनस्थिताः ॥ ५० ॥
 ब्राह्मणा ऊचुः -
 मा शोचं कुरु हे नन्द हे यशोदे व्रजेश्वरी ।
 करिष्यामः शिशो रक्षां चिरंजीवी भवेदयम् ॥ ५१ ॥
 श्रीनारद उवाच -

इत्युक्त्वा द्विजमुख्यास्ते कुशाग्रैर्नवपल्लवैः ।
 पवित्रकलशैस्तोयैर्ऋग्यजुःसामजैः स्तवैः ॥ ५२ ॥
 परैः स्वस्त्ययनैर्यज्ञं कारयित्वा विधानतः ।
 अग्निं सम्पूज्यविधिवद्दर्क्षां विदधिरि शिशोः ॥ ५३ ॥
 ब्राह्मणा ऊचुः -
 दामोदरः पातु पादौ जानुनी विष्टरश्रवाः ।
 ऊरू पातु हरिर्नाभिः परिपूर्णतमः स्वयम् ॥ ५४ ॥
 कटिं राधापतिः पातु पीतवासास्तवोदरम् ।
 हृदयं पद्मनाभश्च भुजौ गोवर्द्धनोद्धरः ॥ ५५ ॥

मुखं च मथुरानाथो द्वारकेशः शिरोऽवतु ।
 पृष्ठं पात्वसुरध्वंसी सर्वतो भगवान्स्वयम् ॥ ५६ ॥
 श्लोकत्रयमिदं स्तोत्रं यः पठेन्मानवः सदा ।

महासौख्यं भवेत्तस्य न भयं विद्यते क्वचित् ॥ ५७ ॥

श्रीनारद उवाच -

नंदस्तेभ्यो गवां लक्षं सुवर्णं दशलक्षकम् ।

सहस्रं नवरत्नानां वस्त्रलक्षं ददौ परम् ॥ ५८ ॥

गतेषु द्विजमुख्येषु नंदो गोपान्निगम्य च ।

भोजयामास संपूज्य वस्त्रैर्भूषैर्मनोहरैः ॥ ५९ ॥

श्रीबहुलाश्व उवाच -

तृणावर्तः पूर्वकाले कोऽयं सुकृतकृन्नरः ।

परिपूर्णतमे साक्षाच्छ्रीकृष्णे लीनतां गतः ॥ ६० ॥

श्रीनारद उवाच - पाण्डुदेशोद्भवो राजा सहस्राक्षः प्रतापवान् ।

हरिभक्तो धर्मनिष्ठो यज्ञकृद्दानतत्परः ॥ ६१ ॥

रेवातटे महादिव्ये लतावेत्रसमाकुले ।

नारीणां च सहस्रेण रममाणो चचार ह ॥ ६२ ॥

दुर्वाससं मुनिं साक्षादागतं न ननाम ह ।

तदा मुनिर्ददौ शापं राक्षसो भव दुर्मते ॥ ६३ ॥

पुनस्तदंध्योः पतितं नृपं प्रादादवरं मुनिः ।

श्रीकृष्णविग्रहस्पर्शात्परं मोक्षमवाप ह ॥ ६५ ॥

Roman transliteration

ityevaṃ kathitaṃ divyaṃ śrīkṛṣṇacaritaṃ varam |
yaṃ śṛṇoti nato bhaktyā sa kṛtārtho na saṃśayaḥ || 1 ||
śrīśaunaka uvāca -
sudhākhaṇḍātparaṃ miṣṭaṃ śrīkṛṣṇacaritaṃ śubham |
śṛutvā tvanmukhataḥ sāḥśātkṛtārthāḥ smo vayaṃ mune || 2 ||
śrīkṛṣṇabhaktaḥ śāṃtātmaḥ bahulāśvaḥ satāṃ varaḥ |
atho muniḥ kiṃ papraccha tanme brūhi tapodhana || 3 ||
śrīgarga uvāca -
atha rājā māthileṇdro harṣitaḥ premavihvalaḥ |
nāradaṃ prāha dharmātmā paripūrṇatamaṃ smaran || 4 ||
śrībahulāśva uvāca -
dhanyo'haṃ ca kṛtārtho'haṃ bhavatā bhūrikarmaṇā |
saṃgo bhagavadīyānāṃ durlabho durghaṭo'sti hi || 5 ||
śrīkṛṣṇastvarbhakṣaḥ sāḥśādadbhuto bhaktavatsalaḥ |
agre cakāra kiṃ citraṃ caritraṃ vada me mune || 6 ||
śrīnārada uvāca -
sādhu prṣṭaṃ tvayā rājan bhavatā kṛṣṇadharminā |
saṃgamaḥ khalu sādhnāṃ sarveṣāṃ vitanoti śam || 7 ||
ekadā kṛṣṇajanmarkṣe yaśodā naṃdagehinī |
gopīgopānsamāhūya maṃgalāṃ cākarod dvijaiḥ || 8 ||
raktāmbaramaṃ kanakabhūṣaṇabhūṣitāṅgaṃ |
bālāṃ praḡrḥya kalitāṃjanapadmanetram |
śyāmaṃ sphuraddharinakhāvṛtacandrahāraṃ
devān prañamyā sudhanaṃ pradadau dvijebhyaḥ || 9 ||

preṃkhe nidhāya nījamātmajamāśu gopī
saṃpūjya maṃgaladīne pratigopikāstāḥ |
naivāśṛṇotsuruditasya sutasya śabdaṃ
gopeṣu maṃgalagrheṣu gatāgateṣu || 10 ||

tatraiva kaṃsakhalanodita utkakākhya
daityaḥ prabhaṃjanatanuḥ śakaṭaṃ sa etya |
bālasya mūrdhni paripātayituṃ pravṛttaḥ
kṛṣṇo'pi taṃ kila tatāḍa padāruṇena || 11 ||
cūrṇa gatetha śakaṭe patite ca daitye
tyaktvā prabhaṃjanatanuṃ vimalo babhūva |
natvā hariṃ śatahayena rathena yukto
golokadhāma nījalokamalaṃ jagāma || 12 ||
naṃdādayo vrajajanā vrajagopikāśca
sarve sametya yugapatprthukān tadāhuḥ |
eṣa svayaṃ ca patitaḥ śakaṭaḥ kathaṃ hi
jānītha he vrajasutāḥ sugatāśca yūyam || 13 ||
bālā ūcuḥ -
preṃkhaṣtho'yaṃ kṣīpanpāḍau rudandugdhārthameva hi |

tatāḍa pādaṃ śakaṭe tenedaṃ patitaṃ khalu || 14 ||
śraddhāṃ na cakrurbālokte gopā gopyaśca vismitāḥ |
traimāsikaḥ kva bālo'yaṃ kva caitad bhārabhṛttvanaḥ || 15 ||
bālamamke sā grhītṛvā yaśodā grahaṣaṃkitā |
kārayāmāsa vidhivadyajñāṃ vipraiḥ sutarpitaiḥ || 16 ||
śrībahulāśva uvāca -
ko'yaṃ pūrvaṃ tu kuśalī daitya utkacaṇāmabhāk |
aho kṛṣṇapadaśparśād gato mokṣaṃ mahāmune || 17 ||
śrīnārada uvāca -
hiraṇyākṣasuto daitya utkaco nāma maithila |
lomaśasyāśrame gacchan vṛkṣāṃścūrṇicakāra ha || 18 ||
taṃ dṛṣtvā sthūladehādhyamutkakākhyaṃ mahābalaṃ |
śaśāpa roṣayugvipro videho bhava dūrmate || 19 ||
sarpakaṇcukavaddeho'patatkarmavipākataḥ |

sadyastaccaraṇopāṃte patitvā prāha daityarāṭ || 20 ||
utkaca uvāca -
he mune he kṛpāsindho kṛpāṃ kuru mamopari |
te prabhūvaṃ na jānāmi dehaṃ me dehi he prabho || 21 ||
śrīnārada uvāca -
tadā prasannaḥ sa munirdṛṣṭaṃ nayaśataṃ vidheḥ |
satāṃ roṣo'pi varado varo mokṣārthadaḥ kimu || 22 ||
śrīlomaśa uvāca -
vātadehastu te bhūyātad vyatīte cākṣuṣāṃtare |
vaivaśvatāṃtare muktīḥ bhavitā ca padā hareḥ || 23 ||
śrīnārada uvāca -
tasmādutkakadaityastu mukto lomaśatejasā |
sadbhīyo namo'stu ye nūnaṃ samarthā varaśāpayoḥ || 24 ||
utsaṅge krīḍitaṃ bālaṃ lālayaṃtyekadā nṛpa |

giriḥbhāraṃ na sehe sā voḍhuṃ śrīnaṃdagehinī || 25 ||
aho girisamo bālaḥ kathaṃ syādīti vismitā |

bhūmau nidhāya taṁ sadyo nedam kasmai jagāda ha || 26 ||
 kaṁsapraṇodito daityastrīnāvarto mahābalaḥ |
 jahāra bālaṁ kṛīḍantaṁ vātāvartena suṁdaram || 27 ||
 rajo'ndhakāro'bhūttatra ghorasabdaśca gokule |
 rajasvalāni cakṣūṁṣi babhūvurghaṭikādvayam || 28 ||
 tato yaśodā nāpaśyatputraṁ taṁ maṁḍirājire |
 mohitā rudatī ghorān paśyaṁtī grhaśekharān || 29 ||
 adṛṣṭe ca yadā putre patitā bhuvi mūrchitā |
 uccai ruroda karuṇaṁ mṛtavatsā yathā hi gauḥ || 30 ||
 ruruduśca tadā gopyaḥ premasnehasamākulāḥ |
 aśrumukhyo naṁḍasūnuṁ paśyaṁtyastā itastataḥ || 31 ||
 tṛṇāvarto nabhaḥ prāpta ūrdhvaṁ vai lakṣayojanam |

skamḍhe sumeruvad□bālaṁ manyamānaḥ prapīḍitaḥ || 32 ||
 atha kṛṣṇaṁ pātayituṁ daityastatra samudyataḥ |
 galaṁ jagrāha tasyāpi paripūrṇatamaḥ svayam || 33 ||
 muṁca muṁceti gadite daitye kṛṣṇo'd□bhuto'rbhakaḥ |
 galagrāheṇa mahatā vyasūṁ daityaṁ cakāra ha || 34 ||
 tajjyotiḥ śrīghanaśyāme līnaṁ saudāmini yathā |
 daityo'mbarānnipatitaḥ śilāyāṁ śīśunā saha || 35 ||
 viśīrṇāvayavasyāpi patitasya svanena vai |
 vineduśca diśaḥ sarvāḥ kaṁpitaṁ bhūmimaṁḍalam || 36 ||
 tatprṣṭhasthaṁ śīśuṁ tūṣṇiṁ rudantaṁ gopikāstataḥ |
 dadṛśuryugapatsarvā nītvā māt্রে dadurjaguḥ || 37 ||
 gopya ūcuḥ -
 na yogyāsi yaśode tvaṁ bālaṁ lālayituṁ manāk |
 na ghrṇā te kvacid□dṛṣṭā kruddhāsi kathitena vai || 38 ||

prāpte'ndhakāre svārohātko'pi bālaṁ jahāti hi |
 tvayā nirghṛṇayā bhūmau dhṛto bālo mahābhaye || 39 ||
 śrīyaśodovāca -
 na jānāmi kathaṁ bālo bhārabhūto girīṇdravat |
 tasmānmayā kṛto bhūmau cakravāte mahābhaye || 40 ||
 gopya ūcuḥ -
 mā mṛṣā vada kalyāṇi he yaśode gatavyathe |
 ayaṁ dugdhamukho bālo laghuṁ kusumatūlavat || 41 ||
 śrīnārada uvāca -
 tadā gopyo'tha gopāśca naṁḍādyā āgate śīśau |
 atīva modaṁ saṁprāpurvadantaḥ kuśalaṁ janaiḥ || 42 ||
 yaśodā bālakaṁ nītvā pāyayitvā stanaṁ muhuḥ |
 āghrāyorasi vastreṇa rohiṇiṁ prāha mohitā || 43 ||
 śrīyaśodovāca -

eko daivena datto'yaṁ na putrā bahavaśca me |
 tasyāpi bahavo'riṣṭā āgacchanti kṣaṇena vai || 44 ||
 adya mṛtyumukhānmukto bhaviṣyatkimataḥ param |
 kiṁ karomi kva gacchāmi kutra vāso bhavedataḥ || 45 ||
 vajrasārāśca ye daityā nirdayā ghoradarśanāḥ |
 vairaṁ kurvanti me bāle daiva daiva kutaḥ sukham || 46 ||
 dhanaṁ deho grhaṁ saudho rat□nāni vividhāni ca |
 sarveṣāṁ tu hyavaśaṁ vai bhūyānme kuśalī śīśuḥ || 47 ||
 harerarcāṁ dānamīṣṭaṁ pūrtaṁ devālayaṁ śatam |

kariṣyāmi tadā bālo'riṣṭebhyo vijayī yadā || 48 ||
 ekabālena me saukhyamandhayaṣṭiriva priye |
 bālaṇ nītvā gamiṣyāmi deśe rohiṇi nirbhaye || 49 ||
 śrīnārada uvāca -
 tadaiva viprā vidvāṃsa āgatā naṃdamamḍiram |
 yaśodayā ca naṃdena pūjitā āsanasthitāḥ || 50 ||
 brāhmaṇā ūcuḥ -
 mā śocaṇ kuru he naṃda he yaśode vrajeśvarī |
 kariṣyāmaḥ śiśo rakṣāṇ ciraṃjīvi bhavedayam || 51 ||
 śrīnārada uvāca -
 ityuktvā dvijamukhyāste kuśāgrairnavapallavaiḥ |
 pavitrakalaśaistoyairgyajulśāmajaiḥ stavaiḥ || 52 ||
 paraiḥ svastyayanairyajñaiḥ kārayitvā vidhānataḥ |
 agniṇ sampūjyavidhivad rakṣāṇ vidadhire śiśoḥ || 53 ||
 brāhmaṇā ūcuḥ -
 dāmodaraḥ pātu pāḍau jānuni viṣṭaraśravāḥ |
 ūrū pātu harīrñābhīḥ paripūrṇatamaḥ svayam || 54 ||
 kaṭiṇ rādāpātīḥ pātu pītavāsāstavodaram |
 hṛdayaṇ padmanābhaśca bhujau govardhanoddharaḥ || 55 ||
 mukhaṇ ca mathurānātho dvārakeśaḥ śīro'vatu |
 prṣṭhaṇ pātvasuradhvaṃsī sarvato bhagavānsvayam || 56 ||
 ślokatrayamidaṇ stotraṇ yaḥ paṭhenmānavāḥ sadā |
 mahāsaukhyaṇ bhavettasya na bhayaṇ vidyate kvacit || 57 ||
 śrīnārada uvāca -
 naṃdastebhyo gavāṇ lakṣaṇ suvarṇaṇ daśalakṣakam |
 sahasraṇ navarat nānāṇ vastralakṣaṇ dadau param || 58 ||
 gateṣu dvijamukhyeṣu naṃdo gopānniyamya ca |
 bhojayāmāsa saṇpūjya vastraibhūṣairmanoharaiḥ || 59 ||
 śrībahulāśva uvāca -
 tṛṇāvartaḥ pūrvakāle ko'yaṇ sukṛtakṛnnaraḥ |
 paripūrṇatame sāksācchrikrṣṇe līnatāṇ gataḥ || 60 ||
 śrīnārada uvāca - pāṇḍudeśod bhavo rājā sahasrākṣaḥ pratāpavān |
 haribhakto dharmanīṣṭho yajñākṛddānatatparaḥ || 61 ||
 revātaṇ mahādīvye latāvetrasamākule |
 nārīṇaṇ ca sahasreṇa ramamāṇo cacāra ha || 62 ||
 durvāsasaṇ muniṇ sāksādāgataṇ na nanāma ha |
 tadā munirdadau śāpaṇ rākṣaso bhava durmate || 63 ||
 punastadaṇghroyoḥ patitaṇ nṛpaṇ prādād varam muniḥ |
 śrīkrṣṇavigrahasparśātparaṇ mokṣamavāpa ha || 65 ||

English rendering

Shaktabhanjan; Utkacha and Grasshopper Udvar; Description of both their previous births.

Mr. Gargji said, "Shaunak! Thus I described the supreme divine character of Lord Krishna. The man who listens to it with devotion is grateful, he has attained the supreme Purushartha - there is no doubt about it. 1.

Srīshankajāī said, "Munne! The auspicious character of Lord Kṛṣṇa is the supreme sweet pot prepared from nectar. We were grateful to hear it directly from your mouth. The heat of the day! King Bahulaśva, the greatest of saints, was an ardent devotee of Lord Kṛṣṇa. There was always peace in their hearts. Then please tell me what he asked Munivar Naraḍajāī. 2-3.

Mr. Gargjī said, "Shaunak! Subsequently, King Bahulaśva of Mithila was overjoyed and in love. The godman then said to Naraḍajāī, contemplating the most perfect Lord Kṛṣṇa. . 4. . (Golok Khand Chapters 11 to 15)

King Bahulaśva said, "Munna! You have done a lot of good deeds. Your contact has made me blessed and grateful; for the company of God's devotees is rare and insurmountable. Oh no! Wonderful Bhaktavatsala Sir, tell me what strange pastimes Lord Kṛṣṇa went through in his childhood. . 5 - 6.

Srinardjī says - Rajan! You are a follower of Kṛṣṇa-compliant religion, you have asked this very good question. Surely the saint is the one who extends the welfare of all along with men. 7.

The children said that the child, sleeping on the cradle, was throwing his legs in tears to drink milk. The same foot hit the shaft, causing the shaft to overturn. This was not believed by the Gopas and Gopīs. They were all amazed and wondered - 'Where is this little three-month-old baby and where is this squirrel with such a huge burden!' Yashoda became suspicious that the child had been bitten by a child. So they took the boy to Goddam and performed a ritual planetary sacrifice by Brahmins. In it, he completely satisfied the Brahmins with wealth, etc. 14 - 16.

Srī Bahulaśvana asked, "O Lord! What virtuous deed did this demon named 'Utkacha' perform in his previous life, as a result of which he immediately ran for salvation after receiving the touch of Lord Kṛṣṇa's feet? . 17.

Srinardajāī said, "Mithileśwar! He was the son of Hiranyakṣa in a previous birth. One day he went to the ashram of Lumsanjī and there he crushed the trees of the ashram. Seeing Mahabālī with a fat body standing tall, the Brahmin sage, in a fit of rage, cursed him - 'Evil! You will be left without a body. 'By the digestion of the same karma, his body fell from the serpent-body like a earthworm. Seeing this, he fell at the feet of the great demon Muni and spoke. 18-20 |

Let's get the hang of it! You are an ocean of grace. Have mercy on me. Oh my goodness! I did not know your influence. Please give me my body. 21.

Srinardjī says - Rajan! After that, he was pleased with Muni Hamsa. The wrath of saints who have seen the hundred principles of Vidhata, that is, before whom a hundred Brahmas have passed away, is also rewarding. Then what is there to say for their boon to be salvation? 22.

Your body will remain airy till the time you are sighted, "said Lamshajāī. After this, the Vaivasvata-manvantara will come. At the same time (at the end of the twenty-eighth Dvāpara) you will be liberated by the touch of the feet of Lord Śrī Kṛṣṇa. 23. (Golok Khand Chapters 11 to 15)

Says Srinardjī - Rajan. Due to the said Varada curse, the demon Utkacha also became the lord of the supreme abode due to the glory of Lamshajāī. My salutations to the noble saints who are free to grant boons and curses. . 24.

The king! One day, Nandarānī was playing with child Kṛṣṇa in Yashodajāī's godown and Nandarānī was pampering him. Soon the child began to look as heavy as a mountain. They were unable to keep her in the barn and began to wonder aloud, 'Oh! Where did the mountain-like heaviness come from

in this child? He then placed Balagopal on the ground but did not reveal the secret to anyone. At the same time, the Mahabali demon 'Grasshopper' sent to Kansaka came and played in the courtyard and took the beautiful child Krishna away in a whirlwind. Then the dust rose in Gokul, causing darkness and loud noises. For two hours, everyone's eyes were full of dust. At that time, Yashodaji was nervous about not seeing his salad in the courtyard of the Nanda temple. The weeping began to look up at the pinnacles of the palace. They looked very terrible. When her saliva was nowhere to be seen, she fell unconscious to the ground and, upon regaining consciousness, began to weep aloud, as if the cow were weeping when the calf died. The gopis, distraught by love and affection, were also crying. They all had tears streaming down their faces. They looked around and started searching for Nanda-Nandana. There, the grasshopper reached up to ten yojanas in the sky. The child Krishna was on his shoulder. His body seemed to him as heavy as Mount Sumeru. He started to feel a lot of pain. Then the demon tried to knock Krishna down there. Knowing this, the Supreme Lord Himself took hold of his throat. Let go of the nocturnal, let go. When the wonderful child, Krishna, said this, he strangled him violently, scattering his soul. Light came out of his body and merged with Ghanshyam in the same way as lightning in a cloud. Then the demon's body fell from the sky onto a rock with the child. As soon as he fell, his boat was scattered. All directions echoed with the blast of the fall, the globe began to shake. At that time, all the weeping gopis saw the child Krishna sitting quietly on the back of the demon together and ran to pick him up. Then she gave it to her mother Yashoda and began to speak. . 25-37 | (Golak Khand Chapters 11 to 15)

The Gopis said, "Yashode! You have absolutely no ability to raise a child. It makes you feel bad; but the truth is, you have never been shown mercy. This is how someone separates their baby from the cradle when it gets dark. You are so callous that you put the child on the ground even during such a great fear? . 38-39 |

Yashodaji said, "Sisters! I don't understand why my saliva started looking heavy like Giriraj's at that time; that's why I took it off the dock and placed it on the ground even in that great storm. . 40.

The gopis began to say, "Yashodaji! Let it be, and do not lie. Kalyani! There is not the slightest bit of compassion in your heart. This lactating baby is as light as flowers and cotton. 41.

All the gopas and gopis, like the Nandas, were very happy when the child Krishna came home, says Srinardji. They all began to talk about his skills with the people. Yashodaji picked up the child, Krishna, and asked Rohini to subdue him by repeatedly breastfeeding, sniffing his head, and hiding it in his chest. 42-43 | (Golak Khand Chapters 11 to 15)

Shriyashodaji said - Sister! God has given me this one son, I do not have many sons; even this one son is subject to many evils in an instant. Today, it has survived the face of death. What could be more outrageous than this? So what should I do now, where should I go and where else should I make arrangements to stay? Wealth, body, house, attic, and a variety of gems - above all, it is the only thing that matters to me that this child of mine should live well. If this child of mine is victorious over the demons, I will worship Lord Srihariki, do charity and yajna; build Tadagvapi, etc. and let hundreds of temples be built. Dear Rohini! As the stick is the support for the blind, so is all my happiness from this child. So, my sister! Now I will take my saliva to a place where there is no fear. 44-48. .

Srinardji says - Rajan! At the same time, many learned Brahmins arrived at the Nanda temple and took their seats. They were all ritually worshipped by Nanda and Yashodaji. 49.

The Brahmins said, "Vrajapati Nandaji and Vrajeshwari Yashode!" Don't you worry. We will protect this child's armor from the Adi, so that it may live long. 50.

Srinardji says - Rajan! Those eminent Brahmins performed Agni Puja by performing ritualistic sacrifices by Kushagras, Nutan Pallavas, holy Kalashas, pure water and hymns of Rik, Yajur and Samaveda and excellent Swastivachana etc. He then ceremoniously protected the child Krishna (reciting the below-mentioned shield for protection). 51-52 |

The Brahmins said, "May Lord Damodar protect your feet." May Vistarashrava protect the knees, Śrīvishnu-thighs, and Thy umbilical cord, the most perfect Lord Krishna Himself. May Lord Radhavallabha protect your loins and belly. - May Lord Padmanabha protect Hridayeshki, Govardhandhari arm, Mathuradhishwara head and Dwarkanath head. - Protect Lord Peeth, the destroyer of demons, and may Lord Govinda protect you from all sides. A person who recites this hymn with three verses continuously will attain supreme bliss and will not have to face fear anywhere. 53-56. . (Golok Khand Chapters 11 to 15)

Subsequently, Nanda gave the Brahmins a hundred thousand cows, a million gold coins, a thousand new jewels, and a hundred thousand fine clothes, states Srinardji. Upon the departure of the noble Brahmins, Nandaji invited the gopas and provided them with food and welcomed them with beautiful clothes and ornaments. . 57-58 |

Sri Bahulasva asked, "Munna! What virtuous man was this grasshopper in his first birth, who was absorbed directly into the most perfect Lord Krishna? . 59.

Srinardji said, "Rajan! In the Pandyas, there was a king known as Sahasraksha. His fame was all over the place. He had great faith in the god Vishnu. They were interested in the religion. He had a great passion for sacrifice and charity. One day they went to the divine banks of the Rewa (Narmada) river. The vines and cane adorned the shoreline. There he wandered, experiencing bliss with thousands of women. At the same time, Durvasa Muni himself made his debut there. When the king did not greet him, the sage cursed - 'Wise! You will become a monster. Then King Sahastraksha fell at the feet of Durvasa. The sage then granted him a boon - 'Rajan! You will be liberated by the touch of the idol of Lord Krishna. " 60 - 63.

Says Srinardji - Rajan. It was they who, under the curse of King Sahastraksha Durvasa, created a demon on the earth called "Grasshopper." The touch of the divine deity of Lord Krishna granted him the supreme salvation (Golokdham). 64. (Golok Khand Chapters 11 to 15)

Thus was completed the fourteenth chapter in the Narada Bahulashva-Samvada under Golokhanda in the Srigarghasamhita, titled 'Moksha of Shaktasura and the Grasshopper'. 14.

Sanskrit source · Hindi control witness

Goloka-khaṇḍa • Chapter 15

Chapter 15 of 263 • 73 detected Sanskrit verse markers

Sanskrit

प्रेखे हरिं कनकरत्नमये श्यामं
श्यामं शिशुं जनमनोहरमन्दहासम् ।
दृष्ट्यार्तिहारि मषिबिंदुधरं यशोदा
स्वांके चकार धृतकज्जलपद्मनेत्रम् ॥ १ ॥
पादं पिबंतमतिचंचलमद्भुतांगं
वक्त्रैर्विनीलनवकोमलकेशबंधैः ।
श्रीमन्कृकेशरिनखस्फुरदरद्धचन्द्रं
तं लालयन्त्यतिघृणा मुदमाप गोपी ॥ २ ॥
बालस्य पीतपयसो नृप जृम्भितस्य
तत्त्वानि चास्य वदने सकलेऽविराजन् ।
माता सुराधिपमुखैः प्रयुतं च सर्वं
दृष्ट्वा परं भयमवाप निमीलिताक्षी ॥ ३ ॥
राजन्परस्य परिपूर्णतमस्य साक्षा-
त्कृष्णस्य विश्वमखिलं कपटेन सा हि ।

नष्टस्मृतिः पुनरभूत्स्वसुते घृणार्ता
किं वर्णयामि सुतपो बहु नंदपत्न्याः ॥ ४ ॥
श्रीबहुलाश्व उवाच -
नंदो यशोदया साद्धं किं चकार तपो महत् ।
येन श्रीकृष्णचन्द्रोऽपि पुत्रीभूतो बभूव ह ॥ ५ ॥
श्रीनारद उवाच -
अष्टानां वै वसूनां च द्रोणो मुख्यो धरापतिः ।
अनपत्यो विष्णुभक्तो देवराज्यं चकार ह ॥ ६ ॥
एकदा पुत्रकांक्षी च ब्रह्मणा नोदितो नृप ।
मंदराद्रिं गतस्तप्तुं धरया भार्यया सह ॥ ७ ॥
कंदमूलफलाहारौ ततः पर्णाशनौ ततः ।
जलभक्षौ ततस्तौ तु निर्जलौ निर्जने स्थितौ ॥ ८ ॥
वर्षाणामर्बुदे याते तपस्तपतोर्द्वयोः ।
ब्रह्मा प्रसन्नस्तावेत्य वरं ब्रूहीत्युवाच ह ॥ ९ ॥
वल्मीकान्निर्गतो द्रोणो धरया भार्यया सह ।
नत्वा विधिं च संपूज्य हर्षितः प्राह तं प्रभुम् ॥ १० ॥
श्रीद्रोण उवाच -
परिपूर्णतमे कृष्णेपुत्रीभूते जनार्दने ।

भक्तिः स्यादावयोर्ब्रह्मन्सततं प्रेमलक्षणा ॥ ११ ॥
 ययाञ्जसा तरंतीह दुस्तरं भवसागरम् ।
 नान्यं वरं वाञ्छितं स्यादावयोस्तपतोर्विधे ॥ १२ ॥
 श्रीब्रह्मोवाच -
 युवाभ्यं याचितं यन्मे दुर्घटं दुर्लभं वरम् ।
 तथापि भूयात्सफलं युवयोरन्यजन्मनि ॥ १३ ॥
 श्रीनारद उवाच -
 द्रोणो नंदोऽभवद्भूमौ यशोदा सा धरा स्मृता ।
 कृष्णो ब्रह्मवचः कर्तुं प्राप्तो घोषे पितुः पुरात् ॥ १४ ॥
 सुधाखंडात्परं मिष्टं श्रीकृष्णवरितं शुभम् ।
 गंधमादनशृङ्गे वै नारायणमुखाच्छ्रुतम् ॥ १५ ॥
 कृपया च कृतार्थोऽहं नरनारायणस्य च ।
 मया तुभ्यं च कथितं किं भूयः श्रोतुमिच्छसि ॥ १६ ॥
 श्रीबहुलाश्व उवाच -
 नंदगेहे हरिः साक्षाच्छिशुरूपः सनातनः ।
 किं चकार बलेनापि तन्मे ब्रूहि महामुने ॥ १७ ॥
 श्रीनारद उवाच -
 एकदा शिष्यसहोतो गर्गाचार्यो महामुनिः ।
 शौरिणा नोदितः साक्षादाययौ नंदमंदिरम् ॥ १८ ॥
 नंदः संपूज्य विधिवत्पाद्याद्यैर्मुनिसत्तमम् ।
 ततः प्रदक्षिणीकृत्य साष्टांगं प्रणनाम ह ॥ १९ ॥
 श्रीनन्द उवाच -
 अद्य नः पितरो देवाः संतुष्टा अग्नयश्च नः ।
 पवित्रं मंदिरं जातं युष्मच्चरणरेणुभिः ॥ २० ॥
 मत्पुत्रनामकरणं कुरु द्विज महामुने ।
 पुण्यैस्तीर्थैश्च दुष्प्राप्यं भवदागमनं प्रभो ॥ २१ ॥
 श्रीगर्ग उवाच -
 ते पुत्रनामकरणं करिष्यामि न संशयः ।
 पूर्ववार्तां गदिष्यामि गच्छ नंद रहःस्थलम् ॥ २२ ॥
 श्रीनारद उवाच -
 उत्थाप्य गर्गो नन्देन बालाभ्यां च यशोदया ।
 एकांते गोव्रजे गत्वा तयोर्नाम चकार ह ॥ २३ ॥
 संपूज्य गणनाथादीन् ग्रहान्संशोध्य यत्नतः ।
 नंदं प्राह प्रसन्नांगो गर्गाचार्यो महामुनिः ॥ २४ ॥
 रोहिणीनंदनस्यास्य नामोच्चारं शृणुष्व च ।
 रमन्ते योगिनो ह्यस्मिन्सर्वत्र रमतीति वा ॥ २५ ॥
 गुणैश्च रमयन् भक्ताणस्तेन रामं विदुः परे ।

गर्भसंकर्षणादस्य संकर्षण इति स्मृतः ॥ २६ ॥

सर्वावशेषाद्यं शेषं बलाधिक्याद्बलं विदुः ।
स्वपुत्रस्यापि नामानि शृणु नंद ह्यतन्द्रितः ॥ २७ ॥
सद्यः प्राणिपवित्राणि जगतां मंगलानि च ।
ककारः कमलाकांत ऋकारो राम इत्यपि ॥ २८ ॥
षकारः षड्गुणपतिः श्वेतद्वीपनिवासकृत् ।
णकारो नारसिंहोऽयमकारो ह्यक्षरोऽग्निभुक् ॥ २९ ॥
विसर्गौ च तथा ह्येतौ नरनारायणावृषी ।
संप्रलीनाश्च षट् पूर्णा यस्मिञ्छुद्धे महात्मनि ॥ ३० ॥
परिपूर्णतमे साक्षात्तेन कृष्णः प्रकीर्तितः ।
शुक्लो रक्तस्तथा पीतो वर्णोऽस्यानुयुगं धृतः ॥ ३१ ॥
द्वापरान्ते कलेरादौ बालोऽयं कृष्णतां गतः ।
तस्मात्कृष्ण इति ख्यातो नाम्नायं नंदनंदनः ॥ ३२ ॥
वसवश्चैद्वियाणीति तद्देवश्चित्तमेव हि ।
तस्मिन्यश्चेष्टते सोऽपि वासुदेव इति स्मृतः ॥ ३३ ॥

वृषभानुसुता राधा या जाता कीर्तिमंदिरे ।
तस्याः पतिरयं साक्षात्तेन राधापतिः स्मृतः ॥ ३४ ॥
परिपूर्णतमः साक्षाच्छ्रीकृष्णो भगवान्स्वयम् ।
असंख्यब्रह्माण्डपतिः गोलोके धाम्नि राजते ॥ ३५ ॥
सोऽयं तव शिशुर्जातो भारावतरणाय च ।
कंसादीनां वधार्थाय भक्तानां रक्षणाय च ॥ ३६ ॥
अनंतान्यस्य नामानि वेदगुह्यानि भारत ।
लीलाभिश्च भविष्यति तत्कर्मसु न विस्मयः ॥ ३७ ॥
अहोभाग्यं तु ते नंद साक्षाच्छ्रीपुरुषोत्तमः ।
त्वद्गृहे वर्तमानोऽयं शिशुरूपः परात्परः ॥ ३८ ॥
इत्युक्त्वाथ गते गर्गे स्वात्मानं पूर्णमाशिषाम् ।
मेने प्रमुदितः पत्न्या नंदराजो महामतिः ॥ ३९ ॥
अर्थं गगौ ज्ञानिवरो ज्ञानदो मुनिसत्तमः ।
कालिंदीतीरशोभाढ्यां वृषभानुपुरं गतः ॥ ४० ॥

छत्रेण शोभितं विभ्रं द्वितीयमिव वासवम् ।
दंडेन राजितं साक्षाद्धर्मराजमिव स्थितम् ॥ ४१ ॥
तेजसा द्योतितदिशं साक्षात्सूर्यमिवापरम् ।
पुस्तकीमेखलायुक्तं द्वितीयमिव पद्मजम् ॥ ४२ ॥
शोभितं शुक्लवासोभिर्देवं विष्णुमिव स्थितम् ।
तं दृष्ट्वा मुनिशार्दूलं सहसोत्थाय सादरम् ॥ ४३ ॥
प्रणम्य शिरसा सद्यः संमुखोऽभूत् कृतांजलिः ।
मुनिं च पीठके स्थाप्य पाद्याद्यैरुपचारवित् ॥ ४४ ॥

पूजयामास विधिवच्छ्रीगर्गं ज्ञानिनां वरम् ।
ततः प्रदक्षिणीकृत्य वृषभानुरो महान् ॥ ४५ ॥
श्रीवृषभानुरुवाच -
सतां पर्यटनं शांतं गृहिणां शांतये स्मृतम् ।
नृणामंतस्तमोहारी साधुरेव न भास्करः ॥ ४६ ॥
तीर्थीभूता वयं गोपा जातास्त्वद्दर्शनात्प्रभो ।

तीर्थानि तीर्थीकुर्वति त्वादृशाः साधवः क्षितौ ॥ ४७ ॥
हे मुने राधिकानाम कन्या मे मंगलायना ।
कस्मै वराय दातव्या वद त्वं मे सुनिश्चितम् ॥ ४८ ॥
त्वं पर्यटन्नर्क इव त्रिलोकीं दिव्यदर्शनः ।
वरोऽनया समो यो वै तस्मै दास्यामि कन्यकाम् ॥ ४९ ॥
श्रीनारद उवाच -
हस्तं गृहीत्वा श्रीगर्गो वृषभानोर्महामुनिः ।
जगाम यमुनातीरं निर्जनं सुंदरस्थलम् ॥ ५० ॥
कालिन्दीजलकल्लोककोलाहलसमाकुलम् ।
तत्रोपवेश्य गोपेशं मुनीन्द्रः प्राह धर्मवित् ॥ ५१ ॥
श्रीगर्ग उवाच -
हे गोप गुप्तमाख्यानं कथनीयं न च त्वया ।
परिपूर्णतमः साक्षाच्छ्रीकृष्णो भगवान्स्वयम् ॥ ५२ ॥
असंख्यब्रह्मांडपतिर्गोलोकेशः परात्परः ।

तस्मात्परो वरो नास्ति जातो नंदगृहे पतिः ॥ ५३ ॥
श्रीवृषभानुरुवाच -
अहोभाग्यमहोभाग्यं नंदस्यापि महामुने ।
श्रीकृष्णस्यावतारस्य सर्वं त्वं वद कारणम् ॥ ५४ ॥
श्रीगर्ग उवाच -
भुवो भारावताराय कंसादीनां वधाय च ।
ब्रह्मणा प्राथितः कृष्णो बभूव जगतीतले ॥ ५५ ॥
श्रीकृष्णपट्टराज्ञी या गोलोके राधिकाभिधा ।
त्वद्गृहे सापि संजाता त्वं न जानासि तां पराम् ॥ ५६ ॥
श्रीनारद उवाच -
तदा प्रहर्षितो गोपो वृषभानुः सुविस्मितः ।
कलावतीं समाहूय तया सार्द्धं विचार्य च ॥ ५७ ॥
राधाकृष्णानुभावं च ज्ञात्वा गोपवरः परः ।
आनंदाश्रुकलां मुंचन्पुनराह महामुनिम् ॥ ५८ ॥

श्रीवृषभानुरुवाच -
तस्मै दास्यामि हे ब्रह्मन् कन्यां कमललोचनाम् ।
त्वया पंथा दर्शितो मे त्वया कार्थोऽयमुद्बुधः ॥ ५९ ॥

श्रीगर्ग उवाच -

अहं न कारयिष्यामि विवाहमनयोर्नृप ।
 तयोर्विवाहो भविता भांडीरे यमुनातटे ॥ ६० ॥
 वृंदावनसमीपे च निर्जने सुंदरस्थले ।
 परमेष्ठी समागत्य विवाहं कारयिष्यति ॥ ६१ ॥
 तस्माद्राधां गोपवर विद्धार्थांगीं वरस्य च ।
 लोके यूढामणिः साक्षाद्राज्ञीं गोलोकमंदिरे ॥ ६२ ॥
 यूयं सर्वेऽपि गोपाला गोलोकादागता भुवि ।
 तथा गोपीगणा गोपा गोलोके राधिकेच्छया ॥ ६३ ॥
 यद्वर्शनं दुर्लभमेव दुर्घटं
 देवैश्च यज्ञैर्न च जन्मभिः किमु ।

सविग्रहां तां तव मंदिराजिरे
 लक्ष्यंति गुप्तां बहुगोपगोपिकाः ॥ ६४ ॥
 श्रीनारद उवाच -
 तदा च विस्मितौ राजन् दंपती हर्षितौ परम् ।
 राधाकृष्णप्रभावं च श्रुत्वा श्रीगर्गमूचतुः ॥ ६५ ॥
 दंपती ऊचतुः -
 राधाशब्दस्य हे ब्रह्मन् व्याख्यानं वद तत्त्वतः ।
 त्वत्तो न संशयच्छेत्ता कोऽपि भूमौ महामुने ॥ ६६ ॥
 श्रीगर्ग उवाच -

सामवेदस्य भावार्थं गंधमादनपर्वते ।
 शिष्येणापि मया तत्र नारायणमुखाच्छ्रुतम् ॥ ६७ ॥
 रमया तु रकारः स्यादाकारस्त्वादिगोपिका ।
 धकारो धरया हि स्यादाकारो विरजा नदी ॥ ६८ ॥
 श्रीकृष्णस्य परस्यापि चतुर्द्धा तेजसोऽभवत् ।

लीलाभूः श्रीश्च विरजा चतस्रः पत्न्य एव हि ॥ ६९ ॥
 संप्रलीनाश्च ताः सर्वा राधायां कुंजमंदिरे ।
 परिपूर्णतमां राधां तस्मादाहुर्मनिषिणः ॥ ७० ॥
 श्रीनारद उवाच -
 राधाकृष्णेति हे गोप ये जपंति पुनः पुनः ।
 चतुष्पदार्थं किं तेषां साक्षात्कृष्णोऽपि लभ्यते ॥ ७१ ॥
 तदातिविस्मितो राजन् वृषभानुः प्रियायुतः ।
 राधाकृष्णप्रभावं तं ज्ञात्वाऽऽनंदमयो ह्यभूत् ॥ ७२ ॥
 इत्थं गगोर्ज्ञानिवरः पूजितो वृषभानुना ।
 जगाम स्वगृहं साक्षान्मुनीन्द्रः सर्ववित्कविः ॥ ७३ ॥

Roman transliteration

preṃkhe hariṃ kanakarat□namaye śayānaṃ
 śyāmaṃ śiṣuṃ janamanoharamandahāsam |
 dṛṣṭyārtihārī maṣibimudharaṃ yaśodā
 svāmke cakāra dhṛtakajjalapadmanetram || 1 ||
 pādaṃ pibāntamaticācalamad□bhutāṅgaṃ
 vaktraivinilanavakomalakeśabaṃdhaiḥ |
 śrīmanṛkeśarinakhasphuradararddhacandraṃ
 taṃ lālayantyatiḡhṛṇā mudamāpa gopī || 2 ||
 bālasya pītapayaso nṛpa jṛmbhitasya
 tattvāni cāsya vadane sakale'virājan |
 mātā surādhipamukhaiḥ prayutaṃ ca sarvaṃ
 dṛṣṭvā paraṃ bhayamavāpa nimilitākṣī || 3 ||
 rājanparasya paripūrṇatamasya sākṣā-
 tkṛṣṇasya viśvamakhilaṃ kapaṭena sā hi |

naṣṭasmṛtiḥ punarabhūtsvasute ghrṇārtā
 kiṃ varṇayāmi sutapo bahu naṃdapat□nyāḥ || 4 ||
 śrībahulāśva uvāca -
 naṃdo yaśodayā sārddhaṃ kiṃ cakāra tapo mahat |
 yena śrīkṛṣṇacandro'pi putribhūto babhūva ha || 5 ||
 śrīnārada uvāca -
 aṣṭānāṃ vai vasūnāṃ ca droṇo mukhyo dharāpatiḥ |
 anapatyo viṣṇubhakto devarāḍyaṃ cakāra ha || 6 ||
 ekadā putrakāṃkṣī ca brahmaṇā nodīto nṛpa |
 maṃdarādriṃ gatastaptuṃ dharayā bhāryayā saha || 7 ||
 kaṃdamūlaphalāhārau tataḥ parṇāśanau tataḥ |
 jalabhakṣau tatastau tu nirjalau nirjane sthītau || 8 ||
 varṣāṇāmarbude yāte tapastattapatordevayoh |
 brahmā prasannastāvetya varaṃ brūhityuvāca ha || 9 ||

valmīkānnirgato droṇo dharayā bharyayā saha |
 natvā vidhīm ca sampūjya harṣitaḥ prāha taṃ prabhum || 10 ||
 śrīdroṇa uvāca -
 paripūrṇatame kṛṣṇe putribhūte janārdane |
 bhaktiḥ syādāvayorbrahmansatataṃ premalakṣaṇā || 11 ||
 yayāñjasā taraṃtīha dustaraṃ bhavasāgaram |
 nānyaṃ varaṃ vāṃchitaṃ syādāvayostapatorvidhe || 12 ||
 śrībrahmuvāca -
 yuvābhyaṃ yācetaṃ yanme durghaṭaṃ durlabhaṃ varam |
 tathāpi bhūyātsaphalaṃ yuvayoranyajanmani || 13 ||
 śrīnārada uvāca -
 droṇo naṃdo'bhavad□bhūmau yaśodā sā dharā smṛtā |
 kṛṣṇo brahmavacaḥ kartuṃ prāpto ghoṣe pituḥ purāt || 14 ||
 sudhākhaṃdātparaṃ miṣṭaṃ śrīkṛṣṇacaritaṃ śubham |

gaṃdhamādanaśṛṅge vai nārāyaṇamukhācchrutam || 15 ||
 kṛpayā ca kṛtārtho'haṃ naranārāyaṇasya ca |
 mayā tubhyaṃ ca kathitaṃ kiṃ bhūyaḥ śrotumicchasi || 16 ||
 śrībahulāśva uvāca -
 naṃdagehe hariḥ sākṣācchiśurūpaḥ sanātanaḥ |
 kiṃ cakāra balenāpi tanme brūhi mahāmune || 17 ||
 śrīnārada uvāca -
 ekadā śiṣyasahoto gargācāryo mahāmuniḥ |

śauriṇā noditaḥ sākṣādāyayau naṁdamaṁdiram || 18 ||
 naṁdah saṁpūjya vidhivatpādyādyairmunisattamam |
 tataḥ pradakṣiṇīkṛtya sākṣāṅgaṁ praṇanāma ha || 19 ||
 śrīnanda uvāca -
 adya naḥ pitaro devāḥ saṁtuṣṭā agnayaśca naḥ |
 pavitraṁ maṁdiraṁ jātaṁ yuṣmaccaraṇareṇubhiḥ || 20 ||

matputranāmakaraṇaṁ kuru dvija mahāmune |
 puṇyaistīrthaiśca duṣprāpyaṁ bhavadāgamaṁ prabho || 21 ||
 śrīgarga uvāca -
 te putranāmakaraṇaṁ kariṣyāmi na saṁśayaḥ |
 pūrvavārtāṁ gadiṣyāmi gaccha naṁda rahaṣṭhalaṁ || 22 ||
 śrīnārada uvāca -
 utthāpya gargo nandena bālābhyāṁ ca yaśodayā |
 ekāṁte gauraje gatvā tayornāma cakāra ha || 23 ||
 saṁpūjya gaṇanāthādīn grahānsaṁśodhya yatānataḥ |
 naṁdaṁ prāha prasannāṅgo gargācārya mahāmuniḥ || 24 ||
 rohiṇīnaṁdanasyāsya nāmoccaraṁ śṛṇuṣva ca |
 ramante yogino hyasminsarvatra ramatīti vā || 25 ||
 guṇaiśca ramayan bhaktāṅstena rāmaṁ viduḥ pare |
 garbhasaṁkarṣaṇādasya saṁkarṣaṇa iti smṛtaḥ || 26 ||

sarvavaśeṣādyaṁ śeṣaṁ balādhikyādānāṁ viduḥ |
 svaputrasyāpi nāmāni śṛṇu naṁda hyatandritaḥ || 27 ||
 sadyaḥ prāṇipavitrāṇi jagatāṁ maṁgalāni ca |
 kakāraḥ kamalākāṁṭha rākāro rāma ityapi || 28 ||
 śakāraḥ śaḍguṇapatiḥ śvetadvīpanivāsakṛt |
 ṇakāro nārasīṇho'yamakāro hyakṣaro'gnibhuk || 29 ||
 visargau ca tathā hyetau naranārāyaṇāvṛṣi |
 saṁpralīnāśca śaṭ pūrṇā yasmīncuddhe mahātmāni || 30 ||
 paripūrṇatame sākṣāttena kṛṣṇaḥ prakīrtitaḥ |
 śuklo raktastathā pīto varṇo'syānuṣyugaṁ dhṛtaḥ || 31 ||
 dvāparānte kalerādau bālo'yaṁ kṛṣṇatāṁ gataḥ |
 tasmātkṛṣṇa itī khyāto nāmānyāṁ naṁdanaṁdanaḥ || 32 ||
 vasavaśceṇḍriyāṇīti taddevaścittameva hi |
 tasmīnyaśceṣṭate so'pi vāsudeva itī smṛtaḥ || 33 ||

vṛṣabhānusutā rādhā yā jātā kīrtimaṁdire |
 tasyāḥ patirayaṁ sākṣāttena rādhāpatiḥ smṛtaḥ || 34 ||
 paripūrṇatamaḥ sākṣācchṛīkṛṣṇo bhagavānsvayam |
 asaṁkhyabrahmāṇḍapatiḥ goloke dhāmni rājate || 35 ||
 so'yaṁ tava śīśurjāto bhārāvatarāṇāya ca |
 kaṁsādīnāṁ vadhārthāya bhaktānāṁ rakṣaṇāya ca || 36 ||
 anāṁtānyasya nāmāni vedaguhyāni bhārata |
 līlābhiśca bhaviṣyāṁti tatkarṁmasu na vismayaḥ || 37 ||
 ahobhāgyaṁ tu te naṁda sākṣācchṛīpuruṣottamaḥ |
 tvadgrhe vartamāno'yaṁ śīśurūpaḥ parātparaḥ || 38 ||
 ityuktavātha gate garge svātmānaṁ pūrṇamāśīṣam |
 mene pramuditāḥ patīnyā naṁdarājō mahāmatiḥ || 39 ||
 artha gargo jñānīvaro jñānado munisattamaḥ |
 kālīṁditīrasobhāḍhyaṁ vṛṣabhānupuraṁ gataḥ || 40 ||

chatreṇa śobhitaṃ vipraṃ dvitīyamiva vāsavam |
 daṃḍena rājitaṃ sākṣāddharmarājamiva sthitaṃ || 41 ||
 tejasā dyotitadiśaṃ sākṣātsūryamivāpāram |
 pustakimekhalāyuktaṃ dvitīyamiva padmajam || 42 ||
 śobhitaṃ śuklavāsobhirdevaṃ viṣṇumiva sthitaṃ |
 taṃ dr̥ṣṭvā muniśārdūlaṃ sahasotthāya sādaram || 43 ||
 praṇamya śirasā sadyaḥ saṃmukho'bhūt kṛtāmjalīḥ |
 muniṃ ca pīṭhake sthāpya pādyādyairupacāravīt || 44 ||
 pūjyāmāsa vidhivacchrīgargaṃ jñānināṃ varam |
 tataḥ pradakṣiṇikṛtya vṛṣabhānuvaro mahān || 45 ||
 śrīvṛṣabhānuruvāca -
 satāṃ paryāṭanaṃ śāntaṃ gr̥hiṇāṃ śāntaye smṛtam |
 nṛṇāmaṇṭastamohārī sādhereva na bhāskaraḥ || 46 ||
 tīrthībhūtā vayaṃ gopā jātāstvaddarśanātprabho |
 tīrthāni tīrthīkurvaṃti tvāḍṛśāḥ sādhaveḥ kṣitau || 47 ||
 he mune rādhikānāma kanyā me maṅgalāyanā |
 kasmai varāya dātavyā vada tvaṃ me suniścitam || 48 ||
 tvaṃ paryāṭanmarka iva trilokīṃ divyadarśanaḥ |
 varo'nyā samo yo vai tasmai dāsyāmi kanyakām || 49 ||
 śrīnārada uvāca -
 hastāṃ gr̥hitvā śrīgargo vṛṣabhānormahāmuniḥ |
 jagāma yamunātīraṃ nirjanaṃ suṃdarasthalam || 50 ||
 kālindījalakallokalolāhalasamākulam |
 tatropaveśya gopeśaṃ muniṃdraḥ prāha dharmavit || 51 ||
 śrīgarga uvāca -
 he gopa guptamākhyānaṃ kathaniyaṃ na ca tvayā |
 paripūrṇatamaḥ sākṣācchrīkṛṣṇo bhagavānsvayam || 52 ||
 asaṃkhyābrahmāṇḍapatirgolokeśaḥ parātparaḥ |
 tasmātparo varo nāsti jāto naṇḍagr̥he patih || 53 ||
 śrīvṛṣabhānuruvāca -
 ahobhāgyamahobhāgyaṃ naṇḍasyāpi mahāmune |
 śrīkṛṣṇasyāvatārasya sarvaṃ tvaṃ vada kāraṇam || 54 ||
 śrīgarga uvāca -
 bhuvō bhārāvātārāya kaṃśādīnāṃ vadhāya ca |
 brahmaṇā prāthitaḥ kṛṣṇo babhūva jagatitale || 55 ||
 śrīkṛṣṇapaṭṭarājñī yā goloke rādhikābhīdhā |
 tvadgr̥he sāpi saṃjātā tvaṃ na jānāsi tāṃ parām || 56 ||
 śrīnārada uvāca -
 tadā praharṣito gopo vṛṣabhānuḥ suvismitaḥ |
 kalāvatīṃ samāhūya tayā sārddhaṃ vicārya ca || 57 ||
 rādhākṛṣṇānubhāvaṃ ca jñātvā gopavaraḥ paraḥ |
 ānaṃdāśrūkalāṃ muṃcaṇpunarāha mahāmuniḥ || 58 ||
 śrīvṛṣabhānuruvāca -
 tasmai dāsyāmi he brahman kanyāṃ kamalalocanām |
 tvayā paṇṭhā darśito me tvayā kāryo'yamudvahaḥ || 59 ||
 śrīgarga uvāca -
 ahaṃ na kārayiṣyāmi vivāhamanayorṇṛpa |
 tayorvivāho bhavitā bhāṃḍire yamunātaḥ || 60 ||
 vṛṇḍāvanasaṃtīpe ca nirjane suṃdarasthale |
 parameṣṭhī samāgatya vivāhaṃ kārayiṣyati || 61 ||

tasmād rādhāṃ gopavara viddhyardhāṃgīṃ varasya ca |
 loke cūdāmaṇiḥ sākṣād rājñiṃ golokamaṇḍire || 62 ||
 yūyaṃ sarve'pi gopālā golokādāgatā bhuvi |
 tathā gopigaṇā gopā goloke rādhikecchayā || 63 ||
 yaddarśanaṃ durlabhameva durghaṭaṃ
 devaiśca yajñairna ca janmabhiḥ kimu |

savighrahāṃ tām tava maṇḍirājire
 lakṣyaṃti guptāṃ bahugopagopikāḥ || 64 ||
 śrīnārada uvāca -
 tadā ca vismitau rājan daṃpati harṣitau param |
 rādhākṛṣṇaprabhāvaṃ ca śrutvā śrīgargamūcatuḥ || 65 ||
 daṃpati ūcatuḥ -
 rādhāśabdasya he brahman vyākhyānaṃ vada tattvataḥ |
 tvatto na saṃśayacchettā ko'pi bhūmau mahāmune || 66 ||
 śrīgarga uvāca -
 sāmavedasya bhāvārthaṃ gaṇdhamādanaparvate |
 śiṣyeṇāpi mayā tatra nārāyaṇamukhācchrutam || 67 ||
 ramayā tu rakāraḥ syādākāraṣṭvādigopikā |
 dhakāro dharayā hi syādākāro virajā nadī || 68 ||
 śrīkṛṣṇasya parasyāpi caturdhā tejaso'bhavat |

līlābhūḥ śrīśca virajā catasraḥ patṅnya eva hi || 69 ||
 saṃpralīnāśca tāḥ sarvā rādhāyāṃ kuṃjamāṇḍire |
 paripūrṇatamāṃ rādhāṃ tasmādāhurmaniṣiṇaḥ || 70 ||
 śrīnārada uvāca -
 rādhākṛṣṇeti he gopa ye japaṃti punaḥ punaḥ |
 catuṣpadārthaṃ kiṃ teṣāṃ sākṣātkṛṣṇo'pi labhyate || 71 ||
 tadātivismīto rājan vṛṣabhānuḥ priyāyutaḥ |
 rādhākṛṣṇaprabhāvaṃ taṃ jñātvā "naṃdamayo hyabhūt || 72 ||
 itthaṃ gargo jñānīvaraḥ pūjito vṛṣabhānunā |
 jagāma svagrhaṃ sākṣānmunīndraḥ sarvavitkaviḥ || 73 ||

English rendering

Says Srinardji - Rajan. One day, a young boy named Krishna was sleeping on a gold jeweled cradle. His face was etched with a faint smile that captivated people. Nandanandan's forehead was adorned with a kajal dithuna to relieve visual aches. The eyes, as beautiful as a lotus, were adorned with kajal. Maya Yashoda took her beautiful lala to the godown. They were sucking on the thumbs of the baby peacock. He had an agile nature. The blue, fresh, soft and curly hairdo made his complexion look stunning. The bosom was adorned with the Srivatsa emblem, the Baghanakha, and the shiny Ardhachandra (the so-called ornament). Gopi Shreyashoda, who was very compassionate, was having a great time pampering her lover. The king! The child, Krishna, had drunk milk. He was visited by Jaibhai. When the mother's gaze fell on her face, the five elements of the earth, along with the entire universe (Brahmana) and the supreme deity Indraprabhuti appeared. It was then that Shriyashoda's heart sank. So they closed their eyes. 1-3.

Your Majesty! The Supreme Personality of Godhead, Krishna, is the Supreme Being. It is through their delusion that the whole world has become powerful. Yashodaji's memory could not last under the influence of the same Maya. Then he developed an affectionate compassion for his child, Krishna.

Ahhh! To what extent can I describe the tenacity of Sreenandrani? . 4.

Srinardji said - The chief among the eight Vasus who is a Vasu named 'Drona', his feminine name is 'Dhara'. They had no children. He was an ardent devotee of Lord Vishnu. The kingdom of the gods was also followed. The king! Once on the wish of a son, on the orders of Brahma, he went to the Mandrachal hills to perform penance with his consort Dhara. There, both couples performed penance by eating tubers, roots, and fruits, or by chewing dried leaves. Later, they started living on the basis of water. After that, they also stopped drinking water. Thus began his penance in the land of the desolate. While doing penance to him, when ten million years had passed, Brahma came pleased and said, "Ask for a boon." 6 - 9.

At that time, termites had climbed on them. So, removing them, Drona went out with his wife. They paid obeisance to Brahma and worshipped him ceremoniously. His heart swelled with joy. They spoke to the Lord who said, 10.

Sreedrona said, "Brahman! Thank you! May the most perfect Janardhana, Lord Krishna, be my son, and may the love-lakshana devotion of both of us remain in him forever, by the influence of which man easily transcends the vast ocean. Neither of us ascetics desires any other boon. 11-12 |

Śrībrahmāji said, "The boon you have asked for from me is one that will be fulfilled with difficulty and is extremely rare. Yet in the second life, your desires will be fulfilled. 13.

Srinardji says - Rajan! It was Drona who became Nanda on this earth and Dhara who became known as Yashoda. Lord Krishna's father Vasudevji had come to Vrajam from Puri Mathura to fulfill Brahma's wish. The auspicious character of Lord Krishna is sweeter than the Sudha-made well. I have heard this from Lord Nara-Narayana's face on the peak of Mount Gandhamadana. I felt grateful for his kindness. That's the story I told you; what else do you want to hear? . . 14 - 16.

Sri Bahulashvana asked, "O Lord! Tell me what feasts Lord Srihari, the eternal man in child's form, performed with Balramji. 17.

Srinardji said, "Rajan! One day, Mahamuni Gargacharya, sent by Vasudeva GK, arrived at Nanda Bhavan with his disciples. Nanda Ji ritually worshipped Munishreshtha Garga with the best of remedies - Padya, etc. - and prostrated himself before him by circumambulating. . 18-19 |

Nandaji said - Today our ancestors, gods and goddesses are all satisfied. The dust from your feet made our home extremely sacred. Dear Sir! You name my child. Dear Lord! Even after consuming many virtues and pilgrimages, your good fortune is not accessible. . 20-21 |

Srigarghji said - "Nandarayji! I will name your son, no doubt; but I will tell you something of the past, so go to a secluded place. 22.

Says Srinardji - Rajan. Gargaji then took Nanda-Yashoda and the two children - Shrikrishna and Balarama - and went to the cowshed where no one else was present. There, they performed the naming ceremony of the children. First, he worshipped deities like Ganesha, then spoke to Mahamuni Gargacharya Nanda, who was overjoyed after diligently purifying (contemplating) the planets. . 23-24. .

Gargji said - These are Rohini's sons, let me name them - listen. In these, yogis meditate or enjoy them all or entertain the minds of the devotees through their virtues, for these reasons, they are known as 'Rama' by the learned ones. They originated from the contraction of the uterus by yogamaya, hence they would be known as 'contractions'. They remain even after the annihilation of

the infinite universe, hence they are known by the name 'Shesh'. Being the strongest, they will also be known by the name 'Ba'. 25-263 |

Oh no! Now listen carefully to your son's name - all these names are immediately sanctifying and most beneficial to the whole world. 'A' stands for Kamalakanta; 'R' stands for Rama; the letter 'Sh' is a reciter of Lord Vishnu, the Svetadvipa, the lord of the sixfold wealth. The 'n' is the symbol of Narasimha and the 'akara' is the descriptor of Agnibhuk (the savior or protector of the fire god in the form of Agni) and both the visarupa points (:) are the descriptors of Nara-Narayana. The Mahamantra form in which these six Absolute Elements are absorbed into the Absolute Word is called 'Krishna' because of this etymology. Hence one of the names of this child is 'Krishna'. In the Satya Yuga, Treta, Dvapara, and Kali Yuga - these eras - they have eclipsed Shukla, Rakta, Yellow, and Krishna Kanti. At the end of Dwaparaka and the beginning of Kali, this child 'Krishna' is received by Angakantika, for this reason it will also be known as Nandanandan 'Krishna'. . 27-32 |

Bharata Vamshodbhava Nanda! There is no end to their names. All those names are enigmatic in the Vedas. Their names will also be known according to their karmas because of their pastimes. One should not be surprised at their amazing staff. Blessed are you, for the most perfect Lord, the Most High, is gracing your house as a son. . 37-38 |

Srinardji says - Rajan! Having said this, when Sri Gargaji left, Mahamati Nandarayan, who had risen to prominence, considered himself complete and accomplished, including Yashoda. 39.

Subsequently, Sage Shree Gargaji, the Gyanishiromani Gyanadata, arrived at Vrishabhanuji's Puri adorned on the Yamuna. Wearing an umbrella adorned him like another Indra and wearing a danda directly adorned him like a Dharmaraja. Just like the other sun, they were illuminating all directions with their brightness. Wiprawar Garg, with his book and ring, looked like another Brahma. They were adorned with shukla clothes and had the grace of Lord Vishnu. Seeing the great sage, Vrishabhanu immediately got up and bowed before him with great reverence, and with folded hands, he stood before him. Vrishabha, a connoisseur of worship rituals, seated the sage in an auspicious posture and performed the ritual worship of the wise Shiromani Garga by the padyas, etc. Then, circling him, the great 'Vrishabhanuvar' spoke thus. 40-45 |

Srinardji says - Rajan! Muniwar Gargaji then went to the banks of the Yamuna, holding Vrishabhanuji's hand. There was a desolate and very beautiful place, where the sound of the murmurs of the Kalindijal always echoed. At the same time, Gopeshwar Vrishabhanu sat down and the theologian Munindra Garg began to say the following. 50-51 |

Mr. Gargaji said, "Vrishabhanuji! It's a secret you shouldn't tell anyone. Those who are the overlord of innumerable universes, the lord of Golokdham, the transcendent and the most absolute; none is greater than them; they themselves have appeared in the house of Lord Krishna Nanda. . 52-53 |

Sri Vrishabha said - Mahamune. The fate of Nandaji is also wonderful, blessed, and indescribable. Now you tell me the whole reason for the incarnation of Lord Krishna. . 54. .

Lord Krishna has descended to the earth after praying to Brahma to unload the earth and destroy the evildoers like Kansa, said Lord Gargaji. It is the daughter-in-law of the same Supreme Lord, Shri Krishna, who appears in your house, Priya Shridharaji Golokdham. You do not know those superpowers Radhika. . 55-56. .

Srinardji says - Rajan! At that moment, Gopa Vrishabhanu was filled with joy and was greatly astonished. He called Kalavati (Kirti) and had a discussion with her. Knowing the influence of Shri

Radha-Krishna again, Gopavara Vrishabhanu began to speak to Mahamuni Garga again, shedding tears of joy. 57-58 |

Sri Vrishabha said, "Dwijavar! To the same Lord Krishna, I will dedicate this Kamalnayani Kanya of mine. It is you who have shown me this path; therefore, it is through you that the auspicious marriage ceremony should be performed. 59.

Srigarji said - Rajan. I will not perform the Panigrahan-samskara of Shri Radha and Shri Krishna. The wedding will take place at Bhandir-Van on the banks of the Yamuna. In the desolate picturesque place near Vrindavan, Lord Brahma himself will arrive and arrange the marriage of the two. The coward! You consider these Śrīdīra as the valabha of Lord Krishna. You are the crown prince of kings in the world and the crown prince of people is Golokdham. You have come to this world from the entire Gopa Golok Dham. In the same way, all the Gopis have also come from Goloka following the command of Sridharaji. Even for those who do not have access to a glimpse of the deities for many lives after performing major yajnas, those whose darshan is accidental have been secretly residing in the courtyard of Shri Radhaji Tumhare Temple and the majority of gopas and gopis have a direct darshan of them. . 60 - 64. (Golok Khand Chapters 11 to 15)

Srinardji says - Rajan! Hearing this admirable influence of Sri Radhaji and Lord Krishna, both Sri Vrishabhanu and Kirti were very surprised and delighted and started talking to Gargaji. 65.

The couple said, "Brahman! Explain the concept of the word 'Radha'. Dear Sir! There is no one else on this earth like you who can dispel the doubts of the mind. . 66. .

Srigarghji said - Once upon a time, I went to Mount Gandhamadan. There were also a group of disciples accompanying them. It was there that I heard this summary of the Samaveda from the mouth of Lord Narayana. There is an eclipse of Ramaka by 'Rakar', Gopikaonka by 'Aakara', Dharaka by 'Dhakar' and Viraja Nadi by 'Aakara'. The Supreme Personality of Godhead is divided into the four supreme forms of Lord Krishna. Leela, Bhoo, Shri, and Viraja are his only four beats. All of them went to Kunj Bhavan and immersed themselves in the idol of Shri Radhaji. This is why experts call Sriradha the "Absolute." Goop! All the four elements, even Lord Krishna, become accessible to those who repeatedly utter this name of 'Radhakrishna'. 67-71 |

Srinardji says - Rajan! At that time, Sri Vrishabha, including Bharya, did not have much of a surprise. Sri Radha - Knowing the divine influence of Krishna, he became the embodiment of bliss. Thus Sri Vrishabhanu worshipped Gyanishiromani - Sri Gargaji. He then established himself as the omniscient and omniscient Munindra Garg. 72-73. .

Thus the Narada Bahulashka Samvad under Golokhanda in the Srigargha Samhita completed the fifteenth chapter titled 'Nanda-Pati ka Vishwaruparupadarshana and Sri Krishna-Balarama ka Naamakarana Samskara'. 15.

Sanskrit source · Hindi control witness

Goloka-khaṇḍa · Chapter 16

Chapter 16 of 263 · 56 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

गाश्चारयन् नन्दनमङ्कदेशे
संलालयन् दूरतमं सकाशात् ।
कलिंदजातीरसमीरकंपितं
नंदोऽपि भांडीरवनं जगाम ॥ १ ॥
कृष्णेच्छया वेगतरोऽथ वातो
घनैरभून्मेढुरमंबरं च ।
तमालनीपद्मपल्लवैश्च
पतद्भिरैजद्भिरतीव भाः कौ ॥ २ ॥
तदांधकारे महति प्रजाते
बाले रुदत्यंकगतेऽतिभीते ।
नंदो भयं प्राप शिशुं स बिभ्र-
द्धरिं परेशं शरणं जगाम ॥ ३ ॥
तदैव कोट्यर्कसमूहदीप्ति-

रागच्छतीवाचलती दिशासु ।
बभूव तस्यां वृषभानुपुत्रीं
ददर्श राधां नवनंदराजः ॥ ४ ॥
कोटींदुर्बिंबद्युतिमादधानां
नीलांबरं सुंदरमादिवर्णाम् ।
मंजीरधीरध्वनिनूपुराणा-
माबिभ्रतीं शब्दमतीव मंजुम् ॥ ५ ॥
कांचीकलाकंकणशब्दमिश्रां
हारांगुलीयांगदविस्फुरंतीम् ।
श्रीनासिकाभौक्तिकहंसिकीभिः
श्रीकंठचूडामणिकुंडलाढ्याम् ॥ ६ ॥
ततेजसा धर्षित आशु नंदो
नत्वाथ तामाह कृतांजलिः सन् ।
अयं तु साक्षात्पुरुषोत्तमस्त्वं

प्रियास्य मुख्यासि सदैव राधे ॥ ७ ॥
गुप्तं त्विदं गर्गमुखेन वेद्मि
गृहाण राधे निजनाथमंकात् ।
एनं गृहं प्रापय मेघभीतं

वदामि चेत्थं प्रकृतेर्गुणाढ्यम् ॥ ८ ॥

नमामि तुभ्यं भुवि रक्ष मां त्वं

यथेप्सितं सर्वजनैर्दुरापम् ।

श्रीराधोवाच -

अहं प्रसन्ना तव भक्तिभवा-

न्महर्शनं दुर्लभमेव नन्द ॥ ९ ॥

श्रीनन्द उवाच -

यदि प्रसन्नासि तदा भवेन्मे

भक्तिर्दृढा कौ युवयोः पदाब्जे ।

सतां च भक्तिस्तव भक्तिभाजां

संगः सदा मेऽथ युगे युगे च ॥ १० ॥

श्रीनारद उवाच -

तथास्तु द्योक्त्वाथ हरिं कराभ्यां

जग्राह राधा निजनाथमंकात् ।

गतेऽथ नन्दे प्रणते ब्रजेशे

तदा हि भांडीरवनं जगाम ॥ ११ ॥

गोलोकलोकाच्च पुरा समागता

भूमिर्निजं स्वं वपुरादधाना ।

या पद्मरागादिखचित्सुवर्णा

बभूव सा तत्क्षणमेव सर्वा ॥ १२ ॥

वृंदावनं दिव्यवपुर्दधानं

वृक्षैर्वैरैः कामदुधैः सहैव ।

कल्लिंदपुत्री च सुवर्णसौधैः

श्रीरत्नसोपानमयी बभूव ॥ १३ ॥

गोवर्धनो रत्नशिलामयोऽभू-

त्सुवर्णशृङ्गैः परितः स्फुरद्भिः ।

मत्तालिभिर्निर्झरसुंदरीभि-

र्दरीभिरुच्यांगकरीव राजन् ॥ १४ ॥

तदा निकुंजोऽपि निजं वपुर्दध-

त्सभायुतं प्रांगणदिव्यमंडपम् ।

वसंतमाधुर्यधरं मधुव्रतै-

र्मयूरपारावतकोकिलध्वनिम् ॥ १५ ॥

सुवर्णरत्नादिखचित्पटैर्वृतं

पतत्पताकावलिभिर्विराजितम् ।

सरः स्फुरद्भिर्भ्रमरावलीढितै-

र्विचर्चितं कांचनचारुपंकजैः ॥ १६ ॥

तदैव साक्षात्पुरुषोत्तमोत्तमो

बभूव कैशोरवर्पुर्धनप्रभः ।

पीतांबरः कौस्तुभरत्नभूषणो
 वंशीधरो मन्मथराशिमोहनः ॥ १७ ॥
 भुजेन संगृह्य हसन्प्रियां हरि-
 र्जगाम मध्ये सुविवाहमंडपम् ।
 विवाहसंभारयुतः समेखलं
 सदभ्रमृद्वारिघटादिमंडितम् ॥ १८ ॥
 तत्रैव सिंहासन उद्गते वरे
 परस्परं संमिलितौ विरेजतुः ।
 परं ब्रुवन्तौ मधुरं च दंपती
 स्फुरत्प्रभौ खे च तडिद्धनाविव ॥ १९ ॥
 तदांबराद्देववरो विधिः प्रभुः
 समागतस्तस्य परस्य संमुखे ।
 नत्वा तदंग्री ह्युशती गिराभिः
 कृताञ्जलिश्चरु चतुर्मुखो जगौ ॥ २० ॥

श्रीब्रह्मोवाच -
 अनादिमाद्यं पुरुषोत्तमोत्तमं
 श्रीकृष्णयन्त्रं निजभक्तवत्सलम् ।
 स्वयं त्वसंख्यांडपतिं परात्परं
 राधापतिं त्वां शरणं ब्रजाम्यहम् ॥ २१ ॥
 गोलोकनाथस्त्वमतीव लीलो
 लीलावतीयं निजलोकलीला ।
 वैकुण्ठनाथोऽसि यदा त्वमेव
 लक्ष्मीस्तदेयं वृषभानुजा हि ॥ २२ ॥
 त्वं रामचंद्रो जनकात्मजेयं
 भूमौ हरिस्त्वं कमलालयेयम् ।
 यज्ञावतारोऽसि यदा तदेयं
 श्रीदक्षिणा स्त्री प्रतिपत्निमुख्या ॥ २३ ॥
 त्वं नारसिंहोऽसि रमा तदेयं

नारायणस्त्वं च नरेण युक्तः ।
 तदा त्वियं शान्तिरतीव साक्षा-
 च्छायेव याता च तवानुरूपा ॥ २४ ॥
 त्वं ब्रह्म धेयं प्रकृतिस्तटस्था
 कालो यदेमां च विदुः प्रधानाम् ।
 महान्यदा त्वं जगदंकुरोऽसि
 राधा तदेयं सगुणा च माया ॥ २५ ॥
 यदांतरात्मा विदितश्चतुर्भि-

स्तदा त्वियं लक्षणरूपवृत्तिः ।

यदा विराड्देहधरस्त्वमेव

तदाखिलं वा भुवि धारणेयम् ॥ २६ ॥

श्यामं च गौरं विदितं द्विधा मह-

स्तवैव साक्षात्पुरुषोत्तमोत्तम ।

गोलोकधामाधिपतिं परेशं

परात्परं त्वां शरणं ब्रजाम्यहम् ॥ २७ ॥

सदा पठेद्यौ युगलस्तवं परं

गोलोकधामप्रवरं प्रयाति सः ।

इहैव सौंदर्यसमृद्धिसिद्धयो

भवंति तस्यापि निसर्गतः पुनः ॥ २८ ॥

यदा युवां प्रीतियुतौ च दंपती

परात्परौ तावनुरूपरूपितौ ।

तथापि लोकव्यवहारसङ्ग्रहा-

द्विधिं विवाहस्य तु कारयाम्यहम् ॥ २९ ॥

श्रीनारद उवाच -

तदा स उत्थाय विधिर्हुताशनं

प्रज्वाल्य कुण्डे स्थितयोस्तयोः पुरः ।

श्रुतेः करग्राहविधिं विधानतो

विधाय धाता समवस्थितोऽभवत् ॥ ३० ॥

स वाहयामास हरिं च राधिकां

प्रदक्षिणं सप्तहिरण्यरेतसः ।

ततश्च तौ तं प्रणमय्य वेदवि-

तौ पाठयामास च सप्तमंत्रकम् ॥ ३१ ॥

ततो हरेर्वक्षसि राधिकायाः

करं च संस्थाप्य हरेः करं पुनः ।

श्रीराधिकायाः किल पृष्ठदेशके

संस्थाप्य मंत्रांश्च विधिः प्रपाठयन् ॥ ३२ ॥

राधा कराभ्यां प्रददौ च मालिकां

किञ्चिन्नीं कृष्णगलेऽलिनादिनीम् ।

हरेः कराभ्यां वृषभानुजा गले ।

ततश्च वह्निं प्रणमय्य वेदवित् ॥ ३३ ॥

संवासयामास सुपीठयोश्च तौ

कृतांजली मौनयुतौ पितामहः ।

तौ पाठयामास तु पंचमंत्रकं

समर्प्य राधां च पितेव कन्यकाम् ॥ ३४ ॥

पुष्पाणि देवा ववृषुस्तदा नृप

विद्याधरीभिर्नृतुः सुरांगनाः ।
 गंधर्वविद्याधरचारणाः कलं
 सकिन्नराः कृष्णसुमंगलं जगुः ॥ ३५ ॥
 मृदंगवीणामुरुयष्टिवेणवः
 शंखानका दुंदुभयः सतालकाः ।
 नेदुर्मुहुर्देववरैर्दिवि स्थितै-
 र्जयेत्यभून्मङ्गलशब्दमुच्यकैः ॥ ३६ ॥
 उवाच तत्रैव विधिं हरिः स्वयं
 यथेप्सितं त्वं वद विप्र दक्षिणाम् ।
 तदा हरिं प्राह विधिः प्रभो मे
 देहि त्वदंघ्र्योर्निजभक्तिदक्षिणाम् ॥ ३७ ॥

तथास्तु वाक्यं वदतो विधिहरिः
 श्रीराधिकायाश्च पदद्वयं शुभम् ।
 नत्वा कराभ्यां शिरसा पुनः पुन-
 र्जगाम गेहं प्रणतः प्रहर्षितः ॥ ३८ ॥
 ततो निकुंजेषु यतुर्विधान्नं
 दिव्यं मनोज्ञं प्रियया प्रदत्तम् ।
 जघास कृष्णः प्रहसन्परात्मा
 कृष्णेन दत्तं क्रमुकं च राधा ॥ ३९ ॥
 ततः करेणापि करं प्रियाया
 हरिर्मृहीत्वा प्रचचाल कुंजे ।
 जगाम जल्पन्मधुरं प्रपश्यन्
 वृंदावनं श्रीयमुनां लताश्च ॥ ४० ॥
 श्रीमल्लताकुंजनिर्कुंजमध्ये
 निलीयमानं प्रहसंतमेव ।

विलोक्य शाखांतरितं च राधा
 जग्राह पीतांबरमाव्रजंती ॥ ४१ ॥
 दुद्राव राधा हरिहस्तपद्मा
 झंकारमंघ्र्योः प्रतिकुर्वती कौ ।
 निलीयमाना यमुनानिकुंजे
 पुनर्ब्रजंती हरिहस्तमात्रात् ॥ ४२ ॥
 यथा तमालः कलधौतवल्ग्या
 घनो यथा घंचलया चकास्ति ।
 नीलोऽद्विराजो निकषाश्मखन्या
 श्रीराधयाऽऽद्यस्तु तया रमण्या ॥ ४३ ॥
 श्रीरासरंगे जनवर्जिते परे
 रेमे हरी रासरसेन राधया ।

वृंदावने भृङ्गमयूरकूज-
ल्लते चरत्येव रतीश्वरः परः ॥ ४४ ॥

श्रीराधया कृष्णहरिः परात्मा
ननर्त गोवर्द्धनकंदरासु ।
मत्तालिषु प्रस्रवणैः सरोभि-
र्विराजितासु द्युतिमल्लतासु ॥ ४५ ॥
चकार कृष्णो यमुनां समेत्य
वरं विहारं वृषभानुपुत्र्या ।
राधाकराल्लक्षदलं सपद्मं
धावन्गृहीत्वा यमुनाजलेषु ॥ ४६ ॥
राधा हरेः पीतपटं च वंशीं
वेत्रं गृहीत्वा सहसा हसंती ।
देहीति वंशीं वदतो हरेश्च
जगाद राधा कमलं नु देहि ॥ ४७ ॥
तस्यै ददौ देववरोऽथ पद्मं
राधा ददौ पीततटं च वंशीम् ।

वेत्रं च तस्मै हरये तयोः पुन-
र्बभूव लीला यमुनातटेषु ॥ ४८ ॥
ततश्च भांडीरवने प्रियाया-
श्चकार शृङ्गारमलं मनोज्ञम् ।
पत्रावलीयावककज्जलाद्यैः
पुष्पैः सुरत्नैर्व्रजगोपरत्नः ॥ ४९ ॥
हरेश्च शृङ्गारमलं प्रकर्तुं
समुद्यता तत्र यदा हि राधा ।
तदैव कृष्णस्तु बभूव बालो
विहाय कैशोरवपुः स्वयं हि ॥ ५० ॥
नंदेन दत्तं शिशुमेव यादृशं
भूमौ लुठंतं प्ररुदंतमाययौ ।
हरिं विलोक्याशु रुरोद राधिका
तनोषि मायां नु कथं हरे मयि ॥ ५१ ॥

इत्थं रुदंतीं सहसा विषण्णा-
माकाशवागाह तदैव राधाम् ।
शोचं नु राधे इह मा कुरु त्वं
मनोरथस्ते भविष्या हि पश्चात् ॥ ५२ ॥
श्रुत्वाथ राधा हि हरिं गृहीत्वा
गताऽऽशु गेहे ब्रजराजपत्न्याः ।
दत्त्वा च बालं किल नंदपत्न्या

उवाच दत्तः पथि ते च भर्त्रा ॥ ५३ ॥
 उवाच राधां नृप नंदगेहिनी
 धन्याऽसि राधे वृषभानुकन्यके ।
 त्वया शिशुर्मे परिरक्षितो भया-
 न्मेघावृते व्योम्नि भयातुरो वने ॥ ५४ ॥
 संपूजिता श्लाघितसद्गुणा सा
 सुनंदिता श्रीवृषभानुपुत्री ।

तदा ह्यनुज्ञाप्य यशोमतीं सा
 भनैः स्वगेहं हि जगाम राधा ॥ ५५ ॥
 इत्थं हरेर्गुप्तकथा च वर्णिता
 राधाविवाहस्य सुमंगलावृता ।
 श्रुत्वा च यैर्वा पठिता च पाठिता
 तान्पापवृन्दा न कदा स्पृशन्ति ॥ ५६ ॥

Roman transliteration

śrīnārada uvāca -
 gāścārayan nandanamañikadeśe
 saṃlālayan dūrataṃ sakāśāt |
 kaṇḍīda-jātīrasamīrakāṇḍipitaṃ
 naṃdo'pi bhāṇḍīravanaṃ jagāma || 1 ||
 kṛṣṇecchayā vegataro'tha vāto
 ghanairabhūnmeduramaṃbaram ca |
 tamālānīpadrumapallavaśca
 patad□bhīrad□□bhīratīva bhāḥ kau || 2 ||
 tadāṃdhakāre mahatī prajāte
 bāle rudatyamkagate'tibhīte |
 naṃdo bhayaṃ prāpa śīśuṃ sa bibhra-
 ddharīṃ pareśaṃ śaraṇaṃ jagāma || 3 ||
 tadaiva koṭyarkasamūhadīpti-

rāgacchatīvācalatī diśāsu |
 babhūva tasyāṃ vṛṣabhānuputrīṃ
 dadarśa rādhamī navanaṃdarājāḥ || 4 ||
 koṭīṃdubīṃbadyutimādadhānāṃ
 nīlāṃbarāṃ suṃdaramādivarnām |
 maṇḍīradhīradhvanīnūpurāṇā-
 mābībhṛatīṃ śabdamatīva maṇḍum || 5 ||
 kāṇḍīkalākaṇḍasābdamiśrāṇ
 hārāṇḍīgūṇīyāṃgadavisphuraṇīm |
 śrīnāśikāmauktikāṃsikibhīḥ
 śrīkaṇṭhacūḍāmaṇīkuṇḍalāḍhyām || 6 ||
 tattejasā dharṣita āśu naṃdo
 natvātha tāmāha kṛtāṇḍījalīḥ san |
 ayaṃ tu sākṣātpuruṣottamastvaṃ

priyāsya mukhyāsi sadaiva rādhe || 7 ||
 guptaṁ tviḍaṁ gargamukhena vedmi
 grhāṇa rādhe nījanāthamaṁkāt |
 enaṁ grhaṁ prāpaya meghabhītaṁ
 vadāmi cetthaṁ prakṛterguṇādhyaṁ || 8 ||
 namāmi tubhyaṁ bhuvi rakṣa māṇ tvaṁ
 yathepsitaṁ sarvajanaīdurāpam |
 śrīrādhovāva -
 ahaṁ prasannā tava bhaktibhavā-
 nmaddarśanaṁ durlabhameva naṁda || 9 ||
 śrīnaṁda uvāca -
 yadi prasannāsi tadā bhavenme
 bhaktirdṛḡhā kau yuvayorḥ padābje |
 satāṁ ca bhaktistava bhaktibhājāṁ

saṁgaḥ sadā me'tha yuge yuge ca || 10 ||
 śrīnārada uvāca -
 tathāstu coktvātha hariṁ karābhyaṁ
 jagrāha rādhā nījanāthamaṁkāt |
 gate'tha naṁde praṇate vrajeśe
 tadā hi bhāṁḍīravanaṁ jagāma || 11 ||
 golokalokācca purā samāgatā
 bhūmīrniṁjaṁ svaṁ vapurādhadhānā |
 yā padmarāgādikhacitsuvarṇā
 babhūva sā tatkṣaṇameva sarvā || 12 ||
 vṛṇḍāvanaṁ divyavapuradadhānaṁ
 vṛkṣairvaraiḥ kāmāduḡhaiḥ sahaiva |
 kalīṇḍaputrī ca suvarṇasaudhaiḥ
 śrīrat□nasopānamayī babhūva || 13 ||

govardhano rat□naśīlāmayo'bhū-
 tsuvarṇaśṛṅgaiḥ paritaḥ sphuraḍ□bhiḥ |
 mattālibhirnīrjharasūṇḍarībhi-
 rdarībhiruccāṁgakarīva rājan || 14 ||
 tadā nikuṇḍo'pi nījan vapurdadha-
 tsabhāyutaṁ prāṅgaṇadivyaṁaṁḍapam |
 vasaṁtamādhuryadharaṁ madhuvratai-
 rmayūrapārāvatakokiladhvanīm || 15 ||
 suvarṇarat□nādhicaitpaṭairvṛtaṁ
 patatpatākāvalibhirvirājītam |
 saraḥ sphuraḍ□bhirbhramarāvaliḡhitai-
 rvicarcitaṁ kāmīcanacārupaṁkajaiḥ || 16 ||
 tadaiva sāḡṣātpuruṣottamottamo
 babhūva kaiśoravapurghanaprabhaḥ |

pītāṁbaraḥ kaustubharat□nabhūṣaṇo
 vaṁśīdharo manmatharāśīmohanaḥ || 17 ||
 bhujena saṁgrhya hasanapriyāṁ hari-
 rjagāma madhye suvivāhamāṁḍapam |
 vivāhasaṁbhārayutaḥ samekhalam
 sadarbhamṛd□vārighaṭāḍimaṁḍitam || 18 ||
 tatraiva siṁhāsana ud□gate vare
 parasparaṁ saṁmilitau virejatuḥ |

paraṃ bruvantaṃtau madhuraṃ ca daṃpatī
 sphuratprabhau khe ca taḍḍid□ghanāviva || 19 ||
 tadāṃbarād□devavaro vidhiḥ prabhuḥ
 samāgatastasya paraśya saṃmukhe |
 natvā tadāṃghrī hyuśatī girābhiḥ
 kṛtāñjaliścāru caturmukho jagau || 20 ||

śrībrahmovāca -
 anādimādyam puruṣottamottamaṃ
 śrīkṛṣṇacandraṃ nijabhaktavatsalam |
 svayaṃ tvasaṃkhyāṃdapatim parātparaṃ
 rādhāpatiṃ tvāṃ śaraṇaṃ vrajāmyaham || 21 ||
 golokaṇāthastvamatiṃ līlo
 līlāvatīyaṃ nijalokalīlā |
 vaikuṇṭhanātho'si yadā tvameva
 lakṣmīstadeyaṃ vṛṣabhānujā hi || 22 ||
 tvam rāmacaṃdro janakātmajeyaṃ
 bhūmau haristvaṃ kamalālayeyaṃ |
 yajñāvatāro'si yadā tadeyaṃ
 śrīdakṣiṇā strī pratipat□nimukhyā || 23 ||
 tvam nārasiṃho'si ramā tadeyaṃ

nārāyaṇastvaṃ ca nareṇa yuktaḥ |
 tadā tvīyaṃ śāntirativa sākṣā-
 cchāyeva yātā ca tavānurūpā || 24 ||
 tvam brahma ceyaṃ prakṛtistaṣṭhā
 kālo yademāṃ ca viduḥ pradhānām |
 mahānyadā tvam jagadaṃkuro'si
 rādhā tadeyaṃ saguṇā ca māyā || 25 ||
 yadāṃtarātmā viditāścaturbhi-
 stadā tvīyaṃ lakṣaṇarūpavṛttiḥ |
 yadā virāḍ□dehadharastvameva
 tadākhilam vā bhuvi dhāraṇeyam || 26 ||
 śyāmaṃ ca gauraṃ viditaṃ dvidhā maha-
 stavaiva sākṣātpuruṣottamottama |
 golokadhāmādhipatiṃ pareṣaṃ

parātparaṃ tvāṃ śaraṇaṃ vrajāmyaham || 27 ||
 sadā paṭhedyo yugalastavaṃ paraṃ
 golokadhāmapravarāṃ prayāti saḥ |
 ihaiva saumḍaryasaṃṛddhisiddhaya
 bhavaṃtī tasyāpi nisargataḥ punaḥ || 28 ||
 yadā yuvāṃ prītiyutau ca daṃpatī
 parātparau tāvanurūparūpītau |
 tathāpi lokavyavahārasaṅgrahā-
 dvidhiṃ vivāhasya tu kārayāmyaham || 29 ||
 śrīnārada uvāca -
 tadā sa utthāya vidhirhutāsanaṃ
 prajvālā kuṇḍe sthitayostayoḥ puraḥ |
 śruteḥ karagrāhavidhiṃ vidhānato
 vidhāya dhātā samavasthito'bhavat || 30 ||

sa vāhayāmāsa hariṁ ca rādhikāṁ
 pradakṣiṇaṁ saptahiraṇyaretasaḥ |
 tataśca tau taṁ praṇamayya vedavi-
 ttau pāthayāmāsa ca saptamaṁtrakam || 31 ||
 tato harervakṣasi rādhikāyāḥ
 karaṁ ca saṁsthāpya hareḥ karaṁ punaḥ |
 śrīrādhikāyāḥ kila prṣṭhadeśake
 saṁsthāpya maṁtrāṁśca vidhiḥ prapāṭhayan || 32 ||
 rādhā karābhyāṁ pradadau ca mālīkāṁ
 kiṁjalkinīṁ kṛṣṇagale'linādinīm |
 hareḥ karābhyāṁ vṛṣabhānujā gale |
 tataśca vahnīṁ praṇamayya vedavit || 33 ||
 saṁvāsayāmāsa supīṭhayośca tau
 kṛtāṁjalī maunayutau pitāmahaḥ |

tau pāthayāmāsa tu pañcamamaṁtrakam
 samarpya rādhāṁ ca piteva kanyakām || 34 ||
 puṣpāṇi devā vavṛṣustadā nṛpa
 vidyādhariḥhiraṇṛtuḥ surāṁganāḥ |
 gaṁdhavaravidyādharaśāraṇāḥ kalaṁ
 sakinnarāḥ kṛṣṇasumaṁgalaṁ jaguḥ || 35 ||
 mṛdamṁgaviṇāmuruyasṭivenavaḥ
 śaṁkḥānakā duṁdubhayaḥ satālakāḥ |
 nedurmuhurdevavarairdivi sthitai-
 rjayetyabhūnmaṅgalaśābdamuccakaiḥ || 36 ||
 uvāca tatraiva vidhiṁ hariḥ svayaṁ
 yathepsitaṁ tvam vada vipra dakṣiṇām |
 tadā hariṁ prāha vidhiḥ prabho me
 dehi tvadamṁghryornijabhaktidakṣiṇām || 37 ||

tathāstu vākyam vadato vidhirhareḥ
 śrīrādhikāyāśca padadvayaṁ śubham |
 natvā karābhyāṁ śirasā punaḥ puna-
 rjagāma gehaṁ praṇataḥ praharṣitaḥ || 38 ||
 tato nikunjeṣu caturvidhānnaṁ
 divyaṁ manojñaṁ priyayā pradattam |
 jaghāsa kṛṣṇaḥ prahasanaṁparātmā
 kṛṣṇena dattaṁ kramukaṁ ca rādhā || 39 ||
 tataḥ kareṇāpi karaṁ priyāyā
 harirgrhītvā pracacāla kuñje |
 jagāma jalpanmadhuraṁ prapaśyan
 vṛṇḍāvanaṁ śrīyamunāṁ latāśca || 40 ||
 śrīmallatākumjanikumjamadhye
 nīliyamānaṁ prahasamṭameva |

vilokya śākhāṁtaritaṁ ca rādhā
 jagrāha pītāmbaramāvrajaṁti || 41 ||
 dudrāva rādhā harihastapadmā
 jhaṁkārāmaṁghryoh pratikurvati kau |
 nīliyamānā yamunānikunje
 punarvrajaṁti harihastamātrāt || 42 ||
 yathā tamālaḥ kaladhautavallyā
 ghano yathā caṁcalayā cakāsti |

nilo'drirājo nikaṣāśmakhanyā
 śrīrādhayā'dyastu tayā ramanyā || 43 ||
 śrīrāsaraṅge janavarjite pare
 reme harī rāsarasena rādhayā |
 vṛṇḍāvane bhṛṅgamayūrakūja-
 llate caratyeva ratīśvaraḥ paraḥ || 44 ||

śrīrādhayā kṛṣṇahariḥ parātmā
 nanarta govardhanakamdarāsu |
 mattāliṣu prasravaṇaiḥ sarobhi-
 rvirājitāsu dyutimallatāsu || 45 ||
 cakāra kṛṣṇo yamunāṃ sametya
 varaṃ vihāraṇi vṛṣabhānuputryā |
 rādhākarāḷlakṣadalaṃ sapadmaṃ
 dhāvagrhitvā yamunājaleṣu || 46 ||
 rādhā hareḥ pītapaṭaṃ ca vaṃśīṃ
 vetraṃ grhitvā sahasā hasaṃti |
 dehīti vaṃśīṃ vadato hareṣca
 jagāda rādhā kamalaṃ nu dehi || 47 ||
 tasyai dadau devavaro'tha padmaṃ
 rādhā dadau pītataṭaṃ ca vaṃśīm |

vetraṃ ca tasmai haraye tayoh puna-
 rbabhūva līlā yamunātaṭeṣu || 48 ||
 tataśca bhāṇḍīravane priyāyā-
 ścakāra śṛṅgāramalaṃ manojñam |
 patrāvalīyāvakakajjalādyaiḥ
 puṣpaiḥ suratānairvrajagoparatānaḥ || 49 ||
 hareṣca śṛṅgāramalaṃ prakartuṃ
 samudyatā tatra yadā hi rādhā |
 tadaiva kṛṣṇastu babhūva bālo
 viḥāya kaiśoravapuḥ svayaṃ hi || 50 ||
 naṃdena dattaṃ śiśumeva yādṛśaṃ
 bhūmau luṭhaṇtaṃ prarudantaṃāyayau |
 hariṇi vilokyāśu ruroda rādhikā
 tanoṣi māyāṃ nu kathaṃ hare mayi || 51 ||

itthaṃ rudantaṃ sahasā viṣaṇṇā-
 mākāśavāgāha tadaiva rādhām |
 śocaṇi nu rādhe iha mā kuru tvaṃ
 manorathaste bhaviyā hi paścāt || 52 ||
 śrutvātha rādhā hi hariṇi grhitvā
 gatā'su gehe vrajārājapatānyāḥ |
 dattvā ca bālaṃ kila naṃdapatānyā
 uvāca dattaḥ pathi te ca bhartrā || 53 ||
 uvāca rādhāṃ nṛpa naṃdagehinī
 dhanyā'si rādhe vṛṣabhānukanyake |
 tvayā śiśurme parirakṣito bhayā-
 nmeghāvṛte vyomni bhayāturo vane || 54 ||
 saṃpūjitā ślāghitasadāgunā sā
 sunaṃditā śrīvṛṣabhānuputrī |

*tadā hyanuññāpya yaśomatīm sā
 śanañ svagehaṃ hi jagāma rādhā || 55 ||
 itthaṃ harerguptakathā ca varṇitā
 rādhāvivāhasya sumangalāvr̥tā |
 śrutvā ca yairvā pāṭhitā ca pāṭhitā
 tānpāpavṛndā na kadā spr̥ṣanti || 56 ||*

English rendering

Praise of Shri Radha Ji by Nandaji in Bhandir-Van; Marriage of Shri Radha and Shri Krishna by Brahma Ji; Praise of Shri Krishna by Brahma Ji and Sweet Leelas of the New Couple

Srinardji says - Rajan! One day, Nandaji, taking his Nandan into account, went far away from Khirak, fighting pranks and grazing cows. Slowly they reached Bhandir-Van, which was trembling with the gust of the archery cooler Samir touching Kalindi-Nirka. In no time, the wind speed became very high at the wish of Lord Krishna. The sky became less and less covered with clouds. The Pallavas of the Tamal and Kadamba trees began to fall apart, fly away, and produce great terror. At that time, there was a great deal of darkness. Nandanandan started to cry. They looked very frightened in their father's barn. The Nandas too became frightened. They took the children to God's sanctuary in Srihariki. 1-3. (Golok Khand Chapter 16 to 20)

Sri Radha said, "Nandaji! You're right My philosophy is a rare one. I have appeared to you today, pleased with your devotion. 9.

Sreenanda said, "O Goddess! If indeed you are pleased with me, may my strong devotion remain in the feet of both of you, dear and dear. At the same time, may I always have the company of saints and seers full of your devotion. May my love remain at the feet of those saints and mahatmas in every age. 10.

Srinardji says - Rajan! Then, saying 'Tathastu', Shri Radha took his Pranānath in both hands from the lap of Nandaji. Then when Nandarayaji paid obeisance to him and left, Sridharaji went to Bhandir-Van. The first 'earth goddess' from Golokdham, who descended to this surface, appeared at that time in her divine form. Just as the golden earth adorned with lotus flowers adorns the said abode, so also on this ground floor, that divine role in the celestial sphere immediately manifested itself in its full form. Vrindavan began to flourish by assuming its divine form with complementary divine trees. The Kalindanandini Yamuna was also enriched with gilded palaces and beautiful jewelled steps on the banks. Mount Govardhan became full of boulders. Its golden spires began to appear on all sides. The king! The hill kingdom was being adorned like an extremely tall Gajaraja by the Kandaravas, who were adorned with mythical fountains and waterfalls. At that time the garden of Vrindavan also revealed its divine form. In it, the assembly hall, the courtyard, and the divine pavilion began to flourish. All the sweetness of spring was expressed there. The sounds of honeybees, peacocks, doves, and cuckoos began to be heard. The spires of the divine pavilions in the park were adorned with urns studded with gold and jewels. Flags flying all over the place adorned them. A beautiful lake appeared there, where the golden beautiful Saroj was blooming, and the Madhupavalis sitting on those lakes were drinking her sweet nectar. 11 - 16. (Golok Khand Chapter 16 to 20)

As soon as the splendor of Divyadham descended, Lord Krishna, the Purushottamottam Ghanshyam, stood before Sri Radha in the divine form of adolescence. Pitambar was gracing their limbs. Decorated with Kaustubhamani, he began to captivate the Nandanandana zodiac sign Manmathas (Kamadevas), who wore the Vamsi in their hands. He grinned, took his sweetheart's hand in his and

entered the marriage hall with her. All the wedding materials were stored in that pavilion. Mekhala, Kusha, Saptaritika and Kalash filled with water etc. adorned the mandapa. It was there that a transcendent throne appeared, upon which the two beloved and talking fell in love with each other and began to spread their divine splendor. The two of them were talking sweetly to each other, shining brightly like clouds and electricity. At the same time, Lord Brahma, the supreme deity among the gods, descended from the sky and appeared before Lord Krishna, bowing at their feet, joining hands, and singing pleasant praises with all four faces through graceful speech. 17-20 |

Lord Brahma said, "O Lord! You are the origin of all things, but you have no beginning or end. You are the best of all Purushottams. He is always affectionate towards his devotees and is known by the name 'Shri Krishna'. There are foster-husbands of countless universes. Thus I take refuge in You, the Most Mighty Lord, Radha - Pranavallabha Krishna - Chandra. You are the Adinath of Golokdham, there is no end to your pastimes. Along with you, this Leelavati Sriradha performs the Lalit Leelas in her Lok (daily abode). When you are seated as Vaikunthanatha, it is Vrishabhanunandini who is adorned with you as Lakshmi. When you descend to the earth as 'Shriramchandra', these Janakanandinis consume you as 'Sita'. You are 'Srivishnu' and this Kamalavanavasini is 'Kamala'; when you incarnate as 'Yajna-purusha', this Sriji resides with you in the form of 'Dakshina'. If you are a husband and wife, these are the main wives. If you are a 'Narasimha', it resides in your heart as 'Rama'. You are the one who performs penance by being in the form of 'Nara-Narayana', at that time she sits with you in the form of 'supreme peace'. Wherever you live, they live with you like a shadow, wearing a body that corresponds to your form. You are Brahman and this is nature. " When you are positioned as 'Kaala', these are known as 'pradhan' (nature). When you are situated in the form of 'Mahana' (greatness), the sprouts of the world. Then these Sriradha are positioned in the form of 'Saguna Maya'. When you are situated in the form of an 'Atman' with the four senses - mind, intellect, mind and ego - these Sriradhas are seated in the form of 'Lakshanavritti'. When you take the form of 'Virat', it is called 'Dharana' in the cosmic realm. The best of men! Your own dark and fierce duality is omnipresent. You are the Most High God, the ruler of Golokdham. I take refuge in you. One who recites the excellent hymns of this couplet always goes to the highest Golok Dham among all the Dhamas, and in this world too, he naturally attains beauty, prosperity, and accomplishments. Though both of you are eternal couples and are filled with mutual love, transcendent yet harmonious in form, they indulge in merriment; yet I will cause you both to enter into matrimonial union for the accomplishment of public conduct or public gathering. * 21-29 | (Golok Khand Chapter 16 to 20)

Srinardji says - Rajan! Thus, in praise, Brahma rose and ignited the fire in the pot and performed the Panigrahan-samskara, a Vedic rite of passage for both the beloved and the beloved, seated before the fire god. Having done all this, Brahma stood up and made Srihari and Radhika make seven parikrama of Agnidev. After that, after bowing down to both of them, Vedavedatta Vidhata made both of them recite the seven mantras. After that, Vidhata made him recite the Mantrons aloud by placing the hand of Shri Radha on Shri Krishna's chest and placing the hand of Shri Krishna in the background of Shri Radha. They wore a saffron garland around Krishna's neck with Radha's hands, over which Bhramar was humming. Similarly, by placing a garland around the neck of Vrishabhanu-Nandini with the hands of Lord Krishna, Veda-Jnana Brahma made them both pay obeisance to the god of fire and seated the innovative couple on a beautiful throne. They both remained silent with folded hands. The grandmother taught them both the five mantras and handed over Sriradha to Lord Krishna, just as the father donates his daughter to a worthy benefactor. 30-34 |

The king! At that time, the gods showered flowers and the divinities danced along with the learned. The Gandhavas, Vidyadharas, Charanas, and Kinnas sang melodious hymns to Lord Krishna. Mridangam, Veena, Murchanga, Venu, Shankha, Nagare, Dundubhi, and cymbals were played, and

the supreme deities standing in the sky repeatedly chanted and chanted the word Mangal aloud. On that occasion, Srihari said to Vidhata: "Brahman! Say the dakshina as you wish." Then Brahma said to Srihari as follows - 'Prabu! Grant me the devotion of your couplets as Dakshina. Srihari gave him the desired boon by saying, "Tathastu." Brahma then proceeded to his abode, paying repeated obeisance to the auspicious couple - Charanarvindo - of Sridhara, with both hands and head. At that time, Brahma was overjoyed as he went to pay obeisance. 35-38 | (Golok Khand Chapter 16 to 20)

Thereafter, in the Nikunj Bhavan, the divine enchanting fourfold grain offered by the beloved was received with laughter by the Supreme Being, Srihari, and Sri Radha also took the fourfold grain from the hands of Lord Krishna and ate the betel nut offered by him. Srihari then walked towards Kunj, holding Priya's hand in his own. The two of them began to move, making melodious alaps and observing the vines of Vrindavan, the Yamuna, and the forest. Laughing and hiding in the beautiful lanterns and niches, Sri Radha, coming from behind, saw Sri Krishna in the shade of a branch and took the edge of his pitambara. Then Sriradha also escaped from Madhav's Kamalopam hands and hid in the Yamuna park, revealing the twinkling of twine steps. When Sriharis left an arm's length behind, they rose again and fled. Just as Tamal is adorned with golden vines and cloud cover, and just as the great mountain of sapphire is adorned with a golden crown, so was Nandanandan Sri Krishna adorned with Ramani Sriradhase. Arriving in the desolate region of the Raas-Rangasthali, Srihari performed lila-ramana with Sriradha taking the Raas-Rasa. He was wandering like another Kamadeva in Vrindavan with its vines, enchanted by the chirping of beavers and peacocks. Lord Krishna danced with Radha in the kandaras of Govardhan, where devotees used to sing hymns, many waterfalls and tanks adorned with lights and lights. 39-45 |

Krishna then entered the Yamuna and went on a vihara with Vrishabhanu-Nandini. They snatched the lotus from Radha's hands and fled, plucking it from the Yamuna water. Then Sriradhana also followed him with laughter and took possession of his Pitambara, Vamsi, and cane stick. Srihari began to say - 'Give me my flute.' Then Radha replied - 'Return my lotus.' Then Lord Krishna gave him the lotus. Radha then also returned the Pitambara, the Vamsi, and the cane to Sriharika. After this, they again began to have beautiful pageants on the banks of the Yamuna. 46-48 | (Golok Khand Chapter 16 to 20)

Afterward, in the Bhandir forest, Vraj-Gop-Ratna Sreenandanandan adorned Priyaka with his hands - cardamom on her face, applied mahavar on both feet, drew a thin line of kajal in her eyes, and also adorned her with exquisite gems and flowers. After this, when Sriradha also tried to make Sriharika wear makeup, at the same time, Sri Krishna gave up his teenage form and became a small child. They fell to the ground and wept in terror, in the same form as the child that Nanda had given to Radha. Seeing Srihariko in this form, Sriradhika also started lamenting immediately and said - 'Hare! Why are you spreading love towards me?' Thus, weeping in melancholy, Sriradha suddenly said to All India Radio - 'Radhe! Don't think about it at this point. Your wish will be fulfilled after some time. " 49-52 |

Hearing this, Sriradha immediately went to the house of Yashodaji, the wife of Vrajraj, with the child-like Krishna, and handed over the child to him, saying, "Your husband gave this child to me on the way." At that time, the Nanda-home-maker said to Sriradha - 'Vrishabhanu-Nandini Radhe! Blessed are you; for at this time, while the sky is less clouded, you have fully protected my little one, terrified within the forest, from greed. Saying this, Nandarani treated Sriradha well and praised his virtues. This brought great joy to Vrishabhanunandini Sriradha. She took Yashodaji's orders and went to her house slowly. 53-55 |

Thus was completed the sixteenth chapter in the Sri Narda Bahulashva-Samvada under Golokhanda in the Srigarghasamhita, titled "Description of the Marriage of Sridhara." 16.

Sanskrit source · Hindi control witness

Goloka-khaṇḍa · Chapter 17

Chapter 17 of 263 · 42 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

अथ बालौ कृष्णरामौ गौरश्यामौ मनोहरौ ।
लीलया चक्रतुरलं सुंदरं नंदमंदिरम् ॥ १ ॥
रिंगमाणौ च जानुभ्यां पाणिभ्यां सह मैथिल ।
व्रजताल्पेन कालेन ब्रुवंतौ मधुरं व्रजे ॥ २ ॥
यशोदया च रोहिण्या लालितौ पोषितौ शिशू ।
कदा विनिर्गतावङ्कात्क्वचिदङ्कं समास्थितौ ॥ ३ ॥
मंजीरकिंकिणीरावं कुर्वतौ तावितस्ततः ।
त्रिलोकीं मोहयंतौ द्वौ मायाबालकविग्रहौ ॥ ४ ॥
क्रीडन्तमादाय शिशुं यशोदा-
जिरे लुठंतं व्रजबालकैश्च ।
तद्धूलिलेपावृतधूसरांगं
चक्रे ह्यलं प्रोक्षणमादरेण ॥ ५ ॥
जानुद्वयाभ्यां च समं कराभ्यां

पुनर्ब्रजन्प्रांगणमेत्य कृष्णः ।
मात्रं कदेशे पुनराव्रजन्सन्
बभौ व्रजे केसरिबाललीलः ।
तं सर्वतो हैमनचित्रयुक्तं
पीतांबरं कंचुकमादधानम् ।
स्फुरत्प्रभं रत्नमयं च मौलिं
दृष्ट्वा सुतं प्राप मुदं यशोदा ॥ ७ ॥
बालं मुकुन्दमति सुंदरबालकेलिं
दृष्ट्वा परं मुदमवापुरतीव गोप्यः ।
श्रीनंदराजव्रजमेत्य गृहं विहाय
सर्वास्तु विस्मृतगृहाः सुखविग्रहास्ताः ॥ ८ ॥
श्रीनंदराजगृहकृत्रिमसिंहरूपं
दृष्ट्वा व्रजन्प्रतिरवन्पृथु भीरुवद्यः ।
नीत्वा च तं निजसुतं गृहमाव्रजंतीं

गोप्यो व्रजे सघृणया ह्यवदन् यशोदाम् ॥ ९ ॥
गोप्य ऊचुः -
क्रीडार्थं वपलं ह्येनं मा बहिः कारयांगणात् ।
बालकेलिं दुग्धमुखं काकपक्षधरं शुभे ॥ १० ॥

ऊर्ध्वदंतद्वयं जातं पूर्वं मातुलदोषदम् ।
 अस्यापि मातुलो नास्ति ते सुतस्य यशोमति ॥ ११ ॥
 तस्माद्दानं तु कर्तव्यं विघ्नानां नाशहेतवे ।
 गोविप्रसुरसाधूनां छंदसां पूजनं तथा ॥ १२ ॥
 श्रीनारद उवाच -
 तदा यशोदारोहिण्यौ सुतकल्याणहेतवे ।
 वस्त्ररत्ननवान्नानां दानं नित्यं च यक्रतुः ॥ १३ ॥
 अथ व्रजे रामकृष्णौ बालसिंहावलोकनौ ।
 पद्भ्यां चलंतौ घोषेषु वर्धमानौ बभूवतुः ॥ १४ ॥
 श्रीदामसुबलाद्यैश्च वयस्यैर्ब्रजबालकैः ।

यमुनासिकते शुभ्रे लुठंतौ सकुतूहलौ ॥ १५ ॥
 कालिद्युपवने श्यामैस्तमालैः सघनैर्वृते ।
 कदंबकुंजशोभाढ्ये घेरतू रामकेशवौ ॥ १६ ॥
 जनयन् गोपगोपीनामानन्दं बाललीलया ।
 वयस्यैश्चोरयामास नवनीतं घृतं हरिः ॥ १७ ॥
 एकदा ह्युपनंदस्य पत्नी नाम्ना प्रभावती ।
 श्रीनन्दमन्दिरं प्राप्ता यशोदां प्राह गोपिका ॥ १८ ॥
 प्रभावत्युवाच -
 नवनीतं घृतं दुग्धं दधि तक्रं यशोमति ।
 आवयोर्भेदरहितः त्वत्प्रसादाच्च मेऽभवत् ॥ १९ ॥
 नाहं वदामि चानेन स्तेयं कुत्रापि शिक्षितम् ।
 शिक्षां करोषि न सुते नवनीतमुषि स्वतः ॥ २० ॥
 यदा मया कृता शिक्षा तदा धृष्टस्तवांगजः ।
 गालिप्रदानं दत्वायं द्रवति प्रांगणान्मम ॥ २१ ॥

व्रजाधीशस्य पुत्रोऽयं भूत्वा स्तेयं समाचरेत् ।
 न मया कथितं किंचिद्यशोदे तव गौरवात् ॥ २२ ॥
 श्रीनारद उवाच -
 श्रुत्वा प्रभावतीवाक्यं यशोदा नंदगेहिनी ।
 बालं निर्भर्त्स्य तामाह साम्ना प्रेमपरायणा ॥ २३ ॥
 श्रीयशोदा उवाच -
 गवां कोटिर्गृहे मेऽस्ति गोरसैराद्रिताचला ।
 न जाने दधिमुद् बालो नाति सोऽत्र कदाचन ॥ २४ ॥
 अनेन मुषितं गव्यं तत्समं त्वं गृहाण मे ।
 ते शिशौ मे शिशौ भेदो नास्ति किंचित्प्रभावति ॥ २५ ॥
 नवनीतमुखं चैनमत्र त्वं ह्यानयिष्यसि ।
 तदा शिक्षां करिष्यामि भर्त्सनं बंधनं तथा ॥ २६ ॥
 श्रीनारद उवाच -

श्रुत्वा वाक्यं तदा गोपी प्रसन्ना गृहमागता ।

एकदा दधिचौर्यार्थं कृष्णस्तस्या गृहं गतः ॥ २७ ॥
 वयस्यैर्बालकैः सान्द्धं पार्श्वकुड्ये गृहस्य च ।
 हस्ताद्धस्तं संगृहीत्वा शनैः कृष्णो विवेश ह ॥ २८ ॥
 शिक्यस्थं गोरसं दृष्ट्वा हस्ताग्राह्यं हरिः स्वयम् ।
 उलूखले पीठके च गोपान्स्थाप्यारुरोह तम् ॥ २९ ॥
 तदपि प्रांशुना लभ्यं गोरसं शिक्यसंस्थितम् ।
 श्रीदाम्ना सुबलेनापि दंडेनापि तताड च ॥ ३० ॥
 भग्नभाण्डात्सर्वगव्यं बृहद्भूमौ मनोहरम् ।
 जगास सबलो मर्कैर्बालकैः सह माधवः ॥ ३१ ॥
 भग्नभांडस्वनं श्रुत्वा प्राप्ता गोपी प्रभावती ।
 पलायितेषु बालेषु जग्राह श्रीकरं हरेः ॥ ३२ ॥
 नीत्वा मृषाश्रुं भीरुं च गच्छन्ती नन्दमंदिरम् ।
 अग्रे नन्दं स्थितं दृष्ट्वा मुखे वस्त्रं चकार ह ॥ ३३ ॥
 हरिर्विचिंतयन्नित्थं माता दंडं प्रदास्यति ।

दधार तद्बालरूपं स्वच्छन्दगतिरीश्वरः ॥ २४ ॥
 सा यशोदां समेत्याशु प्राह गोपी रुषान्विता ।
 भांडं भग्नीकृतं सर्वं मुषितं दध्यनेन वै ॥ ३५ ॥
 यशोदा तत्सुतं वीक्ष्य हसंती प्राह गोपिकाम् ।
 वस्त्रांतं च मुखाद्गोपी दूरीकृत्य वदांहसः ॥ ३६ ॥
 अपवादो यदा देयो निर्वासं कुरु मे परात् ।
 युष्मत्पुत्रकृतं चौर्यमस्मत्पुत्रकृतं भवेत् ॥ ३७ ॥
 जनलज्जासमायुक्ता दूरीकृत्य मुखांबरम् ।
 सापि प्राह निजं बालं वीक्ष्य विस्मितमानसा ॥ ३८ ॥
 निष्पदस्त्वं कुतः प्राप्तो ब्रजसारोऽस्ति मे करे ।
 वदन्तीत्थं च तं नीत्वा निर्गता नन्दमंदिरात् ॥ ३९ ॥
 यशोदा रोहिणी नंदो रामो गोपाश्च गोपिकाः ।
 जहसुः कथयंतस्ते दृष्टोऽन्यायो ब्रजे महान् ॥ ४० ॥
 भगवांस्तु बहिर्वीथ्यां भूत्वा श्रीनन्दनन्दनः ।

प्रहसन् गोपिकां प्राह धृष्टांगश्चंचलेक्षणः ॥ ४१ ॥
 श्रीभगवान् उवाच -
 पुनर्मां यदि गृह्णासि कदाचित्त्वं हि गोपिके ।
 ते भर्तृरूपस्तु तदा भविष्यामि न संशयः ॥ ४२ ॥
 श्रीनारद उवाच -
 श्रुत्वा सा विस्मिता गोपी गता गेहेऽथ मैथिल ।
 तदा सर्वगृहे गोप्यो न गृह्णन्ति हरिं ह्रिया ॥ ४३ ॥

Roman transliteration

śrīnārada uvāca -

atha bālau kṛṣṇarāmau gaurāśyāmau manoharau |
līlayā cakraturāṇaṁ suṁdaraṁ naṁdamamdiram || 1 ||
riṅgamāṇau ca jānubhyāṁ pāṇibhyāṁ saha maithila |
vrajatālpēna kālena bruvamtau madhuraṁ vraje || 2 ||
yaśodayā ca rohiṇyā lālitau poṣitau śiśū |
kadā vinirgatāvaṅkātṅkavacidanikaṁ samāsthitau || 3 ||
maṁjīrakimkīrāvāṁ kurvamtau tāvitastataḥ |
trilokīṇ mohayamtau dvau māyābālakavigrahaḥ || 4 ||
krīḍantamādāya śiśuṁ yaśodā-
jire luṭhamtau vrajabālakaiśca |
tadā dhūlilepāvṛtadhūsarāṁgamā
cakre hyaṇaṁ prokṣaṇamādareṇa || 5 ||
jānudvayābhyāṁ ca samaṁ karābhyāṁ

punarvrajanprāṅgaṇametya kṛṣṇaḥ |
mātraṇkadeśe punarāvrajan
babhau vraje kesaribālālīlāḥ |
taṁ sarvato haimanacitrayuktaṁ
pitāṁbaraṁ kaṁcukamādadhānam |
sphuratprabhaṁ ratnamayaṁ ca mauliṁ
dṛṣtvā sutaṁ prāpa mudaṁ yaśodā || 7 ||
bālaṁ mukundamatisuṁdarabālakeliṁ
dṛṣtvā paraṁ mudamavāpuratīva gopyaḥ |
śrīnaṁdarājavarajametya grhaṁ vihāya
sarvāstu viśmṛtagṛhāḥ sukhavigrahaśtāḥ || 8 ||
śrīnaṁdarājagrhaḥkrīṁsasīṇharūpaṁ
dṛṣtvā vrajanpratiravanṇṛpa bhīruvadyaḥ |
nītvā ca taṁ nijaṣutaṁ grhamāvrajamtiṁ

gopyo vraje saghṛṇayā hyavadan yaśodām || 9 ||
gopya ūcuḥ -
krīḍārthaṁ capalaṁ hyenaṁ mā bahiḥ kārayāṁgaṇāt |
bālakeliṁ dugdhamukhaṁ kākapakṣadharaṁ śubhe || 10 ||
ūrdhvadamtadvayaṁ jātaṁ pūrvaṁ mātuladoṣadam |
asyāpi mātulo nāsti te sutasya yaśomati || 11 ||
tasmāddānaṁ tu kartavyaṁ vighnānāṁ nāśahetave |
goviprasurasādhūnāṁ chaṁdasāṁ pūjanaṁ tathā || 12 ||
śrīnārada uvāca -
tadā yaśodārohiṇyau sutakalyāṇahetave |
vastraratnanavānnānāṁ dānaṁ nityaṁ ca cakratuḥ || 13 ||
atha vraje rāmakṛṣṇau bālasīṇhāvalokanau |
padmbhyāṁ calamtau ghoṣeṣu vardhamānau babhūvatuḥ || 14 ||
śrīdāmasubalādyaiśca vayasayairvrajabālakaiḥ |

yamunāsikate śubhre luṭhamtau sakutūhalau || 15 ||
kāliṁdyupavane śyāmaistamālaiḥ saghanairvṛte |
kadamḥakamjaśobhāḍḍhye ceratū rāmakeśavau || 16 ||
janayan gopagopīnāmānandaṁ bālālīlayā |
vayasyaīścorayāmāsa navanītaṁ gṛhtaṁ hariḥ || 17 ||
ekadā hyupanaṁdasya patnī nāmnā prabhāvatī |

śrīnandamandiram prāptā yaśodāṃ prāha gopikā || 18 ||
 prabhāvatyuvāca -
 navanītaṃ ghr̥taṃ dugdhaṃ dadhi takraṃ yaśomati |
 āvayorbhedarahitaḥ tvatprasādāca me'bhavat || 19 ||
 nāhaṃ vadāmi cānena steyaṃ kutrāpi śikṣitam |
 śikṣāṃ karoṣi na sute navanītamuṣi svataḥ || 20 ||
 yadā mayā kṛtā śikṣā tadā dhṛṣṭastavāṅgajah |
 gālīpradānaṃ dattvāyaṃ dravati prāṅgaṇānmama || 21 ||

vrajādhiśasya putro'yaṃ bhūtvā steyaṃ samācaret |
 na mayā kathitaṃ kiṃcid'yaśode tava gauravāt || 22 ||
 śrīnārada uvāca -
 śrutvā prabhāvatīvākyaṃ yaśodā naṃdagehinī |
 bālāṃ nīrbhartsya tāmāha sāmnā premaparāyaṇā || 23 ||
 śrīyaśodā uvāca -
 gavāṃ koṭīrgṛhe me'sti gorasairārdritacālā |
 na jāne dadhimuḍ bālo nāsti so'tra kadācana || 24 ||
 anena muṣitaṃ gavyaṃ tatsamaṃ tvaṃ grhāṇa me |
 te śīṣau me śīṣau bhedo nāsti kiṃcitprabhāvatī || 25 ||
 navanītamukhaṃ cainamatra tvaṃ hyānayaīṣyasi |
 tadā śikṣāṃ kariṣyāmi bhartsanaṃ baṃdhanam tathā || 26 ||
 śrīnārada uvāca -
 śrutvā vākyaṃ tadā gopī prasannā grhamāgatā |

ekadā dadhicauryārthaṃ kṛṣṇastasyā grhaṃ gataḥ || 27 ||
 vayasyaairbālakaiḥ sārddhaṃ pārśvakuḍye grhasya ca |
 hastāddhastam saṃgrhītvā śanaiḥ kṛṣṇo viveśa ha || 28 ||
 śikyasthaṃ gorasaṃ dṛṣṭvā hastāgrāhyaṃ hariḥ svayam |
 ulūkhale pīṭhake ca gopānsthāpyāruroha tam || 29 ||
 tadapi prāṇśunā labhyaṃ gorasaṃ śikyasamsthitam |
 śrīdāmnā subalenāpi daṃḍenāpi tatāḍa ca || 30 ||
 bhagnabhāṇḍātsarvagavyaṃ brhad'bhūmau manoharam |
 jagāsa sabalo markairbālakaiḥ saha mādhaveḥ || 31 ||
 bhagnabhāṇḍasvanaṃ śrutvā prāptā gopī prabhāvatī |
 palāyiteṣu bāleṣu jagrāha śrīkaraṃ hareḥ || 32 ||
 nītvā mṛśāśruṇ bhīruṇ ca gacchantī nandamaṇḍiram |
 agre nandaṃ sthitaṃ dṛṣṭvā mukhe vāstraṃ cakāra ha || 33 ||
 harirvicimtayannitthaṃ mātā daṃḍam pradāsyati |

dadhāra tad'bālarūpaṃ svacchandagatirīśvaraḥ || 24 ||
 sā yaśodāṃ sametyāśu prāha gopī ruṣānvitā |
 bhāṇḍam bhagnīkṛtaṃ sarvaṃ muṣitaṃ dadhyanena vai || 35 ||
 yaśodā tatsutaṃ vīkṣya hasamitī prāha gopikām |
 vastrāntaṃ ca mukhād'gopī dūrikṛtya vadāṃhasaḥ || 36 ||
 apavādo yadā deyo nīrvāsaṃ kuru me parāt |
 yuṣmatputrakṛtaṃ cauryamasmatputrakṛtaṃ bhavet || 37 ||
 janalajjāsamāyuktā dūrikṛtya mukhāṇbaram |
 sāpi prāha nijaṃ bālāṃ vīkṣya viśmitamānasā || 38 ||
 niṣpadastvāṇ kutah prāpto vajasāro'sti me kare |
 vadantitthaṃ ca tam nītvā nīrgatā nandamaṇḍirāt || 39 ||
 yaśodā rohiṇī naṃdo rāmo gopāśca gopikāḥ |
 jahasuḥ kathayamṭaste dṛṣṭo'nyāyo vraje mahān || 40 ||

bhagavāṁstu bahirvithyāṁ bhūtvā śrīnandanandanah |

prahasana gopikāṁ prāha dhr̥ṣṭāṁgaścaṁcalekṣaṇaḥ || 41 ||

śrībhagavān uvāca -

punarmāṇi yadi gr̥hṇāsi kadācittvaṁ hi gopike |

te bhartṛrūpastu tadā bhaviṣyāmi na saṁśayaḥ || 42 ||

śrīnārada uvāca -

śrutvā sā vismitā gopī gatā gehe'tha maithila |

tadā sarvagr̥he gopyo na gr̥hṇanti harīṇ hriyā || 43 ||

English rendering

Description of Dadhi-Chori in Krishna's Child-Lila

Srinardji says - Rajan! Subsequently, both Balarama and Sri Krishna, Gourashyam Manohar Balakrishna, began to make the Nanda Bhavan extremely beautiful and attractive with various plays. Mithileshwar! They moved with both hands and knees and began to move around in the air in a short time, speaking sweetly and softly. Raised by mothers Yashoda and Rohini, they were both babies who sometimes left their mothers' arms and sometimes came back into their own. The two brothers, Rama and Shyam, who charmed Tribhuvan by disguising themselves as delusional children, roamed around, whispering hymns of manjeer and kardhani. Mother Yashoda would play in the courtyard with the children and sweep and wipe with great reverence her saliva granules, which were grey with dust. 1 - 5.

Krishna would walk with both hands and knees back to the courtyard and thence to the Mataka Godown. In this way, they were playing like lion cubs in the jungle. Mata Yashoda would make him wear a gold-studded pyramids and a yellow jaguli and a radiant jeweled crown on his head, and thus experience immense bliss upon seeing him in his most splendid and magnificent form. The gopis took great pleasure in seeing Balmukunda, the most beautiful child-friendly sport. Those happy-looking Gopanganas would leave their homes and come to the court of the Nanda king, and there they would all forget the merits of their homes. The king! Yashodaji would pick up his salad and go inside the house when Krishna would turn back in horror on seeing the artificial lion statue at Nandarayaji's doorstep. At that time, the gopis used to say to Yashoda, "May the heart be kindly upon you in Vraj." 6 - 9. (Golok Khand Chapter 16 to 20)

The Gopangans began to say, "Good luck! Your saliva shows great agility to play. Its balcony is very picturesque. Don't let it get anyone's attention. So don't let this crow-faced baby out of the yard. Look, only the two teeth on top of it have come out before, which is to Mama's fault. Yashodaji! This child of yours also does not have an uncle, so you should donate to the cause of prevention. Cow, Brahmin, Deity, Sadhu, Mahatma and Vedas should be worshipped. 10 - 12.

Srinardji says - Rajan! From then on, Yashoda and Rohini donated clothes, gems, and new grains daily for the well-being of their sons. A few days later, both boys, Rama and Krishna, who looked like lion cubs, grew up and started walking on their feet in groups. Rama and Shyama wandered curiously along the auspicious sandy banks of the Yamuna, surrounded by blue-dense tamarind trees and the splendid Kalindi-coastal grove of Kadamba-Kunjaki, with children like Sridama and Subala accompanying the sambas. 13-16 |

Srihari, enjoying his childhood with the gopis, went around the houses with his friends and started stealing butter and ghee. One day, Gopi Prabhavati, the wife of Upananda, came to the Shrinanda

temple and spoke to Yashoda. 17-18 | (Golok Khand Chapter 16 to 20)

Srinardji says - Rajan! Hearing of Prabhavati, Nanda-Gehini Yashoda scolded the boy and comforted Prabhavati with great love. 23.

Srinardji says - Rajan! Hearing this from Yashodaji, Gopi Prabhavati returned home happy. One day, Krishna went to his house with his children to steal curd again. Clinging to the wall of the house, holding the hands of one child from the other, they slowly entered the house. Seeing that the cowerd placed on the peel could not be held by hand, Srihari himself set up a trap on top of it. He put some curls on it and you climbed up with them. However, they could not find the hoofed goose, as it could only be obtained from a taller man. He then, along with Sridama and Subal, attacked Matke with sticks. The jar of curd burst open and the whole pot was washed away on the earth. Then Madhava, along with Balarama, filled the manohara with curd and ate it with curd and monkeys. Gopi Prabhavati reached there after hearing the cracking of the pot. All the other children ran away from there; but he held Krishna's hand. Krishna was terrified and began to shed false tears. Prabhavati took them and went to the Nanda Bhavan. In front of him stood Nandrayaji. On seeing them, Prabhavati put a frown on his face. Srihari thought - 'Mother will definitely punish me if I go like this. 'So that freewill God took the form of a son of Prabhavati. Infuriated, Prabhavati quickly approached Yashodaji and said, "He broke my yogurt pot and looted all the yogurt." 27-35 |

Yashodaji saw that this was his son; then he laughed and said to the Gopi, 'First remove the sneeze from your mouth, then tell the child's fault.' If you want to make a false accusation like that, get out of my town. Will the theft of your daughter be put on my son's forehead? "Then Prabhavati, who was sitting in the midst of the people, removed the sneeze from her mouth and showed her her own child. She looked at him and exclaimed, "Oh no! Where have you come from! I had the essence of Vraja in my hands. 'She walked out of the Nand Bhavan with her son, muttering like that. Yashoda, Rohini, Nanda, Balarama and other gopas and gopanganas laughed and said, 'Aho! A great injustice has begun to be shown in Vraj. "There the Lord reached the outer alley, then became Nanda-Nandana, and spoke to the Gopi with a frantic gaze, laughing aloud, introducing the whole body to the evil one. 36-41 | (Golok Khand Chapter 16 to 20)

The Lord said, "Ari Gopi! If you ever catch me again, I will no doubt take the form of your husband. 42.

Srinardji says - Rajan! Hearing this, she went to her house, surprised by Gopi's surprise. From that day on, the gopis of all the houses did not hold the hands of Sriharika with shame. 43.

Thus was completed the seventeenth chapter of Sri Krishna's child-characteristic 'Dadhi-Chorika Varnana' in the Shrinarada Bahulashva-Samvadam under Golokhanda in the Srigarghasamhita. . 17.

Sanskrit source · Hindi control witness

Goloka-khaṇḍa · Chapter 18

Chapter 18 of 263 · 20 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

गोपीगृहेषु विचरन् नवनीतचौरः

श्यामो मनोहरवपुर्नवकञ्जनेत्रः ।

श्रीबालचन्द्र इव वृद्धिगतो नराणां

चित्तं हरन्निव चकार व्रजे च शोभाम् ॥ १ ॥

श्रीनन्दनन्दनमतीव चलं गृहीत्वा

गेहं निधाय मुमुहूर्नवनन्दगोपाः ।

सत्कन्दुकैश्च सततं परिपालयन्ते

गायन्त ऊर्जितसुखा न जगत्स्मरन्तः ॥ २ ॥

राजोवाच -

नवोपनन्दनामानि वद देवऋषे मम ।

अहोभाग्यं तु येषां वै ते पूर्वं क इहागताः ॥ ३ ॥

तथा षड्वृषभानूनां कर्माणि मंगलानि च ।

श्रीनारद उवाच -

गयश्च विमलः श्रीशः श्रीधरो मंगलायनः ॥ ४ ॥

मंगलो रंगवल्लीशो रङ्गोजिर्देवनायकः ।

नवनन्दाश्च कथिता बभूवुर्गोकुले व्रजे ॥ ५ ॥

वीतिहोत्रोऽग्निभुक् साम्बः श्रीकरो गोपतिः श्रुतः ।

व्रजेशः पावनः शांत उपनन्दाः प्रकीर्तिताः ॥ ६ ॥

नीतिविन्मार्गदः शुक्लः पतंगो दिव्यवाहनः ।

गोपेष्टश्च व्रजे राजञ्जाताः षड्वृषभानवः ॥ ७ ॥

गोलोके कृष्णचन्द्रस्य निकुञ्जद्वारमाश्रिताः ।

वेत्रहस्ताः श्यामलांगा नवनन्दाश्च ते स्मृताः ॥ ८ ॥

निकुञ्जे कोटिशो गावस्तासां पालनतत्पराः ।

वंशीमयूरपक्षाढ्या उपनन्दाश्च ते स्मृताः ॥ ९ ॥

निकुञ्जदुर्गरक्षायां दंडपाशधराः स्थिताः ।

षड्वृषभारमास्थिताः षड् वै कथिता वृषभानवः ॥ १० ॥

श्रीकृष्णस्येच्छया सर्वे गोलोकादागता भुवि ।

तेषां प्रभावं वक्तुं हि न समर्थश्चतुर्मुखः ॥ ११ ॥

अहं किमु वदिष्यामि तेषां भाग्यं महोदयम् ।

येषामारोहमास्थाय बालकेलिर्बभौ हरिः ॥ १२ ॥

एकदा यमुनातीरे मृत्कृष्णनावलीढिता ।

यशोदां बालकाः प्राहुरति बालो मृदं तव ॥ १३ ॥

बलभद्रे य वदति तदा सा नंदगेहिनी ।

करे गृहीत्वा स्वसुतं भीरुनेत्रमुवाच ह ॥ १४ ॥

श्रीयशोदा उवाच -

कस्मान्मृदं भक्षितवान् महाज्ञ

भवान्वयस्याश्च वदति साक्षात् ।

ज्यायान्बलोऽयं वदति प्रसिद्धं

मा एवमर्थं न जहाति नेष्टम् ॥ १५ ॥

श्रीभगवानुवाच -

सर्वे मृषावादरथा ब्रजार्भका

मातर्मया क्वापि न मृत्युभक्षिता ।

यदा समीचीनमनेन वाक्यं

तदा मुखं पश्य मदीयमंजसा ॥ १६ ॥

श्रीनारद उवाच -

अथ गोपी बालकस्य पश्यंती सुंदरं मुखम् ।

प्रसारितं च ददृशे ब्रह्मांडं रचितं गुणैः ॥ १७ ॥

सप्तद्वीपान्सप्त सिंधून्सखंडान्सगिरीन्द्वान् ।

आब्रह्मलोकाँल्लोकाँस्त्रीन्स्वात्मभिः सन्नजैः सह ॥ १८ ॥

दृष्ट्वा निमीलिताक्षी सा भूत्वा श्रीयमुनातटे ।

बालोऽयं मे हरिः साक्षादिति ज्ञानमयी ह्यभूत् ॥ १९ ॥

तदा जहास श्रीकृष्णो मोहयन्निव मायया ।

यशोदा वैभवं दृष्टं न सस्मार गतस्मृतिः ॥ २० ॥

Roman transliteration

śrīnārada uvāca -

gopīgrheṣu vicaran navanītacaurāḥ

śyāmo manoharavapurnavakamjanetraḥ |

śrībālacaṁdra iva vṛddhigato narāṇāṁ

cittaṁ haranniva cakāra vraje ca śobhām || 1 ||

śrīnaṁdanamdanamativa calaṁ grhītā

gehaṁ nidhāya mumuhurnavanaṁdagopāḥ |

satkamdukaśca satataṁ paripālayaṁte

gāyaṁta ūrjitasukhā na jagatsmarantaḥ || 2 ||

rājovāca -

navopanaṁdanāmāni vada devaṛṣe mama |

ahobhāgyaṁ tu yeṣāṁ vai te pūrvaṁ ka ihāgatāḥ || 3 ||

tathā ṣaḍvṛṣabhānūnāṁ karmāṇi maṁgalāni ca |

śrīnārada uvāca -

gayaśca vimalaḥ śrīśaḥ śrīdharo maṁgalāyanaḥ || 4 ||

maṁgalo raṅgavallīṣo raṅgojirdevanāyakaḥ |

navanaṁdāśca kathitā babhūvurgokule vraje || 5 ||

vītihotro'gnibhuk sāmbaḥ śrīkaro gopatiḥ śrutah |
 vrajeśaḥ pāvanaḥ śānta upanaṁdāḥ prakirtitāḥ || 6 ||
 nītivinmārgadaḥ śuklaḥ pataṁgo divyavāhanaḥ |
 gopeśaśca vraje rājāñjātāḥ śaḍvṛṣabhānavaḥ || 7 ||
 goloke kṛṣṇacaṁdrasya nikuṁjadvāramāśritāḥ |
 vetrahastāḥ śyāmalāṁgāḥ navanaṁdāśca te smṛtāḥ || 8 ||
 nikuṁje koṭīśo gāvastāsāṁ pālanatparāḥ |
 vaṁśimayūrapakṣādḍhyā upanaṁdāśca te smṛtāḥ || 9 ||
 nikuṁjadurgarakṣāyāṁ daṁḍapāśadharāḥ sthitāḥ |
 śaḍdvāramāsthītāḥ śaḍvai kathitā vṛṣabhānavaḥ || 10 ||
 śrīkṛṣṇasyecchayā sarve golokādāgatā bhuvi |

teśāṁ prabhāvaṁ vaktuṁ hi na samarthaścaturmukhaḥ || 11 ||
 ahaṁ kimu vadiṣyāmi teśāṁ bhāgyaṁ mahodayam |
 yeśāṁrōhamāsthāya bālakelibabhau hariḥ || 12 ||
 ekadā yamunātīre mṛtkṛṣṇenāvalīḍhitā |
 yaśodāṁ bālakāḥ prāhuratti bālo mṛdaṁ tava || 13 ||
 balabhadre ca vadati tadā sā naṁdagehinī |
 kare grhītvā svasutaṁ bhīrunetramuvāca ha || 14 ||
 śrīyaśodā uvāca -
 kasmānmṛdaṁ bhakṣitavān mahājñā
 bhavānvayasyaśca vadaṁti sākṣāt |
 jyāyānbalo'yaṁ vadati prasiddhaṁ
 mā evamarthaṁ na jahāti neṣṭam || 15 ||
 śrībhagavānuvāca -
 sarve mṛśāvādarathā vrajārbhaka

mātarmayā kvāpi na mṛtprabhakṣitā |
 yadā samicīnāmanena vākpatham
 tadā mukhaṁ paśya maḍiyamañjasā || 16 ||
 śrīnārada uvāca -
 atha gopī bālakasya paśyaṁtī suṁdaraṁ mukham |
 prasāritaṁ ca dadṛśe brahmāṇḍaṁ racitaṁ guṇaiḥ || 17 ||
 saptaadvīpānsapta siṁdhūnsakhaṁdānsagīrīndṛḍhān |
 ābrahmalokā~llokā~strīṁsvātmabhiḥ savrajaiḥ saha || 18 ||
 dṛṣtvā nimilitākṣī sā bhūtvā śrīyamunātaḥ |
 bālo'yaṁ me hariḥ sākṣādīti jñānamayī hyabhūt || 19 ||
 tadā jahāsa śrīkṛṣṇo mohayanniva māyayā |
 yaśodā vaibhavaṁ dṛṣṭvaṁ na sasmāra gatasmṛtiḥ || 20 ||

English rendering

Introduction to Nanda, Upananda and Vrishabhanu and Mridbhakshana-Lila of Krishna

Shrinaradji says - Mithileshwar! Navkanj-lochan Manohar, in the form of Shyam, grew like Krishna Balachandra, wandering through the houses of the Gopanganas and stealing the hearts of the people while playing the game of Makhan Chori. The nine nandas, the gopas, would capture the very agile Sreenandanandan and take him to their home, where they would sit and admire his beauty. They played them with good balls, nurtured them, sang their pastimes, and, absorbed in the increased joy, made the whole world forget. 1-2.

The king asked, "O God! You tell me the names of the nine tributaries. They were all very, very lucky. Provide an introduction to their past lives. Who were the first to descend to this surface? Describe the auspicious deeds of the six bulls along with their tributaries. 3.

One day, on the banks of the Yamuna, Lord Krishna tasted clay. Seeing this, the children came to Yashodaji and said, 'Ari Maiya! Your saliva then eats the soil. 'Balabhadra ji also gave his yes-yes. Then Nandarani took hold of her son's hand. The boy's eyes widened in terror. Maianne said to him. 13-14 |

Yashodaji asked, "O great fool! Why did you eat the soil? These friends of yours are also telling and even the elder brother Balram says the same thing that 'Maa! Even when it is refused, it does not give up eating clay. It finds the soil very sweet. " 15.

The Lord said, "O Mother! All these children are lying all the time. I did not eat any clay anywhere. If you don't believe me, look at my face. 16.

Srinardji says - Rajan! Then Gopi Yashoda opened the child's beautiful face and saw. Yashoda saw within him the universe, composed and pervaded by the three gunas. Yashoda also saw his body in his son's face, including the seven islands, the seven seas, India, etc., the strong mountains, the three worlds up to Brahma-loka, and all the celestial bodies. Seeing this, she closed her eyes and sat on the banks of Shriyamunaji and thought - "This is my child, Shri Narayan. "That is how she became enlightened. It was then that Krishna began to laugh at him, captivating him with his delusions. Yashodaji's memory was lost. She immediately forgot all the glory that she had seen of Lord Krishna. 17-20 |

Thus was completed the eighteenth chapter of the Narada Bahulashva-Samvada under the Golokhanda in the Srigarghasamhita, called the "Cosmic Philosophy." 18.

Sanskrit source · Hindi control witness

Goloka-khaṇḍa · Chapter 19

Chapter 19 of 263 · 33 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

एकदा गोकुले गोप्यो ममंथुर्दधि सर्वतः ।
 गृहे गृहे प्रगायन्त्यो गोपालचरितं परम् ॥ १ ॥
 यशोदापि समुत्थाय प्रातः श्रीनंदमंदिरे ।
 भांडे रायं विनिक्षिप्य ममंथ दधि सुंदरी ॥ २ ॥
 मंजीररावं संकुर्वन्बालः श्रीनंदनंदनः ।
 ननर्त नवनीतार्थं रायःशब्दकुतूहलात् ॥ ३ ॥
 बालकेलिर्बभौ नृत्यन्मातुः पार्श्वमनुभ्रमन् ।
 सुनादिकिकिणीसंघ झंकारं कारयन्मुहुः ॥ ४ ॥
 हैयंगवीनं सततं नवीनं
 याचन्स मातुर्मधुरं ब्रुवन्सः ।
 आदाय हस्तेऽश्मसुतं रुषा सुधी-
 बिर्भेद कृष्णो दधिमंथपात्रम् ॥ ५ ॥
 पलायमानं स्वसुतं यशोदा

प्रभावती प्राप न हस्तमात्रात् ।
 योगीश्वराणामपि यो दुरापः
 कथं स मातुर्ग्रहणे प्रयाति ॥ ६ ॥
 तथापि भक्तेषु च भक्तवश्यता
 प्रदर्शिता श्रीहरिणा नृपेश्वर ।
 बालं गृहीत्वा स्वसुतं यशोमती
 बबंध रज्ज्वाथ रुषा ह्यलूखले ॥ ७ ॥
 आदाय यद्यदबहुदाम तत्त-
 त्स्वल्पं प्रभूतं स्वसुते यशोदा ।
 गुणैर्न बद्धः प्रकृतेः परो यः
 कथं स बद्धो भवतीह दाम्ना ॥ ८ ॥
 यदा यशोदा गतबन्धनेच्छा
 खिन्ना निषण्णा नृप खिन्नमानसा ।
 आसीत्तदायं कृपया स्वबंधे

स्वच्छंदयानः स्ववशोऽपि कृष्णः ॥ ९ ॥
 एष प्रसादो न हि वीरकर्मणां
 न ज्ञानिनां कर्मधियां कुतः पुनः ।
 मातुर्यथाऽभून्नृप एषु तस्मा-

न्मुक्तिं व्यधाद्भक्तिमलं न माधवः ॥ १० ॥
तदैव गोप्यस्तु समागतास्त्वरं
दृष्ट्वाथ भग्नं दधिमंथभाजनम् ।
उलूखले बद्धमतीव दामभि-
भीतं शिशुं वीक्ष्य जगुर्घृणातुराः ॥ ११ ॥
गोप्य ऊचुः -
अस्मद्गृहेषु पात्राणि भिनत्ति सततं शिशुः ।
तदप्येनं नो वदामः कारुण्यान्नंदगेहिनि ॥ १२ ॥
गतव्यथे ह्यकरुणे यशोदे हे व्रजेश्वरि ।
यष्ट्या निर्भर्त्सितो बालस्त्वया बद्धो घटक्षयात् ॥ १३ ॥

श्रीनारद उवाच -
इत्युक्तायां यशोदायां व्यग्रायां गृहकर्मसु ।
कर्षन्नुलूखलं कृष्णो बालैः श्रीयमुनां ययौ ॥ १४ ॥
ततटे च महावृक्षौ पुराणौ यमलार्जुनौ ।
तयोर्मध्ये गतः कृष्णो हसन् दामोदरः प्रभुः ॥ १५ ॥
चकर्ष सहसा कृष्णास्तिर्यग्गतमुलूखलम् ।
कर्षणेन समूलौ द्वौ पेततुभूमिमंडले ॥ १६ ॥
पातनेनापि शब्दोऽभूत्प्रचंडो वज्रपातवत् ।
विनिर्गतौ च वृक्षाभ्यां देवौ द्वावेधसोऽग्निवत् ॥ १७ ॥
दामोदरं परिक्रम्य पादौ स्पृष्टौ स्वमौलिना ।
कृतांजली हरिं नत्वा तौ तु तत्संमुखे स्थितौ ॥ १८ ॥
देवावूचतुः -
आवां मुक्तौ ब्रह्मदण्डात्सद्यस्तेऽच्युत दर्शनात् ।
माभूते निजभक्तानां हेलनं ह्यावयोर्हरे ॥ १९ ॥

करुणानिधये तुभ्यं जगन्मंगलशीलिने ।
दामोदराय कृष्णाय गोविंदाय नमो नमः ॥ २० ॥
श्रीनारद उवाच -
इति नत्वा हरिं तौ द्वावुदीचीं च दिशं गतौ ।
तदैव ह्यागताः सर्वे नंदाद्या भयकातराः ॥ २१ ॥
कथं वृक्षौ प्रपतितौ विना वातं व्रजार्भकाः ।
वदताशु तदा बाला ऊचुः सर्वे व्रजौकसः ॥ २२ ॥
बाला ऊचुः
अनेन पातितौ वृक्षौ ताभ्यां द्वौ पुरुषौ स्थितौ ।
एनं नत्वा गतावद्य तावुदीच्यां स्फुरत्प्रभौ ॥ २३ ॥
श्रीनारद उवाच -
इति श्रुत्वा वचस्तेषां न ते श्रद्धधिरे ततः ।
मुमोच नंदः स्वं बालं दाम्ना बद्धमुलूखले ॥ २४ ॥

संलालयन्स्वांकदेशे समग्राय शिशुं नृप ।

निर्भर्त्स्य भामिनीं नंदो विप्रेभ्यो गोशतं ददौ ॥ २५ ॥

श्रीबहुलाश्व उवाच -

काविमौ पुरुषौ दिव्यौ वद देवर्षिसत्तम ।

केन दोषेण वृक्षत्वं प्रापितौ यमलार्जुनौ ॥ २६ ॥

श्रीनारद उवाच -

नलकूबरमणिग्रीवौ राजराजसुतौ परौ ।

जग्मतुर्नन्दनवनं मंदाकिन्यास्तटे स्थितौ ॥ २७ ॥

अप्सरोग्भिर्गीयमानौ चरतुर्गतवाससौ ।

वारुणीमदिरामतौ युवानौ द्रव्यदर्पितौ ॥ २८ ॥

कदाचिद्देवलो नाम मुनीन्द्रो वेदपारगः ।

नग्नौ दृष्ट्वा च तावाह दुष्टशीलौ गतस्मृतौ ॥ २९ ॥

देवल उवाच -

युवां वृक्षसमौ दृष्टौ निर्लज्जौ द्रव्यदर्पितौ ।

तस्माद्वृक्षौ तु भूयास्तां वर्षाणां शतकं भुवि ॥ ३० ॥

द्वापरांते भारते च माथुरे ब्रजमंडले ।

कलिंदनंदिनीतीरे महावनसमीपतः ॥ ३१ ॥

परिपूर्णतमं साक्षात्कृष्णं दामोदरं हरिम् ।

गोलीकनाथं तं दृष्ट्वा पूर्वरूपौ भविष्यथः ॥ ३२ ॥

इत्थं देवलशापेन वृक्षत्वं प्रापितौ नृप ।

नलकूबरमणिग्रीवौ श्रीकृष्णेन विमोचितौ ॥ ३३ ॥

Roman transliteration

śrīnārada uvāca -

ekadā gokule gopyo mamaṁthurdadhi sarvataḥ |

grhe grhe pragāyantyō gopālacaritaṁ param || 1 ||

yaśodāpi samutthāya prātaḥ śrīnaṁdamamdire |

bhāṁḍe rāyaṁ vinikṣipyā mamaṁtha dadhi suṁdarī || 2 ||

maṁjīrarāvaṁ saṁkurvanbālāḥ śrīnaṁdanamdanaḥ |

nanarṭta navanītārthaṁ rāyaḥśabdakutūhalāt || 3 ||

bālakalīrbabhau nṛtyanmātuḥ pārśvamanubhraman |

sunādākiṅkiṅṣaṁgha jhaṅkārāṁ kārayanmuhuh || 4 ||

haiyaṁgavināṁ satataṁ navīnaṁ

yācansa māturmadhuraṁ bruvansaḥ |

ādāya haste'smasutaṁ ruṣā sudhī-

rbibheda kṛṣṇo dadhimamthapātram || 5 ||

palāyamānaṁ svasutaṁ yaśodā

prabhāvatī prāpa na hastamātrāt |

yogīśvarāṇāmapī yo durāpaḥ

kathaṁ sa māturgrahaṇe prayāti || 6 ||

tathāpi bhakteṣu ca bhaktavaśyatā

pradarśitā śrīhariṇā nṛpeśvara |
 bālaṃ grhītvā svasutaṃ yaśomati
 babāṇḍha rajjvātha ruṣā hyulūkhale || 7 ||
 ādāya yadyadābahudāma tatta-
 tsvalpaṃ prabhūtaṃ svasute yaśodā |
 guṇairna baddhaḥ prakṛteḥ paro yaḥ
 kathaṃ sa baddho bhavatiha dāmnā || 8 ||
 yadā yaśodā gatabandhanecchā
 khinnā niṣaṇṇā nṛpa khinnamānasā |
 āsittadāyaṃ kṛpayā svabāṇḍhe

svacchaṇḍayānāḥ svavaśo'pi kṛṣṇaḥ || 9 ||
 eṣa prasādo na hi vīrakarmaṇāṃ
 na jñānināṃ karmadhīyāṃ kutaḥ punaḥ |
 māturyathā'bhūnnṛpa eṣu tasmā-
 nmuktiṃ vyadhādābhaktimalaṃ na mādhaveḥ || 10 ||
 tadaiva gopyastu samāgatāstvarāṃ
 dṛṣṭvātha bhagnaṃ dadhimaṇṭhabhājanam |
 ulūkhale baddhamatīva dāmaḥ-
 rbhītaṃ śīṣuṃ vīkṣya jagurghṛṇāturāḥ || 11 ||
 gopya ūcuḥ -
 asmaḍgrheṣu pātrāṇi bhinatti satataṃ śīṣuḥ |
 tadapyenaṃ no vadāmaḥ kārūṇyānnaṃdagehīni || 12 ||
 gatavyathe hyakaruṇe yaśode he vrajeśvari |
 yaṣṭyā nīrbhartsito bālastvayā baddho ghaṭakṣayāt || 13 ||

śrīnārada uvāca -
 ityuktāyāṃ yaśodāyāṃ vyagrāyāṃ grhakarmasu |
 karṣannulūkhalaṃ kṛṣṇo bālaiḥ śrīyamunāṃ yayau || 14 ||
 tattaṭe ca mahāvṛkṣau purāṇau yamalārjunau |
 tayormadhye gataḥ kṛṣṇo hasan dāmodaraḥ prabhuḥ || 15 ||
 cakarṣa sahasā kṛṣṇastiryaggatamulūkhalam |
 karṣaṇena samūlau dvau petaturbhūmimaṇḍale || 16 ||
 pātanenāpi śabdo'bhūtpṛacamaṇḍo vajrapātavat |
 vinirgatau ca vṛkṣābhyāṃ devau dvāvedhaso'gnivat || 17 ||
 dāmodaraṃ parikramya pāḍau sprṣṭau svamaulinā |
 kṛtāṇjalī hariṇi natvā tau tu tatsaṃmukhe sthitau || 18 ||
 devāvūcatuḥ -
 āvāṃ muktāu brahmadāṇḍātsadyaste'cyuta darśanāt |
 mābhūtte nijabhaktānāṃ helanaṃ hyāvayorhare || 19 ||

karuṇānidhaye tubhyaṃ jaganmaṇḍalaśīline |
 dāmodarāya kṛṣṇāya govīṇḍāya namo namaḥ || 20 ||
 śrīnārada uvāca -
 iti natvā hariṇi tau dvāvudīcīṃ ca dīṣaṃ gatau |
 tadaiva hyāgatāḥ sarve naṃdādyā bhayakātarāḥ || 21 ||
 kathaṃ vṛkṣau prapatitau vinā vātaṃ vrajārbhakāḥ |
 vadatāṣu tadā bālā ūcuḥ sarve vrajaukasāḥ || 22 ||
 bālā ūcuḥ
 anena pātītau vṛkṣau tābhyāṃ dvau puruṣau sthitau |
 enaṃ natvā gatāvadya tāvudīcyāṃ sphuratprabhau || 23 ||
 śrīnārada uvāca -

iti śrutvā vacasteṣāṃ na te śraddadhire tataḥ |
 mumoca naṃdaḥ svaṃ bālāṃ dāmnā baddhamulūkhale || 24 ||
 saṃlīlayansvāṃkadeśe samāghrāya śiśuṃ nṛpa |
 nīrbhartsya bhāminīṃ naṃdo viprebhyo goṣataṃ dadau || 25 ||
 śrībahulāsya uvāca -
 kāvīmau puruṣau divyau vada devarṣisattama |
 kena doṣeṇa vṛkṣatvaṃ prāpitau yamalārjunau || 26 ||
 śrīnārada uvāca -
 nalakūbaramaṇīgrīvau rājārjāsutau parau |
 jagmaturnāṃdanavanaṃ maṇḍākinyāstaṭe sthitau || 27 ||
 apsaroḥbhirgīyamānau ceraturgatavāsasau |
 vāruṇīmadrāmattau yuvānau dravyadarpitau || 28 ||
 kadāciddevalo nāma munīndro vedapāragah |
 nagnau dṛṣtvā ca tāvāha duṣṭaśīlau gatasmr̥ti || 29 ||
 devala uvāca -
 yuvāṃ vṛkṣasamau dṛṣṭau nīlajjau dravyadarpitau |
 tasmād vṛkṣau tu bhūyāstāṃ varṣāṇāṃ śatakaṃ bhuvi || 30 ||
 dvāparāṃte bhārate ca māthure vrajamaṇḍale |
 kalīṃdanamḍinīṭire mahāvanasamīpataḥ || 31 ||
 parīpūrṇatamaṃ sākṣātkṛṣṇaṃ dāmodaraṃ harim |
 golokaṇāthaṃ taṃ dṛṣtvā pūrvarūpau bhaviṣyathaḥ || 32 ||
 itthaṃ devalaśāpeṇa vṛkṣatvaṃ prāpitau nṛpa |
 nalakūbaramaṇīgrīvau śrīkṛṣṇeṇa vimocitau || 33 ||

English rendering

Damodar Krishna's bondage and his salvation of the Yamalarjuna trees

Srinardji says - Rajan! Once upon a time, Gopangas were singing Gopala's lilas from house to house, churning all over Gokul. In the Shrinanda temple, the beautiful Yashodaji also woke up in the morning and poured curd into a jar and began to mash it. Hearing Mathani's voice, child Sreenandanandan also danced for Navneet, revealing the melodious sound of Manjeer, out of curiosity. Near the mother, child-spirited Lord Krishna was taking great grace by making repeated rounds and dancing, and repeatedly spreading the sweet chime of the ringing tax-payer's doves. They were asking for freshly extracted butter with sweet words. When he was not found by them, they became angry and took a piece of stone and broke the jar of curd made by him. By doing this, they ran away. Yashodaji also ran after his son to catch him. They were one hand ahead of her, but she could not hold them. How could those who are rare even to Yogishwaras come under the grip of Mata. 1 - 6.

The gopis said, "Nandarani! This little child of yours always goes to our houses and breaks utensils, yet we never say anything about it out of pity. Vrajeshwari Yashode! There is not the slightest pain in your heart, you have become merciless. You have threatened this child with a stick and tied him up because of a broken pot! . 12-13 |

Shrinaradji says - Nareshtar! Yashodaji did not say anything when the gopis said this. She became involved in household chores. Meanwhile, on a chance visit, Shrikrishna went to the banks of Shriyamanaji, pulling his oars with his long hair. On the banks of the Yamuna were two old giant trees, which stood connected to each other. They were both part of the Arjuna tree. Lord Krishna, the

Damodar, burst out laughing from between the two trees. Okhali had become crooked there, however, Krishna suddenly pulled her away. The two trees uprooted and fell to the ground under pressure from the pull. The explosion caused by falling trees was as powerful as a thunderbolt. Two gods emerged from those trees - just as fire appeared from wood. The two deities circumambulated Damodar, touched his feet with their crowns, and joined hands. They bowed down before the Lord and spoke in this manner. 14 - 18.

The two gods began to say, "Achyuta! Your philosophy has liberated both of us from Brahmadaṇḍa at this very moment. Green! May neither of us now disregard your own devotees. You are a treasure trove of compassion. It is in your nature to do good to the world. You are our repeated salutations to 'Damodar', 'Krishna' and 'Govinda' * 19-20 |

Srinardji says - Rajan! Thus, having saluted Sriharika, the two Devakumaras turned to the north. At the same time, all the Gopas, including Nanda, came there, frightened. They began to ask, 'What are you doing? How did these two trees fall down without a storm? Tell it to me quickly. "Then all those Brajvasi boys said. 21-22 |

Srinardji says - Rajan! Hearing this, the old gopas did not believe him. Nandaji untied his child tied with a rope at Okhali and started sniffing at the child by picking up puffed rice. O Lord! Nandaji greatly adored his wife and donated a hundred cows to the Brahmins. 24-25 |

Bahulashva said, "O Lord of the gods! Explain who those two divine beings were. Due to which fault he had to become a Yamalarjuna tree. . 26.

Srinardji says - Rajan! They were the two best sons of Kubera, named Nalakubara and Manigriva. One day they went to Nandanvan and stayed there on the banks of Mandakini. There the apsaras sang of his virtues, and the two Varunis, drunkards, roamed the area in droves. One was his youth and the other was darpita (frenzied) with darpa (substance of wealth). On the same occasion, at some point, Munindra, a Vedantic scholar with the name Deval, arrived. Seeing the two sons of Kubera naked, the sage said to them, 'You are both full of wickedness. You both have lost your sanity. " 27-29 |

Having said this, Devalji again said - You are both as rooted as a tree, as arrogant and shameless as a tree. You have great pride in your substance; therefore both of you be trees on this earth for a hundred (divine) years. At the end of Dwapara, near the Mahavana on the banks of the Kalindanandini Yamuna in the Vraja-Mandal of Mathura district within India, you will both have darshan of the most perfect Damodar, Hari Goloknath Shri Krishna, and you will attain your former self. 30-32 |

Shrinardji says - Nareshwar! Thus, Krishna of Nalakubar and Manigriva, who received Vrikshabhava from Deval's curse, was saved. 33.

Thus was completed the nineteenth chapter under Golokhanda in the Srigarghasamhita, the Narada Bahulashva-Samvadam, titled 'Ulukhala-Bandhana and Yamalarjuna-Mochana'. 19.

Sanskrit source · Hindi control witness

Goloka-khaṇḍa • Chapter 20

Chapter 20 of 263 • 40 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

एकदा कृष्णचंद्रस्य दर्शनार्थं परस्य च ।
दुर्वासा मुनिशार्दूलो ब्रजमंडलमाययौ ॥ १ ॥
कालिंदीनिकटे पुण्ये सैकते रमणस्थले ।
महावनसमीपे च कृष्णमाराद्धदर्श ह ॥ २ ॥
श्रीमन्मदनगोपालं लुठंतं बालकैः सह ।
परस्परं प्रयुद्धांतं बालकेलिं मनोहरम् ॥ ३ ॥
धूलिधूसरसर्वांगं वक्रकेशं दिगंबरम् ।
धावंतं बालकैः सार्द्धं हरिं वीक्ष्य स विस्मितः ॥ ४ ॥

श्रीमुनिरुवाच -

स ईश्वरोऽयं भगवान्कथं बालैर्लुठन् भुवि ।
अयं तु नंदपुत्रोऽस्ति न श्रीकृष्णः परात्परः ॥ ५ ॥

श्रीनारद उवाच -

इत्थं मोहं गते तत्र दुर्वाससि महामुनौ ।
क्रीडन्कृष्णस्तत्समीपे तदंके ह्यागतः स्वयम् ॥ ६ ॥
पुनर्विनिर्गतो ह्यंकाद्बालसिंहावलोकनः ।
हसन्कलं ब्रुवन्कृष्णः संमुखः पुनरागतः ॥ ७ ॥
हसतस्तस्य च मुखे प्रविष्टः श्वसनैर्मुनिः ।
ददर्शान्यं महालोकं सारण्यं जनवर्जितम् ॥ ८ ॥
अरण्येषु भ्रमंस्तत्र कुतः प्राप्त इति ब्रुवन् ।
तदैवाजगरेणापि निगीर्णोऽभून्महामुनिः ॥ ९ ॥
ब्रह्मांडं तत्र ददृशे सलोकं सबिलं परम् ।
भ्रमन्द्हीपेषु स मुनिः स्थितोऽभूत्पर्वते सिते ॥ १० ॥
तपस्तपाप वर्षाणां शतकोटीः प्रभुं भजन् ।
नैमित्तिकाख्ये प्रलये प्राप्ते विश्वभयंकरे ॥ ११ ॥
आगच्छंतः समुद्रास्ते प्लावयंतो धरातलम् ।
वहंस्तेषु च दुर्वासा न प्रापांतं जलस्य च ॥ १२ ॥
व्यतीते युगसाहस्रे मग्नोऽभूद्विगतस्मृतिः ।

पुनर्जलेषु विचरन्नंडमन्यं ददर्श ह ॥ १३ ॥
तच्छिद्धे च प्रविष्टोऽसौ दिव्यां सृष्टिं गतस्ततः ।
तडंडमूर्ध्नि लोकेषु विधेरायुःसमं चरन् ॥ १४ ॥
एवं छिद्रं तत्र वीक्ष्य प्राविशत्स हरिं स्मरन् ।

बहिर्विनिर्गतो ह्यंघ्राद्ददर्शांशु महाजलम् ॥ १५ ॥
 तस्मिन् जले तु लक्ष्यते कोटिशो ह्यंघराशयः ।
 ततो मुनिर्जलं पश्यन् ददर्श विरजां नदीम् ॥ १६ ॥
 तत्पारं प्रगतः साक्षाद्गोलोकं प्राविशन्मुनिः ।
 वृंदावनं गोवर्द्धनं यमुनापुलिं शुभम् ॥ १७ ॥
 दृष्ट्वा प्रसन्नः स मुनिर्निकुञ्जं प्राविशत्तदा ।
 गोपगोपीगणवृतं गवां कोटिभिरन्वितम् ॥ १८ ॥
 असंख्यकोटिमार्तड ज्योतिषां मंडले ततः ।
 दिव्ये लक्षदले पद्मे स्थितं राधापतिं हरिम् ॥ १९ ॥
 परिपूर्णतमं साक्षाच्छ्रीकृष्णं पुरुषोत्तमम् ।

असंख्यब्रह्मांडपतिं गोलोकं स्वं ददर्श ह ॥ २० ॥
 श्रीकृष्णस्यापि हसतः प्रविष्टस्तन्मुखे मुनिः ।
 पुनर्विनिर्गतोऽपश्यद्बालं श्रीनंदनं नमः ॥ २१ ॥
 कालिंदीनिकटे पुण्ये सैकते रमणस्थले ।
 बालकैः सहितं कृष्णं विचरंतं महावने ॥ २२ ॥
 तदा मुनिश्च दुर्वासा ज्ञात्वा कृष्णं परात्परम् ।
 श्रीनंदनं नत्वा नत्वा प्राह कृतांजलिः ॥ २३ ॥
 मुनिरुवाच -
 बालं नवीनशतपत्रविशालनेत्रं
 बिंबाधरं सजलमेघरुचिं मनोज्ञम् ।
 मंदस्मितं मधुरसुंदरमंदयानं
 श्रीनंदनं नमहं मनसा नमामि ॥ २४ ॥
 मंजीरनूपुररणन्नवरत्नकांची
 श्रीहारकेसरिनखप्रतियंत्रसंघम् ।

दृष्ट्वाऽऽर्तिहारिभिर्विन्दुविराजमानं
 वंदे कलिदत्तनुजातटबालकेलिम् ॥ २५ ॥
 पूर्णन्दुसुंदरमुखोपरि कुंचिताग्राः
 केशा नवीनघननीलनिभाः स्फुरन्ति ।
 राजतं आनतशिरःकुमुदस्य यस्य
 नंदात्मजाय सबलाय नमो नमस्ते ॥ २६ ॥
 श्रीनंदनं नस्तोत्रं प्रातरुत्थाय यः पठेत् ।
 तन्नेत्रगोचरो याति सानंदं नंदनंदनः ॥ २७ ॥
 श्रीनारद उवाच -
 इति प्रणम्य श्रीकृष्णं दुर्वासा मुनिसत्तमः ।
 तं ध्यायन्प्रजपन्प्रागाद्बदर्याश्रममुत्तमम् ॥ २८ ॥
 इत्थं देवर्षिवर्येण नारदेन महात्मना ।
 कथितं कृष्णचरितं बहुलाश्वाय धीमते ॥ २९ ॥

मया थे कथितं ब्रह्मन् यशः कलिमलापहम् ।
 चतुष्पदार्थदं दिव्यं किं भूयः श्रोतुमिच्छसि ॥ ३० ॥
 श्री शौनक उवाच -
 बहुलाश्वो मैथिलेन्द्रः किं पप्रच्छ महामुनिम् ।
 नारदं ज्ञानदं शांतं तन्मे ब्रूहि तपोधन ॥ ३१ ॥
 श्रीगर्ग उवाच -
 नारदं ज्ञानदं नत्वा मानदो मैथिलो नृपः ।
 पुनः पप्रच्छ कृष्णस्य चरितं मंगलायनम् ॥ ३२ ॥
 श्रीबहुलाश्व उवाच -
 श्रीकृष्णो भगवान्साक्षात्परमानन्दविग्रहं ।
 परं चकार किं चित्रं चरित्रं वद मे प्रभो ॥ ३३ ॥
 पूर्वावतारैश्चरितं कृतं वै मंगलायनम् ।
 अपरं किं तु कृष्णस्य पवित्रं चरितं परम् ॥ ३४ ॥
 श्रीनारद उवाच -
 साधु साधु त्वया पृष्टं चरित्रं मंगलं हरेः ।
 तत्तेऽहं संप्रवक्ष्यामि वृंदारण्ये च यद्यशः ॥ ३५ ॥
 इदं गोलोकखंडं च गुह्यं परममद्भुतं ।
 श्रीकृष्णेन प्रकथितं गोलोके रासमंडले ॥ ३६ ॥
 निकुंजे राधिकायै च राधा मह्यं ददाविदम् ।
 मया तुभ्यं श्रावितं च दत्तं सर्वार्थदं परम् ॥ ३७ ॥
 इदं पठित्वा विप्रस्तु सर्वशास्त्रार्थगो भवेत् ।
 श्रुत्वेदं चक्रवर्ती स्यात् क्षत्रियश्चंडविक्रमः ॥ ३८ ॥
 वैश्यो निधिपतिर्भूयाच्छूद्रो मुच्येत बंधनात् ।
 निष्कामो योऽपि जगति जीवन्मुक्तः स जायते ॥ ३९ ॥
 यो नित्यं पठते सम्यग्भक्तिभावसमन्वितः ।
 स गच्छेत्कृष्णचंद्रस्य गोलोकं प्रकृतेः परम् ॥ ४० ॥

Roman transliteration

śrīnārada uvāca -
 ekadā kṛṣṇacandraśya darśanārthaṁ parasya ca |
 durvāsā muniśārdūlo vrajamaṇḍalamāyayau || 1 ||
 kālīṇḍīnikāṭe puṇye saikate ramaṇasthale |
 mahāvanasamīpe ca kṛṣṇamārāddadarśa ha || 2 ||
 śrīmanmadanagopālaṁ luṭhaṁtaṁ bālakaiḥ saha |
 parasparaṁ prayuddhyaṇtaṁ bālakaiḥ manoharam || 3 ||
 dhūlidhūsarasarvāṅgaṁ vakrakeśaṁ dīgaṁbaram |
 dhāvaṇtaṁ bālakaiḥ sārddhaṁ hariṁ vikṣya sa vismītaḥ || 4 ||
 śrīmūniruvāca -
 sa īśvaro'yaṁ bhagavānkaṭhaṁ bālairluṭhaṁ bhuvi |
 ayaṇi tu naṁdaputro'sti na śrīkṛṣṇaḥ parātparaḥ || 5 ||

śrīnārada uvāca -

itthaṃ mohaṃ gate tatra durvāsasi mahāmunaḥ |

krīḍaṅkṣṇastatsamīpe tadamke hyāgataḥ svayam || 6 ||
 punarvinirgato hyaṅkāḍḍbālasīṃhāvalokanaḥ |
 hasankalaṃ bruvankṣṇaḥ saṅgmukhaḥ punarāgataḥ || 7 ||
 hasatastasya ca mukhe praviṣṭaḥ śvasanaīrmuniḥ |
 dadarśanyaṃ mahālokaṃ sāranyaṃ janavarjitaṃ || 8 ||
 aranyaṃ bhramaṇṣatratra kutaḥ prāpta iti bruvan |
 tadaivājagareṇāpi nigūrṇo bhūmahāmuniḥ || 9 ||
 brahmāṇḍaṃ tatra dadṛśe salokaṃ sabilaṃ param |
 bhramandvīpeṣu sa muniḥ sthito'bhūtparvate site || 10 ||
 tapastatāpa varṣāṇāṃ śatakoṭīḥ prabhuṃ bhajan |
 naimittikākye pralaye prāpte viśvabhayaṃkare || 11 ||
 āgacchanṭaḥ samudrāste plāvayaṇto dharātalam |
 vahaṃsteṣu ca durvāsā na prāpāṇṭaṃ jalasya ca || 12 ||
 vyatīte yugasāhastre magno'bhūdḍvigatasmṛtiḥ |

punarjaleṣu vicarannaṇḍamanyaṃ dadarśa ha || 13 ||
 tacchidre ca praviṣṭo'sau divyāṃ sṛṣṭiṃ gatastataḥ |
 taḍaṇḍamūrdhni lokeṣu vidherāyuhṣamaṃ caran || 14 ||
 evaṃ chidraṃ tatra vikṣya prāviṣatsa hariṃ smaran |
 bahirvinirgato hyaṇḍāddadarśāsu mahājalam || 15 ||
 tasmin jale tu lakṣyaṇte koṭīso hyaṇḍarāśayaḥ |
 tato munirjalaṃ paśyan dadarśa virajāṃ nadīm || 16 ||
 tatpāraṃ pragataḥ sāḁṣāḍḍgolokaṃ prāviśanmuniḥ |
 vṛṇḍāvanaṃ govardhanaṃ yamunāpulinaṃ śubham || 17 ||
 dṛṣṭvā prasannaḥ sa munirmikuṇḍaṃ prāviśattadā |
 gopagopiḁaṇṭaṃ gavāṃ koṭibhiranvitaṃ || 18 ||
 asaṅkhyakoṭimārtaṇḍa jyoṭiṣāṃ maṇḍale tataḥ |
 divye lakṣadale padme sthitaṃ rādhāpatiṃ harim || 19 ||
 paripūrṇatamaṃ sāḁṣāchṛīkṣṇaṃ puruṣottamaṃ |

asaṅkhyabrahmāṇḍapatiṃ golokaṃ svaṃ dadarśa ha || 20 ||
 śrīkṣṇāsyāpi hasataḥ praviṣṭastanmukhe muniḥ |
 punarvinirgato'paśyadḍbālaṃ śrīnaṇḍanaṇḍanam || 21 ||
 kālīmḍinikaṭe puṇye saikate ramaṇasthale |
 bālakaiḥ sahitaṃ kṣṇaṃ vicaraṇṭaṃ mahāvane || 22 ||
 tadā muniśca durvāsā jñātvā kṣṇaṃ parāṭparam |
 śrīnaṇḍanaṇḍanaṃ natvā natvā prāha kṛtāṃjaliḥ || 23 ||
 muniruvāca -

bālaṃ navīnaśatapatraviśālanetraṃ
 biṇḍādharmaṃ sajalamegharuciṃ manojñam |
 maṇḍasmitaṃ madhurasuṇḍaramaṇḍayaṇaṃ
 śrīnaṇḍanaṇḍanamahaṃ manasā namāmi || 24 ||
 maṇḍjiraṇḍpuraraṇḍannavaratḍnakāṇḍai
 śrīhārekesarinakhapṛatīyaṇṭrasaṅgham |

dṛṣṭyā"rṭihāriṃaṣibinduvirājamānaṃ
 vaṇḍe kalimḍanayūṭatāḍālakelim || 25 ||
 pūrṇendusuṇḍaramukhopari kuṇḍitāgrāḥ
 keśā navīnaghananīlanibhāḥ sphuraṇṭi |

*rājanta ānataśiraḥkumudasya yasya
 naṁdātmajāya sabalāya namo namaste || 26 ||
 śrīnaṁdanaṁdanastotraṁ prātarutthāya yaḥ paṭhet |
 tannetragocarō yāti sānaṁdaṁ naṁdanaṁdanaḥ || 27 ||
 śrīnārada uvāca -
 iti praṇamyā śrīkṛṣṇaṁ durvāsā munisattamaḥ |
 taṁ dhyāyaṁprajāpanprāgād▯badaryāśramamuttamam || 28 ||
 itthaṁ devarṣivaryeṇa nāradena mahātmanā |
 kathitaṁ kṛṣṇacaritaṁ bahulāśvāya dhīmate || 29 ||
 mayā the kathitaṁ brahman yaśaḥ kalimalāpaham |
 catuṣpadārthadaṁ divyaṁ kiṁ bhūyaḥ śrotumicchasi || 30 ||
 śrī śaunaka uvāca -
 bahulāśvo maithileṇdraḥ kiṁ papraccha mahāmuniṁ |
 nāradaṁ jñānadaṁ śāntaṁ tanme brūhi tapodhana || 31 ||
 śrīgarga uvāca -
 nāradaṁ jñānadaṁ natvā mānado maithilo nṛpaḥ |
 punaḥ papraccha kṛṣṇasya caritaṁ maṁgalāyanam || 32 ||
 śrībahulāśva uvāca -
 śrīkṛṣṇo bhagavānsākṣātparamānaṁdavigrahaṁ |
 paraṁ cakāra kiṁ citraṁ caritraṁ vada me prabho || 33 ||
 pūrvāvataṛaiścaritaṁ kṛtaṁ vai maṁgalāyanam |
 aparaṁ kiṁ tu kṛṣṇasya pavitraṁ caritaṁ param || 34 ||
 śrīnārada uvāca -
 sādhu sādhu tvayā prṣṭaṁ caritraṁ maṁgalaṁ hareḥ |
 tatte'haṁ saṁpravakṣyāmi vṛṁdāraṇye ca yadyaśaḥ || 35 ||
 idaṁ golokakhaṇḍaṁ ca guhyaṁ paramamad▯bhutaṁ |
 śrīkṛṣṇena prakathitaṁ goloke rāsamaṁdale || 36 ||
 nikuṇje rādhikāyai ca rādhā mahyaṁ dadāvidam |
 mayā tubhyaṁ śrāvitaṁ ca dattaṁ sarvārthadaṁ param || 37 ||
 idaṁ paṭhitvā viprastu sarvaśāstrārthago bhavet |
 śrutvedaṁ cakravartī syāt kṣatriyaścaṁḍavikramaḥ || 38 ||
 vaiśyo nidhipatirbhūyācchūdro mucyeta baṁdhanāt |
 niṣkāmo yo'pi jagati jīvanmuktaḥ sa jāyate || 39 ||
 yo nityaṁ paṭhate samyagbhaktibhāvasamanvitaḥ |
 sa gacchetkṛṣṇaṁdrasya golokaṁ prakṛteḥ param || 40 ||*

English rendering

Darshan of Lord Krishna in Mayaka and Goloka by Durvasa and Sreenandanandanastotra

Srinardji says - Rajan! One day, Munisrestha Durvasa came to Vrajmandal to have a darshan of Lord Krishna. He saw Lord Krishna up close near the Mahavana at the picturesque site of the sacred sand bridge near Kalindi. They would roam there with the graceful Madangopal boys, sparring with each other, and playing various childlike games. For all these reasons, he seemed to be very charming. All of their limbs were gray with dust. The head was adorned with black curly hair. Durvasa was amazed to see Srihariko running with the children in Digambara costume. 1 - 4.

Srimuni (mind-he-man) began to say - Is this the same God endowed with sixfold riches? Then why is it roaming the earth with children? In my understanding, this is only the son of Nanda, not the

Supreme Lord Krishna. 5.

Seeing them, Lord Krishna started laughing. As he laughed, Durvasa Muni, drawn by his breath, reached into his mouth. On exiting that mouth again, he saw the same child-like Sreenandanandan, who was wandering with the children in the virtuous sandy Ramanasthali near Kalindi. By seeing Sri Krishna in that form in the Mahavana, Durvasa Muni understood that this Sri Krishna was the Supreme Brahman. Then he bowed repeatedly to Sreenandanandan and said with folded hands. 21-23 |

Srimuni said - whose eyes are as vast as the newly developed Shatadala lotus, whose half-beam-flakes are a reproach to Arunima, and Srimang Sajal snatches away Jaldharaki Shyamamohara Kantika, whose face is adorned with the divine shade of a faint smile and who is moving at a slow pace, I bow to the childishly charming Srimandanandan. I bow to those who are engaged in childlike games on the banks of the Kalindanandini, whose feet are adorned with manjeer and nupur, and whose loins are adorned with a new gemstone-made kali (kardhani), adorned with musical instruments and beautiful necklaces. His full moon face is shimmering with curly black hair that defies the dark division of the new sapphire, and his head-shaped crown is slightly tilted. My repeated salutations to you Nandanandan Sri Krishna and your elder brother Sri Balarama. Whoever wakes up in the morning and recites this' Shrinandanandanastotra, before his eyes Shrinandanandan Sananda appears. " 24-27 |

Thus, says Shrinaradji, Munishiromani Durvasa went further north to Badarikashram, paying obeisance to Shri Krishna and meditating and chanting. 28.

Shree Ganji says - Shaunak. Thus, the wise king Bahulashvara was narrated the character of Lord Krishna by the divine prophet Mahatma Narada. The Brahman I told you all about it. The Divine Suyasha is the Destroyer of Kalikalusha, the One who grants all four things - Dharma, Artha, Kama, and Moksha - and is transcendent (transcendental). Now what else do you want to hear? . 29-30 |

The Shaunak spoke - Tapodhana. Then what did Mithilanaresh Bahulashvane ask Shantasvarupa, the giver of knowledge, Mahamuni Narada, tell me the same thing. 31.

Mr. Gargji said, "Shaunak! After paying obeisance to Narada, the giver of knowledge, Maithil Naresh again questioned him about the character of Lord Krishna, the abode of Mangal. 32.

Tell me what other supernatural feats Lord Krishna performed directly after this. The auspicious characters have also been edited by previous avatars. Explain the other sacred characters created by this avatar of Lord Krishna. 33-34 |

Srinardji said - Rajan. Many congratulations to you because you have asked a question about the auspicious character of Srihari. I will describe his successful plays in Vrindavan. This globe is very secretive and absolutely wonderful. It was described directly by Lord Krishna in the Rasamandala of Goloka. It was narrated by Lord Krishna to Radhika in the park and Auradhana has imparted its knowledge to me. Then I told you all about it. This is an excellent way to give a complete account of the globe. If a Brahmin recites it, he is aware of the meaning of the entire scriptures; if a Kshatriya listens to it, he is a mighty Chakravarti emperor; if a Vaishya listens, he becomes a moneylender; and if a Shudra listens, he is freed from the shackles of the world. One who recites it in this world, devoid of palanquin lust, becomes lifeless. One who recites it daily with proper devotion reaches the Golok Dham of Lord Krishna Chandra, which is beyond nature. . 35-40 |

Thus was completed the twentieth chapter in the Narada Bahulashva-Samvad under Golokhanda in the Srigarghasamhita, titled 'The Vision of the Mayaka of God by Durvasaka and the Description of Sreenandanandanastotra'. 20.

Sanskrit source · Hindi control witness

Vṛndāvana-khaṇḍa · Chapter 1

Chapter 21 of 263 · 55 detected Sanskrit verse markers

Sanskrit

कृष्णातीरे कोकिलकेलिकीरे
गुंजापुंजे देवपुष्पादिकुंजे ।
कंबुग्रीवौ क्षिप्तबाहु चलन्तौ
राधाकृष्णौ मंगलं मे भवेताम् ॥ १ ॥
अज्ञानतिमिरान्धस्य ज्ञानांजनशलाकया ।
चक्षुरुन्मीलितं येन तस्मै श्रीगुरुवे नमः ॥ २ ॥
श्रीनारद उवाच -
एकदोषद्वयं वीक्ष्य नंदो नन्दान्सहायकान् ।
वृषभानूपनंदांश्च वृषभानुवरांस्तथा ॥ ३ ॥
समाहुय परान्वृद्धान् सभायां तानुवाच ह ।
नंद उवाच -
किं कर्तव्यं तु वदतोत्पाताः सन्ति महावने ॥ ४ ॥
श्रीनारद उवाच -
तेषां श्रुत्वाथ सन्नन्दो गोपो वृद्धोतिमंत्रवित् ।
अंके नीत्वा रामकृष्णौ नंदराजमुवाच ह ॥ ५ ॥
सन्नन्द उवाच -
उत्थातव्यमितोऽस्माभिः सर्वैः परिकरैः सह ।
गंतव्यं चान्यदेशेषु यत्रोत्पाता न संति हि ॥ ६ ॥
बालस्ते प्राणवत्कृष्णो जीवनं व्रजवासिनाम् ।
व्रजे धनं कुले दीपो मोहनो बाललीलया ॥ ७ ॥
हा बक्या शकटेनापि तृणावर्तेन बालकः ।
मुक्तोऽयं दुमपातेन ह्युत्पातं किमतः परम् ॥ ८ ॥
तस्माद्वृंदावनं सर्वैः गंतव्यं बालकैः सह ।
उत्पातेषु व्यतीतेषु पुनरागमनं कुरु ॥ ९ ॥
नन्द उवाच -
कतिक्रोशैर्विस्तृतम् तदवनं वृंदावनं ब्रहात् ।
तल्लक्षणं तत्सुखं च वद बुद्धिमतां वर ॥ १० ॥
सन्नन्द उवाच -
प्रागुदीच्यां बर्हिषदो दक्षिणस्यां यदोः पुरात् ।
पश्चिमायां शोणितपुरान् माथुरं मंडलं विदुः ॥ ११ ॥
विंशद्योजनविस्तीर्णं सार्धं यद्योजनेन वै
माथुरं मंडलं दिव्यं व्रजमाहुर्मनीषिणः ॥ १२ ॥

मथुरायां शौरिगृहे गर्गाचार्यमुखाच्छ्रुतम् ।
 माथुरं मंडलं दिव्यं तीर्थराजेन पूजितम् ॥ १३ ॥
 वनैभ्यस्तत्र सर्वेभ्यो वनं वृंदावनं वरम् ।
 परिपूर्णतमस्यापि लीलाक्रीडं मनोहरम् ॥ १४ ॥
 वैकुण्ठान्नापरो लोको न भूतो न भविष्यति ।
 एकं वृंदावनं नाम वैकुण्ठाच्च परात्परम् ॥ १५ ॥
 यत्र गोवर्धनो नाम गिरिराजो विराजते ।
 कालिन्दीनिकटे यत्र पुलिनं मंगलायनम् ॥ १६ ॥
 बृहत्सानुगिरिर्यत्र यत्र नन्दीश्वरो गिरिः ।
 क्रोशानां च चतुर्विंशद्विस्तृतैः काननैर्वृतम् ॥ १७ ॥

पशव्यं गोपगोपीनां गवां सेव्यं मनोहरम् ।
 लताकुंजावृतं तद्वै वनं वृंदावनं स्मृतम् ॥ १८ ॥
 नन्द उवाच -
 कदा व्रजोऽयं सन्नन्द तीर्थराजेन पूजितः ।
 एतद्वेदितुमिच्छामि परं कौतुहलं हि मे ॥ १९ ॥
 सन्नन्द उवाच -
 शंखासुरो महादैत्यः पुरा नैमित्तिके लये ।
 स्वपतो ब्रह्मणः सोऽपि वेदध्रुवदैत्यपुंगवः ॥ २० ॥
 जित्वा देवान् ब्रह्मलोकाद्धृत्वा वेदान् गतोऽर्णवे ।
 गतेषु तेषु वेदेषु देवानां च गतं बलम् ॥ २१ ॥
 तदा साक्षाद्धरिः पूर्णो धृत्वा मात्स्यं वपुः पुरम् ।
 नैमित्तिकलयांभोधौ युयुधे तेन यज्ञराट् ॥ २२ ॥
 शूलं चिक्षेप हरये शंखो दैत्यो महाबलः ।
 स्वचक्रेण हरिः साक्षात्तच्छूलं शतधाकरोत् ॥ २३ ॥

हरिं तताड शिरसा शंखो विष्णुमुरःस्थले ।
 तस्य मूर्ध्प्रहारेण न चचाल परात्परः ॥ २४ ॥
 तदा गदां समादाय मत्स्यरूपधरो हरिः ।
 पृष्ठे जघान तं दैत्यं शंखरूपं महाबलम् ॥ २५ ॥
 गदाप्रहारव्यथितः किञ्चिद्ब्याकुलमानसः ।
 पुनरुत्थाय सर्वेशं मुष्टिना स तताड ह ॥ २६ ॥
 तदा विष्णुः स्वचक्रेण सशृङ्गं तच्छिरो दृढम् ।
 जहार कुपितः साक्षाद्भगवान् कमलेक्षणः ॥ २७ ॥
 जित्वा शंखं देववरैः सार्धं विष्णुव्रजेश्वर ।
 प्रयागमेत्य स हरिवेदान् तान् ब्रह्मणे ददौ ॥ २८ ॥
 यज्ञं चकार विधिवत्सर्वदेवगणैः सह ।
 प्रयागं च समाहुय तीर्थराजं चकार ह ॥ २९ ॥
 तत्साक्षादक्षयवटः कृतो लीलातपत्रवत् ।

मुनिभानुसुतेऽथोर्मिद्यामरैस्तं विरेजतुः ॥ ३० ॥

तदैव सर्वतीर्थानि जंबूद्वीपस्थितानि च ।
नीत्वा बलिं समाजग्मुस्तीर्थराजाय धीमते ॥ ३१ ॥
तीर्थराजं च संपूज्य नत्वा तीर्थानि सर्वतः ।
स्वधामानि ययुर्नन्द हरौ देवैर्गते सति ॥ ३२ ॥
तदैव नारदः प्राप्तो मुनीन्द्रः कलहप्रियः ।
सिंहासने भ्राजमानं तीर्थराजमुवाच ह ॥ ३३ ॥
श्रीनारद उवाच -

तीर्थैः प्रपूजितस्त्वं वै तीर्थराज महातपः ।
तुभ्यं च सर्वतीर्थानि मुख्यानीह बलिं ददुः ॥ ३४ ॥
ब्रजाद्वुंदावनादीनि नागतानीह ते पुरः ।
तीर्थानां राजराजस्त्वं प्रमत्तैस्तैस्तिरस्कृतः ॥ ३५ ॥
इति प्रभाष्य तं साक्षादगते देवर्षिसत्तमे ।
तीर्थराजस्तदा क्रुद्धो हरिलोकं जगाम ह ॥ ३६ ॥
नत्वा हरिं परिक्रम्य पुरः स्थित्वा कृतांजलिः ।

सर्वतीर्थैः परिवृतः श्रीनाथं प्राह तीर्थराट् ॥ ३७ ॥
तीर्थराज उवाच -
हे देवदेव प्राप्तोऽहं तीर्थराजस्त्वया कृतः ।
बलिं ददुर्मे तीर्थानि मथुरामंडलं विना ॥ ३८ ॥
प्रमत्तैर्ब्रजतीर्थैश्च तैरहं तु तिरस्कृतः ।
तस्मात्तुभ्यं च कथितं प्राप्तोऽहं तव मंदिरे ॥ ३९ ॥
श्रीभगवानुवाच -
धरायां सर्वतीर्थानां त्वं कृतस्तीर्थराण्मया ।
किंतु स्वस्य गृहस्यापि न कृतो राट् त्वमेव हि ॥ ४० ॥
किं त्वं मे मंदिरं लिप्सुः मत्तवद्भाषसे वचः ।
तीर्थराज गृहं गच्छ शृणु वाक्यं शुभं च मे ॥ ४१ ॥
मथुरामंडलं साक्षान्मंदिरं मे परात्परम् ।
लोकत्रयात्परं दिव्यं प्रलयेऽपि न संहतम् ॥ ४२ ॥
सन्नन्द उवाच -

इति श्रुत्वा तीर्थराजो विस्मितोऽभूद्गतस्मयः ।
आगत्य नत्वा संपूज्य माथुरं ब्रजमंडलम् ॥ ४३ ॥
ततः प्रदक्षिणीकृत्य स्वधाम गतवान् पुनः ।
धराया मानभंगार्थं पूर्वमेतत्प्रदर्शितम् ।
मया तवाग्रे कथितं किं भूयः श्रोतुमिच्छसि ॥ ४४ ॥
नंद उवाच -
धराया मानभङ्गार्थं केन पूर्वं प्रदर्शितम् ।
एतन्मे वद गोपेश माथुरं ब्रजमंडलम् ॥ ४५ ॥

सन्नन्द उवाच -

आदौ वाराहकल्पेऽस्मिन् हरिर्वाराहरूपधृक् ।
रसातलात्समुद्भृत्य गां बभौ दंष्ट्रया प्रभुः ॥ ४६ ॥
गच्छन्तं वारिवृन्देषु भगवन्तं रमेश्वरम् ।
दंष्ट्राग्रे शोभिता पृथ्वी प्राह देवं जनार्दनम् ॥ ४७ ॥
धरोवाच -

देव कुत्र स्थले त्वं वै स्थापनां मे करिष्यसि ।
जलपूर्णं जगत्सर्वं दृश्यते वद हे प्रभो ॥ ४८ ॥
वाराह उवाच -
यदा वृक्षाः प्रदृष्टा हि भवन्त्युद्वेगता जले ।
तदा ते स्थापना भूयात्पश्यन्ती गच्छ भूरुहान् ॥ ४९ ॥
धरोवाच -

स्थावराणां तु रचना ममोपरि समास्थिता ।
अन्यास्ति किं वा धरणी त्वहं हि धारणामयी ॥ ५० ॥
सन्नन्द उवाच -
वदन्तीत्थं ददंश्चाग्रे जले वृक्षान् मनोहरान् ।
वीक्ष्य पृथ्वी हरिं प्राह सर्वतो विगतविस्मया ॥ ५१ ॥
धरोवाच -
देव कस्मिंस्थले वृक्षाः सन्ति ह्येते सपल्लवाः ।
इदं मनसि मे चित्रं वद यज्ञपते प्रभो ॥ ५२ ॥

वाराह उवाच -
माथुरं मंडलं दिव्यं दृश्यतेऽग्रे नितम्बिनि ।
गोलोकभूमिसंयुक्तं प्रलयेऽपि न संहतम् ॥ ५३ ॥
सन्नन्द उवाच -
तच्छ्रुत्वा विस्मिता पृथ्वी गतमाना बभूव ह ।
तस्मान्नन्द महाबाहो ब्रजोऽयं सर्वतोऽधिकः ॥ ५४ ॥
श्रुत्वेदं ब्रजमाहात्म्यं जीवन्मुक्तो भवेन्नरः ।
तीर्थराजात्परं विद्धि माथुरं ब्रजमंडलम् ॥ ५५ ॥

Roman transliteration

kṛṣṇātīre kokilākelikīre
guṇjāpuṇje devapuspādikumje |
kaṇbugrīvau kṣiptabāhū calantau
rādhākṛṣṇau maṅgalaṁ me bhavetām || 1 ||
ajñānatimirāndhasya jñānāṇjanaśalākayā |
cakṣurunmilitaṁ yena tasmai śrīguruve namaḥ || 2 ||
śrīnārada uvāca -
ekadopadravaṁ vīkṣya naṁdo nandānsahāyākān |
vṛṣabhānūpanaṁdāṁśca vṛṣabhānuvarāṁstathā || 3 ||

samāhūya parānvṛddhān sabhāyāṃ tānuvāca ha |
 naṃda uvāca -
 kiṃ kartavyaṃ tu vadatotpātāḥ santi mahāvane || 4 ||
 śrīnārada uvāca -
 teṣāṃ śrutvātha sannando gopo vṛddhotimaṃtravit |

aṃke nītvā rāmakṛṣṇau naṃdarājamuvāca ha || 5 ||
 sannanda uvāca -
 utthātavyamito'smābhīḥ sarvaiḥ parikaraiḥ saha |
 gaṃtavyaṃ cānyadeśeṣu yatrotpātā na saṃti hi || 6 ||
 bālāste prāṇavatkr̥ṣṇo jīvanam vrajavāsinām |
 vraje dhanaṃ kule dīpo mohano bālāḥ layā || 7 ||
 hā bakyā śakaṭenāpi tṛṇāvartena bālakaḥ |
 mukto'yaṃ drumapātena hyutpātāḥ kimataḥ param || 8 ||
 tasmād vṛṇḍāvanaṃ sarvaiḥ gaṃtavyaṃ bālakaiḥ saha |
 utpāteṣu vyatīteṣu punarāgmanaṃ kuru || 9 ||
 nanda uvāca -
 katikrośairvīṣṭtam tad vanaṃ vṛṇḍāvanaṃ vrahāt |
 tallakṣaṇaṃ tatsukhaṃ ca vada buddhimatāṃ vara || 10 ||
 sannanda uvāca -

prāgudīcyāṃ barhiṣado dakṣiṇasyāṃ yadoḥ purāt |
 paścimāyāṃ ṣoṇitapurān māthuraṃ maṃḍalaṃ viduḥ || 11 ||
 viṃśad yojanavistīrṇaṃ sārḍhaṃ yadyojanena vai
 māthuraṃ maṃḍalaṃ divyaṃ vrajamāhurmanīṣiṇaḥ || 12 ||
 mathurāyāṃ śaurigṛhe gargacāryamukhācchṛtam |
 māthuraṃ maṃḍalaṃ divyaṃ tīrtharājena pūjitam || 13 ||
 vanebhyastatra sarvebhyo vanaṃ vṛṇḍāvanaṃ varam |
 paripūrṇatamasyāpi līlākṛiḍaṃ manoharam || 14 ||
 vaikunṭhānāparō loko na bhūto na bhaviṣyati |
 ekaṃ vṛṇḍāvanaṃ nāma vaikunṭhācca parātparam || 15 ||
 yatra govardhana nāma girirājo virājate |
 kālindīnikaṭe yatra pulinaṃ maṃgalāyanam || 16 ||
 br̥hatsānurgirirayatra yatra nandiśvaro girīḥ |
 krośānāṃ ca caturviṃśad vīṣṭṭaiḥ kānanairvṛtam || 17 ||

paśavyaṃ gopagopīnāṃ gavāṃ sevyāṃ manoharam |
 latākuṇḍjāvṛtaṃ tadvai vanaṃ vṛṇḍāvanaṃ smṛtam || 18 ||
 naṃda uvāca -
 kadā vrajo'yaṃ sannāṃda tīrtharājena pūjitaḥ |
 etadveditumicchāmi paraṃ kautuhalaṃ hi me || 19 ||
 sannāṃda uvāca -
 śaṃkhāsuro mahādaityaḥ purā naimittike laye |
 svapato brahmaṇaḥ so'pi vedadhṛugdaityaḥ paṃgavaḥ || 20 ||
 jītvā devān brahmalokāddhṛtvā vedān gato'rṇave |
 gateṣu teṣu vedeṣu devānāṃ ca gataṃ balam || 21 ||
 tadā sākṣāddhariḥ pūrṇo dhṛtvā mātṣyaṃ vapuḥ puram |
 naimittikalayaṃbhodhau yuyudhe tena yajñarāt || 22 ||
 śūlaṃ cikṣepa haraye śaṃkho daityo mahābalaḥ |
 svacakreṇa hariḥ sākṣāttacchūlaṃ śatadhākarot || 23 ||

hariṇ tatāḍa śīrasā śaṅkho viṣṇumuraḥsthale |
 tasya mūrdhnaprahāreṇa na cacāla parātparaḥ || 24 ||
 tadā gadāṃ samādāya matsyarūpadhara hariḥ |
 prṣṭhe jaghāna taṃ daityaṃ śaṅkharūpaṃ mahābalaṃ || 25 ||
 gadāprahāravyathitaḥ kiṃcidāvyākulamānasaḥ |
 punarutthāya sarveṣaṃ muṣṭiṇā sa tatāḍa ha || 26 ||
 tadā viṣṇuḥ svacakreṇa saśṛṅgaṃ tacchiro dṛḍham |
 jahāra kupitaḥ sāksādābhagavān kamalekṣaṇaḥ || 27 ||
 jītvā śaṅkhaṃ devavaraiḥ sārḍhaṃ viṣṇuvrajeśvara |
 prayāgametya sa harirvedān tān brahmaṇe dadau || 28 ||
 yajñāṃ cakāra vidhivatsarvadevagaṇaiḥ saha |
 prayāgaṃ ca samāhūya tīrtharājaṃ cakāra ha || 29 ||
 tatsāksādakṣayaavaṭaḥ kṛto līlāpatravat |
 munibhānusute'thormicāmaraiṣṭaṃ virejatuḥ || 30 ||

tadaiva sarvatīrthāni jaṃbūdvipasthitāni ca |
 nītvā baliṃ samājagmustīrtharājāya dhimate || 31 ||
 tīrtharājaṃ ca saṃpūjya natvā tīrthāni sarvataḥ |
 svadhāmāni yayurnanda harau devairgate sati || 32 ||
 tadaiva nāradaḥ prāpto munīndraḥ kalahapriyaḥ |
 siṃhāsane bhrājamānaṃ tīrtharājamuvāca ha || 33 ||
 śrīnārada uvāca -
 tīrthaiḥ prapūjīstavaṃ vai tīrtharāja mahātapāḥ |
 tubhyaṃ ca sarvatīrthāni mukhyāniha baliṃ daduḥ || 34 ||
 vrajādāvyṛndāvanādīni nāgatāniha te puraḥ |
 tīrthānāṃ rājarājastvaṃ pramattaistaistiraskṛtaḥ || 35 ||
 iti prabhāṣya taṃ sāksādāgate devaṛṣisattame |
 tīrtharājastadā krudho harilokaṃ jagāma ha || 36 ||
 natvā hariṃ parikramya puraḥ sthītvā kṛtāṃjalīḥ |

sarvatīrthaiḥ parivṛtaḥ śrīnāthaṃ prāha tīrtharāj || 37 ||
 tīrtharāja uvāca -
 he devadeva prāpto'haṃ tīrtharājastvayā kṛtaḥ |
 baliṃ dadurme tīrthāni mathurāmaṇḍalaṃ vinā || 38 ||
 pramattairvrajatīrthaiśca tairahaṃ tu tīraskṛtaḥ |
 tasmāttubhyaṃ ca kathitaṃ prāpto'haṃ tava maṇḍire || 39 ||
 śrībhagavānuvāca -
 dharāyāṃ sarvatīrthānāṃ tvaṃ kṛtastīrtharāṇmayā |
 kiṃtu svasya grhasyāpi na kṛto rāt tvameva hi || 40 ||
 kiṃ tvaṃ me maṇḍiraṃ lipsuḥ mattavadābhāṣase vacaḥ |
 tīrtharāja grhaṃ gaccha śṛṇu vākyāṃ śubhaṃ ca me || 41 ||
 mathurāmaṇḍalaṃ sāksānmaṇḍiraṃ me parātparam |
 lokatrayātparam divyaṃ pralaye'pi na saṃhṛtaṃ || 42 ||
 sannanda uvāca -

iti śrūtvā tīrtharājō vismīto'bhūdāgatasmayaḥ |
 āgatya natvā saṃpūjya māturaṃ vrajamaṇḍalaṃ || 43 ||
 tataḥ pradakṣiṇīkṛtya svadhāma gatavān punaḥ |
 dharāyā mānabhaṅgārthaṃ pūrvametatpradarśitam |
 mayā tavāgre kathitaṃ kiṃ bhūyaḥ śrotumicchasi || 44 ||
 naṃda uvāca -
 dharāyā mānabhaṅgārthaṃ kena pūrvam pradarśitam |
 etanme vada gopeśa māturaṃ vrajamaṇḍalaṃ || 45 ||

sannanda uvāca -

ādau vārāhakalpe'smin harirvārāharūpadhṛk |
rasātālātsamuddhṛtya gāṇ babhau daṁṣṭrayā prabhuh || 46 ||
gacchantāṃ vāriṇdeṣu bhagavantaṃ rameśvaram |
daṁṣṭrāgre śobhitā pṛthvī prāha devaṃ janārdanam || 47 ||
dharovāca -

deva kutra sthale tvaṃ vai sthāpanāṃ me kariṣyasi |
jalapūṛṇaṃ jagatsarvaṃ dṛśyate vada he prabho || 48 ||
vārāha uvāca -

yadā vṛkṣāḥ pradṛṣṭā hi bhavantyudvegatā jale |
tadā te sthāpanā bhūyātpaśyanti gaccha bhūruhān || 49 ||
dharovāca -

sthāvarāṇāṃ tu racanā mamopari samāsthītā |
anyāsti kiṃ vā dharaṇī tvahaṃ hi dhāraṇāmayī || 50 ||
sannanda uvāca -

vadanītthaṃ dadarśāgre jale vṛkṣāṇ manoharān |
vikṣya pṛthvī harīṇ prāha sarvato vigataivismayā || 51 ||
dharovāca -

deva kasmīṃsthale vṛkṣāḥ santi hyete sapallavāḥ |
idaṃ manasi me citraṃ vada yajñapate prabho || 52 ||

vārāha uvāca -

māthuraṃ maṃḍalaṃ divyaṃ dṛśyate'gre nitambini |
golokabhūmiṣaṃyuktaṃ pralaye'pi na saṃhṛtaṃ || 53 ||
sannanda uvāca -
tacchrutvā viśmitā pṛthvī gatamānā babhūva ha |
tasmānnanda mahābāho vrajo'yaṃ sarvato'dhikāḥ || 54 ||
śrutvedaṃ vrajamāhātmyaṃ jīvanmukto bhavennaraḥ |
tīrtharājātparaṃ viddhi māthuraṃ vrajamaṃḍalam || 55 ||

English rendering

Allowing the Gopas of Sannanda to walk in the Vrindavan from the Mahavana and describing the most important of the celestial bodies.

Mangalacharan Krishnatire Kokilakelikere Gunjapunje Devapushpadikunj. May Kambugrivu Kshiftabahu be in good health and may Radhakrishna be in good health. 1. On the banks of Shriyamunaji, where kokilas and kridashukas roam, I am blessed by my beloved Shri Radha-Krishna, adorned with beautiful conch-like necks and walking with arms around each other. 1.

Ignorance Ignorance is the process of acquiring knowledge. Yen Tasami Srigurave Namah in the form of an eye. 2. I was blinded by the darkness of ignorance; I bow to the Lord who has opened my eyes to the glory of knowledge. 2.

Srinardji says - Rajan! Once upon a time, seeing the various disturbances in Vraja, Nandaraja summoned his assistants Nandas, Upanadas, Vrishabhanus, Vrishabhanus, and other senior gopas to the assembly and asked them. 3.

Nanda said, "Gopagana! There is a lot going on in the Mahavanamsa. Tell us what we should do at this time. 4. (Vrindavan Khand Chapter 1 to 5)

On hearing this, Sannandana, the old man with a special spell, took Balarama and Krishna to Nandaraja and told him to take the pots. 5.

Nanda asked, "Sannandaji, the best of the wise!" How far is Vrindavan from this Vraja? How extensive is the forest, what characterizes it, and what pleasures are accessible there? Tell me all about it. 10.

Sannanda Bole-Bahishatse refers to the lands south of Ishanakona, Yadupura, and west of Shonpur as 'Mathur-Mandal'. The twenty-and-a-half yojana wide tract within Mathuramandala has been described as 'Divya Mathur-mandala' or 'Vraja' by the wise men. Once I was staying at Vasudevi's house in Mathurapuri; I had heard from Shri Gargacharya ji that the Tirtha king Prayag had also worshipped this divine Mathura-mandala. While there are many forests in Mathura, the best is a forest called 'Vrindavan', which is a playground that captivates even the most perfect God. There has neither been nor will be another world beyond Vaikuntha. There is only one 'Vrindavan', which is also transcendent (supreme superior) to Vaikuntha. Where Giriraj, popularly known as 'Govardhan', is seated, where on the banks of Kalindi is the Mangaldham Pulin, where is the Brihatsanu (Barsana) mountain, and where Nandishwar Giri adorns, which is situated in an expanse of twenty-four kos and is surrounded by vast canyons; which is beneficial for animals, useful for gopis, and cows, and covered with lathakunjas, the enchanting forest is remembered as 'Vrindavan'. 11-18.

Nandaji asked - "Sannandaji! I would like to know when the Tirtha king Prayaga has worshipped this Vraja. I'm so excited to hear this. 19.

Sannanda said, "Nandaraj! In the past, a great demon known as Shankhasura appeared during a cataclysmic event. That Vedadrohi daitya king, having conquered all the gods, went to Brahmaloka and there, while sleeping, stole the book of Vedas from Brahma and went into the sea. As soon as the Vedas were gone, all the strength of the gods was gone. Then the complete Lord Yajñeshvara Sriharina took the form of Matsya and fought with that Shankhasura in the sea of sudden doom. The Mahabali demon Shankhena fired a spear at Srihari. But Saptashri Hari cut the reed into hundreds of pieces with his wheel. Shankha then struck Lord Vishnu in the chest with his head. But that blow from him did not deter Srihari the Most High. At that time, Srihari, a fisherman, with a mace in his hand, struck the demon in the form of a Mahabali conch on his back. He suffered so much from the hit of the donkey that his mind was a little disturbed; but again, he rose up and punched Sarveswara Sriharika. Then Kamalnayan, in a fit of rage, cut off the strong head of Lord Vishnu with his chakra with a horn. Vrajeshwar! Thus, after conquering Shankha, the omnipresent Sri Hari with the gods came to Prayag and gave the four Vedas to Brahma. Then he, along with the entire pantheon, performed the ritual sacrifice and called upon the presiding deity of Prayag Tirtha to anoint him to the position of 'Tirtha Raja'. Directly Akshayvat was made a lila-chhatra for the Tirtha king. Munikanya Ganga and Suryasuta Yamuna began to serve him with their wave-shaped skins. At the same time, all the Tirthas of Jambudvipa came to the wise Tirtha king with offerings and after worshipping and saluting him, those Tirthas went to their respective places. Oh no! When Srihari also left with the gods, Kalabhapiya Munindra Naradaji arrived and spoke to the radiant Tirtha king on the throne. 20 - 33. (Vrindavan Khand Chapter 1 to 5)

Sannanda says that after saying this, directly Devarshi - Shiromani Naradji left from there. Then the Tirtha king was very angry and went to Sriharika Loka at that very moment. Surrounded by the entire tirtha, the Tirtharajas bowed to Sriharika and circumambulated him, stood before the Lord with folded hands and spoke to Srinatha. . 36-37. .

The Tirtha king said, "Devadeva! I have come to your service because you made me a 'Tirtha Raja' and offered me all the Tirthas, but the Tirthas of Mathuramandala have not come to me; they have despised me. Therefore I have come to your temple to tell you this. . 38-39 |

The Lord said, "I have certainly made you the King of all the Tirthas of the earth - the 'Tirtha Raja'; but you have also made yourself the King of your own household, this has not happened!" Then how are you talking like a gentleman with the desire to take control of my house? The King of Tirtha! Go to your house and hear this good word of mine. Mathuramandala is my true supreme abode, transcending the Triloki. Even in the time of the Holocaust, that sanctuary is not destroyed. 40-42 |

Hearing this, Tirtharaja was greatly astonished, says Sannanda. All their pride was gone. From there, he made his debut by worshipping and circumambulating the Vrajmandala of Mathura. The constellation was first shown to defy the Earth. I have said all these things to you, what more do you want to hear? . 43-44 |

Nandaji asked - Gopeshwar! Tell me who first showed this celestial body to defame the earth. 45.

Sannanda said that it was in this Varahakalpa that Sri Hari first took the form of Varaha and lifted the earth from the abyss on his molars. At that time, the lord had great glory. As he went into the water, he spoke to Lord Ramanath Janardhana, the Varaharupa, the earth adorned on the tip of his trunk. . 46-47 |

The earth asked, "O Lord! The whole world looks like it is full of water. So tell me, at what place will you set me up? . 48. (Vrindavan Khand Chapter 1 to 5)

Lord Varaha said - When the trees begin to appear and the spirit of tension appears in the water, then you will be established in that place. You look at the trees. 49.

The earth said, "O God! I am the one who created the immovable. Is there any other religion as well? I am the only one who has a sense of belonging. . . 50.

Sannandji says that while saying this, Prithvi saw the beautiful trees in the water in front of him. The pride of the earth was taken away when she saw them, and she said to the Lord, 'God! At what place do these Pallava-like trees exist? This scene is causing a lot of surprise in my mind. Yajna peeta! O Lord! Tell me the secret of it. " . 51-52 |

The Lord Varaha said, "Nithambini! It shows the divine 'Mathur-mandala' in front, which is connected to the earth of Goloka. It is also not destroyed during the Holocaust. . 53. .

The earth was astonished when it heard this, said Sannanda. She was filled with a sense of vanity. Therefore, Mahābahu Nanda! This celestial body is more important than all the worlds. Hearing this significance of Vraja, a person becomes liberated from life. You may also consider 'Mathur-Vrajmandal' superior to Tirthraj Prayag. . 54-55 |

Thus was completed the first chapter in the Nanda-Sannanda-Samvad under the Sri Vrindavan Khanda in the Srigarghasamhita, titled 'Description of the Industry of Arrival in Vrindavan'. 1.

Sanskrit source · Hindi control witness

Vṛndāvana-khaṇḍa · Chapter 2

Chapter 22 of 263 · 50 detected Sanskrit verse markers

Sanskrit

नन्द उवाच -

हे सन्नन्द महाप्राज्ञ सर्वज्ञोऽसि बहुश्रुतः ।
 ब्रजमंदलमाहात्म्यं वदतस्ते मुखाच्छ्रुतम् ॥ १ ॥
 गिरिगोवर्धनो नाम तस्योत्पत्तिं मे वद ।
 कस्मादेनं गिरिवरं गिरिराजं वदन्ति हि ॥ २ ॥
 यमुनेयं नदी साक्षात्कस्मात्लोकात्समागताः ।
 तन्माहात्म्यं च वद मे त्वमसि ज्ञानिनां वरः ॥ ३ ॥

सन्नन्द उवाच -

एकदा हस्तिनपुरे भीष्मं धर्मभृतां वरम् ।
 पप्रच्छ पाण्डुरित्थं तं जनानां चानुशृण्वताम् ॥ ४ ॥
 परिपूर्णतमः साक्षाच्छ्रीकृष्णो भगवान् स्वयम् ।
 असंख्यब्रह्मांडपतिः गोलोकाधिपतिः प्रभुः ॥ ५ ॥
 भुवो भारावताराय गच्छन् देवो जनार्दनः ।
 राधां प्राह प्रिये भीरु गच्छ त्वमपि भूतले ॥ ६ ॥

राधोवाच -

यत्र वृंदावनं नास्ति न यत्र यमुना नदी ।
 यत्र गोवर्धनो नास्ति तत्र मे न मनःसुखम् ॥ ७ ॥
 सन्नन्द उवाच -

वेदनागक्रोशभूमिं स्वधाम्नः श्रीहरिः स्वयम् ।
 गोवर्धनं च यमुनां प्रेषयामास भूपरि ॥ ८ ॥
 वेदनागक्रोशभूमिः सापि यात्र समागता ।
 चतुर्विंशद्वनैर्युक्ता सर्वलोकैश्च वन्दिता ॥ ९ ॥
 भारतात्पश्चिमदिशि शाल्मलीद्वीपमध्यतः ।
 गोवर्धनो जन्म लेभे पत्न्यां द्रोणाचलस्य च ॥ १० ॥
 गोवर्धनोपरि सुराः पुष्पवर्षं प्रवक्रिरे ।
 हिमालयसुमेर्वाद्याः शैलाः सर्वे समागताः ॥ ११ ॥
 नत्वा प्रदक्षिणीकृत्य पूजां कृत्वा विधानतः ।
 गोवर्धनस्य परमां स्तुतिं चकुर्महाद्रयः ॥ १२ ॥

शैला ऊचुः -

त्वं साक्षात्कृष्णचंद्रस्य परिपूर्णतमस्य च ।
 गोलोके गोगणैर्युक्ते गोपीगोपालसंयुते ॥ १३ ॥
 त्वं हि गोवर्धनो नाम वृंदारण्ये विराजसे ।

त्वन्नो गिरीणां सर्वेषां गिरिराजोऽसि सांप्रतम् ॥ १४ ॥

नमो वृन्दावनाङ्काय तुभ्यं गोलोकमौलिने ।

पूर्णब्रह्मातपत्राय नमो गोवर्धनाय च ॥ १५ ॥

सन्नन्द उवाच -

इति स्तुत्वाथ गिरयो जग्मुः स्वं स्वं गृहं ततः ।

शैलो गिरिवरः साक्षाद्गिरिराज इति स्मृतः ॥ १६ ॥

एकदा तीर्थयायी च पुलस्त्यो मुनिसत्तमः ।

द्रोणाचलसुतं श्यामं गिरिं गोवर्धनं वरम् ॥ १७ ॥

माधवीलतिकापुष्पं पलभारसमन्वितम् ।

निझरैर्नादितं शान्तं कंदरामंगलायनम् ॥ १८ ॥

तपोयोग्यं रत्नमयं शतशृङ्गं मनोहरम् ।

चित्रधातुविचित्रांगं सटकं पक्षिसंकुलम् ॥ १९ ॥

मृगैः शाखामृगैर्व्याप्तं मयूरध्वनिमंडितम् ।

मुक्तिप्रदं मुमुक्षूणां तं ददर्श महामुनिः ॥ २० ॥

तल्लिप्सुर्मुनिश्चार्दूलो द्रोणपाश्वर्यं समागतः ।

पूजितो द्रोणगिरिणा पुलस्त्यः प्राह तं गिरिम् ॥ २१ ॥

पुलस्त्य उवाच -

हे द्रोण त्वं गिरिन्द्रोऽसि सर्वदेवैश्च पूजितः ।

दिव्यौषधिसमायुक्तः सदा जीवनदो नृणाम् ॥ २२ ॥

अर्थी तवांतिके प्राप्तः काशीस्थोऽहं महामुनिः ।

गोवर्धनं सुतं देहि नान्यैर्मेऽत्र प्रयोजनम् ॥ २३ ॥

विश्वेश्वरस्य देवस्य काशीनाम्ना महापुरी ।

यत्र पापी मृतः सद्यः परं मोक्षं प्रयाति हि ॥ २४ ॥

यत्र गंगाऽऽगता साक्षाद्विश्वनाथोऽपि यत्र वै ।

तत्रैव स्थापयिष्यामि जातोऽयं मे मनोरथः ॥ २६ ॥

सन्नन्द उवाच -

पुलस्त्यवचनं श्रुत्वा स्वसुतस्नेहविह्वलः ।

अश्रुपूर्णां द्रोणगिरिस्तं मुनिं वाक्यमब्रवीत् ॥ २७ ॥

द्रोण उवाच -

पुत्रस्नेहाकुलोऽहं वै पुत्रो मेऽयमतिप्रियः ।

ते शापभयभीतोऽहं वदाम्येनं महामुने ॥ २८ ॥

हे पुत्र गच्छ मुनिना भारते कर्मके शुभे ।

त्रैवर्ग्यं लभ्यते यत्र नृभिर्मोक्षमपि क्षणात् ॥ २९ ॥

गोवर्धन उवाच -

मुने कथं मां नयसि लंबितं योजनाष्टकम् ।

योजनद्वयमुच्यांगं पंचयोजनविस्तृतम् ॥ ३० ॥

पुलस्त्य उवाच -

उपविश्य करे मे त्वं गच्छ पुत्र यथासुखम् ।

वाहयामि करे त्वां वै यावत्काशीं समागतः ॥ ३१ ॥

गोवर्धन उवाच -

मुने यत्र स्थले भूम्यां स्थापनां मे करिष्यसि ।

करिष्यामि न चोत्थानं तद्भूम्याः शपथो मम ॥ ३२ ॥

पुलस्त्य उवाच -

अहमाशात्मलिङ्गीपान् मर्यादीकृत्य कौसलम् ।

न स्थापनां करिष्यामि शपथस्तेऽपि मे पथि ॥ ३३ ॥

सन्नन्द उवाच -

मुनेः करतले तस्मिन्नारुरोह महाचलः ।

प्रणम्य पितरं द्रोणमश्रुपूर्णाकुलेक्षणः ॥ ३४ ॥

मुनिस्तं दक्षिणकरे धृत्वा गच्छन् शनैः शनैः ।

स्वतेजो दर्शयन् नृणां प्राप्तोऽभूद्ब्रजमंडले ॥ ३५ ॥

जातिस्मरो गिरिस्तत्र प्राहेदं पथि चिंतयन् ।

परिपूर्णतमः साक्षाच्छ्रीकृष्णो भगवान् स्वयम् ॥ ३६ ॥

अखंडब्रह्माण्डपतिर्त्रेजोऽत्रावतरिष्यति ।

बाललीलां च कैशोरीं चेष्टां गोपालबालकैः ॥ ३७ ॥

दानलीलां मानलीलां हरिरत्र करिष्यति ।

तस्मान्मया न गन्तव्यं भूमिश्चेयं कलिन्दजा ॥ ३८ ॥

गोलोकाद्राधया सार्धं श्रीकृष्णोऽत्रागमिष्यति ।

कृतकृत्यो भविष्यामि कृत्वा तद्दर्शनं परम् ॥ ३९ ॥

एवं विचार्य मनसा भूरि भारं ददौ करे ।

तदा मुनिश्च श्रान्तोऽभूद्भूतपूर्वं गतस्मृतिः ॥ ४० ॥

करादुत्तार्य तं शैलं निधाय ब्रजमंडले ।

लघुशंकाजयार्थं हि गतोऽभूद्भारपीडितः ॥ ४१ ॥

कृत्वा शौचं जले स्नात्वा पुलस्त्यो मुनिसत्तमः ।

उत्तिष्ठेति मुनिः प्राह गिरिं गोवर्धनं परम् ॥ ४२ ॥

नोत्थितं भूरिभाराढ्यं कराभ्यां तं महामुनिः ।

स्वतेजसा बलेनापि गृहीतुमुपयक्रमे ॥ ४३ ॥

मुनिना संगृहीतोऽपि गिरिराजो गिराऽऽर्द्धया ।

न चलालांगुलिं किञ्चित् तदपि द्रोणनन्दनः ॥ ४४ ॥

सन्नन्द उवाच -

गच्छ गच्छ गिरिश्रेष्ठ भारं मा कुरु मा कुरु ।

मया ज्ञातोऽसि रुष्टस्त्वमभिप्रायं वदाशु मे ॥ ४५ ॥

गोवर्धन उवाच -

मुनेऽत्र मे न दोषोऽस्ति त्वया मे स्थापना कृता ।

करिष्यामि न चोत्थानं पूर्वं मे शपथः कृतः ॥ ४६ ॥

सन्नन्द उवाच -

पुलस्त्यो मुनिशार्दूलः क्रोधात् प्रचलितेन्द्रियः ।
स्फुरदोष्ठो द्रोणपुत्रं शशाप विगतोद्यमः ॥ ४७ ॥

सन्नन्द उवाच -

गिरे त्वयातिधृष्टेन न कृतो मे मनोरथः ।
तस्मात्तु तिलमात्रं हि नित्यं त्वं क्षीणतां व्रज ॥ ४८ ॥

सन्नन्द उवाच -

कार्शीं गते पुलस्त्यर्षावयं गोवर्धनो गिरिः ।
नित्यं संक्षीयते नन्द तिलमात्रं दिने दिने ॥ ४९ ॥
यावद्भागीरथी गंगा यावद्गोवर्धनो गिरिः ।
तावत्कलेः प्रभावस्तु भविष्यति न कर्हिचित् ॥ ५० ॥
गोवर्धनस्य प्रकटं चरित्रं
नृणां महापापहरं पवित्रम् ।
मया तवाग्रे कथितं विचित्रं
सुमुक्तिदं कौ रुचिरं न चित्रम् ॥ ५१ ॥

Roman transliteration

nanda uvāca -

he sannanda mahāprājña sarvajña'si bahuśrutah |
vrajamaṇdalamāhātmyaṁ vadataste mukhācchrutam || 1 ||
gīrīgovardhano nāma tasyotpattiṁca me vada |
kasmādenaṁ girivaraṁ girirājaṁ vadanti hi || 2 ||
yamuneyaṁ nadī sāḥātkasmātkātsamāgatāḥ |
tanmāhātmyaṁ ca vada me tvamasi jñānināṁ varaḥ || 3 ||
sannanda uvāca -

ekadā hastinapure bhīṣmaṁ dharmabhṛtāṁ varam |
papraccha pāṇḍurītham taṁ janānāṁ cānuśṛṇvatām || 4 ||
paripūrṇatamaḥ sāḥācchrikṛṣṇo bhagavān svayam |
asaṁkhyabrahmaṇḍapatiḥ golokādhipatiḥ prabhuḥ || 5 ||
bhuvo bhārāvatarāya gacchan devo janārdanaḥ |
rādhāṁ prāha priye bhīru gaccha tvamapi bhūtale || 6 ||

rādhovāca -

yatra vṛndāvanaṁ nāsti na yatra yamunā nadī |
yatra govardhanaṁ nāsti tatra me na manaḥsukham || 7 ||
sannanda uvāca -
vedanāgakrośabhūmiṁ svadhāmnaḥ śrīhariḥ svayam |
govardhanaṁ ca yamunāṁ preṣayāmāsa bhūpari || 8 ||
vedanāgakrośabhūmiḥ sāpi cātra samāgatā |
caturviṁśad□vanairiyuktā sarvalokaiśca vanditā || 9 ||
bhāratātpaścimadiśi śālmalīdvīpamadyataḥ |
govardhanaṁ janma lebhe pat□nyāṁ droṇācalasya ca || 10 ||
govardhanopari surāḥ puṣpavarṣaṁ pracakṛire |
himālayasumervādyāḥ śailāḥ sarve samāgatāḥ || 11 ||

natvā pradakṣiṇīkṛtya pūjāṃ kṛtvā vidhānataḥ |
govardhanasya paramāṇi stutiṃ cakrurmahādrayaḥ || 12 ||

śailā ūcuḥ -
tvam sākṣātkṛṣṇacandrasya paripūrṇatamasya ca |
goloke gogaṇairyukte gopīgopālasaṇyute || 13 ||
tvam hi govardhano nāma vṛṇḍāraṇye virājase |
tvanno girīṇāṇi sarveṣāṇi girirājo'si sāmpratam || 14 ||
namo vṛṇḍāvanāṅkāya tubhyaṃ golokamaulīne |
pūrṇabrahmātapatrāya namo govardhanāya ca || 15 ||
sannanda uvāca -
iti stutvātha girayo jagmuḥ svaṃ svaṃ grhaṃ tataḥ |
śailo girivaraḥ sākṣād girirāja iti smṛtaḥ || 16 ||
ekadā tīrthayāyī ca pulastyo munisattamaḥ |
droṇācalasutaṃ śyāmaṃ giriṇi govardhanaṃ varam || 17 ||
mādhavīlatikāpuṣpaṃ palabhārasamanvitam |
nirjharairnāḍitaṃ śāntaṃ kaṇḍarāmaṃgalāyanam || 18 ||

tapoyogyam ratnamayam śataśṛṅgam manoharam |
citradhātuvicitrāṅgam saṭamkaṃ pakṣisaṃkulam || 19 ||
mṛgaiḥ sākṣāhmṛgairvyūptaṃ mayūradhvanimaṇḍitam |
muktipradaṃ mumukṣūṇāṃ taṃ dadarśa mahāmuniḥ || 20 ||
tallipsurmuniśārdūlo droṇapārśvaṃ samāgataḥ |
pūjito droṇagiriṇā pulastyah prāha taṃ girim || 21 ||
pulastyā uvāca -
he droṇa tvam girindro'si sarvadevāiṣca pūjitaḥ |
divyauśadhisamāyuktaḥ sadā jīvanado nṛṇām || 22 ||
arthī tavāmtike prāptaḥ kāśīstho'haṃ mahāmuniḥ |
govardhanaṃ sutam dehi nānyairme'tra prayojanam || 23 ||
viśveśvarasya devasya kāśīnāmnā mahāpurī |
yatra pāpī mṛtaḥ sadyaḥ paraṃ mokṣaṃ prayāti hi || 24 ||
yatra gaṃgā"gatā sākṣād viśvanātho'pi yatra vai |

tatraiva sthāpayiṣyāmi jāto'yaṃ me manorathaḥ || 26 ||
sannanda uvāca -
pulastyavacanaṃ śrutvā svasutasnehavīhvalaḥ |
aśrupūrṇo droṇagiriṣṭaṃ muniṃ vākyamabravit || 27 ||
droṇa uvāca -
putrasnehākulo'haṃ vai putro me'yamatipriyaḥ |
te śāpabhayaabhīto'haṃ vadāmyenaṃ mahāmune || 28 ||
he putra gaccha muninā bhārate karmake śubhe |
traivargyaṃ labhyate yatra nṛbhīrmokṣamapi kṣaṇāt || 29 ||
govardhana uvāca -
mune kathaṃ māṇi nayasi laṃbitaṃ yojanāṣṭakam |
yojanadvayamuccāṅgaṃ pañcayojanavistṛtam || 30 ||
pulastyā uvāca -
upaviśya kare me tvam gaccha putra yathāsukham |

vāhayāmi kare tvam vai yāvatkāśiṃ samāgataḥ || 31 ||
govardhana uvāca -
mune yatra sthale bhūmyāṃ sthāpanāṃ me kariṣyasi |
kariṣyāmi na cotthānaṃ tad bhūmyāḥ śapatho mama || 32 ||

pulastyā uvāca -
 ahamāśālmalidvīpān maryādāḥkṛtya kausalam |
 na sthāpanāṁ kariṣyāmi śapathaste'pi me pathi || 33 ||
 sannanda uvāca -
 muneḥ karatale tasminnāruroha mahācalaḥ |
 prañamyā pītaraṁ droṇamaśrupūrnākulekṣaṇaḥ || 34 ||
 munistaṁ dakṣiṇakare dhṛtvā gacchan śanaiḥ śanaiḥ |
 svatejo darśayaṁ nṛṇāṁ prāpto'bhūd vrajamaṇḍale || 35 ||
 jātismaro giristatra prāhedāṁ pathi cīntayan |
 paripūrṇatamaḥ sākṣācchriḥṣṇo bhagavān svayam || 36 ||

akhaṇḍabrahmāṇḍapatirvraje'trāvatarīṣyati |
 bālālilāṁ ca kaiśorīṇi ceṣṭāṇi gopālabālakaiḥ || 37 ||
 dānalilāṁ mānalilāṁ hariratra kariṣyati |
 tasmānmayā na gantavyaṁ bhūmīśceyaṁ kalindajā || 38 ||
 golokād rādhayā sārḍhaṁ śrīkṛṣṇo'trāgamiṣyati |
 kṛtakṛtyo bhaviṣyāmi kṛtvā taddarśanaṁ param || 39 ||
 evaṁ vicārya manasā bhūri bhāraṁ dadau kare |
 tadā muniśca śrāṁto'bhūd bhūtapūrvam gatasmṛtiḥ || 40 ||
 karāduttārya taṁ śailaṁ nidhāya vrajamaṇḍale |
 laghuśaṁkājayārthaṁ hi gato'bhūd bhārapiḍitaḥ || 41 ||
 kṛtvā saucaṁ jale snātvā pulastyo munisattamaḥ |
 uttiṣṭheti muniḥ prāha giriṁ govardhanaṁ param || 42 ||
 notthitaṁ bhūribhārādḍhyaṁ karābhyaṁ taṁ mahāmuniḥ |
 svatejasā balenāpi grhītumupacakrame || 43 ||

muninā saṁgrhīto'pi girirājo girā'rdrayā |
 na calālāṁgulīṁ kiṁcit tadapi droṇanandanaḥ || 44 ||
 sannanda uvāca -
 gaccha gaccha giriśreṣṭha bhāraṁ mā kuru mā kuru |
 mayā jñāto'si ruṣastvamabhīprāyaṁ vadāsu me || 45 ||
 govardhana uvāca -
 mune'tra me na doṣo'sti tvayā me sthāpanā kṛtā |
 kariṣyāmi na cotthānaṁ pūrvaṁ me śapathaḥ kṛtaḥ || 46 ||
 sannanda uvāca -

pulastyo muniśārdūlaḥ krodhāt pracalitendriyaḥ |
 sphuradoṣṭho droṇaputraṁ śaśāpa vigatodyamaḥ || 47 ||
 sannanda uvāca -

gire tvayātīdhrīṣṭena na krto me manorathaḥ |
 tasmāttu tilamātraṁ hi nityaṁ tvam kṣiṇatām vraja || 48 ||

sannanda uvāca -
 kāśīṁ gate pulastyarṣāvayaṁ govardhana giriḥ |
 nityaṁ saṁkṣiyate nanda tilamātraṁ dine dine || 49 ||
 yāvad bhāgīrathī gaṁgā yāvad govardhana giriḥ |
 tāvatkaleḥ prabhāvastu bhaviṣyati na karhicit || 50 ||
 govardhanasya prakāṣaṁ caritraṁ
 nṛṇāṁ mahāpāpaharaṁ pavitraṁ |
 mayā tavāgre kathitaṁ vicitraṁ
 sumuktidaṁ kau ruciraṁ na citraṁ || 51 ||

English rendering

Origin of Giriraj Govardhan and his arrival in Vrajmandal

Shriradhaji said - Pranath! Where there is no Vrindavan, where it is not the Yamuna river, and where there is no Govardhan mountain, my heart cannot find happiness. 7.

Parvat said - You are adorned directly in the Golokdham of the most perfect Lord Shrikrushna Chandra, where the community of divine cows resides and Gopala and Gopa-Sundaris are adorned. You reside in Vrindavan with the name 'Govardhan', at this time you are the 'Giriraj' in all the mountains. You are the crown jewel of Goloka, residing in the godowns of Vrindavan, and adorned like an umbrella on a special occasion in the hands of Lord Krishna, the Supreme Brahman. You are our salutations to Govardhan. 13-15 |

Sannandji says - Nandraj! Ever since all the mountains moved to their respective places in this way of praise, this Girishreshtha Govardhan has been called 'Giriraj'. Once upon a time, Munishreshtha Pulastyaji started visiting the ground floor for pilgrimage. The chieftain saw Govardhan, the son of Dronachala, the best mountain in black, adorned with the beauty of the Madhavi lotus. The trees there were loaded with loads of fruit. The sound of cascading waterfalls echoed through the area. There was a lot of peace on that mountain. He had to go to Mangala Dham because of his kandas. Adorned with hundreds of peaks, the majestic rock was a perfect place for penance. Strange metals of various hues infused the elements of the mountain with peculiar ornamentation. Its land was sloping and had a wide variety of birds. Animals like deer and monkeys were spread all around. Mount Govardhan, surrounded by the sound of peacocks, seemed liberating to the naked eye. 16-20 |

Munivar Pulastya had a desire to get that mountain. For this, they moved closer to Dronachal. He was worshipped and welcomed by Dronagiri. Then the policeman spoke from the mountain. 21.

Tears welled up in Dronachal's eyes as he listened to the policeman's words, says Sannandji. He said to the old man who was a policeman. 27.

Dronachal said, "O Lord! I yearn for the love of my son. This son is dear to me, yet I give him into your hands for fear of your curse. (Then he spoke to the son) Son! Go to Bharatavarsha, the land of welfare, with your sage. There, humans attain dharma, artha, and kama-trivarga bliss through good karma and also attain moksha in an instant (through Nishkama Karma and Jnana Yoga). 28-29 |

Govardhan said, "Munna! My body is eight yojanas long, two yojanas high and five yojanas wide. How will you take me in such a situation? 30.

The policeman said, "My son! Mayst thou sit upon my hands and walk in peace. I will carry you on my hands until you reach Kashi. . 31.

Goverdhan said, "Munne. I have a promise to make. Wherever you once placed me on the earth, I will not rise again from there. 32.

The policeman said, "I will not put you on the road anywhere from this island of Shalmili to Kosala in India, that is my pledge." . 33. . (Vrindavan Khand Chapter 1 to 5)

Then the policeman said, "O Lord of the mountains! Come on, let's go! Do not overload, do not overload. I know that you are stuck. Tell me quickly, what do you mean? . 45.

Sannandji says - Hearing this answer, all the senses of Munishreshtha Pulastya became agitated with anger. His lips started to crack. He cursed Dronaputra because all his ventures were in vain. . 47. .

The policeman said, "The mountains! You are very rude. You have not fulfilled my wish. That is why you keep getting weaker and weaker every day. 48.

Sannandji says - Nanda. Having said this, Pulastya Muni went to Kashi. Since that day, this Govardhan mountain has been shrinking day by day. As long as the Bhagirathi Ganges and the Govardhan mountains are present on this surface, the Kalika effect will never increase. This manifest character of Govardhan is the most holy and the destroyer of the great sins of mankind. I have spoken to you of this matter, which is of great interest and wonder in the world. It is the best provider of salvation, no wonder. 49-51 |

Thus was completed the second chapter under the Sri Vrindavan Khanda in the Srigarghasamhita, titled "Description of the Origins of Giriraja." . 2.

Sanskrit source · Hindi control witness

Vṛndāvana-khaṇḍa · Chapter 3

Chapter 23 of 263 · 37 detected Sanskrit verse markers

Sanskrit

सन्नन्द उवाच -

गोलोके हरिणाऽऽज्ञप्ता कालिन्दी सरितां वरा ।
 कृष्णं प्रदक्षिणीकृत्य गन्तुमभ्युद्यताभवत् ॥ १ ॥
 तदैव विरजा साक्षाद्गङ्गा ब्रह्मद्वयोद्भवा ।
 द्वे नद्यौ यमुनायां तु संप्रलीने बभूवतुः ॥ २ ॥
 परिपूर्णतमां कृष्णां तस्मात् कृष्णस्य नन्दराट् ।
 परिपूर्णतमस्यापि पट्टराज्ञीं विदुर्जनाः ॥ ३ ॥
 ततो वेगेन महता कालिन्दी सरितां वरा ।
 बिभेद विरजावेगं निकुंजद्वारनिर्गता ॥ ४ ॥
 असंख्यब्रह्मांडययं स्पृष्ट्वा ब्रह्मद्वयं गता ।
 भिन्दन्ती तज्जलं दीर्घं स्ववेगेन महानदी ॥ ५ ॥
 वामपादांगुष्ठनखभिन्नब्रह्मांडमस्तके ।
 श्रीवामनस्य विवरे ब्रह्मद्वयसमाकुले ॥ ६ ॥
 तस्मिन् श्रीगंगया सार्धं प्रविष्टाऽभूत्सरिद्वरा ।

वैकुण्ठं याजितपदं संप्राप्य ध्रुवमंडले ॥ ७ ॥
 ब्रह्मलोकमभिव्याप्य पतन्ती ब्रह्ममंडलात् ।
 ततः सुराणां शतशो लोकाल्लोकं जगाम ह ॥ ८ ॥
 ततः पपात वेगेन सुमेरुगिरिमूर्धनि ।
 गिरिकूटानतिक्रम्य भित्त्वा गंडशिलातटान् ॥ ९ ॥
 सुमेरोर्दक्षिणदिशं गन्तुमभ्युदिताभवत् ।
 ततः श्रीयमुना साक्षाच्छ्रीगंगायां विनिर्गता ॥ १० ॥
 गंगा तु प्रययौ शैलं हिमवन्तं महानदी ।
 कृष्णा तु प्रययौ शैलं कलिन्दं प्राप्य सा तदा ॥ ११ ॥
 कलिंदीति समाख्याता कालिदप्रभवा यदा ।
 कलिंदगिरिसानूनां गंडशैलतटान् दृढान् ॥ १२ ॥
 भित्त्वा लुठन्ती भूखंडे कृष्णा वेगवती सती ।
 देशान्पुनन्ती कालिन्दी प्राप्तावान् खांडवे वने ॥ १३ ॥
 परिपूर्णतमं साक्षाच्छ्रीकृष्णं वरमिच्छती ।

धृत्वा वपुः परं दिव्यं तपस्तेपे कलिन्दजा ॥ १४ ॥
 पित्रा विनिर्मिते गेहे जलेऽद्यापि समाश्रिता ।
 ततो वेगेन कालिन्दी प्राप्ताभूद्ब्रजमंडले ॥ १५ ॥
 वृन्दावनसमीपे च मथुरानिकटे शुभे ।

श्रीमहावनपाश्वे च सैकते रमणस्थले ॥ १६ ॥
 श्रीगोकुले च यमुना यूथीभूत्वातिसुंदरी ।
 श्रीकृष्णचंद्रासार्थं निजवासं चकार ह ॥ १७ ॥
 अथो ब्रजाद्ब्रजंती सा ब्रजविक्षेपविह्वला ।
 प्रेमानन्दाश्रुसंयुक्ता भूत्वा पश्चिमवाहिनी ॥ १८ ॥
 ततस्त्रिवारं वेगेन नत्वाथो ब्रजमंडले ।
 देशान् पुनन्ती प्रययौ प्रयागं तीर्थसततम् ॥ १९ ॥
 पुनः श्रीगंगया सार्धं क्षीराब्धिं सा जगाम ह ।
 देवाः सुवर्षं पुष्पाणां चक्रुर्दिवि जयध्वनिम् ॥ २० ॥
 कृष्णा श्रीयमुना साक्षात् कालिन्दी सरितां वरा ।
 समुद्रमेत्य श्रीगंगां प्राह गद्गदया गिरा ॥ २१ ॥
 यमुनोवाच -
 हे गंगे त्वं तु धन्याऽसि सर्वब्रह्माण्डपावनी ।
 कृष्णपादाब्जसंभूता सर्वलोकैकवन्दिता ॥ २२ ॥
 ऊर्ध्वं यामि हरेर्लोकं गच्छ त्वमपि हे शुभे ।
 त्वत्समानं हि दिव्यं च न भूतं न भविष्यति ॥ २३ ॥
 गंगोवाच -
 सर्वतीर्थमयी गंगा तस्मात्त्वां प्रणमाम्यहम् ।
 यत्किंचिद्वा प्रकथितं तत्क्षमस्व सुमंगले ॥ २४ ॥
 हे कृष्णे त्वं तु धन्याऽसि सर्वब्रह्माण्डपावनी ।
 कृष्णवामांसंभूता परमानन्दरूपिणी ॥ २५ ॥
 परिपूर्णतमा साक्षात्सर्वलोकैकवन्दिता ।
 परिपूर्णतमस्यापि श्रीकृष्णस्य महात्मनः ॥ २६ ॥
 पट्टराज्ञीं परां कृष्णे कृष्णां त्वां प्रणमाम्यहम् ।
 तीर्थैर्देवैर्दुर्लभा त्वं गोलोकेऽपि च दुर्घटा ॥ २७ ॥
 अहं यास्यामि पातालं श्रीकृष्णस्याज्ञया शुभे ।
 त्वद्वियोगातुराऽहं वै पानं कर्तुं न च क्षमा ॥ २८ ॥
 यूथीभूत्वा भविष्यामि श्रीब्रजे रासमंडले ।
 यत्किंचिन्मे प्रकथितं तत्क्षमस्व हरिप्रिये ॥ २९ ॥
 इत्थं परस्परं नत्वा द्वे नद्यौ ययतुर्दुतम् ।
 लोकान् पवित्रीकुर्वन्ती पाताले स्वःसरिद्गता ॥ ३० ॥
 सापि भोगवतीनाम्ना बभौ भोगवतीवने ।
 यज्जलं सत्रिनयनः शेषो मूर्ध्ना बिभर्ति हि ॥ ३१ ॥
 अथ कृष्णा सवेगेन भित्त्वा सप्ताधिमंडलम् ।
 सप्तद्वीपमहीपृष्ठे लुठन्ती वेगवत्तरा ॥ ३२ ॥
 गत्वा स्वर्णमयीं भूमिं लोकालोकाचलं गता ।
 तत्सानुगण्डशैलानां तटं भित्त्वा कलिन्दजा ॥ ३३ ॥

तन्मूर्ध्नि चोत्पपाताशु स्फारवज्जलधारया ।

उद्गच्छन्ती तदूर्ध्वं सा ययौ स्वर्गं तु नाकिनाम् ॥ ३४ ॥

आब्रह्मलोकं लोकांस्तानभिव्याप्य हरेः पदम् ।

ब्रह्माडरंध्रं श्रीब्रह्म द्रवयुक्तं समेत्य सा ॥ ३५ ॥

पुष्पवर्षं प्रवर्षत्सु देवेषु प्रणतेषु च ।

पुनः श्रीकृष्णलोकमारुरोह सरिद्धरा ॥ ३६ ॥

कलिन्दगिरिनन्दिनीनववरित्रमेतत् शुभं

श्रुतं च यदि पाठितं भुवि तनोति सन्मंगलम् ।

जनोऽपि यदि धारयेत्किल पठेच्च यो नित्यशः

स याति परमं पदं निजनिकुंजलीलावृतम् ॥ ३७ ॥

Roman transliteration

sannanda uvāca -

goloke harinā"jñaptā kālindī saritām varā |
kṛṣṇaṁ pradakṣiṇīkṛtya gantumabhyudyatābhavat || 1 ||
tadaiva virajā sākṣādgaṅgā brahmadravodbhavā |
dve nadyau yamunāyāṁ tu saṁpralīne babhūvatuḥ || 2 ||
paripūrṇatamāṁ kṛṣṇāṁ tasmāt kṛṣṇasya nandarāt |
paripūrṇatamasyāpi paṭṭarājīṇaṁ vidurjanāḥ || 3 ||
tato vegena mahatā kālindī saritām varā |
bibheda virajāvegaṁ nikunḥjadvāranirgatā || 4 ||
asaṁkhyabrahmāṇḍacayaṁ spṛṣṭvā brahmadravaṁ gatā |
bhindanti tājīlaṁ dīrghaṁ svavegena mahānadī || 5 ||
vāmāpādāṅguṣṭhanakhabhinnabrahmāṇḍamastake |
śrīvāmanasya vivare brahmadravasamākule || 6 ||
tasmin śrīgaṅgayā sārḍhaṁ praviṣṭā'bhūtsaridvarā |

vaikuṇṭhaṁ cājītapadaṁ saṁprāpya dhruvamaṇḍale || 7 ||
brahmalokamabhiyāpya patanti brahmamaṇḍalāt |
tataḥ surāṇāṁ śataśo lokāḷlokaṁ jagāma ha || 8 ||
tataḥ papāta vegena sumerugirimūrdhani |
girikūṭānatikramya bhittvā gaṇḍasīlātātān || 9 ||
sumerordakṣiṇadīsaṁ gantumabhyudītābhavat |
tataḥ śrīyamunā sākṣācchrīgaṅgāyāṁ vinirgatā || 10 ||
gaṅgā tu prayayau śailaṁ himavantaṁ mahānadī |
kṛṣṇā tu prayayau śailaṁ kalindaṁ prāpya sā tadā || 11 ||
kāliṇḍīti samākhyatā kāliṇḍaprabhavā yadā |
kalīṇdagirisānūnāṁ gaṇḍasīlātātān dṛḍhān || 12 ||
bhittvā luṭhanti bhūkhaṇḍe kṛṣṇā vegavati satī |
deśānpunanti kālindī prāptavān khāṇḍave vane || 13 ||
paripūrṇatamaṁ sākṣācchrīkṛṣṇaṁ varamicchatī |

dhṛtvā vapuḥ paraṁ divyaṁ tapastepe kalindajā || 14 ||
pitṛā vinirmite gehe jale'dyāpi samāśritā |
tato vegena kālindī prāptābhūdvrājamamaṇḍale || 15 ||
vṛndāvanasamīpe ca mathurānikāṭe śubhe |

śrīmahāvanapārśve ca saikate ramaṇasthale || 16 ||
 śrīgokule ca yamunā yūthibhūtvātisuṃdari |
 śrīkṛṣṇacandrarāsārthaṃ nijavāsaṃ cakāra ha || 17 ||
 atho vṛjād vṛjamaṇṭi sāvṛjavikṣepavīhvalā |
 premānandāśrusaṃyuktā bhūtvā paścimavāhinī || 18 ||
 tatastrivāraṃ vegena natvātho vṛjamaṇḍale |
 deśān punanti prayayau prayāgaṃ tīrthasattamam || 19 ||
 punaḥ śrīgaṇḍayā sārḍhaṃ kṣīrābḍhiṃ sāvṛjagā ha |
 devāḥ suvarṣaṃ puṣpāṇāṃ cakrurdivi jayadhvanīm || 20 ||
 kṛṣṇā śrīyamunā sāksāt kālindī saritāṃ varā |

samudrametya śrīgaṇḍayā prāha gadgadayā girā || 21 ||
 yamunovāca -
 he gaṇḍe tvaṃ tu dhanyā'si sarvabrahmāṇḍapāvanī |
 kṛṣṇapādābjaṣaṇbhūtā sarvalokaikavanditā || 22 ||
 ūrdhvaṃ yāmi harerlokaṃ gaccha tvaṃapi he śubhe |
 tvatsamānāṃ hi divyaṃ ca na bhūtaṃ na bhaviṣyati || 23 ||
 gaṇḍgovāca -

sarvatīrthamāyī gaṇḍā tasmātvāṃ praṇamāmyaham |
 yatkiṃcidvā prakathitaṃ tatkṣamasva sumāṅgale || 24 ||
 he kṛṣṇe tvaṃ tu dhanyā'si sarvabrahmāṇḍapāvanī |
 kṛṣṇavāmāṃsasaṇbhūtā paramānandarūpiṇī || 25 ||
 paripūrṇatamā sāksātsarvalokaikavanditā |
 paripūrṇatamasyāpi śrīkṛṣṇasya mahātmanaḥ || 26 ||
 paṭṭarājñiṇ parāṃ kṛṣṇe kṛṣṇāṃ tvāṃ praṇamāmyaham |

tīrthairdevairdurlabhā tvaṃ goloke'pi ca durghaṭā || 27 ||
 ahaṃ yāsyāmi pātālaṃ śrīkṛṣṇasyājñayā śubhe |
 tvadvijogāturaḥ haṃ vai pānaṃ kartuṃ na ca kṣamā || 28 ||
 yūthibhūtvā bhaviṣyāmi śrīvraje rāsamaṇḍale |
 yatkiṃcinme prakathitaṃ tatkṣamasva haripriye || 29 ||
 itthaṃ parasparaṃ natvā dve nadyau yayaturdrutam |
 lokān pavitrikurvantī pātāle svaḥsaridgatā || 30 ||
 sāpi bhogavatīnāmnā babhau bhogavatīvane |
 yajjalaṃ satrinayanaḥ śeṣo mūrdhnā bibharti hi || 31 ||
 atha kṛṣṇā savegena bhītvā saptādhimaṇḍalam |
 saptadvīpamahīpṛṣṭhe luṭhanti vegavattarā || 32 ||
 gatvā svarṇamayīṃ bhūmiṃ lokālokācalaṃ gatā |
 tatsanugāṇḍasailānāṃ taṭaṃ bhītvā kalindajā || 33 ||
 tanmūrdhni cotpapatāśu sphāravajjaladhārayā |

udgacchantī tadūrdhvaṃ sāvṛjayau svargaṃ tu nākinām || 34 ||
 ābrahmalokaṃ lokāṃstānabhivīyāpya hareḥ padam |
 brahmāṇḍaraṇḍhaṃ śrībrahma dravayuktaṃ sametya sāvṛjagā || 35 ||
 puṣpavarṣaṃ pravarṣatsu deveṣu praṇateṣu ca |
 punaḥ śrīkṛṣṇagolakamāruroha saridvarā || 36 ||
 kalīndagīrinandinīnavacaritrametat śubhaṃ
 śrutam ca yadī pāṭhitaṃ bhuvi tanotī sanmāṅgalam |
 jano'pi yadī dhārayetkila paṭhecca yo nityaśaḥ
 sa yāti paramaṃ padam nijanikuṃjalilāvṛtam || 37 ||

English rendering

Sriyamunaji's descent from Golok and re-entry into Golokdham

Sannandji says - Nandraj! In Goloka, when Srihari ordered Yamunaji to go to the ground and the Yamuna, the best of the streams, set out to circumambulate Krishna, the Viraja and the Ganges, the two rivers originating from the Brahmadrava, came and merged into Yamunaji. This is why the Absolute Krishna (Yamuna) is known to people as the patroness of the Absolute Lord Krishna. Kalindi, the best of the streams, then exited the park gate with her great speed penetrating the velocity of emanation and touched the innumerable cosmic clusters and went to the Brahmadravam. Then, penetrating its long body of water with great speed, it entered the Brahmadrava-filled expanse at the head of the universe, which was broken by the finger of Mahanadi Srivaman's left leg, along with the Ganges, and from there, it passed through the Saridwara Yamuna Dhruva Mandala, the abode of Lord Vishnu in the Vaikuntha Mandala, and when it fell below the Brahma Mandala, it passed through hundreds of worlds of the gods, wandering in order from one to another. They then descended rapidly to the summit of Sumerugiri and broke off from the Ganges as the Yamuna began to move southward from Mount Meru, piercing the banks of large boulders with numerous rock cliffs. The Mahanadi Ganges moved to a snowy mountain, but the Krishna (the dark Yamuna) reached Kalinda - the summit. His name became 'Kalindi' because he went there and appeared from that mountain. Breaking through the cliffs of Kalindagiri, breaking the strong banks, and rolling across the land, Vegavathi Krishna Kalindi reached the Khandavavana (near Indraprastha or Delhi), sanctifying many lands. Yamunaji wanted to make the most perfect Lord Shri Krishna her husband, so she assumed the supreme divine body and began to meditate in the Khandwa forest. Lord Surya, the father of Yamuna, created a divine cave within the water, in which he still resides today. Fast forward from Khandwa forest, Kalindi reached near Sri Vrindavan and Mathura in the Brajmandal. Near Mahavana, the Siktamaya also flowed into Ramana Sthala. Upon arriving at Srigokul, the supreme beauty Yamunane (by the name of Vishakha Sakhi) formed a youth of gop-kushoris under her leadership and decided to take up residence there to join the Rasa of Srikrishnachandra. Afterward, as they began to pass through the Vraja, tears of love and admiration flowed westward, marveling at the separation of the Vraja land. 1-18 | (Vrindavan Khand Chapter 1 to 5)

Subsequently, the lands of Brajmandal bowed three times in their succession, and the Yamuna reached Prayag, the supreme pilgrimage, sanctifying many lands. There she met Gangaji and took him with her to Kshirsagar. At that time, the gods showered them with flowers and chanted victory slogans. Kalindanandini Krishna-varna Shriyamunane, the head of the river, reached the ocean and spoke to Sri Ganges in a loud voice. 19-21 |

The Ganges said, "Krishna! Blessed are you, for you are the purifier of the whole universe. You originated from the left wing of Lord Krishna. You are the Supreme Personality of Godhead, the Absolute. May there be one and only salutation by all the worlds. May the Supreme Personality of Godhead, Shri Krishna, also be His disciple. So Krishna! You are excellent in every way. I bow to you, Krishna. You are also rare to all the tirthas and gods. It is difficult to see you even in Goloka. I will go to the auspicious underworld only by the command of Lord Shri Krishna. Although I am deeply troubled by your fear of separation, I am unable to walk with you at this time. I, too, will be with you in your youth in the almsgiving season. Oh dear! Forgive me if I have said anything that is offensive. . 25-29 |

Thus, by bowing to each other, the two rivers immediately went on their respective courses, says Sannandji. Suradhuni Gangaji went to Patal, sanctifying many worlds, and there went to

Bhogavati-Van and became famous as 'Bhogavati Ganga '. Their water is held by Lord Shankar and Sheshnag on their heads. . 30-31 |

Here Krishna, at his own speed, penetrated the Saptasagara-mandala and moved at an even faster pace, crossing the landmass of the seven islands. After reaching Suvarnamayi land, she went to Lokalek mountain. After penetrating the banks of its peaks and gundashalas (broken rocks), Kalindi leapt along the Fountain-Si stream to reach the summit of the Lokalek mountain. Then ascending from there, they reached the heavenly abode of the heavenly beings. She then proceeded through the cosmic sphere containing Sri Brahmadrava, who had conquered all the worlds of the Brahmaleka and had been humiliated by the footprint of Srihari. At that time, all the gods were showering flowers on him, offering obeisance. In this way, the Yamuna, the best of the rivers, was restored to the Golok Dham of Lord Krishna. This auspicious new character of the Kalindagirinandini Yamuna, if heard or recited on the ground floor, expands the excellent auspiciousness. If any man carries this character in his mind and reads it daily, he reaches his Paramapada - Golok Dham, described by Bhagwan Ki Nikunjalika. 32 - 37.

Thus was completed the third chapter, 'Narrative of the Arrival of Kalindi', in the Nanda-Sannanda-Samvad under the Srivṛndavanakanda in the Srigarghasamhita. 3.

Sanskrit source · Hindi control witness

Vṛndāvana-khaṇḍa · Chapter 4

Chapter 24 of 263 · 30 detected Sanskrit verse markers

Sanskrit

सन्नन्दस्य वचः श्रुत्वा गन्तुं नन्दः समुद्यतः ।
 सर्वैर्गोपगणैः सार्धं मुदितोऽभून्महामनाः ॥ १ ॥
 यशोदया च रोहिण्या सर्वगोपीगणैः सह ।
 अश्वै रथैर्वीरजनैर्मण्डितो विप्रमंडलैः ॥ २ ॥
 गोभिश्च शकटैर्युक्तो वृद्धैर्बालैस्तथानुगैः ।
 गायकैर्गीयमानश्च शंखदुंदुभिनिःस्वनैः ॥ ३ ॥
 पुत्राभ्यां रामकृष्णाभ्यां नन्दराजो महामतिः ।
 रथमारुह्य हे राजन् वनं वृन्दावनं ययौ ॥ ४ ॥
 वृषभानुवरो गोपो गजमारुह्य भार्यया ।
 अंके नीत्वा सुतां राधां गीयमानश्च गायकैः ॥ ५ ॥
 मृदंगतालवीणानां वेणूनां कलनिःस्वनैः ।
 गोपालगोपणैः सार्धं वृन्दारण्यं जगाम ह ॥ ६ ॥
 उपनन्दास्तथा नन्दाः तथा षड् वृषभानवः ।
 सर्वैः परिकरैः सार्धं जग्मुर्वृन्दावनं वनम् ॥ ७ ॥
 वृन्दावने संप्रविश्य गोपाः सर्वे सहानुगाः ।
 घोषान् विधाय वसतीर्वासं चक्रुरितस्ततः ॥ ८ ॥
 सभामण्डपसंयुक्तं सद्गुर्गं परिखायुतम् ।
 चतुर्योजनविस्तीर्णं सप्तद्वारसमन्वितम् ॥ ९ ॥
 सरोवरैः परिवृतं राजमार्गं मनोहरम् ।
 सहस्रकुञ्जं च पुरं वृषभानुरचीकृपत् ॥ १० ॥
 श्रीकृष्णो नन्दनगरे वृषभानुपुरेऽर्भकैः ।
 चचार क्रीडनपरो गोपीनां प्रीतिमावहन् ॥ ११ ॥
 अथ वृन्दावने राजन् सर्वगोपालसम्मत्तौ ।
 बभूवतुर्वत्सपालौ रामकृष्णौ मनोहरौ ॥ १२ ॥
 चारयामासतुर्वत्सान् ग्रामसीमन्यर्भकैः सह ।
 कालिन्दीनिकटे पुण्ये पुलिने रामकेशवौ ॥ १३ ॥
 निकुञ्जेषु च कुञ्जेषु सम्प्रलीनावितस्ततः ।
 रिङ्गमाणौ च कुत्रापि नन्दंतौ चैरतुर्वने ॥ १४ ॥
 किकिणीजालसंयुक्तौ सिञ्चन्मञ्जीरनूपरौ ।
 नीलपीताम्बरधरौ हारकेयूरभूषितौ ॥ १५ ॥
 क्षेपणैः क्षिपतौ बालैर्वशीवादनतत्परौ ।
 मुखेन किकिणीशब्दं कुर्वद्भिर्बालकैश्च तौ ॥ १६ ॥

धावन्तौ पक्षिभिश्छायां रेजतू रामकेशवौ ।
 मयूरपक्षसंयुक्तौ पुष्पपल्लवभूषितौ ॥ १७ ॥
 एकदा वत्सवृन्देषु प्राप्तं वत्सासुरं नृप ।
 कंसप्रणोदितं ज्ञात्वा शनैस्तत्र जगाम ह ॥ १८ ॥
 धावन् गोपेषु सर्वत्र लांगूलं चालयन्मुहुः ।
 दैत्यः पश्चिमपादाभ्यां हरिमंसे तताड ह ॥ १९ ॥
 पलायितेषु बालेषु कृष्णस्तं पादयोर्द्वयोः ।
 गृहीत्वा भ्रामयित्वाश्च पातयामास भूतले ॥ २० ॥
 पुनर्नीत्वा कराभ्यां तं कपित्थे प्राहिणोद् हरिः ।
 तदा मृत्युं गते दैत्ये कपित्थोऽपि महाद्रुमः ॥ २१ ॥

कपित्थान् पातयामास तदद्भुतमिवाभवत् ।
 विस्मितेषु च बालेषु साधु साध्विति वादिषु ॥ २२ ॥
 दिवि देवा जयारावैः पुष्पवर्षं प्रचक्रिरे ।
 तद्वैत्यस्य महज्ज्योतिः कृष्णे लीनं बभूव ह ॥ २३ ॥
 श्रीबहुलाश्व उवाच -
 अहो पूर्वं सुकृतकृत्कोऽयं वत्सासुरो मुने ।
 श्रीकृष्णे लीनतां प्राप्तः श्रीप्रपूर्णे परात्परे ॥ २४ ॥
 श्रीनारद उवाच -
 मुरुपुत्रो महादैत्यः प्रमीलो नाम देवजित् ।
 वसिष्ठस्याश्रमे प्राप्तो नन्दिनीं गां ददर्श ह ॥ २५ ॥
 तल्लिप्सुर्ब्राह्मणो भूत्वा ययाचे गां मनोहराम् ।
 तूष्णीं स्थिते गौरुवाच वसिष्ठे दिव्यदर्शने ॥ २६ ॥
 नन्दिनी उवाच -
 मुनीनां गां समाहर्तुं भूत्वा विप्रः समागतः ।

दैत्योऽसि मुरुजस्तस्माद्गोवत्सो भव दुर्मते ॥ २७ ॥
 श्रीनारद उवाच -
 तदैव वत्सरूपोऽभून्मुरुपुत्रो महासुरः ।
 वसिष्ठं गां परिक्रम्य नत्वा त्राहीत्युवाच ह ॥ २८ ॥
 गौरुवाच -
 द्वापरान्ते महादैत्य वृन्दारण्ये यदा तव ।
 गोवत्सेषु गतस्यापि तदा मुक्तिर्भविष्यति ॥ २९ ॥
 श्रीनारद उवाच -
 परिपूर्णतमे साक्षाच्छ्रीकृष्णे पतितपावने ।
 तस्मात् वत्सासुरो दैत्यो लीनोऽभूत् न हि विस्मयः ॥ ३० ॥

Roman transliteration

sannandasya vacaḥ śrutvā gantuṃ nandaḥ samudyataḥ |
 sarvairgopagaṇaiḥ sārdaṃ mudito'bhūnmahāmanāḥ || 1 ||
 yaśodayā ca rohiṇyā sarvagopigaṇaiḥ saha |
 aśvai rathairvīrajanairmaṇḍito vipramaṇḍalaiḥ || 2 ||
 gobhiśca śakaṭairyukto vṛddhairbālaistathānugaiḥ |
 gāyakaigīyamānaśca śaṅkhaduṃdubhiniḥsvanaiḥ || 3 ||
 putrābhyāṃ rāmakṛṣṇābhyāṃ nandarājo mahāmatiḥ |
 rathamāruhya he rājan vanaṃ vṛndāvanaṃ yayau || 4 ||
 vṛṣabhānuvaro gopo gajamāruhya bhāryayā |
 aṃke nītvā sutāṃ rādhāṃ gīyamānaśca gāyakaiḥ || 5 ||
 mṛdaṃgatālaviṇānāṃ veṇūnāṃ kalaniḥsvanaiḥ |
 gopālagogaṇaiḥ sārdaṃ vṛndāranyaṃ jagāma ha || 6 ||
 upanandāstathā nandāḥ tathā ṣaḍ vṛṣabhānavāḥ |
 sarvair parikaraiḥ sārdaṃ jagmurvṛndāvanaṃ vanam || 7 ||

vṛndāvane saṃpraviśya gopāḥ sarve sahānugāḥ |
 ghoṣān vidhāya vasatīrvāsaṃ cakruritastataḥ || 8 ||
 sabhāmaṇḍapasaṃyuktaṃ sadurgaṃ parikhāyutaṃ |
 caturyojanavistīrṇaṃ saptadvārasamanvitam || 9 ||
 sarovaraiḥ parivṛtaṃ rājamārgaṃ manoharam |
 sahasrakuñjaṃ ca puraṃ vṛṣabhānuracikṣat || 10 ||
 śrīkṛṣṇo nandanagare vṛṣabhānupure'rbhakaiḥ |
 cacāra kṛīḍanaparo gopīnāṃ prītimāvahan || 11 ||
 atha vṛndāvane rājan sarvagopālasammatau |
 babhūvaturvatsapālau rāmakṛṣṇau manoharau || 12 ||
 cārayāmāsaturvatsān grāmasimnyarbhakaiḥ saha |
 kālīndinikaṭe puṇye pulīne rāmakeśavau || 13 ||
 nikuñjeṣu ca kuñjeṣu saṃpralīnāvitatataḥ |
 riñ□gamāṇau ca kutrāpi nandaṃtau ceraturvane || 14 ||

kiṃkiṇījālasaṃyuktau siñcanmañjīranūpurau |
 nīlapitāmbaradharau hārakeyūrabhūṣitau || 15 ||
 kṣepaṇaiḥ kṣipatau bālairvaṃśivādanatatparau |
 mukhena kiṃkiṇīśabdaṃ kurvad□bhirbālakaiśca tau || 16 ||
 dhāvantau pakṣibhiśchāyāṃ rejatū rāmakeśavau |
 mayūrapakṣasaṃyuktau puṣpapallavabhūṣitau || 17 ||
 ekadā vatsavṛndeṣu prāptaṃ vatsāsuraṃ nṛpa |
 kaṃsapraṇoditaṃ jñātvā śanaistatra jagāma ha || 18 ||
 dhāvan gopeṣu sarvatra lāṃgūlaṃ cālayanmuhur |
 daityaḥ paścimapādābhyāṃ harimaṃse tatāḍa ha || 19 ||
 palāyiteṣu bāleṣu kṛṣṇastaṃ pādayordvayoḥ |
 grhītvā bhrāmāyitvāśca pātayāmāsa bhūtale || 20 ||
 punarnītvā karābhyāṃ taṃ kapitthe prāhiṇod hariḥ |
 tadā mṛtyuṃ gate daitye kapittho'pi mahādrumaḥ || 21 ||

kapitthān pātayāmāsa tadad□bhutamivābhavat |
 vismīteṣu ca bāleṣu sādhu sādhvīti vādiṣu || 22 ||
 divi devā jayārāvair puṣpavarṣaṃ pracakrire |
 taddaityasya mahajjyotiḥ kṛṣṇe līnaṃ babhūva ha || 23 ||
 śrībahulāśva uvāca -
 aho pūrvaṃ sukratakṛtko'yaṃ vatsāsuro mune |
 śrīkṛṣṇe līnatāṃ prāptaḥ śrīprapūrṇe parātpare || 24 ||
 śrīnārada uvāca -

*muruputro mahādaityaḥ pramīlo nāma devajit |
vasiṣṭhasyāśrame prāpto nandinīm gāṁ dadarśa ha || 25 ||
tallipsurbrāhmaṇo bhūtvā yayāce gāṁ manoharām |
tūṣṇīm sthite gauruvāca vasiṣṭhe divyadarśane || 26 ||
nandinī uvāca -
munīnām gāṁ samāhartuṁ bhūtvā vipraḥ samāgataḥ |*

*daityo'si murujastamādāgovatso bhava durmate || 27 ||
śrīnārada uvāca -
tadaiva vatsarūpo'bhūnmuruputro mahāsuraḥ |
vasiṣṭhaṁ gāṁ parikramya natvā trāhityuvāca ha || 28 ||
gauruvāca -
dvāparānte mahādaitya vṛṇḍāraṇye yadā tava |
govatseṣu gatasypī tadā muktirbhaviṣyati || 29 ||
śrīnārada uvāca -
paripūrṇatame sāksācchriḥṣṇe patitapāvane |
tasmāt vatsāsuro daityo līno'bhūt na hi vismayaḥ || 30 ||*

English rendering

The grazing of calves by Sri Balarama and Sri Krishna and the salvation of Vatsasura

Srinardji says - Rajan! Hearing of Sannandaki, Mahamana Nandaraja, along with all the Gopas, was very happy and agreed to go to Vrindavan. Yashoda, Rohini, and all the Gopanganas, armed with horses, chariots, valiant men, and chariots, rode to Vrindavan with their sons Balarama and Krishna, the most intelligent Nandaraja. They were accompanied by the Gaonka community. There were many people walking, including old people, children, and servants. During the journey, there were sounds of conch shells and roars. Many singers were chanting hymns of Nandrajaka. . 1 - 4.

Gopa Vrishabhanuvar went to Vrindavan with his wife on an elephant, taking his daughter Radha in the numbers, listening to the chants of praise from the singers, accompanied by the melodious sounds of the mridangam, tala, veena, and venu. They were also accompanied by many gopas and gaonka communities. Nanda, Upananda, and the six Vrishabhas also went to Vrindavan with all their attendants. All the Gopas entered Vrindavan with their attendants, formed separate groups, and started living here and there. Vrishabhanu built for himself a city called Vrishabhanupura (Barsana), which was in the shape of a four-yojana broad fort. There were trenches built around it. There were seven gates to the fort. Inside the fort, there was a large hall. A number of lakes adorned the fort. The Manohar Highway was constructed intermittently. A thousand things adorned the old man. 5-10 | (Vrindavan Khand Chapter 1 to 5)

Sri Krishna used to visit Nandanagar (Nandgaon) and Vrishabhanupur (Barsane) playing with children and developing love for Gopanganas. The king! A few days later, Balarama and Sri Krishna, in all their glory and grace, started grazing calves in Vrindavan. The two brothers, along with Gwal-Hul, used to go to the village limits and graze calves. Near Kalindi, in the niches and grooves adorned on its sacred bridge, Balarama and Krishna would play hide-and-seek games and, in some places, crawl and enjoy themselves in the forest. Both of them were adorned by maidens in their loins. The manjeer and noopur of his feet waved sweetly as he played. Nilambar adorned the limbs of Balarama and yellow was worn on the limbs of Krishna. The two brothers were adorned with necklaces and headdresses. Sometimes children were played with kites (belvas) and sometimes flutes. Some of the bulls ran with their mouths echoing the kardhani's chirping, and they were

accompanied by the two brothers - Ram and Shyam - who ran away, following the shadow of the birds. The head was adorned with peacocks and adorned with flowers and pallavas. 11-17. .

Nareshwar. One day, in their herd of calves, Vatsasura, sent by Kansa, came and found them. Krishna came to know of this and went to him. He was seen repeatedly running among the giant bulls with his tail raised on all sides. He suddenly came and hit the shoulders of Lord Krishna with his hind legs. The other Gopa children fled, but Krishna took hold of both his legs and rolled him over and knocked him to the ground. Srihari then picked him up by the hands and threw him onto the Kapittha tree. Then the demon died in an instant. Due to its impact, the great Kapittha tree itself fell down, knocking down other trees. It was a wonderful thing that happened. Surprised by the surprise, all the goblins started greeting Kanhaiya there. The gods stood up in the sky and showered flowers, cheering. The vast glow of the demon was absorbed into Shri Krishna. 18-23 |

"Munna," asked Bahulashva. This is quite a surprise. Tell me, which noble person appeared earlier in the form of this Vatsasura, who merged with the Supreme Personality of Godhead, Shri Krishna? . 24.

Srinardji said - Rajan. Murke had a son, who was known as Mahadaitya 'Pramil'. He had also conquered the gods in battle. One day he went to the ashram of sage Vasistha. There he saw the sage Homadhenu Nandini. Wanting to get her, he disguised himself as a Brahmin and went to the sage and begged for the beautiful cow. The sage was divine; therefore, knowing everything, he remained silent, saying nothing. Then the cow said it herself. 25-26 |

Sreenandini is the dialect of Durmate. Thou art a demon, the son of the dead, yet hast come as a Brahmin to kidnap the cowherd of sages; so be thou the calf of the cowherd. 27.

Says Srinardji - Rajan. That Murputra became the great Govatsa as soon as Nandini said so. Then he circumambulated and bowed to the sage Vasistha and the cowherd and said, "Protect me, protect me." 28.

The Gau dialect is Mahadaitya. At the end of the Dwapara, now you will enter the calves of Lord Krishna, at that time you will be liberated. 29. (Vrindavan Khand Chapter 1 to 5)

It is because of the same curse and boon, says Shrinardji, that the most perfect fallen god, Lord Krishna, was directly merged with the daitya Vatsasura. There is nothing surprising about it. 30.

Thus was completed the fourth chapter under the Sri Vrindavanakanda in the Srigarghasamhita, the Moksha of Vatsasura. 4.

Sanskrit source · Hindi control witness

Vṛndāvana-khaṇḍa · Chapter 5

Chapter 25 of 263 · 44 detected Sanskrit verse markers

Sanskrit

एकदा चारयन् वत्सान् सरामो बालकैर्हरिः ।
यमुनानिकटे प्राप्तं बकं दैत्यं ददर्श ह ॥ १ ॥
श्वेतपर्वतसंकाशो बृहत्पादो घनध्वनिः ।
पलायितेषु बालेषु वज्रतुंडोऽग्रसद्धरिम् ॥ २ ॥
रुदन्तो बालकाः सर्वे गतप्राणा इवाभवन् ।
हाहाकारं तदा कृत्वा देवाः सर्वे समागताः ॥ ३ ॥
इंद्रो वज्रं तदा नीत्वा तं तताड महाबलम् ।
तेन घातेन पतितो न ममार समुत्थितः ॥ ४ ॥
ब्रह्मापि ब्रह्मदंडेन तं तताड महाबलम् ।
तेन घातेन पतितो मूर्छितो घटिकाह्वयम् ॥ ५ ॥
विधुन्वन् स्वतनुं वेगातज्जृम्भितः पुनरुत्थितः ।
न ममार तदा दैत्यो जगर्ज घनवद्बली ॥ ६ ॥
त्रिलोचनस्त्रिशूलेन तं जघान महासुरम् ।
छिन्नैकपक्षो दैत्योऽपि न मृतोऽतिभयंकरः ॥ ७ ॥

वायव्यास्त्रेण वायुस्तं संजघान बकमतः ।
उच्चचाल बकस्तेन पुनस्तत्र स्थितोऽभवत् ॥ ८ ॥
यमस्तं यमदण्डेन ताडयामास चाग्रतः ।
तेन दण्डेन न मृतो बको वै चण्डविक्रमः ॥ ९ ॥
दण्डोऽपि भग्नतां प्रागात् स क्षतो नाभवद् बकः ।
तदैव चाग्रतः प्राप्तश्चण्डांशुश्चण्डविक्रमः ॥ १० ॥
शतबाणैर्बकं दैत्यं संजघान धनुर्धरः ।
तीक्ष्णैः पक्ष्मगैर्बाणैर्न ममार बकस्ततः ॥ ११ ॥
धनदस्तं च खड्गेन सुतीक्ष्णेन जघान ह ।
छिन्नद्वितीयपक्षोऽभूतन्न मृतो दैत्यपुंगवः ॥ १२ ॥
नीहारास्त्रेण तं सोमः संजघान महाबलम् ।
शीतार्तो मूर्छितो दैत्यो न मृतः पुनरुत्थितः ॥ १३ ॥
आग्नेयास्त्रेण तं ह्यग्निः सन्तताड महाबलम् ।
भस्मरोमाभवद्दैत्यो न ममार महाखलः ॥ १४ ॥

अपां पतिस्तं पाशेन बद्ध्वा कौ विचकर्ष ह ।
कर्षणात्स महापापः छिन्नोऽभूतन्न मृतश्च वै ॥ १५ ॥
तताड गदया तं वै भद्रकाली तरस्विनी ।
मूर्छितस्तत् प्रहारेण परं कश्मलतां ययौ ॥ १६ ॥

क्षतमूर्धा समुत्थाय विधुन्वन् स्वतनुं पुनः ।
जगज्ज घनवद्वीरो बको दैत्यो महाखलः ॥ १७ ॥
तदा शक्तिधरः शक्तिं तस्मै चिक्षेप सत्वरः ।
तयैकपादो भग्नोऽभून्न मृतः पक्षिणां वरः ॥ १८ ॥
तदा क्रोधेन सहसा धावन् दैत्यस्तडित्स्वनः ।
देवान् विद्रावयामास स्वयंघ्वा तीक्ष्णतुण्डया ॥ १९ ॥
अग्रे पलायितान् देवानन्वधावद्बकोऽम्बरे ।
पुनस्तत्र गतो दैत्यो नादयन्मंडलं दिशाम् ॥ २० ॥
तदा देवर्षयः सर्वे सर्वे ब्रह्मर्षयो द्विजाः ।
श्रीनन्दनन्दनायाशु सफलां चाशिषं ददुः ॥ २१ ॥

तदैव कृष्णस्तन्मध्ये ततान वपुरुज्ज्वलम् ।
चच्छर्द कृष्णं सहसा क्षतकंठो महाबकः ॥ २२ ॥
पुनः कृष्णं समाहर्तुं तीक्ष्णया तुंडयाऽगतम् ।
पुच्छे गृहीत्वा तं कृष्णः पोथयामास भूतले ॥ २३ ॥
पुनरुत्थाय तुण्डं स्वं प्रसार्यावस्थितं बकम् ।
ददार तुंडे हस्ताभ्यां कृष्णः शाखां गजो यथा ॥ २४ ॥
तदा मृतस्य दैतस्य ज्योतिः कृष्णे समाविशत् ।
देवता ववुषुः पुष्पैः जयारावैः समन्विताः ॥ २५ ॥
गोपाला विस्मिताः सर्वे कृष्णं संश्लिष्य सर्वतः ।
ऊयुस्त्वं कुशलीभूतो मुक्तो मृत्युमुखात्सखे ॥ २६ ॥
एवं कृष्णो बकं हत्वा सबलो बालकैः सह ।
गोवत्सैर्हर्षितो गायन्नाययौ राजमदिरे ॥ २७ ॥
परिपूर्णतमस्यास्य श्रीकृष्णस्य महात्मनः ।
जगुर्गृहे गता बालाः श्रुत्वेदं तेऽतिविस्मिताः ॥ २८ ॥

श्रीबहुलाश्व उवाच -
कोऽयं दैत्यः पूर्वकाले कस्मात्केन बकोऽभवत् ।
पूर्णब्रह्मणि सर्वेशे श्रीकृष्णे लीनतां गतः ॥ २९ ॥
श्रीनारद उवाच -
हयग्रीवसुतो दैत्य उत्कलो नाम हे नृप ।
रणेऽमरान् विनिर्जित्य शक्रछत्रं जहार ह ॥ ३० ॥
तथा नृणां नृपाणां च राज्यं हत्वा महाबलः ।
चकार वर्षाणि शतं राज्यं सर्वविभूतिमत् ॥ ३१ ॥
एकदा विचरन् दैत्यः सिंधुसागरसंगमे ।
जाजलेर्मुनिसिद्धस्य पर्णशालासमीपतः ॥ ३२ ॥
जले निक्षिप्य बडिशं मीनानाकर्षयन् मुहुः ।
निषेधितोऽपि मुनिना नामन्यत स दुर्मतिः ॥ ३३ ॥
तस्मै शापं ददौ सिद्धो जाजलिर्मुनिसत्तमः ।

बकवत्त्वं ज्ञानानस्ति त्वं बको भव दुर्मते ॥ ३४ ॥

तत्क्षणाद्बकरूपोऽभूद्भ्रष्टतेजा गतस्मयः ।
पतितः पादयोस्तस्य नत्वा प्राह कृतांजलिः ॥ ३५ ॥
उत्कल उवाच -

न जाने ते तपश्च्युतं मुने मां पाहि जाजले ।
साधूनां भवतां संगं मोक्षद्वारं परं विदुः ॥ ३६ ॥
मित्रे शत्रौ समा मानेऽपमाने हेमलोष्टयोः ।
सुखे दुःखसमा ये वै त्वादृशाः साधवश्च ते ॥ ३७ ॥
किं किं न जातं महतां दर्शनात्कौ मुने नृणाम् ।
पारमेष्ठ्यं च साम्राज्यमैन्द्रयोगपदं लभेत् ॥ ३८ ॥
जाजले मुनिशार्दूल त्रैवर्ग्यं किमभूज्जनैः ।
साधूनां कृपया साक्षात्पूर्णं ब्रह्मापि लभ्यते ॥ ३९ ॥
श्रीनारद उवाच -

तदा प्रसन्नः स मुनिर्जाजलिस्तमुवाच ह ।
वर्षष्टिसहस्राणि तपस्तप्तं च येन वै ॥ ४० ॥

वैवस्वतान्तरे प्राप्ते ह्यष्टाविंशतिमे युगे ।
द्वापरान्ते भारतेऽपि माथुरे व्रजमंडले ॥ ४१ ॥
परिपूर्णतमः साक्षाच्छ्रीकृष्णो भगवान् स्वयम् ।
वृंदावने गवां वत्सान् चारयन् विचरिष्यति ॥ ४२ ॥
तदा तन्मयतां कृष्णे यास्यसि त्वं न संशयः
हिरण्याक्षादयो दैत्या वैरेणापि परं गताः ॥ ४३ ॥
इत्थं बकासुरो दैत्य उत्कलो जाजलेर्वरात् ।
श्रीकृष्णे लीनतां प्राप्तः सत्सम्पत्किं न जायते ॥ ४४ ॥

Roman transliteration

ekadā cārayan vatsān sarāmo bālakaiharīḥ |
yamunānikāṭe prāptaṃ bakam daityaṃ dadarśa ha || 1 ||
śvetaparvatasamkāśo brhatpādo ghanadhvaniḥ |
palāyīteṣu bāleṣu vajratuṃḍo'grasaddharim || 2 ||
rudanto bālakāḥ sarve gataprāṇā ivābhavan |
hāhākāraṃ tadā kṛtvā devāḥ sarve samāgatāḥ || 3 ||
iṃdro vajraṃ tadā nītvā taṃ tatāḍa mahābalaṃ |
tena ghātena patito na mamāra samutthitaḥ || 4 ||
brahmāpi brahmadamḍena taṃ tatāḍa mahābakam |
tena ghātena patito murchito ghaṭikādvayam || 5 ||
vidhunvan svatanuṃ vegātājīrmbhitaḥ punarutthitaḥ |
na mamāra tadā daityo jagarja ghanavad□balī || 6 ||
trilocanastrīṣūlena taṃ jaghāna mahāsuram |
chinnaikapakṣo daityo'pi na mṛto'tibhayaṃkaraḥ || 7 ||

vāyavyāstreṇa vāyustaṁ saṁjaghāna bakamataḥ |
uccacāla bakastena punastatra sthito'bhavat || 8 ||
yamastaṁ yamadaṇḍena tāḍayāmāsa cāgrataḥ |
tena daṇḍena na mṛto bako vai caṇḍavikramaḥ || 9 ||
daṇḍo'pi bhagnatām prāgāt sa kṣato nābhavad bakaḥ |
tadaiva cāgrataḥ prāptaścaṇḍāṁśuścaṇḍavikramaḥ || 10 ||
śatabāṇairbakam daityaṁ saṁjaghāna dhanurdharaḥ |
tikṣṇaiḥ pakṣagatairbāṇairna mamāra bakastataḥ || 11 ||
dhanadastaṁ ca khaḍgena sutikṣṇena jaghāna ha |
chinnadvitīyapakṣo'bhūtanṇa mṛto daityaḥ puṁgavaḥ || 12 ||
nīhārāstreṇa taṁ somaḥ saṁjaghāna mahābakam |
śītārtto murchito daityo na mṛtaḥ punarutthitah || 13 ||
āgneyāstreṇa taṁ hyagniḥ santatāḍa mahābakam |
bhasmaromābhavaddaityo na mamāra mahākhalah || 14 ||

apāṁ patistaṁ pāśena baddhvā kau vicakarṣa ha |
karṣaṇātsa mahāpāpaḥ chinno'bhūtanṇa mṛtaśca vai || 15 ||
tatāḍa gadayā taṁ vai bhadrakālī tarasvinī |
murchitastat prahāreṇa paraṁ kāmālatām yayau || 16 ||
kṣatamūrdhā samutthāya vidhunvan svatanuṁ punaḥ |
jagarja ghanavad□vīro bako daityo mahākhalah || 17 ||
tadā śaktidharaḥ śaktiṁ tasmai cikṣepa satvaraḥ |
tayaikaipādo bhagno'bhūnna mṛtaḥ pakṣiṇāṁ varaḥ || 18 ||
tadā krodhena sahasā dhāvan daityastadṛtsvanaḥ |
devān vidrāvayāmāsa svacaṁcvā tikṣṇatuṇḍayā || 19 ||
agre palāyitān devānnavadhāvad□bako'mbare |
punastatra gato daityo nādayanmaṇḍalaṁ diśām || 20 ||
tadā devarṣayaḥ sarve sarve brahmaṛṣayo dvijāḥ |
śrīnandanandanāyāśu saphalāṁ cāśiṣaṁ daduḥ || 21 ||

tadaiva kṣṇastanmadhye tatāna vapurujjvalam |
cacchara kṣṇaṁ sahasā kṣatakamṛto mahābakaḥ || 22 ||
punaḥ kṣṇaṁ samāhartuṁ tikṣṇayā tuṇḍayā'gatam |
pucche grhītvā taṁ kṣṇaḥ pothayāmāsa bhūtale || 23 ||
punarutthāya tuṇḍaṁ svam prasāryyāvasthitaṁ bakam |
dadāra tuṇḍe hastābhyām kṣṇaḥ śākhām gajo yathā || 24 ||
tadā mṛtasya daitasya jyotiḥ kṣṇe samāviśat |
devatā vavṛṣuḥ puṣpaiḥ jayārāvaiḥ samanvitāḥ || 25 ||
gopālā vismitāḥ sarve kṣṇaṁ saṁśliṣya sarvataḥ |
ūcustaṁ kuśalībhūto mukto mṛtyumukhātsakhe || 26 ||
evaṁ kṣṇo bakam hatvā sabalo bālakaiḥ saha |
govatsair'harṣito gāyannāyayau rājamaṇḍire || 27 ||
paripūrṇatamasyāśya śrīkṣṇasya mahātmanaḥ |
jagurgṛhe gatā bālāḥ śrūtvedaṁ te'tivismitāḥ || 28 ||

śrībahulāśva uvāca -
ko'yaṁ daityaḥ pūrvakāle kasmātkena bako'bhavat |
pūrṇabrahmaṇi sarveśe śrīkṣṇe līnatām gataḥ || 29 ||
śrīnārada uvāca -
hayaagrīvasuto daitya utkalo nāma he nṛpa |
raṇe'marān vinirjitya śakrachatraṁ jahāra ha || 30 ||
tathā nṛṇāṁ nṛpāṇāṁ ca rājyaṁ hṛtvā mahābalaḥ |
cakāra varṣāṇi śataṁ rājyaṁ sarvavibhūtimat || 31 ||

ekadā vicaran daityaḥ siṁdhusāgarasaṅgame |
 jājalermunisiddhasya parṇaśālāsamīpataḥ || 32 ||
 jale nikṣīpya baḍīśaṁ mīnānākarṣayan muhuḥ |
 niṣedhito'pi muninā nāmanyata sa durmatīḥ || 33 ||
 tasmai śāpaṁ dadau siddho jājalirmunisattamaḥ |
 bakavattvaṁ jhaṣānatsi tvaṁ bako bhava durmate || 34 ||
 tatkṣaṇād─bakarūpo'bhūd─bhraṣṭatejā gatasmayaḥ |
 patitāḥ pādajostasya natvā prāha kṛtāmjalīḥ || 35 ||
 utkala uvāca -
 na jāne te tapaścaṇḍaṁ mune mām pāhi jājale |
 sādhunām bhavatām saṅgaṁ mokṣadvāraṁ paraṁ viduḥ || 36 ||
 mitre śatrau samā māne'pamāne hemaloṣṭayoḥ |
 sukhe duḥkhasamā ye vai tvādrśāḥ sādhaśca te || 37 ||
 kiṁ kiṁ na jātaṁ mahatām darśanātkau mune nṛṇām |
 pārameṣṭhyaṁ ca sāmṛjyamaindrayogapadaṁ labhet || 38 ||
 jājale muniśārdūla traivargyaṁ kimabhūjjanaiḥ |
 sādhunām kṛpayā sāksātpūrṇaṁ brahmāpi labhyate || 39 ||
 śrīnārada uvāca -
 tadā prasannaḥ sa munirjājalistamuvāca ha |
 varṣaśaṣṭisahasrāṇi tapastaptaṁ ca yena vai || 40 ||
 vaivasvatāntare prāpte hyaṣṭāvīṁśatime yuge |
 dvāparānte bhārate'pi māthure vrajamaṇḍale || 41 ||
 paripūrṇatamaḥ sāksācchrīkṣṇo bhagavān svayam |
 vṛṇḍāvane gavām vatsān cārayan vicariṣyati || 42 ||
 tadā tanmayatām kṣṇe yāsyaśi tvaṁ na saṁśayaḥ |
 hiraṇyākṣādayo daityā vaireṇāpi paraṁ gatāḥ || 43 ||
 itthaṁ bakāśuro daitya utkalo jājalervarāt |
 śrīkṣṇe līnatām prāptaḥ satsamgātkiṁ na jāyate || 44 ||

English rendering

The Salvation of Vakasura

One day, says Srinardji, while grazing calves with Balarama and Gwalior hair, Sriharina saw Vakasura approaching the Yamuna. It looked as high as the White Mountain. Big legs and thunder are the same sound! On seeing him, all the children ran away in fear. Its beak was as sharp as a diamond. He made Srihariko his grass as soon as he arrived. Seeing this, everyone started crying profusely. With tears in their eyes, they fell to their deaths. At that time, all the gods came there shouting. Indra immediately struck the great vakas with a Vajra. Vakasura fell to the earth due to Vajra's injury, but did not die. He got up again and stood up. Then Brahma was also angry and killed him with the Brahmadanda. The demon lay unconscious for two hours after falling from the shock. Then he stood up with a great speed, shaking his body. He did not die. The mighty giant began to roar like a cloud. It was at this time that the great asura was struck by the trident by the three-eyed Lord Shankara. Even though one of the demon's wings was cut off by the blow, the monstrous demon could not die. The god Vayu then wielded a north-westerly weapon on Vakasura; he rose slightly above it, but rose back to his position. Yama then appeared and struck him with a yam stick, but the mighty Vakasura did not die from that stick either. Yamaraja's staff was also broken, but Vakasura was not harmed. Just then, the moon-powerful sun god with tremendous rays appeared before him.

With the bow in his hand, he shot a hundred arrows at Vakasura. Those sharp arrows landed on his wing, yet he could not die. Then Kubera struck him with a sharp sword. This also cut off his other wing, but it did not reach Daityapungva Mrutyaka. Subsequently, Somadeva used the Niharastra on that Mahavaka. Suffering from a cold from his blow, Vakasura fainted, but did not die; he then stood up. Now the fire god struck the giant with a firearm; it burned his tears, but the giant did not die. Varuna, the lord of the waters, then dragged him down to the earth, tying him with a piece of parachute. The great demon was wounded by the dragons, but he did not die. 1-15 |

Subsequently, Vegasalini Bhadrakali came and attacked him with a mace. Upset by the mace's blow, Wakasura lost Sudha-Buddha in agony. He was wounded in the head, yet he stood up again, shaking and flapping his body, and the mighty giant stood patiently in the battlefield, roaring like a cloud. Skanda, the powerful being at that time, wielded his power over him with great haste. The bird-keeper Asura broke a leg from his blow, but he could not die. Then, thundering like lightning, the demon suddenly attacked with fury and repelled all the gods with his sharp beak. The gods were running back and forth in the sky, and Vakasura was driving them away from behind. After this, the demon returned to the place and began to invoke the entire universe with his lion's roar. 16-20. . (Vṛndavan Khand Chapter 1 to 5)

At that time all the Devarshi, Brahmarshi and Dwijas soon blessed Sreenandanandan with success. At the same time, Krishna expanded his luminous divine body within the body of Vakasura. Then the Mahavakka's throat began to crack and he suddenly spit on Krishna. Then when he came near to catch Krishna with a sharp beak, Krishna snatched his tail and hit him on the ground; but he rose again and spread his beak and stood in front of them. Then Krishna took hold of both its beaks with both hands and tore it apart like an elephant would tear a branch of a tree. 21-24 |

At that time, a light came out from the body of the demon who had died and was absorbed into Krishna. Then the gods began to shower divine flowers, cheering. Then all the sons and daughters were amazed; they came from all directions, embraced Lord Krishna, and said, 'All of you! Today you have come out of the face of death skillfully. " . 25-26 |

Thus, after slaying Vakasura, Krishna returned to the Raj Bhavan with joy, singing along with Balarama and Gual-Haal, leading the calves. This heroic character of Lord Krishna, the Supreme Personality of Godhead, was described in great detail by the children who returned home. Hearing this, all the Gopas were greatly astonished. 27-28 |

Bahulashva asked - "Devarshe! Who was this Vakasura in the past and what gave him the body of a heron? It is a matter of great fortune that he became absorbed in the Supreme Being, Lord Krishna! . 29.

Shrinaradji said, "O Lord! The daitya named 'Hayagriva' had a son, who became famous by the name 'Utkala'. He had taken away the umbrella of Devaraja Indra by defeating the Devas on the battlefield. The giant Mahabali plundered the kingdom of many more men and kings and enjoyed the omnipotence for a hundred years. One day, Utkala, a wandering demon, went near the Siddha Muni Jajliki foliage at the confluence of the Ganges and the Sagar and repeatedly caught fish by throwing flutes into the water. Though Muni refused, the sage did not listen to him. Munishreshtha Jajli was the Siddha Mahatmya, cursed Utkala, and said, 'Evil! You fish and eat like an eagle, so be an eagle. 'What was it then? Utkala transformed into a bugle at the same moment. All her pride vanished as she was lost in the gloom. He bowed to the sage with folded hands and fell at both their feet. . 30-35 | (Vṛndavan Khand Chapter 1 to 5)

Utkala said, "Munna! I did not know your great penance. Jazliji! Protect me The company of saints and mahatmas like you has been considered the gateway to supreme salvation. Those who are equal in enemies and friends, in honor and dishonor, in gold and clay, and in happiness and sorrow are true sadhus, just like you, Mahatma. Oh no! What human desires have not been fulfilled by the philosophy of the Mahatma on this earth? Brahmapada, Indrapada, Samratka Pada, and Yogasiddhi - all can be accessed by the grace of saints. O Lord of the heavens! What happened when people like you got Dharma, Artha and Kamyā from Mahatmas? By the grace of the sadhus, one also attains the Absolute Supreme Being. 36-39 |

Shrinaradji says - Nareshwar! At that time, Jajli Muni was pleased to hear Utkala's polite words. They had done penance for sixty thousand years. He said to Utkala. 40.

Jajli said - When the last hour of the twenty-eighth Dwapara has passed since the attainment of Vaivasvata Manvantara, at that time the most perfect Lord Krishna will be grazing cows in Vrindavan, directly within the Vrajmandal located in the Mathur district of India. There is no doubt that on those days you will be absorbed in Lord Krishna. The demons like Hiranyaksha have also attained their supreme status for their animosity towards God. 41 - 43.

Shrinaradji says - Thus the laya in Lord Krishna was obtained by the boon of Utkala daitya Jajlika, who was transformed into Vakasura. What cannot be made accessible by association with the saints? . 44.

Thus was completed the fifth chapter called 'Moksha of Vakasura' under the Sri Vrindavan Khanda in the Srīgarghasamhita. 5.

Sanskrit source · Hindi control witness

Vṛndāvana-khaṇḍa · Chapter 6

Chapter 26 of 263 · 28 detected Sanskrit verse markers

Sanskrit

एकदा बालकैः साकं गोवत्सांश्चारयन् हरिः ।
 कालिन्दीनिकटे रम्ये बालक्रीडां चकार ह ॥ १ ॥
 अघासुरो नाम महान् दैत्यस्तत्र स्थितोऽभवत् ।
 क्रोशदीर्घं वपुः कृत्वा प्रसार्य मुखमंडलम् ॥ २ ॥
 दूराद्यं पर्वताकारं वीक्ष्य वृन्दावने वने ।
 गोपा जग्मुर्मुखे तस्य वत्सैः कृत्वांजलिध्वनिम् ॥ ३ ॥
 तदरक्षार्थं च सबलः तन्मुखे प्राविशद्धरिः ।
 निगीर्णेषु सवत्सेषु बालेषु त्वहिरूपिणा ॥ ४ ॥
 हाशब्दोऽभूत्सुराणां तु दैत्यानां हर्ष एव हि ।
 कृष्णो वपुः स्वं वैराजं ततानाघोदरे ततः ॥ ५ ॥
 तस्य संरोधगाः प्राणाः शिरोऽपि भित्वा विनिर्गताः ।
 तन्मुखान्निर्गतः कृष्णो बालैर्वत्सैश्च मैथिल ॥ ६ ॥
 सवत्सकान् शिशून् दृष्ट्वा जीवयामास माधवः ।
 तज्ज्योतिः श्रीघनश्यामे लीनं जातं तडिद्यथा ॥ ७ ॥

तदैव ववृषुर्देवा पुष्पवर्षाणि पार्थिव ।
 एवं श्रुत्वा मुनेर्वाक्यं मैथिलो वाक्यमब्रवीत् ॥ ८ ॥
 कोऽयं दैत्यः पूर्वकाले श्रीकृष्णे लीनतां गतः ।
 अहो वैरानुबन्धेन शीघ्रं दैत्यो हरिं गतः ॥ ९ ॥
 श्रीनारद उवाच -
 शंखासुरसुतो राजन् अघो नाम महाबलः ।
 युवातिसुन्दरः साक्षात् कामदेव इवापरः ॥ १० ॥
 अष्टावक्रं मुनिं यान्तं विरूपं मलयाचले ।
 दृष्ट्वा जहास तमघः कुरूपोऽयमिति ब्रुवन् ॥ ११ ॥
 तं शशाप महादुष्टं त्वं सर्पो भव दुर्मते ।
 कुरूपो वक्रगा जातिः सर्पाणां भूमिमंडले ॥ १२ ॥
 तत्पादयोर्निपतितं दैत्यं दीनं गतस्मयम् ।
 दृष्ट्वा प्रसन्नः स मुनिर्वरं तस्मै ददौ पुनः ॥ १३ ॥
 अष्टावक्र उवाच -

कोटिकन्दर्पलावण्यः श्रीकृष्णस्तु तवोदरे ।
 यदाऽऽगच्छेत्सर्परूपात्तदा मुक्तिर्भविष्यति ॥ १४ ॥
 श्रीनारद उवाच -
 अष्टावक्रस्य शापेन सर्पो भूत्वा ह्यघासुरः ।

तद्वरात्परमं मोक्षं गतो देवैश्च दुर्लभम् ॥ १५ ॥
 वत्सादबकमुखान्मुक्तं ततो मुक्तं ह्यघासुरात् ।
 श्रुत्वा कतिदिनैः कृष्णं यशोदाऽभूद्भयातुरा ॥ १६ ॥
 कलावतीं रोहिणीं च गोपीगोपान् वयोऽधिकान् ।
 वृषभानुवरं गोपं नन्दराजं व्रजेश्वरम् ॥ १७ ॥
 नवोपनन्दान् नन्दाश्च वृषभानून् प्रजेश्वरान् ।
 समाहूय तदग्रे च वयः प्राह यशोमती ॥ १८ ॥
 यशोदोवाच -
 किं करोमि क्व गच्छामि कल्याणं मे कथं भवेत् ।
 मत्सुते बहवोऽरिष्ठा आगच्छन्ति क्षणे क्षणे ॥ १९ ॥

पूर्वं महावनं त्यक्त्वा वृन्दारण्ये गता वयम् ।
 एतत्त्यक्त्वा क्व यास्यामो देशे वदत निर्भये ॥ २० ॥
 चंचलोऽयं बालको मे क्रीडन्दूरे प्रयाति हि ।
 बालकाश्चंचलाः सर्वे न मन्यन्ते वचो मम ॥ २१ ॥
 बकासुरश्च मे बालं तीक्ष्णतुण्डोऽग्रसदबली ।
 तस्मान्मुक्तन्तु जग्राहार्भकैर्दीनमघासुरः ॥ २२ ॥
 वत्सासुरस्तज्जिघांसुः सोऽपि दैवेन मारितः ।
 वत्सार्थं स्वगृहादबालं न बहिः कारयाम्यहम् ॥ २३ ॥
 श्रीनारद उवाच -
 इत्थं वदन्तीं सततं रुदन्तीं
 यशोमतीं वीक्ष्य जगाद नन्दः ।
 आश्वासयामासस्वर्गवाक्यैः
 धर्मार्थविद्धर्मभृतां वरिष्ठः ॥ २४ ॥
 नन्दराज उवाच -

गर्गवाक्यं त्वया सर्वं विस्मृतं हे यशोमति ।
 ब्राह्मणानां वचः सत्यं नासत्यं भवति क्वचित् ॥ २५ ॥
 तस्माद्दानं प्रकर्तव्यं सर्वारिष्टनिवारणम् ।
 दानात्परं तु कल्याणं न भूतं न भविष्यति ॥ २६ ॥
 श्रीनारद उवाच -
 तदा यशोदा विप्रेभ्यो नवरत्नं महाधनम् ।
 स्वालंकारांश्च बालस्य सबलस्य ददौ नृप ॥ २७ ॥
 अयुतं वृषभानां च गवां लक्षं मनोहरम् ।
 द्विलक्षमन्नभाराणां नन्दो दानं ददौ ततः ॥ २८ ॥

Roman transliteration

ekadā bālakaiḥ sākāṇ govatsāṁścārayan hariḥ |
 kālindīnikaṭe ramye bālakriḍāṇ cakāra ha || 1 ||
 aghāsuro nāma mahān daityastatra sthito'bhavat |

krośadīrghaṇ vapuḥ kṛtvā prasārya mukhamaṇḍalam || 2 ||
 dūrādyaṇ parvatākāraṇ vikṣya vṛndāvane vane |
 gopā jagmurmukhe tasya vatsaiḥ kṛtvāṇjalidhvanim || 3 ||
 tad□rakṣārthaṇ ca sabalaḥ tanmukhe prāviśaddharīḥ |
 nigīrṇeṣu savatseṣu bāleṣu tvahirūpiṇā || 4 ||
 hāśabdo'bhūtsurāṇāṇ tu daityānāṇ harṣa eva hi |
 kṛṣṇo vapuḥ svaṇ vairājaṇ tatānāghodare tataḥ || 5 ||
 tasya saṇrodhagāḥ prāṇāḥ śiroḥ bhitvā vinīrgatāḥ |
 tanmukhānnīrgataḥ kṛṣṇo bālairvatsaiṣca maithila || 6 ||
 savatsakān śīśūn dṛṣṭvā jīvayāmāsa mādhabaḥ |
 tajjyotiḥ śrīghanaśyāme līnaṇ jātaṇ taḍidyathā || 7 ||

tadaiva vavṛsurdevā puṣpavarṣāṇi pārthiva |
 evaṇ śrutvā munervākyāṇ maithilo vākyamabravīt || 8 ||
 ko'yaṇ daityaḥ pūrvakāle śrīkṛṣṇe līnatāṇ gataḥ |
 aho vairānubandhena śīghraṇ daityo harīṇ gataḥ || 9 ||
 śrīnārada uvāca -
 śaṇkhāsurasuto rājan agho nāma mahābalaḥ |
 yuvātisundaraḥ sākṣāt kāmadeva ivāparaḥ || 10 ||
 aṣṭāvakraṇ muniṇ yāntaṇ virūpaṇ malayācale |
 dṛṣṭvā jahāsa tamaghaḥ kurūpo'yamiti bruvaṇ || 11 ||
 taṇ śaśāpa mahāduṣṭaṇ tvaṇ sarpo bhava durmate |
 kurūpo vakragā jātiḥ sarpāṇāṇ bhūmimaṇḍale || 12 ||
 tatpādayornīpatitaṇ daityaṇ dīnaṇ gatasmayam |
 dṛṣṭvā prasannaḥ sa munirvaraṇ tasmai dadau punaḥ || 13 ||
 aṣṭāvakra uvāca -

koṭikandarpalāvaṇyaḥ śrīkṛṣṇastu tavodare |
 yadā'gacchetsarparūpāttadā muktirbhaviṣyati || 14 ||
 śrīnārada uvāca -
 aṣṭāvakraśya śāpena sarpo bhūtvā hyaghāsuraḥ |
 tad□varātparamaṇ mokṣaṇ gato devaiṣca durlabham || 15 ||
 vatsād□bakamukhānmuktaṇ tato muktaṇ hyaghāsuraḥ |
 śrutvā katidinaiḥ kṛṣṇaṇ yaśodā'bhūd□bhayātura || 16 ||
 kalāvatiṇ rohiṇiṇ ca gopīgopān vayo'dhikān |
 vṛṣabhānuvaraṇ gopaṇ nandarājaṇ vrajeśvaraṇ || 17 ||
 navopanandānnandāśca vṛṣabhānūn prajeśvaraṇ |
 samāhūya tadagre ca vacaḥ prāha yaśomati || 18 ||
 yaśodovāca -
 kiṇ karomi kva gacchāmi kalyāṇaṇ me kathaṇ bhavet |
 matsute bahavo'riṣṭā āgacchanti kṣaṇe kṣaṇe || 19 ||

pūrvaṇ mahāvanaṇ tyaktvā vṛndāraṇye gatā vayam |
 etattyaktvā kva yāsyāmo deṣe vadata nirbhaye || 20 ||
 caṇcalo'yaṇ bālako me kṛḍandūre prayāti hi |
 bālakāścaṇcalāḥ sarve na manyante vaco mama || 21 ||
 bakāsuraśca me bālaṇ tikṣṇatuṇḍo'grasad□balī |
 tasmānmuktantu jagrāhārbbhakairdīnamaghāsuraḥ || 22 ||
 vatsāsuraṣṭajjighāṇsuḥ so'pi daivena mārītaḥ |
 vatsārthaṇ svagrāhād□bālaṇ na bahiḥ kārayāmyaham || 23 ||
 śrīnārada uvāca -
 itthaṇ vadantīṇ satataṇ rudantīṇ

yaśomatīm vīkṣya jagāda nandaḥ |
 āśvāsyaṁāsasgargavākyaīḥ
 dharmārthavidharmabhṛtām varīṣṭhaḥ || 24 ||
 nandarāja uvāca -

gargavākyaṁ tvayā sarvaṁ viśmṛtaṁ he yaśomati |
 brāhmaṇānāṁ vacaḥ satyaṁ nāsatyaṁ bhavati kvacit || 25 ||
 tasmāddānaṁ prakartavyaṁ sarvāriṣṭānivrāṇam |
 dānātparaṁ tu kalyāṇaṁ na bhūtaṁ na bhaviṣyati || 26 ||
 śrīnārada uvāca -
 tadā yaśodā viprebhyo navaratnaṁ mahādhanam |
 svālaṁkāraṁśca bālasya sabalasya dadau nṛpa || 27 ||
 ayutaṁ vṛṣabhānāṁ ca gavāṇāṁ lakṣaṁ manoharam |
 dvīlakṣamānabhārāṇāṁ nando dānaṁ dadau tataḥ || 28 ||

English rendering

The Salvation of Aghasura and the Introduction to His Past Birth

Srinardji says - Rajan! One day, while grazing calves with curly hair, Srihari started playing a child-friendly game at a picturesque spot near Kalindi. At the same time, a great demon named Aghasura, with a long body, spread a fierce face and stood in the way there. From a distance, it seemed as if a mountain were standing. Seeing him in Vrindavan, everyone clapped their hands and entered his mouth with calves. Along with Balarama, Krishna also entered the face of Aghasura to protect them all. When the serpent-like demon swallowed up the calves and the tadpoles, the gods were filled with consternation; but the demons rejoiced. At that time, Lord Krishna began to increase his virata form in the belly of Aghasura. Blocked by this, Aghasura's soul broke his head and came out. Mithileshwar! Then, along with the children and the calves, Krishna came out of the mouth of Aghasura. The calves and young ones who had died were brought back to life by Madhava, seeing his grace. The life-light of Aghasura merged with Shree Ghanashyam like electricity in Shyama Ghana. The king! At the same time, the gods showered flowers. Hearing this account from the mouth of Devarshi Narada, Mithileshwar Bahulashwa said: 1 - 8. (Vrindavan Khand Chapter 6 to 10)

The king exclaimed, "O God! Who was this daitya in the past, who thus merged with Lord Krishna? Ahhh! What a surprise that the demon soon found Srihariko due to enmity. 9.

Srinardji says - Rajan! Shankhavasura had a son, who was known by the name Agha. Mahabali was very beautiful in his youth and looked like another Kamadeva. One day, while on his way to Malayachala, Aghasura saw the sage Ashtavakra and laughed loudly and said, 'What an ugly thing this is! The sage cursed the demon and said, "Evil! Be thou a serpent, for the very race of serpents on earth is ugly and devious. As soon as he heard this, all the pride of the demon vanished and he fell down on his knees in humility. The sages were pleased to see him in this state and again gave him the boon, saying: 10-13 |

Ashtavakra said - When Lord Krishna, who is more graceful than crores of kandarapas, enters your belly, then you will get rid of this serpent form. . 14. .

Thus was completed the sixth chapter called 'Moksha of Aghasura' under the Sri Vrindavan Khanda in the Srigarghasamhita. 6.

Sanskrit source · Hindi control witness

Vṛndāvana-khaṇḍa · Chapter 7

Chapter 27 of 263 · 33 detected Sanskrit verse markers

Sanskrit

अथान्यच्छृणु राजेन्द्र श्रीकृष्णस्य महात्मनः ।
 कौमारे क्रीडनश्चेदं पौगण्डे कीर्तनं यथा ॥ १ ॥
 श्रीकृष्णोऽधमुखान्मृत्यो रक्षित्वा वत्सवत्सपान् ।
 यमुनापुलिनं गत्वा प्राहेदं हर्षवर्धनम् ॥ २ ॥
 अहोऽतिरम्यं पुलिनं प्रियं कोमलवालुकम् ।
 शरत्प्रफुल्लपद्मानां परागैः परिपूरितम् ॥ ३ ॥
 वायुना त्रिविधाख्येन सुगन्धेन सुगन्धितम् ।
 मधुपध्वनिसंयुक्तं कुंजदुमलताकुलम् ॥ ४ ॥
 अत्रोपविश्य गोपाला दिनैकप्रहरे गते ।
 भोजनस्यापि समयं तस्मात्कुरुत भोजनम् ॥ ५ ॥
 अत्र भोजनयोग्या भूर्दृश्यते मृदुवालुका ।
 वत्सकाः सलिलं पीत्वा ते चरिष्यन्ति शाद्वलम् ॥ ६ ॥
 इति कृष्णवचः श्रुत्वा तथेत्याहुश्च बालकाः ।
 प्रकर्तुं भोजनं सर्वे ह्युपविष्टाः सरित्पटे ॥ ७ ॥

अथ केचित्बालकाश्च येषां पार्श्वे न भोजनम् ।
 ते तु कृष्णस्य कर्णान्तेजगदुर्दीनया गिरा ॥ ८ ॥
 वयं तु किं करिष्यामोऽस्मत्पार्श्वे न तु भोजनम् ।
 नन्दग्रामन्तु दूरं हि गच्छामो वत्सकैर्वयम् ॥ ९ ॥
 इति श्रुत्वा हरिः प्राह मा शोकं कुरुत प्रियाः ।
 अहं दास्यामि सर्वेषां प्रयत्नेनापि भोजनम् ॥ १० ॥
 तस्मान्मदवाक्यनिरताः सर्वे भवत बालकाः ।
 इति कृष्णस्य वचनात्कृष्णपार्श्वे च ते स्थिताः ।
 मुक्त्वा शिष्यानि सर्वेऽन्ये बुभुजुः कृष्णसंयुताः ॥ ११ ॥
 चकार कृष्णः किल राजमंडलीं
 गोपालबालैः पुरतः प्रपूरितैः ।
 अनेकवर्णैर्वसनैः प्रकल्पितै-
 र्मध्ये स्थितो पीतपटेन भूषितं ॥ १२ ॥
 रेजे ततः सो वरगोपदारकै-

र्यथामरेशो ह्यमरैश्च सर्वतः ।
 पुनर्यथाम्भोरुहकोमलै-
 र्मध्ये तु वैदेह सुवर्णकर्णिका ॥ १३ ॥
 कुसुमैरङ्कुरैः केचित्पल्लवैश्च दलैः फलैः ।

कृष्णस्तु कवलं भुक्त्वा सर्वान् पश्यन्निदं जगौ ॥ १५ ॥
 अन्यान्निदर्शयन् स्वादु नाहं जानामि वै सखे ।
 तथेत्युक्त्वा स बालश्च नीत्वाऽन्यान् कवलान् ददौ ॥ १६ ॥
 भुक्त्वा ते कथयामासुः प्रहसन्तः परस्परम् ।
 पुनस्तत्रापि सुबलो हरये कवलं ददौ ॥ १७ ॥
 कृष्णस्तु कवलं किञ्चिद्भुक्त्वा तत्र जहास ह ।
 ये भुक्तकवला बालास्ते सर्वे जहसुः स्फुटम् ॥ १८ ॥
 बाला ऊचुः -
 यस्य मातामहा मूढा शृणु नन्दकुमारक ।
 न ज्ञानं भोजने तस्य तस्मात्स्वादु न विद्यते ॥ १९ ॥
 ततो ददौ च कवलं श्रीदामा माधवाय च ।
 अन्यान् सर्वान् बहुश्रेष्ठं जगुः सर्वे व्रजार्भकाः ॥ २० ॥
 पुनः कृष्णाय प्रददौ कवलं च वरूथपः ।
 अन्यान् बालान् तथा सर्वान् किञ्चित्किञ्चित्प्रयत्नतः ।
 भुक्त्वा तु जहसुः सर्वे श्रीकृष्णाद्या व्रजार्भकाः ॥ २१ ॥
 बालाः ऊचुः -
 तादृशं भोजनञ्चास्य यादृशं सुबलस्य वै ॥ २२ ॥
 भुक्त्वात्युद्विग्नमनसः सर्वे वयमतः किल ।
 एतं पृथक्पृथक् सर्वे दर्शयन्तः स्वभोजनम् ॥ २३ ॥
 हासयन्तो हसन्तश्च चक्रुः क्रीडां परस्परम् ।
 जठरस्य पटे वेणुं वेत्रं शृङ्गश्च कक्षके ॥ २४ ॥
 वामे पाणौ च कवलं ह्यंगुलीषु फलानि च ।
 शिरसा मुकुटं बिभ्रत्स्कन्धे पीतपटं तथा ॥ २५ ॥
 हृदये वनमालाश्च कटौ काञ्ची तथैव च ।
 पादयोर्नूपुरौ बिभ्रच्छ्रीवत्सं कौस्तुभं हृदि ॥ २६ ॥
 तिष्ठन् मध्ये गोपगोष्ठ्यां हासयन्मर्मभिः स्वकैः ।
 स्वर्गे लोके च मिषति बुभुजे यज्ञभुगहरिः ॥ २७ ॥
 एवं कृष्णात्मनाथेषु भुञ्जानेष्वर्भकेषु च ।
 विविधैर्गह्वरे दूरं तृणलोभेन वत्सकाः ॥ २८ ॥
 विलोक्य तान् भयत्रस्तान् गोपान् कृष्ण उवाच ह ।
 यूयं गच्छन्तु माहं तु ह्यानेष्ये वत्सकानिह ॥ २९ ॥
 इत्युक्त्वा कृष्ण उत्थाय गृहीत्वा कवलं करे ।
 विचिकाय दरीकुञ्जगह्वरे वत्सकान् स्वकान् ॥ ३० ॥
 तदैव घाम्भोजभवः समागतो
 विलोक्य मुक्तिं ह्यघराक्षसस्य च ।
 ददर्श कृष्णं मनसा यथारुचि
 भुञ्जानमन्नं व्रजबालकैः सह ॥ ३१ ॥

दृष्ट्वा च कृष्णं मनसा स ऊचे
 त्वयं हि गोपो न हि देवदेवः ।
 हरिर्यदि स्यादबहुकुत्सितान्ने
 कथं रतो वा ब्रजगोपबालैः ॥ ३२ ॥
 इत्युक्त्वा मोहितो ब्रह्मा मायया परमात्मनः ।
 द्रष्टुं मञ्जु महत्त्वं तु मनश्चक्रे ह्यहो नृप ॥ ३३ ॥
 सर्वान् वत्सानितो गोपान्नीत्वा खेऽवस्थितः पुरा ।
 अन्तर्दधे विस्मितोऽजो दृष्ट्वाघासुरमोक्षणम् ॥ ३४ ॥

Roman transliteration

athānyacchruṇu rājendra śrīkṛṣṇasya mahātmanah |
 kaumāre kṛḍanaścedaṃ paugaṇḍe kīrtanaṃ yathā || 1 ||
 śrīkṛṣṇo'ghamukhānmṛtyo rakṣitvā vatsavatsapān |
 yamunāpulināṃ gatvā prāhedaṃ haṣṣavardhanam || 2 ||
 aho'tiramyāṇ pulināṃ priyaṃ komalavālukam |
 śaratpraphullapadmānāṃ parāgaiḥ paripūritam || 3 ||
 vāyunā trividhākhyena sugandhena sugandhitam |
 madhupadhvanisaṃyuktaṃ kuṇḍadrumalatākulam || 4 ||
 atropaviśya gopālā dīnāikaprahare gate |
 bhojanasyāpi samayaṃ tasmātkuruta bhojanam || 5 ||
 atra bhojanayogyā bhūrdṛṣyate mṛduvālukā |
 vatsakāḥ salilāṃ pītṛvā te carīṣyanti śādvalam || 6 ||
 iti kṛṣṇavacaḥ śrutvā tathetyāhuṣca bālakāḥ |
 prakartuṃ bhojanaṃ sarve hyupaviṣṭāḥ sarittate || 7 ||

atha kecitbālakāśca yeṣāṃ pārśve na bhojanam |
 te tu kṛṣṇasya kaṛṇāntejagadurdīnāyā girā || 8 ||
 vayaṃ tu kiṃ kariṣyāmo'smatpārśve na tu bhojanam |
 nandagrāmantu dūraṃ hi gacchāmo vatsakairvayam || 9 ||
 iti śrutvā hariḥ prāha mā śokaṃ kuruta priyāḥ |
 ahaṃ dāsyāmi sarveṣāṃ prayatnenāpi bhojanam || 10 ||
 tasmānmadvākyanirātāḥ sarve bhavata bālakāḥ |
 iti kṛṣṇasya vacanātkṛṣṇapārśve ca te sthitāḥ |
 muktṛvā śīkyāni sarve'nye bubhujuḥ kṛṣṇasaṃyutāḥ || 11 ||
 cakāra kṛṣṇaḥ kila rājamaṇḍalīṃ
 gopālabālāiḥ puratāḥ prapūrītāiḥ |
 anekavarṇairvasanaiḥ prakalpita-
 rmadhye sthito pītaṇa bhūṣitaṃ || 12 ||
 reje tataḥ so varagopadāraka-

ryathāmareṣo hyamaraśca sarvataḥ |
 punaryathāmbhoruhakomalai-
 rmadhye tu vaideha suvarṇakarnikā || 13 ||
 kusumairāṅkuraiḥ kecitpallavaiśca dalaiḥ phalaiḥ |
 kṛṣṇastu kavalaṃ bhuktvā sarvān paśyannidaṃ jagau || 15 ||
 anyānnidarśayan svādu nāhaṃ jānāmi vai sakhe |
 tathetyuktvā sa bālaśca nītṛvā'nyān kavalān dadau || 16 ||

bhuktvā te kathayāmāsuḥ prahasantaḥ parasparam |
 punastatrāpi subalo haraye kavalam dadau || 17 ||
 kṛṣṇastu kavalam kiṃcidbhuktvā tatra jahāsa ha |
 ye bhuktakavalā bālāste sarve jahasuḥ sphuṭam || 18 ||
 bālā ūcuḥ -
 yasya mātāmahā mūḍhā śṛṇu nandakumāraka |
 na jñānam bhojane tasya tasmātsvādu na vidyate || 19 ||

tato dadau ca kavalam śrīdāmā mādhavāya ca |
 anyān sarvān bahuśreṣṭhaṁ jaguḥ sarve vrajārbhakāḥ || 20 ||
 punaḥ kṛṣṇāya pradadau kavalam ca varūthapaḥ |
 anyān bālān tathā sarvān kiṃcitkiṃcitprayatnataḥ |
 bhuktvā tu jahasuḥ sarve śrīkṛṣṇādyaḥ vrajārbhakāḥ || 21 ||
 bālāḥ ūcuḥ -
 tādr̥ṣaṁ bhojanañcāsyā yādr̥ṣaṁ subalasya vai || 22 ||
 bhuktvātyudvignamanasaḥ sarve vayamataḥ kila |
 etaṁ prthakprthak sarve darśayantaḥ svabhajanam || 23 ||
 hāsayinganto hasantaśca cakruḥ krīḍāṁ parasparam |
 jaṭharasya paṭe veṇuṁ vetraṁ śṛṇuḥ gaśca kakṣake || 24 ||
 vāme pāṇau ca kavalam hyaṁgulīṣu phalāni ca |
 śīrasā mukuṭaṁ bibhratskandhe pīṭapaṭaṁ tathā || 25 ||
 hṛdaye vanamālāśca kaṭau kāñcīṁ tathaiva ca |

pādāyornūpurau bibhracchrīvatsaṁ kaustubhaṁ hṛdī || 26 ||
 tiṣṭhan madhye gopagoṣṭhyāṁ hāsayingannarmabhiḥ svakaiḥ |
 svarge loke ca miṣati bubhuje yajñabhugharīḥ || 27 ||
 evaṁ kṛṣṇātmanātheṣu bhūṁjāneṣvarbhakeṣu ca |
 viviśurgahvare dūraṁ tṛṇalobhena vatsakāḥ || 28 ||
 vilokya tān bhayatrastān gopān kṛṣṇa uvāca ha |
 yūyaṁ gacchantu māhaṁ tu hyāneṣye vatsakāniha || 29 ||
 ityuktvā kṛṣṇa utthāya grhītvā kavalam kare |
 vicikāya darīkuñjagahvare vatsakān svakān || 30 ||
 tadaiva cāmbhojabhavaḥ samāgato
 vilokya muktiṁ hyagharākṣasasya ca |
 dadarśa kṛṣṇaṁ manasā yathāruci
 bhūṁjānamannaṁ vrajabālakaiḥ saha || 31 ||
 dr̥ṣtvā ca kṛṣṇaṁ manasā sa ūce

tvayaṁ hi gopo na hi devadevaḥ |
 hariryadi syād bahukutsitānne
 kathaṁ rato vā vrajagopabālaiḥ || 32 ||
 ityuktvā mohito brahmā māyayā paramātmanaḥ |
 draṣṭuṁ mañju mahattvaṁ tu manaścakre hyaho nṛpa || 33 ||
 sarvān vatsānito gopānmitvā khe'vasthitaḥ purā |
 antardadhe vismito'jo dr̥ṣtvāghāsurasamokṣaṇam || 34 ||

English rendering

The Sacking of Cows, Cows, and Cows by Brahmaji

Sri Krishna organized a court with the gopas - children, who were crowded in front of him. All the young men and women sat around him. These people were dressed in multicolored clothes and Lord

Krishna sat in the middle of them wearing yellow clothes. The video! At that time, the beauty of Lord Krishna surrounded by gopas and children was resembling that of Indra, the god surrounded by deities, or the golden lotus karnika (saffron-coloured inner part) surrounded by petals. Some children made pots and pans, some sprouts, some Pallavas, some leaves, some fruits, some with their hands, some stones, and some pebbles to eat. One of them quickly picked up a kaur from the balcony and placed it in the face of Lord Krishna. Lord Krishna also offered the grass and looked at everyone and said, "Bhaiya! Give the other kids a taste of their own flavors. I don't know about the taste. The children said, "Let it be so," and took the food away from the other children. They ate the grass and laughed at each other and spoke in the same way. Subala again gulped in Harika's face, but Krishna ate a little of the gourd and laughed. In this way, everyone who ate the kaur laughed out loud. The child said, "Nandanandan! Listen to me! The one whose grandfather is a fool (idiot) has no knowledge of food. That is why you did not get the taste. " . 12-19 |

At the same time as Lord Krishna was enjoying a meal on the Yamuna with the children of the Vraja people, Padmayoni Brahma reached the same place after seeing the liberation of Aghasura. Seeing this scene, Brahmaji began to say, "This is not Devadhidev Srihari, but some Gopakumar. If they were Srihari, how could they eat so much unclean food with gopas and children? 'Rajan! This is how Brahmaji spoke, captivated by the illusion of the Supreme Being. They decided to know His (God's) graceful glory. Brahmaji himself was situated in the sky. After this, they disappeared after stealing all the cows, calves, and bulls, amazed at the sight of the goddess of salvation. . 31 - 34. (Vrindavan Khand Chapter 6 to 10)

Thus was completed the seventh chapter in the Srigarghasamhita, the Harassment of Cows, Cows, and Crows by Brahma. 7.

Sanskrit source · Hindi control witness

Vṛndāvana-khaṇḍa · Chapter 8

Chapter 28 of 263 · 37 detected Sanskrit verse markers

Sanskrit

श्रीनारदउवाच ॥
 एकदा सबलः कृष्णश्चारयन्गा मनोहराः ॥
 गोपालैः सहितः सर्वैर्ययौ तालवनं नवम् ॥ १ ॥
 धेनुकस्य भयाद्गोपा न गतास्ते वनान्तरम् ॥
 कृष्णोपि न गतस्तत्र बल एको विवेश ह ॥ २ ॥
 नीलांबरं कटौ बद्धा बलदेवो महाबलः ॥
 परिपक्वफलार्थं हि तद्वने विचचार ह ॥ ३ ॥
 बाहुभ्यां कंपयंस्तालान्फलसंपन्नं निपातयन् ॥
 गर्जंश्च निर्भयः साक्षादनन्तोनन्तविक्रमः ॥ ४ ॥
 फलानां पततां शब्दं श्रुत्वा क्रोधावृतः खरः ॥
 मध्याह्ने स्वापकृद्दुष्टो भीमः कंससखो बली ॥ ५ ॥
 आययौ संमुखे योद्धुं बलदेवस्य धेनुकः ॥
 बलं पश्चिम पादाभ्यां निहत्योरसि सत्वरम् ॥ ६ ॥
 चकार खरशब्दं स्वं परिधावन्मुहुर्मुहुः ॥
 गृहीत्वा धेनुकं शीघ्रं बलः पश्चिमपादयोः ॥ ७ ॥
 चिक्षेप तालवृक्षे च ह- स्तेनैकेनलीलया ॥
 तेन भग्नश्च तालोपि तालान्पाश्वर्यस्थितान्बहुन् ॥ ८ ॥
 पातयामास राजेन्द्र तदद्भुतमिवाभवत् ॥
 पुनरुत्थाय दैत्येद्रो बलं जग्राह रोषतः ॥ ९ ॥
 योजनं नोदयामास गजं प्रति गजो यथा ॥
 गृहीत्वा तं बलः सद्यो भ्रामयित्वाथ धेनुकम् ॥ १० ॥
 भूपृष्ठे पोथयामास मूर्च्छितो भग्नमस्तकः ॥
 क्षणेन पुनरुत्थाय क्रोधसंयुक्तविग्रहः ॥ ११ ॥
 मूर्ध्नि कृत्वा घतुःशृंगं धृत्वा रूपं भयंकरम् ॥
 गोपान्चिद्रावयामास शृंगैस्तीक्ष्णैर्भयंकरैः ॥ १२ ॥
 अग्रे पलायितान्गोपान्दुद्रावाशु मदोत्कटः ॥
 श्रीदामा तं च दंडेन सुबलो मुष्टिना तथा ॥ १३ ॥
 स्तोकः पाशेन तं दैत्यं संतताड महाबलम् ॥
 क्षेपणेनार्जुनोऽशुश्च दैत्यं लत्तिकया खरम् ॥ १४ ॥
 विशालर्षभ एत्याशु पादेन स्वबलेन च ॥
 तेजस्वी ह्यर्द्धचन्द्रेण देवप्रस्थश्च पेटकैः ॥ १५ ॥
 वरूथपः कंदुकेन संतताड महाखरम् ॥

अथ कृष्णोपि तं नीत्वा हस्ताभ्यां धेनुकासुरम् ॥१६॥
 भ्रामयित्वाशु चिक्षेप गिरिगोवर्द्ध - नोपरि ॥
 श्रीकृष्णस्य प्रहारेण मूर्च्छितो घटिकाद्वयम् ॥ १७ ॥
 पुनरुत्थाय स्वतनुं विधुन्वन्दारयन्मुखम् ॥
 शृङ्गाभ्यां श्रीहरिं नीत्वा धावन्दैत्यो न भोगतः ॥१८॥
 चचार तेन खे युद्धमूर्ध्वं वै लक्षयोजनम् ॥
 गृहीत्वा धेनुकं दैत्यं श्रीकृष्णो भगवान्स्वयम् ॥ १९ ॥
 चिक्षेपाधो भूमिमध्ये चूर्णितास्थिः स मूर्च्छितः ॥
 पुनरुत्थाय शृङ्गाभ्यां नादं कृत्वातिभैरवम् ॥२०॥
 गोवर्धनं समुत्पाट्य श्रीकृष्णो प्राहिणोत्खरः ॥

गिरिं गृहीत्वा श्रीकृष्णः णाक्षिपत स्य मस्तके ॥२१॥
 दैत्यो गिरिं गृहीत्वाथ श्रीकृष्णो प्राहिणोद्धली ॥
 कृष्णो गोवर्धनं नीत्वा पूर्वस्थाने समाक्षिपत् ॥२२॥
 पुनर्धावन्महादैत्यः शृङ्गाभ्यां । दारयन्भुवम् ॥
 बलं पश्चिमपादाभ्यां ताडयित्वा जगर्ज ह ॥२३॥
 ननाद तेन ब्रह्मांडं प्रैजद्भ्रूखण्डमण्डलम् ॥
 हस्ताभ्यां संगृहीत्वा तं बलदेवो महाबलः ॥२४॥
 भूपृष्ठे पोथयामास मूर्च्छितं भग्नमस्तकम् ॥
 पुनस्तताड तं दैत्यं मुष्टिना ह्यच्युताग्रजः ॥२५॥
 तेन मुष्टिप्रहारेण सद्यो वै निधनं गतः ॥
 तदैव ववृषुर्देवाः पुष्पैर्नन्दनसंभवैः ॥ २६ ॥
 देहाद्विनिर्गतः सोऽपि श्यामसुन्दरविग्रहः ॥
 स्रग्वी पीतांबरो देवो वनमालाविभूषितः ॥२७॥
 लक्षपार्षदसंयुक्तः सहस्र ध्वजशोभितः ॥

सहस्रचक्रध्वनिभृद्भयायुतसमन्वितः ॥ २८ ॥
 लक्षचामरशोभाढ्योऽरुणवर्णोऽतिरत्नभृत् ॥
 दिव्ययोजनविस्तीर्णो मनोयायी मनोहरः ॥२९॥
 किंकिणीजालसंयुक्तो घटामंजीरसंयुतः ॥
 हरिं प्रदक्षिणीकृत्य सबलं दिव्यरूपधृक् ॥ २८.३० ॥
 दिव्यं रथं समारुह्य द्योतयन्मंडलन्दिशाम् ॥
 जगाम दैत्यो हे राजन्गोलोकं प्रकृतेः परम् ॥ ३१ ॥
 श्रीकृष्णो धेनुकं हत्वा सबलो बालकैः सह ॥
 तद्यशस्तु प्रगायद्भिर्बभौ गोकुलगोगणैः ॥ ३२ ॥
 राजोवाच ॥
 मुने मुक्तिं कथं प्राप्तः पूर्वं को धेनुकासुरः ॥
 कथं खरत्वमापन्न एतन्मे ब्रूहि तत्त्वतः ॥ ३३ ॥
 श्रीनारद उवाच ॥

वैरोचनेर्बलेः पुत्रो नाम्ना साहसिको बली ॥

नारीणां दशसाहस्रै रेमे वै गन्धमादने ॥ ३४ ॥

वादित्राणां नूपुराणां शब्दोभूतद्वने महान् ॥

गुहायामास्थितस्यापि श्रीकृष्णं स्मरतो मुनेः ॥ ३५ ॥

दुर्वाससोऽथ तेनापि ध्यानभंगो बभूव ह ॥

निर्गतः पादुकारूढो दुर्वासाः कृशविग्रहः ॥ ३६ ॥

दीर्घश्मश्रुर्यष्टि धरः क्रोधपुञ्जोनलद्युतिः ॥

यस्य शापाद्विश्वमिदं कंपते स जगाद ह ॥ ३७ ॥

दुर्वासा उवाच ॥

उत्तिष्ठ गर्दभाकार गर्दभो भव दुर्मते ॥

वर्षाणां तु चतुर्लक्षं व्यतीते भारते पुनः ॥ ३८ ॥

माधुरे मंडले दिव्ये पुण्ये तालवने वने ॥

बलदेवस्य हस्तेन मुक्तिस्ते भविताऽसुर ॥ ३९ ॥

श्रीनारद उवाच ॥

तस्माद्वलस्य हस्तेन श्रीकृष्णस्तं जघान ह ॥

प्रह्लादाय वरो दत्तो न वध्यो मे तवान्वयः ॥ 2.8.४० ॥

इति श्रीमद्भगवत्संहितायां वृन्दावनखण्डे धेनुकासुरमोक्षो नामाष्टमोऽध्यायः ॥ ८ ॥

Roman transliteration

śrīnāradauṽcā ||

ekadā sabalaḥ kṛṣṇaścārayangā manoharāḥ ||

gopālāiḥ sahitaḥ sarvairayayau tālavanaṁ navam || 1 ||

dhenukasya bhayādgopā na gatāste vanāntaram ||

kṛṣṇopi na gatastatra bala eko viveśa ha || 2 ||

nīlāṁbaramḥ kaṭau baddhā baladevo mahābalaḥ ||

paripakvaphalārthaṁ hi tadvane vicacāra ha || 3 ||

bāhubhyāṁ kaṁpayamaṁstālānphalasaṁghaṁ nīpātayan ||

garjaṁśca nīrbhayaḥ sākṣādanantonantavikramaḥ || 4 ||

phalānāṁ patatāṁ śabdaṁ śrutvā krodhāvṛtaḥ kharaḥ ||

madhyāhne svāpakṛdḍho bhīmaḥ kaṁsasakho balī || 5 ||

āyayau saṁmukhe yoddhuṁ baladevasya dhenukaḥ ||

balam paścima pādābhyāṁ nihatyorasi satvaram || 6 ||

cakāra kharaśabdaṁ svaṁ paridhāvanmuhurmuhuḥ ||

grhītvā dhenukaṁ śighraṁ balaḥ paścimapādayoḥ || 7 ||

cikṣepa tālavṛkṣe ca ha- stenaikenalīlayā ||

tena bhagnaśca tālopi tālānpārśvasthitānbahūn || 8 ||

pātayāmāsa rājendra tadadbhutamīvābhavat ||

punarutthāya daityeṁdro balaṁ jagrāha roṣataḥ || 9 ||

yojanaṁ nodayāmāsa gajaṁ prati gajo yathā ||

grhītvā taṁ balaḥ sadyo bhrāmayitvātha dhenukam || 2.8.10 ||

bhūprṣṭhe pothayāmāsa mūrcechito bhagnamastakaḥ ||

kṣaṇena punarutthāya krodhasaṁyuktavigrahaḥ || 11 ||

mūrdhni kṛtvā catuḥśṛṅgaṃ dhṛtvā rūpaṃ bhayaṃkaram ||
 gopānvidrāvayāmāsa śṛṅgaistikṣṇairbhayaṃkaraiḥ ||12||
 agre palāyitāṅgopāndudrāvāsu madotkaṭaḥ ||
 śrīdāmā taṃ ca daṃḍena subalo muṣṭinā tathā ||13||
 stokaḥ pāsena taṃ daityaṃ saṃtatāḍa mahābalaṃ ||
 kṣepaṇenārjunomaṃśuśca daityaṃ lattikayā kham ||14||
 viśālarśabha etyāsu pādena svabalena ca ||
 tejasvī hyarddhacandreṇa devaprastha śca peṭakaiḥ ||15||
 varūthapaḥ kaṃdukena saṃtatāḍa mahākharam ||
 atha kṛṣṇopi taṃ nītvā hastābhyāṃ dhenukāsuraṃ ||16||
 bhrāmāyitvāsu cikṣepa girigovarddha- nopari ||
 śrīkṛṣṇasya prahāreṇa mūrccchito ghaṭikādvayam || 17 ||
 punarutthāya svatanuṃ vidhunvandārayanmukham ||
 śrīgābhyāṃ śrīhariṃ nītvā dhāvandaityo na bhogataḥ ||18||
 cacāra tena khe yuddhamūrdhvaṃ vai lakṣayojanam ||
 grhītvā dhenukaṃ daityaṃ śrīkṛṣṇo bhagavānsvayam || 19 ||
 cikṣepādho bhūmimadhye cūrṇitāsthiḥ sa mūrccchitaḥ ||
 punarutthāya śrīgābhyāṃ nādaṃ kṛtvātibhairavam ||2.8.20||
 govardhanaṃ samutpātya śrīkṛṣṇe prāhiṇotkharāḥ ||
 giriṃ grhītvā śrīkṛṣṇaḥ nākṣipatta sya mastake ||21||
 daityo giriṃ grhītvātha śrīkṛṣṇe prāhiṇodbaliḥ ||
 kṛṣṇo govardhanaṃ nītvā pūrvasthāne samākṣipat ||22||
 punardhāvanmahādaityaḥ śrīgābhyāṃ | dārayanbhuvam ||
 balaṃ paścimapādābhyāṃ tāḍayitvā jagarja ha|23||
 nanāda tena brahmāṇḍaṃ prajīadbhūkaṇḍamaṇḍalam ||
 hastābhyāṃ saṃgrhītvā taṃ baladevo mahābalaḥ||24||
 bhūprṣṭhe pothayāmāsa mūrccchitaṃ bhagnamastakam ||
 punastatāḍa taṃ daityaṃ muṣṭinā hyacyutāgrajaḥ ||25||
 tena muṣṭiprahāreṇa sadyo vai nidhanaṃ gataḥ ||
 tadaiva vavṛsurdevāḥ puṣpairnandanasaṃbhavaḥ || 26 ||
 dehādvinirgataḥ so'pi śyāmasundaravigrahaḥ ||
 sragvī pītāṃbaro devo vanamālāvibhūṣitaḥ ||27||
 lakṣapārśadasaṃyuktaḥ sahasra dhvajasobhitaḥ ||
 sahasracakradhvanibhṛddhayāyutasamanvitaḥ || 28 ||
 lakṣacāmaraśobhāḍhyo'ruṇavarṇo'tiratnabhṛt ||
 divyajayanavistīrṇo manoyāyī manoharaḥ ||29||
 kiṇkiṇījālasaṃyukto ghaṭāmaṇīrasaṃyutaḥ ||
 hariṃ pradakṣiṇīkṛtya sabalaṃ divyarūpadhṛk || 2.8.30 ||
 divyaṃ rathaṃ samāruhya dyotayanmaṇḍalandīśām ||
 jagāma daityo he rājangolokaṃ prakṛteḥ param || 31 ||
 śrīkṛṣṇo dhenukaṃ hatvā sabalo bālakaiḥ saha ||
 tadyaśastu pragāyadbhīrabhau gokulagogaṇaiḥ || 32 ||
 rājovāca ||
 mune muktiṃ kathaṃ prāptaḥ pūrvaṃ ko dhenukāsuraḥ ||
 kathaṃ kharatvamāpanna etanme brūhi tattvataḥ || 33 ||
 śrīnārada uvāca ||
 vairocanerbaḥ putro nāmnā sāhasiko balī ||

nārīṇāṃ daśasāhasrai reme vai gandhamāḍane || 34 ||
 vādītrāṇāṃ nūpurāṇāṃ śabdobhūttadvane mahān ||
 guhāyāmāsthītasyāpi śrīkṛṣṇaṃ smarato muneh || 35 ||
 durvāsaso'tha tenāpi dhyānabhaṃgo babhūva ha ||
 nīrgataḥ pādukārūḍho durvāsāḥ kṛśavigrahaḥ || 36 ||
 dīrghaśmaśruryaṣṭi dharaḥ krodhapuṃjonaladyutiḥ ||
 yasya śāpādvīśamidaṃ kaṃpate sa jagāda ha || 37 ||
 durvāsā uvāca ||
 uttiṣṭha gardabhākāra gardabho bhava durmate ||
 varṣāṇāṃ tu caturlakṣaṃ vyatīte bhārate punaḥ || 38 ||
 mādihure maṃḍale divye puṇye tālavane vane ||
 baladevasya hastena muktiste bhavitā'sura || 39 ||
 śrīnārada uvāca ||
 tasmādbalasya hastena śrīkṛṣṇastaṃ jaghāna ha ||
 prahlādāya varo datto na vadhyo me tavānvayaḥ || 2.8.40 ||
 iti śrīmadgargasamhitāyāṃ vṛndāvanakhaṇḍe dhenukāsūramokṣo nāmāṣṭamo'dhyāyaḥ || 8 ||

English rendering

Brahma's vision of the all-pervading cosmic form of Sri Krishna

Sri Krishna came to the banks of the Yamuna without finding the cows, says Srinardji, but did not even see the cows and goats there. While looking for both calves and herdsmen, he thought, 'This is the work of Brahma. Subsequently, Lord Krishna, the universal lawgiver, divided himself into two halves with a view to giving joy to the cows and the gopis. They themselves lived in one part and created all the calves and bulls from the other part. Those people had bodies, hands, feet, etc., like sticks, horns, etc., like temperament and qualities, like ornaments and clothes; Lord Srihari directly showed that this entire universe is Vishnumaya by creating exactly the same creation from his Sri Brahma. It was in the game that Krishna grazed the self-manifested cows and goats by the self-manifested gopas and accompanied them to the Nandalaya at sunset. They took the calves to their respective camps separately and entered their homes as on other days in the guise of their own children. The gopis rose quickly with reverence on hearing the sound of the crescendo and began to milk their young with love. The cows, too, saw their calves approaching and began to lick and milk them. Aha! Gopis and cows became the mother of Srihariki. Gop-Balaka and Govatsa started growing four times more than before due to the increase in affection. The gopis then came to have a darshan of Lord Krishna after rendering loving service to their children through Ubtan-Bhanadike. 1-10 |

After this, many children got married. Now, as Lord Krishna, crores of cowherd wives began to love their husbands and children. Thus a year passed for Srihariko while protecting his soul with his own spirit on the pretext of Vatsa-parenting. One day, Balram reached the forest while grazing. By that time, only five-six nights were left for the completion of one year of the capture of Vatsas and Vatsapalas by Brahmaji. Cows were grazing on the top of the mountain in that forest. Seeing the calves grazing on the grass from a distance, she approached them and began to lick them and feed them her nectar-like milk. The king. When they saw that the cows had stopped at the foot of Govardhan because of affection by feeding milk to the calves, they descended from the mountain in a fit of rage and hurried to punish their children. But as they approached (subjugated to Neha), the Gopas took their children to the godown. Everyone, young or old, had tears of affection in their eyes and sat there with their grandchildren. 11-18.

When Sankarshana Balarama thus saw the Gopas in love, he began to have many doubts. He said to his heart - 'Ah! I don't understand what has happened in Vraj for almost a year now. Every day, everyone's heartbeat is increasing more and more. Is it the magic of the gods, the Gandhavas, or the demons? Now I understand that this is nothing but the delusion of Krishna that fascinates me. Thinking this way, Balramji closed his eyes and saw the past, future and present with a divine eye. Balramji saw all the cowherds and the children playing in the foothills of the mountains, adorned with vamsi-vetras, adorned with peacocks, black, garlands of bells and cymbals, garlands of lotuses and kumudini, wearing divine turbans and crowns, adorned with kundals and alakavali, pleasing with autumnal lotus-like eyes, adorned with the beauty of millions of Kamadevas, adorned with the Muktabharana of Nashik, adorned with Shikha-Bhushan, holding ornaments in both hands, wearing yellow clothes, adorned with mekhla, kada, and nupur, with the influence of millions of children and poets, and charming. Balram saw everything black in Vrindavan, from Govardhan to the north and Yamuna to the south. Knowing that this work was done by Brahma and Krishna, he again visited the cowherds and the Vatsapalas and said to Krishna, 'Brahma, Ananta, Dharma, Indra, and Shankar are always serving you with devotion. You are Atmarama, the Supreme Being, God. You are capable of creating millions of universes in nothingness.' " 19-30. .

Thus, by darshan, Brahma attained inertia and became unconscious. Realizing that Brahma was unable to see the glory of the God everywhere in the Vrindavan occupied by Vrindadevi, Srihari removed the veil of illusion. Then Brahma was able to open his eyes and see Vrindavan with him with great difficulty, waking up like a sleeper. There he focused at the same time, looking in all ten directions, and having a darshan of the beautiful Sri Vrindavan with its beautiful spring vines. Deer and cubs were playing with the cubs of the tiger there. In hawks and pigeons, there was no innate antagonism between mongooses and snakes. Brahma saw that only Lord Krishna was looking for the beloved cowherd in Vrindavan with a bowl of food in his hand. Seeing Golokapati hiding himself in the guise of Srihariko Gopala and realizing that he was Srihari, Brahmaji was horrified to remember his deed. The king! To appease Krishna, who appeared to be burning around them, Brahmaji alighted from his vehicle and, out of shame, lowered his head. They approached him slowly, bowing to God and saying, "Rejoice!" He fell to the ground like a staff, giving half of the tears of joy that fell from his eyes to the Lord. Lord Krishna lifted and reassured Brahma and touched him like a beloved touching his beloved. Then he looked up at the gods standing far away on the same beautiful land. Then they all began to sing his praises, with loud cheers. Simultaneously, they also began to pay obeisance. Everyone was overjoyed and filled with reverence for Lord Krishna on receiving his benevolence. Seeing the deity at the spot, Brahma bowed down with folded hands and fell to the ground like a danda. Again, they began to praise the Lord with a loud voice. 41-52 |

Thus was completed the eighth chapter under the Sri Vrindavan Khanda in the Srigarghasamhita, 'The vision of the all-pervading cosmic soul of Krishna by Brahma'. 8.

Sanskrit source · Hindi control witness

Vṛndāvana-khaṇḍa · Chapter 9

Chapter 29 of 263 · 58 detected Sanskrit verse markers

Sanskrit

ब्रह्मोवाच -

कृष्णाय मेघवपुषे चपलाम्बराय
पियूषमिष्टवचनाय परात्पराय ।
वंशीधराय शिखिचंद्रिकयान्विताय
देवाय भ्रातृसहिताय नमोऽस्तु तस्मै ॥ १ ॥
कृष्णस्तु साक्षात्सुरुषोत्तमः स्वयं
पूर्णः परेशः प्रकृतेः परो हरिः ।
यस्यावतारांशकला वयं सुरा
सृजाम विश्वं क्रमतोऽस्य शक्तिभिः ॥ २ ॥
स त्वं साक्षात्कृष्णचन्द्रावतारो
नन्दस्यापि पुत्रतामागतः कौ ।
वृन्दारण्ये गोपवेशेन वत्सान्
गोपैर्मुख्यैश्चारयन् भ्राजसे वै ॥ ३ ॥
हरिं कोटिकन्दर्पलीलाभिरामं

स्फुरत्कौस्तुभं श्यामलं पीतवस्त्रम् ।
व्रजेशं तु वंशीधरं राधिकेशं
परं सुन्दरं तं निकुंजे नमामि ॥ ४ ॥
तं कृष्णं भज हरिमादिदेवमस्मिन्
क्षेत्रज्ञं कमिव विलिप्तमेघमेव ।
स्वच्छाङ्गं परमधियाङ्गचैत्यरूपं
भक्त्याद्यैर्विशदविरागभावसंघैः ॥ ५ ॥
यावन्मनश्च रजसा प्रबलेन विद्वन्
संकल्प एव तु विकल्पक एव तावत् ।
ताभ्यां भवेन्मनसिजस्त्वभिमानयोग-
स्तेनापि बुद्धिविकृतिं क्रमतः प्रयान्ति ॥ ६ ॥
विद्युद्द्युतिस्त्वृत्तुगुणो जलमध्येखा
भूतोल्मुकः कपटपान्थरतिर्यथा च ।
इत्थं तथाऽस्य जगतस्तु सुखं मृषेति

दुःखावृतं विषयघूर्णमलातयक्रम् ॥ ७ ॥
वृक्षा जलेन चलतापि चला इवात्र
नेत्रेण भूरिचलितेन चलेव भूश्च ।
एवं गुणः प्रकृतिजैर्भ्रमतो जनस्थं

सत्यं वदेद्गुणसुखादिदमेव कृष्ण ॥ ८ ॥
 दुःखं सुखञ्च मनसा प्रभवञ्च सुप्ते
 मिथ्या भवेत्पुनरहो भुवि जागरेऽस्य ।
 इत्थं विवेकघटितस्य जनस्य सर्वं
 स्वप्नभ्रमादृतजगत्सततं भवेद्धि ॥ ९ ॥
 ज्ञानी विसृज्य ममतामभिमानयोगं
 वैराग्यभावरसिकः सततं निरीहः ।
 दीपेन दीपकशतञ्च यथा प्रजातं
 पश्येत् तथाऽऽत्मविभवं भुवि चैकतत्त्वम् ॥ १० ॥
 भक्तो भजेदजपतिं हृदि वासुदेवं

निर्धूमवह्निरिव मुक्तगुणस्वभावः ।
 पश्यन् घटेषु सजलेषु यथेन्दुमेकं
 एतादृशः परमहंसवरः कृतार्थः ॥ ११ ॥
 स्तुवन्ति वेदाः सततञ्च यं सदा
 हरेर्महिम्नः किल षोडशीं कलाम् ।
 कदापि जानन्ति न ते त्रिलोके
 वक्तुं गुणांस्तस्य जनोऽस्ति कः परः ॥ १२ ॥
 वक्त्रैश्चतुर्भिस्त्वहमेव देवः
 श्रीपञ्चवक्त्रः किल पञ्चवक्त्रैः ।
 सहस्रशीर्षास्तु सहस्रवक्त्रैः
 य स्तौति सेवां कुरुते च तस्य ॥ १३ ॥
 विष्णुश्च वैकुण्ठनिवासकृच्च
 क्षिरोदवासी हरिरेव साक्षात् ।
 नारायणो धर्मसुतस्तथापि

गोलोकनाथं भजते भवन्तम् ॥ १४ ॥
 अहोऽतिधन्यो महिमा मुरारे-
 र्जानन्ति भूमौ मुनयो न मानवाः ।
 सुरासुरा वा मनवो बुधाः पुनः
 स्वप्नेऽपि पश्यन्ति न तत्पदद्वयम् ॥ १५ ॥
 वरं हरिं गुणाकरं सुमुक्तिदं परात्परम् ।
 रमेश्वरं गुणेश्वरं ब्रजेश्वरं नमाम्यहम् ॥ १६ ॥
 ताम्बूलसुन्दरमुखं मधुरं ब्रुवन्तं
 बिम्बाधरं स्मितयुतं सितकुन्ददन्तम् ।
 नीलालकावृतकपोलमनोहराभं
 वन्दे चलत्कनककुण्डलमण्डनार्हम् ॥ १७ ॥
 सुन्दरं तु तव रूपमेव हि
 मन्मथस्य मनसो हरं परम्

आविरस्तु मम नेत्रयोः सदा

श्यामलं मकरकुण्डलावृतम् ॥ १८ ॥

वैकुण्ठलीलाप्रवरं मनोहरं

नमस्कृतं देवगणैः परं वरम् ।

गोपाललीलाभियुतं भजाम्यहं

गोलोकनाथं शिरसा नमाम्यहम् ॥ १९ ॥

युक्तं वसन्तकलकण्ठविहंगमैश्च

सौगन्धिकं त्वरणपल्लवशाखिसंगम् ।

वृन्दावनं सुधितधीरसमीरलीलं

गच्छन् हरिर्जयति पातु सदैव भक्तान् ॥ २० ॥

हरति कमलमानं लोलमुक्ताभिमानं

धरणिरसिकदानं कामदेवस्य बाणम् ।

श्रवणविदितयानं नेत्रयुग्मप्रयाणं

भज यदुत समक्षं दानदक्षं कटाक्षम् ॥ २१ ॥

शरच्चन्द्राकारं नखमणिसमूहं सुखकरं

सुरक्तं हृत्पूर्णं प्रकटिततमःखण्डनकरम् ।

भजेऽहं ब्रह्माण्डेसकलनरपापाभिदलनं

हरेर्विष्णोर्देवैर्दिवि भरतखण्डे स्तुतमलम् ॥ २२ ॥

महापद्मे किं वा परिधिरिव चाभाति सततं

कदादित्यस्फूर्जद्भरतधरण इत्थं ध्वनिधरः ।

यथा न्यस्तं चक्रं शतकिरणयुक्तं तु हरिणा

स्फुरच्छ्रीमञ्जीरं हरिचरणपद्मे त्वधिगतम् ॥ २३ ॥

कट्यां पीताम्बरं दिव्यं क्षुद्रघण्टिकयाऽन्वितम् ।

भजाम्यहं चित्तहरं कृष्णस्याक्लिष्टकर्मणः ॥ २४ ॥

भजे कृष्णक्रोडे भृगुमुनिपदं श्रीगुहमलं

तथा श्रीवत्साङ्कं निकषरुचियुक्तं द्युतिपरम् ।

गले हीराहारान् कनकमणिमुक्तावलिधरान्

स्फुरत् ताराकारान् भ्रमरवलिभारान् ध्वनिकरान् ॥ २५ ॥

वंशीविभूषितमलं द्विजदानशीलं

सिंदूरवर्णमतिकीचकरावलीलम् ।

हेमांगुलीयनिकरं नखचंद्रयुक्तं

हस्तद्वयं स्मर कदम्बसुगन्धपुक्तम् ॥ २६ ॥

शनैश्चलन् मानसराजहंस-

ग्रीवाकृतौ कन्धर उच्चदेशे ।

कादम्बिनीमानहरौ करौ च

भजामि नित्यं हरिकाकपक्षौ ॥ २७ ॥

कलदर्पणवद्विशदं सुखदं

नवयौवनरूपधरं नृपतिम् ।
 मणिकुण्डलकुन्तलशालिरतिं
 भज गण्डयुगं रविचन्द्ररुचिम् ॥ २८ ॥
 खचितकनकमुक्ता रक्तवैडूर्यवासं
 मदनवदनलीला सर्वसौन्दर्यरासम् ।
 अरुणविधुसकाशं कोटिसूर्यप्रकाशं
 घटितशिखिसुवीटं नौमि विष्णोः किरीटम् ॥ २९ ॥
 यदहारिदेशे न गतिर्गुहेन्द्र
 गणेशतारिरीशदिवाकराणाम् ।
 आज्ञां विना यान्ति न कुञ्जमण्डलं
 तं कृष्णचन्द्रं जगदीश्वरं भजे ॥ ३० ॥
 (अनुष्टुप्)
 इति कृत्वा स्तुतिं ब्रह्मा श्रीकृष्णस्य महात्मनः ।
 पुनः कृताञ्जलिभूत्वा स्वविज्ञप्तिं चकार ह ॥ ३१ ॥
 अपराधं तु पुत्रस्य मातृवत्त्वं क्षमस्व च ।
 अहं त्वन्नाभिकमलात्सम्भवोऽहं जगत्पते ॥ ३२ ॥
 काहं लोकपतिः क्व त्वं कोटिब्रह्माण्डनायकः ।
 तस्माद्ब्रजपते देव रक्ष मां मधुसूदन ॥ ३३ ॥
 मायया यस्य मुह्यन्ति देवदैत्यनरादयः ।
 स्वमायया तन्मोहाय मूर्खोऽहं ह्युद्यतोऽभवम् ॥ ३४ ॥
 नारायणस्त्वं गोविन्द नाहं नारायणो हरे ।
 ब्रह्माण्डं त्वं विनिर्माय शेषे नारायणः पुरा ॥ ३५ ॥
 यस्य श्रीब्रह्मणि धाम्नि प्राणं त्यक्त्वा तु योगिनः ।
 यत्र यास्यन्ति तस्मिंस्तु सकुला पूतना गता ॥ ३६ ॥
 वत्सानां वत्सपानाञ्च कृत्वा रूपाणि माधव ।
 विचचार वने त्वं तु ह्यपराधान्मम प्रभो ॥ ३७ ॥
 तस्मात्क्षमस्व गोविन्द प्रसीद त्वं ममोपरि ।
 अगणय्यापराधं मे सुतोपरि पिता यथा ॥ ३८ ॥
 त्वदभक्ता रता ज्ञाने तेषां क्लेशो विशिष्यते ।
 परिश्रमात्कर्षकाणां यथा क्षेत्रे तुषार्थिनाम् ॥ ३९ ॥
 त्वदभक्तिभावे निरता बहवस्त्वदगतिं गताः ।
 योगिनो मुनयश्चैव तथा ये ब्रजवासिनः ॥ ४० ॥
 द्विधा रतिर्भवेद्वरा श्रुताच्च दर्शनाच्च वा ।
 अहो हरे तु मायया बभूव नैव मे रतिः ॥ ४१ ॥
 इत्युक्त्वाऽश्रुमुखो भूत्वा नत्वा तत्पादपंकजौ ।
 पुनराह विधिः कृष्णं भक्त्या सर्वं क्षमापयन् ॥ ४२ ॥
 घोषेषु वासिनामेषां भूत्वाऽहं त्वत्पदाम्बुजम् ।

यदा भजेयं सुगतिस्तदा भूयान्न चान्यथा ॥ ४३ ॥
 वयं तु गोपदेहेषु संस्थिताश्च शिवादयः ।
 सकृत्कृष्णं तु पश्यन्तस्तस्माद्धन्याश्च भारते ॥ ४४ ॥
 अहोभाग्यं तु कृष्णस्य मातापित्रोस्तव प्रभो ।
 तथा च गोपगोपीनां पूर्णस्त्वं दृश्यसे व्रजे ॥ ४५ ॥
 मुक्ताहारः सर्वविश्वोपकारः
 सर्वाधारः पातु मां विश्वकारः ।
 लीलागारं सूरिकन्याविहारः
 क्रीडापारः कृष्णवन्द्वावतारः ॥ ४६ ॥
 श्रीकृष्णवृष्णिकुलपुष्कर नन्दपुत्र
 राधापते मदनमोहन देवदेव ।

संमोहितं व्रजपते भुवि तेऽजया मां
 गोविन्दं गोकुलपते परिपाहि पाहि ॥ ४७ ॥
 करोति यः कृष्णहरेः प्रदक्षिणां
 भवेज्जगतीर्थफलं च तस्य तु ।
 ते कृष्णलोकं सुखदं परात्परं
 गोलोकलोकं प्रवरं गमिष्यति ॥ ४८ ॥
 श्रीनारद उवाच -
 इत्यभिष्टूय गोविन्दं श्रीमद्वृन्दावनेश्वरम् ।
 नत्वा त्रिवारं लोकेऽश्वकारं तु प्रदक्षिणम् ॥ ४९ ॥
 तत्र चालक्षितो भूत्वा नेत्रेणाज्ञां ददौ हरिः ।
 पुनः प्रणम्य स्वं लोकमात्मभूः प्रत्यपद्यत ॥ ५१ ॥
 अथ कृष्णो वनाच्छीघ्रमानयामास वत्सकान् ।
 यत्रापि पुलिने राजन् गोपानां राजमंडली ॥ ५२ ॥
 गोपार्भकाश्च श्रीकृष्णं वत्सैः सार्धं समागतम् ।

क्षणार्धं मेनिरे वीक्ष्य कृष्णमायाविमोहिताः ॥ ५३ ॥
 त ऊचुर्वत्सकैः कृष्ण त्वरं त्वं तु समागतः ।
 कुरुष्व भोजनं यात्र केनापि न कृतं प्रभो ॥ ५४ ॥
 ततश्च विहसन् कृष्णोऽभ्यवहत्यार्भकैः सह ।
 दर्शयामास सर्वेभ्यश्चर्मजिगरमेव च ॥ ५५ ॥
 सायंकाले सरामस्तु कृष्णो गोपैः परावृतः ।
 अग्रे कृत्वा वत्सवृन्दं ह्याजगाम शनैर्ब्रजम् ॥ ५६ ॥
 गोवत्सकैः सितसितासितपीतवर्णैः
 रक्तादिधूम्रहरितैर्बहुशीलरूपैः ।
 गोपालमण्डलगतं व्रजपालपुत्रं
 वन्दे वनात् सुखदगोष्ठकमाव्रजन्तम् ॥ ५७ ॥
 आनन्दो गोपिकानां तु ह्यासीत्कृष्णस्य दर्शने ।

यासां येन विना राजन् क्षणो युगसमोऽभवत् ॥ ५८ ॥

कृत्वा गोष्ठे पृथग्वत्सान् बालाः स्वं स्वं गृहं गताः ।

जगुश्चाघासुरवधमात्मनो रक्षणं हरे ॥ ५९ ॥

Roman transliteration

brahmovāca -

*kṛṣṇāya meghavapuṣe capalāmbarāya
piyūṣamiṣṭavacanāya parātparāya |
vaṁśīdharāya śikhicāṇḍrikayānvitāya
devāya bhrātṛsahitāya namo'stu tasmai || 1 ||
kṛṣṇastu sākṣātpuruṣotamaḥ svayaṁ
pūrṇaḥ pareśaḥ prakṛteḥ paro hariḥ |
yasyāvatārāṁśakalā vayaṁ surā
sṛjāma viśvaṁ kramato'sya śaktibhiḥ || 2 ||
sa tvaṁ sākṣātkṛṣṇacandrāvatāro
nandasyāpi putratāmāgataḥ kau |
vṛndāraṇye gopaveśena vatsān
gopairmukhyaiścārayan bhrājase vai || 3 ||
hariṇi koṭikandarpalīlābhirāmaṁ*

*sphuratkaustubhaṁ śyāmalaṁ pītavastram |
vrajeśaṁ tu vaṁśīdharāṁ rādhikeśaṁ
paraṁ sundaraṁ taṁ nikunṇje namāmi || 4 ||
taṁ kṛṣṇaṁ bhāja harimādidevamasmīn
kṣetrajñāṁ kamīva viliptameghameva |
svacchāṇīgaṁ paramadhiyājñācāityarūpaṁ
bhaktyādyairviśadavirāgabhāvasaṁghaiḥ || 5 ||
yāvanmanaśca rajasā prabalena vidvan
saṅkalpa eva tu vikalpaka eva tāvat |
tābhyāṁ bhavenmanasijastvabhīmānayoga-
stenāpi buddhivikṛtiṁ kramataḥ prayānti || 6 ||
vidyuddyutistvrtuguno jalamadhyarekhā
bhūtolmukaḥ kapaṭapānṭharatiryathā ca |
itthaṁ tathā'sya jagatastu sukhaṁ mṛṣeti*

*duḥkhāvṛtaṁ viśayaghūrṇamalātacakram || 7 ||
vṛkṣā jalena calatāpi calā ivātra
netreṇa bhūricalitena caleva bhūśca |
evaṁ guṇaḥ prakṛtijairbhramato janasthaṁ
satyaṁ vadedguṇasukhādīdameva kṛṣṇa || 8 ||
duḥkhaṁ sukhaṁ manasā prabhavaṁca supte
mithyā bhavetpunaraho bhuvi jāgare'sya |
itthaṁ vivekaghaṭitasya janasya sarvaṁ
svapnabhramādṛtajagatsatataṁ bhaveddhi || 9 ||
jñāni visṛjya mamatāmbhimānayogaṁ
vairāgyabhāvarasikaḥ satataṁ nirīhaḥ |
dīpena dīpakaśataṁca yathā prajātaṁ
paśyet tathā'tmavibhavaṁ bhuvi caikatattvam || 10 ||*

bhakto bhajadajapatiṃ hr̥di vāsudevaṃ

nirdhūmavahniriva muktaguṇasavbhāvaḥ |
paśyan ghaṭeṣu sajaṇeṣu yathendumekaṃ
etādṛśaḥ paramahaṃsavaraḥ kṛtārthaḥ || 11 ||
stuvanti vedāḥ satatañca yaṃ sadā
harermahimnaḥ kila śoḍaśiṃ kalām |
kaḍāpi jānanti na te triloke
vaktuṃ guṇām̐stasya jano'sti kaḥ paraḥ || 12 ||
vaktraścaturbhīstvahameva devaḥ
śrīpañcavakraḥ kila pañcavakraiḥ |
sahasraśīrśāstu sahasravakraiḥ
ya stauti sevāṃ kurute ca tasya || 13 ||
viṣṇuśca vaikunṭhanivāsakṛcca
kṣīrodavāsi harireva sākṣāt |
nārāyaṇo dharmasutastathāpi

golokaṇāthaṃ bhajate bhavaṇtam || 14 ||
aho'tidhanyo mahimā murāre-
rjānanti bhūmau munayo na mānavāḥ |
surāsurā vā manavo budhāḥ punaḥ
svapne'pi paśyanti na tatpadaḍvayam || 15 ||
varam hariṃ guṇākaram sumuktidaṃ parātparam |
rameśvaram guṇeśvaram vrajeśvaram namāmyaham || 16 ||
tāmbūlasundaramukhaṃ madhuraṃ bruvantaṃ
bimbādharāṃ smitayutaṃ sitakundadantam |
nīlālakāvṛtakapolamanoharābhaṃ
vande calatkanakakuṇḍalamaṇḍanārham || 17 ||
sundaraṃ tu tava rūpameva hi
manmathasya manaso haraṃ param
āvīrastu mama netrayoḥ sadā

śyāmalaṃ makarakuṇḍalāvṛtam || 18 ||
vaikunṭhalīlāpravaraṃ manoharaṃ
namaskṛtaṃ devagaṇaiḥ paraṃ varam |
gopālālīlābhīyutaṃ bhajāmyaham
golokaṇāthaṃ śīrasā namāmyaham || 19 ||
yuktaṃ vasantakalakaṇṭhavihaṅgamaiśca
saugandhikaṃ tvarāṇapallavaśākhisaṅgam |
vṛndāvanaṃ sudhitadhīrasamīralīlam
gacchan harirjayati pātu sadaiva bhaktān || 20 ||
harati kamalamānaṃ lolamuktābhīmānaṃ
dharaṇīrasikadānaṃ kāmādevasya bāṇam |
śravaṇaviditayānaṃ netrayugmaprayāṇam
bhaja yaduta samakṣaṃ dānadakṣaṃ kaṭākṣam || 21 ||
śaraccandrākāraṃ nakhamaṇīsamūhaṃ sukhakaram

suraktaṃ hr̥tpūrṇaṃ prakāṭitatamaḥkhaṇḍanakaram |
bhaje'haṃ brahmāṇḍesakalanarapāpābhīdalanam
harer̥viṣṇordevaivīdivi bhāratakhaṇḍe stutamalam || 22 ||
mahāpadme kiṃ vā paridhīriva cābhātī satataṃ
kaḍāḍityaṣpūṛjad□rathacaraṇa itthaṃ dhvanidharaḥ |

yathā nyastam cakram śatakiraṇayuktaṁ tu harīṇā
 sphuracchrīmañjīraṁ haricaraṇapadme tvadhigataṁ || 23 ||
 kaṭyāṇi pītāmbaram divyaṁ kṣudraghañṭikayā'nvitam |
 bhajāmyaham cittaharam kṛṣṇasyākliṣṭakarmaṇaḥ || 24 ||
 bhaje kṛṣṇakrode bhṛgumunipadaṁ śṛīṅghamaṇam
 tathā śrīvatsāṅkaṁ nikaṣaruciuyuktaṁ dyutiparam |
 gale hīrāhārān kanakamaṇimuktāvalidharān
 sphurat tārākārān bhramaravalibhārān dhvanikarān || 25 ||
 vaṁśivibhūṣitamalaṁ dvijadānaśīlaṁ

siṁdrūravaraṇamatikīcakarāvalīlam |
 hemāṅgulīyanikaram nakhacaṁdrayuktaṁ
 hastadvayaṁ smara kadambasugandhapṛktaṁ || 26 ||
 śanaīścalan mānasarājahamṣa-
 grīvākṛtau kandhara uccadeśe |
 kādambinīmānahrāu karau ca
 bhajāmi nityaṁ harikākapakṣau || 27 ||
 kaladarpaṇavad viśadaṁ sukhadaṁ
 navayauvanarūpadharam nṛpatim |
 maṇikuṇḍalakuntalaśāliratiṁ
 bhaja gaṇḍayugaṁ ravicandararucim || 28 ||
 khacitakanakamuktā raktavaidūryavāsam
 madanavadanalīlā sarvasaundaryarāsam |
 aruṇavidhusakāśaṁ koṭisūryaprakāśam

ghaṭitaśikhisuviṭaṁ naumi viṣṇoḥ kirīṭam || 29 ||
 yad dvārideśe na gatirguhendra
 gaṇeśatāṛireśadivākarāṇām |
 ājñāṁ vinā yānti na kuñjamaṇḍalaṁ
 taṁ kṛṣṇacandraṁ jagadīśvaraṁ bhaje || 30 ||
 (anuṣṭup)
 iti kṛtvā stutiṁ brahmā śrīkṛṣṇasya mahātmanaḥ |
 punaḥ kṛtāñjalirbhūtvā svavijñaptiṁ cakāra ha || 31 ||
 aparādhaṁ tu putrasya mātṛvattvaṁ kṣamasva ca |
 ahaṁ tvannābhikamalātsambhavo'haṁ jagatpate || 32 ||
 kāhaṁ lokapatiḥ kva tvaṁ koṭibrahmāṇḍanāyakaḥ |
 tasmād vṛajāpate deva rakṣa māṁ madhusūdana || 33 ||
 māyayā yasya muhyanti devadaityanarādayaḥ |
 svamāyayā tanmohāya mūrkhō'haṁ hyudyato'bhavam || 34 ||

nārāyaṇastvaṁ govinda nāhaṁ nārāyaṇo hare |
 brahmāṇḍaṁ tvaṁ vinirmāya śeṣe nārāyaṇaḥ purā || 35 ||
 yasya śrībrahmaṇi dhāmnī prāṇaṁ tyaktvā tu yoginaḥ |
 yatra yāsyanti tasmimstu sakulā pūtānā gatā || 36 ||
 vatsānāṁ vatsapānāñca kṛtvā rūpāṇi mādḥava |
 vicacāra vane tvaṁ tu hyaparādhānmama prabho || 37 ||
 tasmātkṣamasva govinda prasīda tvaṁ mamopari |
 agaṇayyāparādhaṁ me sutopari pītā yathā || 38 ||
 tvadabhaktā ratā jñāne teṣāṁ kleśo viśiṣyate |
 pariśramātkarṣakāñāṁ yathā kṣetre tuṣārthinām || 39 ||
 tvad bhaktibhāve niratā bahavastvad gatim gatāḥ |
 yogino munayaścaiva tathā ye vṛjavāsinaḥ || 40 ||

dvidhā ratirbhavedvarā śrutācca darśanācca vā |
aho hare tu māyayā babhūva naiva me ratiḥ || 41 ||

ityuktvā śrumukho bhūtvā natvā tatpādapaṇkajau |
punarāha vidhiḥ kṛṣṇaṁ bhaktyā sarvaṁ kṣamāpayan || 42 ||
ghoṣeṣu vāsināmeṣāṁ bhūtvā haṁ tvatpadāmbujam |
yadā bhajeyaṁ sugatistadā bhūyānna cānyathā || 43 ||
vayaṁ tu gopadeheṣu saṁsthitāśca śivādayaḥ |
sakṛtkṛṣṇaṁ tu paśyantastasmāddhanyāśca bhārate || 44 ||
ahobhāgyaṁ tu kṛṣṇasya mātāpitrostava prabho |
tathā ca gopagopīnāṁ pūrṇastvaṁ drśyase vraje || 45 ||
muktāhāraḥ sarvaviśvopakāraḥ
sarvādhāraḥ pātu māṇ viśvakāraḥ |
līlāgāraṁ sūrikanyāvihāraḥ
krīḍāpāraḥ kṛṣṇacandrāvatāraḥ || 46 ||
śrīkṛṣṇa vṛṣṇikulapuṣkara nandaputra
rādhāpate madanamohana devadeva |

saṁmohitaṁ vrajapate bhuvi te'jayā māṇ
govinda gokulapate paripāhi pāhi || 47 ||
karoti yaḥ kṛṣṇahareḥ pradakṣiṇāṁ
bhavējgattīrthaphalaṁ ca tasya tu |
te kṛṣṇalokaṁ sukhadaṁ parātparam
golokalokaṁ pravaraṁ gamiṣyati || 48 ||
śrīnārada uvāca -
ityabhiṣṭūya govindaṁ śrīmadvṛndāvaneśvaram |
natvā trivāraṁ lokeśaścakāra tu pradakṣiṇam || 49 ||
tatra cālakṣito bhūtvā netrenājñāṁ dadau hariḥ |
punaḥ praṇamya svaṁ lokamātmabhūḥ pratyapadyata || 51 ||
atha kṛṣṇo vanēcchīghramānayaṁvāsa vatsakān |
yatṛpī pulīne rājan gopānāṁ rājamamḍalī || 52 ||
gopārbhakāśca śrīkṛṣṇaṁ vatsaiḥ sārḍhaṁ samāgatam |

kṣaṇārdhaṁ menīre vikṣya kṛṣṇamāyāvīmohitāḥ || 53 ||
ta ūcuvatsakaiḥ kṛṣṇa tvaram tvam tu samāgataḥ |
kuruṣva bhojanaṁ cātra kenāpi na kṛtaṁ prabho || 54 ||
tataśca vihasan kṛṣṇo'bhyaavahṛtyārbbhakaiḥ saha |
darśayāmāsa sarvebhyaścarmājagameva ca || 55 ||
sāyaṁkāle sarāmastu kṛṣṇo gopaiḥ parāvṛtaḥ |
agre kṛtvā vatsavṛndaṁ hyājagāma śanairvrajam || 56 ||
govatsakaiḥ sitasītāsītavitavānai
raktādīdhūmraharitairbahūṣīlārūpaiḥ |
gopālamaṇḍalagataṁ vrajapālaputraṁ
vande vanāt sukhadagoṣṭhakamāvrajantam || 57 ||
ānando gopikānāṁ tu hyāsītṛkṛṣṇasya darśane |
yāsāṁ yena vinā rājan kṣaṇo yugasamo'bhavat || 58 ||
kṛtvā goṣṭhe pṛthagvatsān bālāḥ svaṁ svaṁ gṛhaṁ gatāḥ |
jaguścāghāsuvadhamātmāno rakṣaṇaṁ hare || 59 ||

English rendering

Praise to Lord Sri Krishna by Brahmaji

Brahmovacha Krishnaya Meghavapushe Chapalambaraya Piyushamistavachanaya Parataparaya. Vamshidharaya Shikichandrakayanvitaya Devaya was a brother-in-law of Namostu. .

Brahma said, "Salutations are due to Lord Krishna, who wears an electric-coloured garment with a cloud-like kanti, who speaks a sweet voice like nectar, who is transcendent, who has a lineage, who wears a peacock feather, along with his brother Balarama. Sri Krishna (You) is the Supreme Personality of Godhead, the Supreme Personality of Godhead, transcendent of nature. You have accepted to be the son of Nanda at Gharadham, having directly descended in the form of Krishna Chandra, the part and parcel of whom we are the gods, by whose power we create, nurture, and destroy the universe respectively. You have been living in Vrindavan in the guise of a cowherd with the chiefly cowherd children. Like crores of Kamadevas, I bow to the beautiful, radiant, Kaustubhdhari, the dark-skinned, the brass-clad, the Vamshidhar, the Vrajesh, the Radhikapati, the Nikunj-Vihari Paramasundara Sriharika. I salute the Adi Deva Hariki, who is in the form of Kshetra Jnana in the body of celestial beings detached from the clouds, who are Adhyajna and Chaitya, who are devoid of Maya and who are derived from pure devotion and strong renunciation, etc. The omniscient one! At the same time as strong emotions arise in the mind, the mind begins to make choices. Pride originates in the subjugated mind of the will-choice, and that pride gradually distorts the intellect. The joys of the world are false, like the fleeting lightning, like the changing seasons, like the line drawn on the water, like the coals produced by the vampire, and like the love of the deceitful traveler. Subject-such pleasures are surrounded by sorrows and are alatkravata (similar to the transient circle formed when a burning ember rotates in a circular motion). Just as the trees seem to move without moving, because of the light, the immovable earth also seems to move when the eyes are moved with speed, Kṛṣṇa! In the same way, by subjugating the qualities produced by nature, the illusory being accepts that natural pleasure as true. Pleasures and sorrows arise, disappear during sleep, and are experienced again upon awakening. For those who possess this kind of discernment, it is akin to the illusion of a state of self transcending the world. Wise men, having renounced affection and pride, are always fond of detachment and calm. Just as hundreds of lamps are produced by one lamp, everything has been produced by one God - such is His philosophical vision. . 1-10 | (Vrindavan Khand Chapter 6 to 10)

"Devotees worship Lord Vasudeva, the lord of Brahma at heart, free from virtue and self-sacrificing like the flame of fire. Just as we see the same crescent moon in many waters, the Supreme Being is also grateful by seeing the unity of the soul. Who else could describe the virtues of Sri Hari in Triloki when the Vedas, despite their constant praise, could never attain the knowledge of even the sixteenth part of their Mahatya? I, the four-faced, Devadhive Mahadevi, the five-faced, and the thousand-faced Sheshji, with their thousand faces, praise and serve you; Vishnu, the resident of Vaikuntha; Hari, the sage of Kshirodashayi; and Narayana, the sage of Dharmasuta, the lord of Golokapati. Aha! Murare! Blessed is Thy glory. Neither the sages nor the humans know the glory on the ground floor. Sura-asura and the fourteen Manu are also unable to know him. All of them are unable to get a glimpse of your lotus even in a dream. I salute Gunonaka Sagar, Muktidata, Paratapara, Ramapati, Gunesh, Brajeshwara Sriharika. I salute Lord Krishna, adorned with a tambool-rung face, sweet-spoken, red-red lips like a ripe fig, smiling, radiant with an auspicious toothpick like a kundakali, forehead-dwelling with blue areas, enchanting-kanti, and wrapped in swinging golden coils. Your most beautiful form is going to beat even Manmath's heart. May my eyes always be illuminated by that form of dark-skinned Sri Krishna with the Makarkundal. I bow to Goloknath, the cowherd, whose lila is superior to the Vaikuntha-lila, and whose most exalted form of grace is also saluted by the gods. Hail to Lord Krishna, who wanders through Vrindavan, adorned

with beautiful spring-necked cuckoo-like birds, fragrant, new Pallava-like trees, cool like Sudha, slow (slow) windy games. May they always protect the devotees. 11-20 | (Vrindavan Khand Chapter 6 to 10)

"Your large eyes and their diagonal Chitwan are the pride of lotus flowers and the pride of swinging beads, bestow the Rasaka on all the enthusiasts on the ground floor, and are as adept as Kamadeva's arrows at bestowing the Peni and Preeti. I worship those whose nakhmas are as dry as the autumn moon, safe, heartless, destroyer of deep darkness, and destroyer of sins of all beings in the world, and whom the heavenly pantheon exalts as the nakhawali of Vishnu and Hariki. The ever-playing pajinis of your footpaths, shaped like a chakra (Sudarshan) with hundreds of rays of Sriharika, are such that the rays emanate like a circular circle, like the circumference of a chariot wheel illuminated by the sun, or which is decorated like the perimeter of your footpaths. Your waist is illuminated by the divine Pitambar with tiny bells. I worship that graceful form of Lord Krishna (You), the Akalistakarma. Lakshmi revels in the vast thorax painted with vibrant criterion-like and Bhṛigupad necklaces adorned with gold and pearl necklaces, twinkling lights like stars, and diamond necklaces with the sound of illusions, playing the Vamsi with beautiful vermilion-colored fingers, adorned with gold rings on their fingers, whose hands are endowed with dvijonas, claws like the moon, and fragrant with the fragrance of the kadamba trees of Kamadeva's forest, whose slow pace is as beautiful as that of a swan, whose shoulders are as high as the necklace, robbing Srihari of the garland of clouds. I remember those two elbows, as pure as a clear mirror, as pleasant, as youthful with radiance, as protectors of men and adorned with gem-coils and beautiful curly hair, as bright as the green sun and moon. I bow to the crown of Lord Krishna, which is made of gold and pearls and a red cloth adorned with Vaidyurimani, adorned with all the beauty that plays on the face of Kamadeva, who is as radiant as Aruna-Kanti, the moon, and millions of suns, and adorned with peacock feathers. I worship Jagadeeshwara Srikrishna Chandra, at whose doorstep there is no movement of Swamikartikya, Ganesha, Indra, Chandra and Surya; without whose command no one can enter the park. . " 21-30 |

Brahmaji thus praised Lord Krishna and again joined hands and said - 'Lord of the Universe.' I am born of your umbilical cord; therefore, as a mother forgives the sins of her son, so may you also forgive my sins. It's frustrating! Where I am the ruler of one world and where you are the hero of millions of universes. So Brajesh, Madhusudan! Oh God! You protect me. I was foolish enough to seduce the gods, demons, and humans with my own delusions. Govinda you are Narayana, I am not Narayana. Hari! You became Seshashayi in the form of Narayana by creating the universe in the beginning of Kalpaka. Balaghatini Putana, the Brahma form in which the yogi renounces his soul, is also imbued with the same aura of yours along with his clan. Madhava! You roamed in the forests in the form of cow-slaughterers and cow-boys because of my own crime. So that's it. You will have to forgive me. Govinda! Mayst thou be pleased with me by the neglect of my transgressions, as a father does not see the transgressions of his son. Those who engage in knowledge without being your devotees suffer, just as those who laboriously till the fields for hay receive only land. You have received many yogis, sages, and celibates who have remained steadfast in your devotion. There are two kinds of love between them - sight and hearing, but oh! I did not have a crush on him because of the illusion of Srihariki. " 31-41 | (Vrindavan Khand Chapter 6 to 10)

With tears streaming down his eyes, Brahma bowed to his (Krishna's) feet, and with devotion, he pleaded with Krishna to forgive all sins. "May I be born in the Gopa clan and worship your feet and attain prosperity, do not be against it. We were blessed when Lord Shankara, the god of the senses, sat in the body of these Gopas in India and had a darshan of Lord Krishna once. Lord Krishna! What an indescribable privilege it is to have your parents and gopis who are seeing your full form in Vraj.

May the Lord protect me, the benefactor of the whole world, the one who wears the Mukta-hara, the creator of the universe, Sarva-dhara, the abode of Lila, Ravitana or those who roam in the Yamuna, Kṛidaparayana, the incarnation of Śrī Kṛishna Chandra. May the lotus-shaped Nanda-Nandana, Rādhapati, Deva-Deva, Madanmohan, Vrajapati, Gokulapati, Govinda of Vṛishnikularoop Sarovar protect me from delusions. A person who circumambulates Lord Kṛishna receives the fruits of his journey to all the pilgrimages of the world. He goes to a place called Goloka, your delightful abode. . " 42-48. .

Naradji began to say - "Lokapati Lok-Pitamaha Brahma thus bowed in praise of Govinda, the lord of beautiful Vrindavan, circumambulated him three times, disappeared for a while, and prayed for permission to return with a boon to Govatsa and Gopa-Bulaks." . 49-50 | (Vrindavan Khand Chapter 6 to 10)

Srihari then ordered them to leave by eye signal. Lokapitamaha Brahma also bowed down again and left for his Loka. The king! Lord Kṛishna then hurriedly brought the cowherd and the cowherd children from the forest and took them to the place where the Gopamandali was stationed on the Yamuna. Seeing Kṛishna, who had returned with the cowherds, his dejected gopas understood half the time as it was. They came with cowherds and said to Lord Kṛishna, 'Come quickly and eat. O Lord! No one ate because of you leaving. 'Sri Kṛishna then laughed and ate with the children and showed the children the skin of a python. Subsequently, Kṛishna, surrounded by Gopas along with Balaramji, moved ahead of Vatsvrinda and slowly returned to Vraja. I bow to Nandanandan in the midst of the Gopamandali, returning slowly from the pleasant forest to Goshtha, holding forth the cowherds of many colors and temperaments, such as white, pink, red, yellow, purple, and green. The king! In the separation of Kṛishna, the gopis found bliss in the vision of those who felt the momentary time was equal to the age. The children went to their respective homes and tied up different calves in groups to narrate the story of Aghasura's slaying and Sriharidra's self-defense. 51-59 |

Thus, the ninth chapter titled 'Praise to Lord Kṛishna by Brahma' was completed under the Sri Vrindavan Khanda in the Śrīgarghasamhita. 9.

Sanskrit source · Hindi control witness

Vṛndāvana-khaṇḍa · Chapter 10

Chapter 30 of 263 · 28 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

गोपेच्छया रामकृष्णौ गोपालौ तौ बभूवतुः ।
 गाश्चारयन्तौ गोपालैः वयस्यैश्चेरतुर्वने ॥ १ ॥
 अग्रे पृष्ठे तदा गावः चरन्त्यः पार्श्वयोर्द्वयोः ।
 श्रीकृष्णस्य बलस्यापि पश्यन्त्यः सुंदरं मुखम् ॥ २ ॥
 घंटांमंजीरझंकारं कुर्वन्त्यस्ता इतस्ततः ।
 किंकिणीजालसंयुक्ता हेममालालसद्गलाः ॥ ३ ॥
 मुक्तागुच्छैर्बहिर्हिपिच्छैः लसत्पुच्छाच्छकेसराः ।
 स्फुरतां नवरत्नानां मालाजालैर्विराजिताः ॥ ४ ॥
 शृङ्गयोरन्तरे राजन् शिरोमणिमनोहराः ।
 हेमरश्मिप्रभास्फूर्जत् शृङ्गपार्श्वप्रवेष्टनाः ॥ ५ ॥
 आरक्ततिलकाः काश्चित्पीतपुष्पारुणांप्रयः ।
 कैलासगिरिसंकाशाः शीलरूपमहागुणाः ॥ ६ ॥
 सवत्सा मन्दगामिन्य ऊधोभारेण मैथिल ।

कुंडोद्भयः पाटलाः काश्चित् लक्षन्त्यो भव्यमूर्तयः ॥ ७ ॥
 काश्चित्पीता विचित्राश्च श्यामाश्च हरितास्तथा ।
 ताम्रा धूस्रा घनश्यामा घनश्यामे गतेक्षणाः ॥ ८ ॥
 लघुशृङ्गयो दीर्घशृङ्ग्यो उच्चशृङ्गयो वृषैः सह ।
 मृगशृङ्गयो वक्रशृङ्ग्यः कपिला मंगलायनाः ॥ ९ ॥
 शाद्वलं कोमलं कान्तं वीक्षन्त्योऽपि वने वने ।
 कोटिशः कोटिशो गावश्चरन्त्यः कृष्णपार्श्वयोः ॥ १० ॥
 पुण्यं श्रीयमुनातीरं तमालैः श्यामलैर्वनम् ।
 नीपैर्निम्बैः कदम्बैश्च प्रवालैः पनसैर्दुमैः ॥ ११ ॥
 कदलीकोविदाराम्नेः जम्बुबिल्वैर्मनोहरैः ।
 अश्वत्थैश्च कपित्थैश्च माधवीभिश्च मंडितम् ॥ १२ ॥
 बभौ वृन्दावनं दिव्यं वसन्तर्तुमनोहरम् ।
 नन्दनं सर्वतोभद्रं क्षिपय्यैत्ररथं वनम् ॥ १३ ॥
 यत्र गोवर्धनो नाम सुनिर्झरदरीयुतः ।

रत्नधातुमयः श्रीमान् मन्दारवनसंकुलः ॥ १४ ॥
 श्रीखंडबदरीरंभा देवदारुवटैर्वृतः ।
 पलाशप्लक्षाशोकैश्चारिष्टार्जुनकदम्बकैः ॥ १५ ॥
 पारिजातैः पाटलैश्च चंपकैः परिशोभितः ।

करंजजालकुञ्जाढ्यः श्यामैरिन्द्वयवैवृतः ॥ १६ ॥
 कलकंठैः कोकिलैश्च पुंस्कोकिलमयूरभृत् ।
 गाशचारयन् तत्र कृष्णो विद्यचार वने वने ॥ १७ ॥
 वृन्दावने मधुवने पार्श्वे तालवनस्य च ।
 कुमुद्वने बाहुने च दिव्यकामवने परे ॥ १८ ॥
 बृहत्सानुगिरिः पार्श्वे गिरेर्नन्दीश्वरस्य च ।
 सुन्दरे कोकिलवने कोकिलध्वनिसंकुले ॥ १९ ॥
 रम्ये कुशवने सौम्ये लताजालसमन्विते ।
 महापुण्ये भद्रवने भांडीरोपवने नृप ॥ २० ॥
 लोहार्गले च यमुनातीरे तीरे वने वने ।

पीतवासःपरिकरो नटवेषो मनोहरः ॥ २१ ॥
 वेत्रभृद्वादयन्वंशीं गोपीनां प्रीतिमावहन् ।
 मयूरपिच्छभृन्मौली स्रग्वी कृष्णो बभौ नृप ॥ २२ ॥
 अग्रे कृत्वा गवां वृन्दं सायंकाले हरिः स्वयम् ।
 रागैः समीरयन्वंशीं श्रीनन्दब्रजमाविशत् ॥ २३ ॥
 वेणुवंशीध्वनिं श्रुत्वा श्रीवंशीवटमार्गतः ।
 गोरजोभिर्नभो व्याप्तं वीक्ष्य गेहाद्विनिर्गताः ॥ २४ ॥
 दूरीकर्तुं ह्याधिबाधामाहर्तुं सुखमुत्तमम् ।
 विस्मर्तुं न समर्थास्तं द्रष्टुं गोप्यः समाययुः ॥ २५ ॥
 संकोचवीथीषु न संगृहीतः
 शनैश्चलन् गोगणसंकुलासु ।
 सिंहावलोक्य गजबाललीलै-
 र्वधूजनैः पंकजपत्रनेत्रः ॥ २६ ॥
 सुमंडितं मैथिलगोरजोभि-

नीलं परं कुन्तलमादधानः
 हेमाङ्गदी मौलिविराजमान
 आकर्णवक्रीकृतदृष्टिबाणः ॥ २७ ॥
 गोधूलिभिर्मंडितकुन्दहारः
 कर्णोपरि स्फूर्जितकर्णिकारः ।
 पीतांबरौ वेणुनिनादकारः
 पातु प्रभुर्वो हतभूरिभारः ॥ २८ ॥

Roman transliteration

śrīnārada uvāca -
 gopechayā rāmakṣṇau gopātau tau babhūvatuḥ |
 gāścārayantau gopālaiḥ vayasyaīścaturvane || 1 ||
 agre prṣṭhe tadā gāvaḥ carantyāḥ pārśvayordvayoḥ |
 śrīkṣṇasya balasyāpi paśyantyaḥ suṃdaram mukham || 2 ||

ghaṇṭāmamañjīraḥkaṇṭhāṇi kurvantyastā itastataḥ |
 kiṇṇikīñjālasamīyuktā hemamālālasadṛgaḥ || 3 ||
 muktāgucchairbarhipicchaiḥ lasatpucchācchakesarāḥ |
 sphuratāṇi navaratnānāṇi mālājālairvirājitāḥ || 4 ||
 śṛṅgayorantare rājan śīromaṇimanoharāḥ |
 hemaraśmiprabhāspūṛjāt śṛṅgapārśvapraveśtanāḥ || 5 ||
 āraktatilakāḥ kāścitpītapucchāruṇāṃghrayaḥ |
 kailāsagirisamkāśāḥ śīlarūpamahāguṇāḥ || 6 ||
 savatsā mandagāminya ūdhobhāreṇa maithila |

kuṇḍlodhnyaḥ pāṭalāḥ kāścit lakṣantyo bhavyamūrtayaḥ || 7 ||
 kāścitpitā vicitrāśca śyāmāśca haritāstathā |
 tāmrā dhūmrā ghaṇaśyāmā ghaṇaśyāme gatekṣaṇāḥ || 8 ||
 laghuśṛṅgyo dīrghaśṛṅgya uccaśṛṅgyo vṛśaiḥ saha |
 mṛgaśṛṅgyo vakraśṛṅgyaḥ kapilā maṇḍgalāyanāḥ || 9 ||
 śādvalaṇi komalaṇi kāntaṇi vikṣantyo'pi vane vane |
 koṭīśaḥ koṭīśo gāvaścarantyaḥ kṛṣṇapārśvayoḥ || 10 ||
 puṇyaṇi śrīyamunātīraṇi tamālaiḥ śyāmalaīrvanam |
 nīpāirnimbaiḥ kadambaśca pravālaiḥ panasairdrumaiḥ || 11 ||
 kadaḷikovidārāmraiḥ jambubilvairmanoharaiḥ |
 aśvatthaiśca kapitthaiśca mādhavībhiśca maṇḍitaṁ || 12 ||
 babhau vṛndāvanaṇi divyaṇi vasantartumanoharam |
 nandanāṇi sarvatobhadraṇi kṣipaccaitrarathaṇi vanam || 13 ||
 yatra govardhana nāma sunirjharadarīyutaḥ |

ratnadhātumayaḥ śrīmān mandāravanasamkulah || 14 ||
 śrīkhaṇḍabadarīraṇbhā devadāruvaṭairvṛtaḥ |
 palāśapalakṣāśokaiścāriṣṭārjunakadambakaiḥ || 15 ||
 pārijātaiḥ pāṭalaiśca caṇṇpakaiḥ pariśobhitaḥ |
 karaṇjajālakuñjāḍhyaḥ śyāmairindrayavairvṛtaḥ || 16 ||
 kalakaṇṭhaiḥ kokilaiśca puṁskokilamayūrabhṛt |
 gāścārayan tatra kṛṣṇo vicacāra vane vane || 17 ||
 vṛndāvane madhuvane pārśve tālavanasya ca |
 kumudvane bāhule ca divyakānavane pare || 18 ||
 brhatsānugireḥ pārśve gīrenandīśvarasya ca |
 suṇḍare kokilavane kokiladhvanisamkule || 19 ||
 ramye kuśavane saumye latājālasamanvite |
 mahāpuṇye bhadravane bhāṇḍīropavane nṛpa || 20 ||
 lohārgale ca yamunātīre tīre vane vane |

pītavāśahparikaro naṭaveśo manoharaḥ || 21 ||
 vetrabhṛdvādayanvaṇiṣṭiṇi gopīnāṇi pritimāvahan |
 mayūrapicchabhīnmaulī sragvī kṛṣṇo babhau nṛpa || 22 ||
 agre kṛtvā gavāṇi vṛndaṇi sāyaṇikāle hariḥ svayam |
 rāgaiḥ samīrayanvaṇiṣṭiṇi śrīnandavrajamāviśat || 23 ||
 veṇuvamśidhvaṇiṇi śrūtvā śrīvaṇiṣṭaṭamārgataḥ |
 gorajobhīrnabho vyāptaṇi vikṣya gehādvinirgatāḥ || 24 ||
 dūrikartuṇi hyādhibādhāmāhartuṇi sukhamuttamaṁ |
 vismartuṇi na samarthāstaṇi draṣṭuṇi gopyaḥ samāyayauḥ || 25 ||
 samkocavīthīṣu na samgrhītaḥ
 śanaīścalan gogaṇasamkulāsu |
 siṃhāvaloko gajabālāḥilai-

rvadhūjanaiḥ paṃkajapatranetraḥ || 26 ||
sumamḍitaṃ maithilagorajobhi-

rnīlaṃ paraṃ kuntalamādadhānaḥ
hemāṅgādī maulivirājamāna
ākaraṇavakṛīkṛtadṛṣṭibhāṇaḥ || 27 ||
godhūlibhirmaṃḍitakundahāraḥ
kaṇḍopari sphūrjitakarṇikāraḥ |
pītāṃbaro veṇuninādakāraḥ
pātu prabhurvo hṛtabhūribhāraḥ || 28 ||

English rendering

Yashodaji's concern; assuring by Nanda and giving various kinds of donations to Brahmins; grazing of Shri Balarama and Shri Krishna

Naradji says, "By the curse of Ashtavakra, Aghasura became a serpent and by his boon-force attained the supreme salvation, which is rare even for the gods." Yashodaji was horrified to hear that Krishna had somehow escaped from the face of Vatsasura, Vakasura, and then Aghasura, and within a few days all these troubles had come upon him. He summoned Kalavati, Rohini, the elder Gopa, Vrishabhhanuvara, Vrajesvara Nandaraja, the nine Nandas, the nine Upanandas, and the six Vrishabhmanus, the lords of the subjects, and spoke to them all. 1 - 4.

Nandji looked at Yashoda, crying incessantly, and began to say something, "says Srinardji. At first, Nandan, the knower of dharma and artha and the best of dharmasatmas, patiently reminded Gargaji of his words, then said as follows. . 10. .

Nandraj said, "Yashode! Did you forget all that Garga had said? What Brahmins say is always true, it is never untrue. Therefore, you should keep on giving to ward off all evil. There has never been, and will never be, a greater act of welfare than charity. . 11-12 |

Naradji says - Nareshwar. Yashoda then gave the Brahmins precious jewels and his ornaments for the well-being of Balarama and Krishna. Nandaji donated ten thousand bulls, one lakh beautiful cows and two lakh loads of food grains at that time. . 13-14. . (Vrindavan Khand Chapter 6 to 10)

Srinardji says it again - Rajan! Now Balarama and Krishna became Gopalaka by the will of the Gopas. The brothers roamed the forest, grazing cows with their cowherd friends. At that time, cows used to roam in front of and next to Lord Krishna and Balarama, looking at their beautiful faces. A garland of miniature clocks was worn around his neck. The garlands of gold also adorned his neck. They had anklets tied around their legs. Their tails were adorned with peacock feathers and beads in clean hair. They grazed here and there, spreading the sweet rustle of bells and cymbals. All those cows had a lot of grace in a bunch of shiny new rosary garlands. The king! The cows were adorned with jewelled ornaments on their heads between their horns, adding to their charm. The golden rays continued to shine on their horns and lateral entry (the swing on the back). Some of the cows had some red tilak on their spears. Their tails were painted yellow, and the soles of their feet were painted red. Many cows were white like Mount Kailash, shushila, surupa, and endowed with excellent qualities. Mithileshwar! Calf cows moved slowly with the weight of their breasts. The number of thunders was equal to the number of pots. Many of the cows were red in color. All of them looked like magnificent statues. Some lived in yellow, some in grey, some in green, some in copper, some in grey, and some in dark blue. Some cows and oxen had short horns, some were large, and some were tall. Many of the

horns were from deer and some were crooked. All those cows were abodes of Kapila and Mangal. Hundreds of cows roamed on either side of Lord Krishna, grazing in search of soft, charming grasses in the forest. . 15-24 |

The sacred pool of the Yamuna and nearby Vrindavan adorned with dark tamarind was adorned with trees such as neep, kadamba, neem, asoka, coral, jackfruit, banana, kachnar, mango, manohara jamun, bael, peepal, and kath, as well as Madhavi vines. The divine splendor of the enchanting Vrindavan was being brought about by the auspiciousness of spring. He seemed as blissful as the Nandanvan of the gods and auspicious as the Sarvabhadra Van on all sides. He (Kubera) had despised the beauty of the forest of Chaitra Ratha. There, the gemstone Shriman Govardhan Parvat combined with waterfalls and tubers adorned itself. The forest there was covered with Parijat or Mandar trees. He was adorned with sandalwood, ber, banana, deodar, banyan, palas, pakar, asoka, arishta (reetha), arjuna, kadamba, parijata, patal, and champake trees. Surrounded by dark-colored trees called Indrayavas, the forest was rich in coniferous groves. There were sweet-throated cuckoos and peacocks chirping. In that forest, while grazing cows, Lord Krishna wandered from one forest to another. O Lord! In Vrindavan and Madhuban, in the region surrounding the Talavana called Kumudavana, Bahula-Vana, Kamavana, Brihatsanu, and Nandishvara, in the beautiful Kokilavana surrounded by cuckoos, in the gentle and delightful Kush-Vana adorned with lotus flowers, in the most sacred Bhadravana, Bhandir grove, Lohargal Tirtha, and in the valleys along the banks and banks of the Yamuna, in Pitambara attire, in bandha-parikara, Natavesha, Manohar Shrikrishna, in cane, playing the Vamsi, and in the love of the Gopanganas, there was great splendor. She was adorned with a beautiful crown of Shikhipichcha on her head and Vyjayanthimala around her neck. 25-36 | (Vrindavan Khand Chapter 6 to 10)

At dusk, Srihari Krishna appeared directly in the Nandavrajam, playing the flute in the numerous ragas that preceded the choir. Seeing the sky enveloped by clouds, the gopis, eager to hear the sound of the Vamsi coming from the path of Srivanshivata, came out of their houses to have a darshan of Shyamsundara. She had come out of the house for a darshan of Gopasundariya Sri Krishna to relieve her mental agony and attain supreme bliss. They did not have the power to forget Krishna. Sreenandan looked back like a lion. He walked at a leisurely slow pace like Gajakishore. His eyes were as beautiful as a bright lotus. At that time, cowherds could not see Shyamsundar well as he walked slowly through the narrow lanes occupied by the cow community. Mithileshwar! May Lord Krishna protect you all, clothed in the finest blue hair from twilight, adorned with a golden bracelet, crowned and striking the eyes with a curved expression by pulling the earrings, adorned with gorges, adorned with a kundamala, illuminated by the effigy of flowers piercing the ears, pitambar-wearing, flute-wielding, and carrying the weight of the ground floor. 37-42 |

Thus was completed the tenth chapter under the Sri Vrindavan Khanda in the Srigarghasamhita, titled 'Yashodaji's Concerns, Nanda's Assurances and Donations, Description of Shri Krishna's Gocharan-Leela'. 10.

Sanskrit source · Hindi control witness

Vṛndāvana-khaṇḍa · Chapter 11

Chapter 31 of 263 · 40 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

एकदा सबलः कृष्णश्चारयन् गा मनोहराः ।
 गोपालैः सहितः सर्वैर्ययौ तालवनं नवम् ॥ १ ॥
 धेनुकस्य भयाद्गोपा न गतास्ते वनान्तरम् ।
 कृष्णोऽपि न गतस्तत्र बल एको विवेश ह ॥ २ ॥
 नीलांबरं कटौ बद्ध्वा बलदेवो महाबलः ।
 परिपक्वफलार्थं हि तद्वने विचचार ह ॥ ३ ॥
 बाहुभ्यां कंपयन् तालान् फलसंघं निपातयन् ।
 गर्जश्च निर्भयः साक्षादनन्तोऽनन्तविक्रमः ॥ ४ ॥
 फलानां पततां शब्दं श्रुत्वा क्रोधावृतः खरः ।
 मध्याह्ने स्वापकृद्दुष्टो भीमः कंससखो बली ॥ ५ ॥
 आययौ संमुखे योद्धुं बलदेवस्य धेनुकः ।
 बलं पश्चिमपादाभ्यां निहत्योरसि सत्वरम् ॥ ६ ॥
 चकार खरशब्दं स्वं परिधावन् मुहुर्मुहुः ।
 गृहीत्वा धेनुकं शीघ्रं बलः पश्चिमपादयोः ॥ ७ ॥
 चिक्षेप तालवृक्षे च हस्तेनैकेन लीलया ।
 तेन भग्नश्च तालोऽपि तालान्पार्श्वस्थितान् बहुन् ॥ ८ ॥
 पातयामास राजेन्द्र तदद्भुतमिवाभवत् ।
 पुनरुत्थाय दैत्येन्द्रो बलं जग्राह रोषतः ॥ ९ ॥
 योजनं नोदयामास गजं प्रति गजो यथा ।
 गृहीत्वा तं बलः सद्यो भ्रामयित्वाऽथ धेनुकम् ॥ १० ॥
 भूपृष्ठे पोथयामास मूर्छितो भग्नमस्तकः ।
 क्षणेन पुनरुत्थाय क्रोधसंयुक्तविग्रहः ॥ ११ ॥
 मूर्ध्नि कृत्वा घतुःशृङ्गं धृत्वा रूपं भयंकरम् ।
 गोपान् विद्रावयामास शृङ्गैस्तीक्ष्णैर्भयङ्करैः ॥ १२ ॥
 अग्रे पलायितान् गोपान् दुद्रावाशु मदोत्कटः ।
 श्रीदामा तं च दंडेन सुबलो मुष्टिना तथा ॥ १३ ॥
 स्तोकः पाशेन तं दैत्यं स तताड महाबलम् ।
 क्षेपणेनार्जुनोऽशुश्च दैत्यं लतिकया खरम् ॥ १४ ॥
 विशालर्षभ एत्याशु पादेन स्वबलेन च ।
 तेजस्वी ह्यर्धचंद्रेण देवप्रस्थश्चपेटकैः ॥ १५ ॥
 वरूथपः कंदुकेन संतताड महाखरम् ।

अथ कृष्णोऽपि तं नीत्वा हस्ताभ्यां धेनुकासुरम् ॥ १६ ॥
 भ्रामयित्वाऽऽशु चोक्षेप गिरिगोवर्धनोपरि ।
 श्रीकृष्णस्य प्रहारेण मूर्छितो घटिकाद्वयम् ॥ १७ ॥
 पुनरुत्थाय स्वतुनुं विधुन्वन् दारयन्मुखम् ।
 शृङ्गाभ्यां श्रीहरिं नीत्वा धावन्दैत्यो नभोगतः ॥ १८ ॥
 चकार तेन खे युद्धमूर्ध्वं वै लक्षयोजनम् ।
 गृहीत्वा धेनुकं दैत्यं श्रीकृष्णो भगवान्स्वयम् ॥ १९ ॥
 चिक्षेपाधो भूमिमध्ये चूर्णितास्थिः स मूर्च्छितः ।
 पुनरुत्थाय शृङ्गाभ्यां नादं कृत्वातिभैरवम् ॥ २० ॥
 गोवर्धनं समुत्पाट्य श्रीकृष्णे प्राणिनोत्खरः ।

गिरिं गृहीत्वा श्रीकृष्णः प्राक्षिपत्तस्य मस्तके ॥ २१ ॥
 दैत्यो गिरिं गृहीत्वाऽथ श्रीकृष्णे प्राहिणोदबली ।
 कृष्णो गोवर्धनं नीत्वा पूर्वस्थाने समाक्षिपत् ॥ २२ ॥
 पुनर्धावन् महादैत्यः शृङ्गाभ्यां दारयन्भुवम् ।
 बलं पश्चिमपादाभ्यां ताडयित्वा जगर्ज ह ॥ २३ ॥
 ननाद तेन ब्रह्मांडं प्रैजदभूखंडमंडलम् ।
 हस्ताभ्यां संगृहीत्वा तं बलदेवो महाबलः ॥ २४ ॥
 भूपृष्ठे पोथयामास मूर्च्छितं भग्नमस्तकम् ।
 पुनस्तताड तं दैत्यं मुष्टिना ह्ययुताग्रजः ॥ २५ ॥
 तेन मुष्टिप्रहारेण सद्यो वै निधनं गतः ।
 तदेव ववृषुर्देवाः पुष्पैर्नन्दनसंभवैः ॥ २६ ॥
 देहाद्विनिर्गतः सोऽपि श्यामसुन्दरविग्रहः ।
 स्रग्वी पीतांबरो देवो वनमालाविभूषितः ॥ २७ ॥
 लक्षपार्षदसंयुक्तः सहस्रध्वजशोभितः ।

सहस्रचक्रध्वनिभृद्भयायुतसमन्वितः ॥ २८ ॥
 लक्षचामरशोभाढ्योऽरुणवर्णोऽतिरत्नभृत् ।
 दिव्ययोजनविस्तीर्णो मनोयायी मनोहरः ॥ २९ ॥
 किंकिणीजालसंयुक्तो घण्टामंजीरसंयुतः ।
 हरिं प्रदक्षिणीकृत्य सबलं दिव्यरूपधृक् ॥ ३० ॥
 दिव्यं रथं समारुह्य द्योतयन्मंडलं दिशाम् ।
 जगाम दैत्यो हे राजन् गोलोकं कंप्रकृतेः परम् ॥ ३१ ॥
 श्रीकृष्णो धेनुकं हत्वा सबलो बालकैः सह ।
 तद्यशस्तु प्रगायद्भिर्बभौ गोकुलगोगणैः ॥ ३२ ॥
 राजोवाच -
 मुने मुक्तिं कथं प्राप्तः पूर्वं को धेनुकासुरः ।
 कथं खरत्वमापन्न एतन्मे ब्रूहि तत्त्वतः ॥ ३३ ॥
 श्रीनारद उवाच वैरोचनेर्बलेः पुत्रो नाम्ना साहसिको बली ।

नारीणां दशसाहस्रै रेमे वै गन्धमादने ॥ ३४ ॥

वादित्राणां नूपुराणां शब्दोऽभूतद्वने महान् ।
 गुहायामास्थितस्यापि श्रीकृष्णं स्मरतो मुनेः ॥ ३५ ॥
 दुर्वाससोऽथ तेनापि ध्यानभङ्गो बभूव ह ।
 निर्गतः पादुकाऽऽरूढो दुर्वासाः कृशविग्रहः ॥ ३६ ॥
 दीर्घश्मश्रुर्यष्टिधरः क्रोधपुञ्जानलद्युतिः ।
 यस्य शापाद्विश्वमिदं कंपते स जगाद ह ॥ ३७ ॥
 दुर्वासा उवाच -
 उत्तिष्ठ गर्दभाकार गर्दभो भव दुर्मते ।
 वर्षाणां तु चतुर्लक्षं व्यतीते भारते पुनः ॥ ३८ ॥
 माथुरे मंडले दिव्ये पुण्ये तालवने वने ।
 बलदेवस्य हस्तेन मुक्तिस्ते भविताऽसुर ॥ ३९ ॥
 नारद उवाच -
 तस्मादबलस्य हस्तेन श्रीकृष्णस्तं जघान ह ।
 प्रह्लादाय वरो दत्तो न वध्यो मे तवान्वयः ॥ ४० ॥

Roman transliteration

śrīnārada uvāca -
 ekadā sabalaḥ kṛṣṇaścārayan gā manoharāḥ |
 gopālāiḥ sahitaḥ sarvairayayau tālavanam navam || 1 ||
 dhenukasya bhayād gopā na gatāste vanāntaram |
 kṛṣṇo'pi na gatastatra bala eko viveśa ha || 2 ||
 nīlāmbaram kaṭau baddhvā baladevo mahābalaḥ |
 paripakvaphalārthaṁ hi tadvane vicacāra ha || 3 ||
 bāhubhyāṁ kaṁpayan tālān phalaśaṁghaṁ nīpātayan |
 garjaṁśca nīrbhayaḥ sāksādananto'nantavikramaḥ || 4 ||
 phalānāṁ patatāṁ śabdaṁ śrutvā krodhāvṛtaḥ kharaḥ |
 madhyāhne svāpakṛduṣṭo bhīmaḥ kaṁsasakho balī || 5 ||
 āyayau saṁmukhe yoddhum baladevasya dhenukaḥ |
 balaṁ paścimapādābhyaṁ nihatyorasi satvaram || 6 ||
 cakāra kharaśabdaṁ svaṁ paridhāvan muhurmuḥuḥ |
 grhītvā dhenukaṁ śighraṁ balaḥ paścimapādayoḥ || 7 ||
 cikṣepa tālavṛkṣe ca hastenaikena līlayā |
 tena bhagnaśca tālo'pi tālānpāśvasthitān bahūn || 8 ||
 pātayāmāsa rājendra tadad bhutamivābhavat |
 punarutthāya daityeṁdro balaṁ jagrāha roṣataḥ || 9 ||
 yojanaṁ nodayāmāsa gajaṁ prati gajo yathā |
 grhītvā taṁ balaḥ sadyo bhrāmayittvā'tha dhenukam || 10 ||
 bhūprṣṭhe pothayāmāsa murchito bhagnamastakaḥ |
 kṣanena punarutthāya krodhasaṁyuktavigrahaḥ || 11 ||
 mūrdhni kṛtvā catuḥśṛṅgaṁ dhṛtvā rūpaṁ bhayaṁkaram |
 gopān vidrāvayāmāsa śṛṅgaistikṣṇairbhayaṅkaraiḥ || 12 ||
 agre palāyitān gopān dudrāvāśu madotkaṭaḥ |

śrīdāmā taṃ ca daṃḍena subalo muṣṭinā tathā || 13 ||
stokaḥ pāṣena taṃ daityaṃ sa tatāḍa mahābalaṃ |

kṣepaṇenārjunon'śuśca daityaṃ lattikayā kharam || 14 ||
viśālarṣabha etyāśu pādena svabaleṇa ca |
tejasvī hyardhacāṃdreṇa devaprasthaścāpeṭakaiḥ || 15 ||
varūthapaḥ kaṃdukena saṃtatāḍa mahākharam |
atha kṛṣṇo'pi taṃ nītvā hastābhyāṃ dhenukāsuram || 16 ||
bhrāmāyitvā'su cokṣepa gīrigovardhanopari |
śrīkṛṣṇasya prahāreṇa mūrchito ghaṭikādvayam || 17 ||
punarutthāya svatunum vidhunvan dārayanmukham |
śrīgābhyāṃ śrīhariṃ nītvā dhāvandaityo nabhogataḥ || 18 ||
cakāra tena khe yuddhamūrdhvaṃ vai lakṣayojanam |
grhītvā dhenukaṃ daityaṃ śrīkṛṣṇo bhagavānsvayam || 19 ||
cikṣepādho bhūmimadhye cūrṇitāsthīḥ sa mūrchitaḥ |
punarutthāya śrīgābhyāṃ nādaṃ kṛtvātibhairavam || 20 ||
govardhanaṃ samutpātya śrīkṛṣṇe prāṇitotkaraḥ |

giriṃ grhītvā śrīkṛṣṇaḥ prākṣipattasya mastake || 21 ||
deityo giriṃ grhītvā'tha śrīkṛṣṇe prāhiṇod□balī |
kṛṣṇo govardhanaṃ nītvā pūrvasthāne samākṣipat || 22 ||
punardhāvan mahādaityaḥ śrīgābhyāṃ dārayanbhuvam |
balaṃ paścimapādābhyāṃ tāḍayitvā jagarja ha || 23 ||
nanāda tena brahmāṇḍaṃ prajad□bhūkhaṃḍamaṇḍalam |
hastābhyāṃ saṃgrhītvā taṃ baladevo mahābalaḥ || 24 ||
bhūprṣṭhe pothayāmāsa mūrchitaṃ bhagnamastakam |
punastatāḍa taṃ daityaṃ muṣṭinā hyacūtāgrajaḥ || 25 ||
tena muṣṭiprahāreṇa sadyo vai nidhanaṃ gataḥ |
tadeva vavṛsurdevāḥ puṣpāirnandanasaṃbhavaiḥ || 26 ||
dehād□vinirgataḥ so'pi śyāmasundaravigrahaḥ |
sragvī pītāṃbaro devo vanamālāvivihūṣitaḥ || 27 ||
lakṣapārśadasaṃyuktaḥ sahasradhvajaśobhitaḥ |

sahasracakradhvanibhṛddhayāyutasamanvitaḥ || 28 ||
lakṣacāmaraśobhādḍhyo'ruṇavarṇo'tirat□nabhṛt |
divyayojanavistīrṇo manoyāyī manoharaḥ || 29 ||
kiṃkiṇījālasaṃyukto ghaṇṭāmaṇjīrasaṃyutaḥ |
hariṃ pradakṣiṇīkṛtya sabalaṃ divyarūpadhṛk || 30 ||
divyaṃ rathaṃ samāruhya dyotayanmaṇḍalam diśām |
jagāma daityo he rājan golokaṃ kaṃprakṛteḥ param || 31 ||
śrīkṛṣṇo dhenukaṃ hatvā sabalo bālakaiḥ saha |
tadyaśastu pragāyad□bhirbabhau gokulagogaṇaiḥ || 32 ||
rājovāca -
mune muktiṃ kathaṃ prāptaḥ pūrvaṃ ko dhenukāsuraḥ |
kathaṃ kharatvamāpanna etanme brūhi tattvataḥ || 33 ||
śrīnārada uvāca vairocānerbaleḥ putro nāmnā sāhasiko balī |
nārīṇāṃ dasāsāhasrai reme vai gandhamādane || 34 ||

vādītrāṇāṃ nūpurāṇāṃ śabdo'bhūttadvane mahān |
guhāyāmāsthitasyāpi śrīkṛṣṇaṃ smarato muneḥ || 35 ||
durvāsaso'tha tenāpi dhyānabhaṅgo babhūva ha |
nirgataḥ pāḍukā'rūḍho durvāsāḥ kṛṣavigrahaḥ || 36 ||

dīrghaśmaśruryaṣṭidharaḥ krodhapuṇjānaladyutiḥ |
 yasya śāpādviśvamidam kampaṭe sa jagāda ha || 37 ||
 durvāsā uvāca -
 uttiṣṭha gardabhākāra gardabho bhava durmate |
 varṣāṇāṃ tu caturlakṣaṃ vyatīte bhārate punaḥ || 38 ||
 mātḥure maṃḍale divye puṇye tālavane vane |
 baladevasya hastena muktiste bhavitā'sura || 39 ||
 nārada uvāca -
 tasmād balasya hastena śrīkṛṣṇastaṃ jaghāna ha |
 prahlādāya varo datto na vadhyo me tavānvayaḥ || 40 ||

English rendering

The salvation of Dhenukasura

Shri Naradji says - Rajan! One day, along with Shri Krishna Balramji, Manohar went near Nutan Talwan grazing cows. All the Gopals were with him at that time. It was there that Dhenukasura lived. The Gopas did not go inside the forest for fear of him. Even Lord Krishna did not go away. It was entered by Balramji alone. With his blue robe tied around his waist, Mahabali Baldev wandered through the forest to fetch ripe fruits. Balaramji is directly an incarnation of Anantadeva. His might is also infinite. So there was a fearless roar, shaking palm trees with both hands and knocking down clusters of fruit. Hearing the sound of falling fruits, he burst into flames of demonic fury. He used to sleep in the afternoon, but today he was very strong as he was the companion of Ghenukasura Kamsa, who was terrified by the evil anger of being interrupted. He came to fight Baldevji and immediately struck him in the chest with his hind legs. Struck, he crawled like a donkey, running around again and again. Balram then grabbed both of Dhenuk's hind legs and soon killed him on a palm tree. He did this in a one-handed game. This broke the palm tree itself, knocking down many of the other palms next to it as it fell. Rajendra! That was something amazing that happened. Daitya Raja Dhenukan rose again and captured Balramji in a fit of rage and, just as one elephant pushed the other elephant facing him into the distance, pushed them back with a yojana. Balramji then immediately grabbed Ghenuk and started spinning, spinning and hitting him on the back of the earth. Then he had an epilepsy and his head was broken. Yet he stood up in an instant. The demon, with four horns in his head, took a terrible form and began to drive out the gopas with those sharp and fierce horns. Seeing the Gopas running ahead, the drunken Asura immediately ran after them. 1-12 | (Vrindavan Khand Chapter 11 to 15)

At that time, Sridama hit him with a stick, Subala punched him, Stokakrishna attacked the demon Mahabali with a dagger, Arjuna threw a dagger, and Anshu kicked the demon Donkey. Vishalashravan then came and quickly subdued the demon with his paw and force. Tejaswi repelled him by giving him Ardhachandra (necks) and Devaprastha gave him several slaps of the demon. Varuthapa hit the giant donkey with the ball. Subsequently, Lord Krishna also swung Ghenukasura with both hands and immediately threw him on top of Govardhan mountain. Ghenuk was left unconscious for two hours by that blow from Krishna. Then he got up, tore his face and proceeded, cutting off his body, and the demon ran into the sky, lifting Sriharika from both his horns. A hundred thousand yojanas went up into the sky and fought against them. Lord Krishna caught Dhenukasura and threw him to the ground below. This broke his bones and he was paralyzed. However, rising again and making a very fierce lion's cry, he uprooted Mount Govardhan with both his horns and drove it over Lord Krishna. Krishna grabbed the mountain by the hand and hit it again on the head.

The mighty daitya then took the mountain in his hands and threw it at Lord Krishna. But Lord Krishna took Govardhan and put him in his previous position. Mahadaitya Dhenukan then attacked again, tore the earth with both his horns, and struck Balarama again with his hind legs, roaring loudly. With that roar, the whole universe echoed and the earth trembled. Then Mahabali Baldev caught him with both hands and killed him on earth. This caused his head to break open and he lost consciousness. After this, Krishna's elder brother again hit the demon with a punch. Ghenukasura died instantly from the blow. At the same time, the gods showered flowers of the Nandan Van there. 13-26.

Separated from the body, Dhenuka assumed the image of Shyamsundara and became a deity equated with Pushpamala, Pitambara, and Vanamala. Millions of councillors joined him in his service. Thousands of flags adorned his chariot. The chariot, which had the sound of thousands of wheels roaring, had ten thousand horse shoes. Millions of chavars were being decorated there. The chariot was of Aruna Varna and was heavily ridden. His expansion was of a divine plan. The bead-like fast aircraft or chariot was very graceful. The king. It had a net of owls attached to it. There were bells and cymbals ringing. The divinely incarnated demon Ghenuka, accompanied by Balarama, circumambulated Shri Krishna and ascended the said divine chariot, illuminating the celestial sphere, into the transcendent Golok Dham. Thus, after slaying Ghenuk, Shri Krishna returned to Vrajko with Gwal-Haal, chanting his praises along with Balarama. They were accompanied by the Gaonka community. 27-32 |

The king asked the woman. Who was Ghenukasura in his previous life? How did he come to be liberated? And why did he get the donkey's body? Tell me all about it in detail. 33. Srinardji said - Virochankumar Balika was a strong son, whose name was - Brave. He was vacationing on Mount Gandhamadana with ten thousand women. There were great sounds of various instruments and amusements in the forest, which distracted Durvasa Muni, who lived in the lap of the mountain and meditated on Krishna. They put on their scarves and went out. At that time, Munivar Durvasa's body had become extremely weak. The beard and moustache had grown too much. They used to walk with the help of sticks. He was the embodiment of anger and seemed as radiant as anyone else. Durvasa is one of those sages whose fear of the curse makes the whole world tremble. They spoke 34-37 |

Durvasa said, "Wise demons! You are as indulgent as a donkey, so be a donkey. "Four hundred thousand years from now, you will be liberated from the hands of Baldevji in the sacred Talavana under the divine Mathur Mandala in India. 38-39 | (Vrindavan Khand Chapter 11 to 15)

Naradji says - Rajan! It was because of that curse that Lord Krishna got him killed by the hand of Balaramji; for he has given Prahladaji the boon that no demon of your lineage will be killed by my hand. 40.

Thus was completed the eleventh chapter under the Vrindavan Khanda in the Srigarghasamhita, titled "The Salvation of Ghenukasura." 11.

Sanskrit source · Hindi control witness

Vṛndāvana-khaṇḍa • Chapter 12

Chapter 32 of 263 • 33 detected Sanskrit verse markers

Sanskrit

बलं विनाथ गोपालैश्च चारयन् गा हरिः स्वयम् ।
 कालिन्दीकूलमागत्य ययौ वारिविषावृतम् ॥ १ ॥
 कालियेन फणीन्द्रेण जलं यत्र विदूषितम् ।
 पीत्वा निपेतुर्वसवो गावो गोपा जलान्तिके ॥ २ ॥
 तदा तान् जीवयामास दृष्ट्या पीयूषपूर्णया ।
 आर्द्रचित्तो हरिः साक्षाद्भगवान् वृजिनार्दनः ॥ ३ ॥
 कटौ पीतपटं बद्ध्वा नीपमारुह्य माधवः ।
 पपातुंगविटपाततोये विषदूषिते ॥ ४ ॥
 उच्चयाल जलं दुष्टं कृष्णसंघातघूर्णितम् ।
 तत्सर्पमन्दिरे नद्यां भृंगीभूतं बभूव ह ॥ ५ ॥
 तदैव कालियः क्रुद्धः फणी फणशतावृतः ।
 दशन्दन्तैश्च भुजया चच्छाद नृप माधवम् ॥ ६ ॥
 कृष्णो दीर्घ वपुः कृत्वा बन्धनान्निर्गतश्च तम् ।
 पुच्छे गृहीत्वा सर्पेन्द्रं भ्रामयित्वा त्वितस्ततः ॥ ७ ॥

जलेनिपात्य हस्ताभ्यां चिक्षेपाशु धनुःशतम् ।
 पुनरुत्थाय सर्पेन्द्रो लेलिहानो भयंकरः ॥ ८ ॥
 वामहस्ते हरिं सर्पो रुषा जग्राह माधवम् ।
 हरिर्दक्षिणहस्तेन गृहीत्वा तं महाखलम् ॥ ९ ॥
 तज्जले पोथयामास सुपर्ण इव पन्नगम् ।
 सर्पो मुखशतं दीर्घं प्रसार्य पुनरागतः ॥ १० ॥
 पुच्छे गृहीत्वा तं कृष्णः चकर्षाशु धनुःशतम् ।
 कृष्णहस्ताद्विनिष्क्रम्य सर्पस्तं व्यदशत्पुनः ॥ ११ ॥
 तताड मुष्टिना सर्पं त्रैलोक्यबलधारकः ।
 कृष्णमुष्टिप्रहारेण मूर्च्छितो विगतस्मृतिः ॥ १२ ॥
 नतं कृत्वाऽऽननशतं स्थितोऽभूत् कृष्णसंमुखे ।
 आरुह्य तत्फणिशतं मणिवृन्दमनोहरम् ॥ १३ ॥
 ननर्त नटवत्कृष्णो नटवेषो मनोहरः ।
 गायन् सप्तस्वरै रागं संगीतं च सतालकम् ॥ १४ ॥

पुष्पैर्देवेषु वर्षत्सु तांडवे नटराजवत् ।
 वादयन् स मुदा वीणाऽऽनकदुन्दुभिवेणुकान् ॥ १५ ॥
 सतालं पदविन्यासैस्तत्फणां सोज्ज्वलान् बहुन् ।
 बभञ्ज श्वसतः कृष्णः कालियस्य महात्मनः ॥ १६ ॥

तदैव नागपत्न्यस्ता आगता भयविह्वलाः ।
नत्वा कृष्णपदं देवमूचुर्गद्गदया गिरा ॥ १७ ॥

नागपत्न्य ऊचुः -

नमः श्रीकृष्णचंद्रय गोलोकपतये नमः ।
असंख्यांडाधिपते परिपूर्णतमाय ते ॥ १८ ॥

श्रीराधापतये तुभ्यं ब्रजाधीशाय ते नमः ।

नमः श्रीनंदपुत्राय यशोदानंदनाय ते ॥ १९ ॥

पाहि पाहि परदेव पन्नगं

त्वत्परं न शरणं जगत्त्रये ।

त्वम् पदात्परतरो हरिः स्वयं

लीलया किल तनोषि विग्रहम् ॥ २० ॥

श्रीनारद उवाच -

नागपत्नीस्तुतः कृष्णः कालियं विगतस्मयम् ।

विससर्ज हरिः साक्षात्परिपूर्णतमः स्वयम् ॥ २१ ॥

पाहीति प्रवदंतं तं कालियं भगवान् हरिः ।

प्रणतं संमुखे प्राप्तं प्राह देवो जनार्दनः ॥ २२ ॥

श्रीभगवानुवाच -

द्वीपं रमणकं गच्छ सकलत्रसुहृद्वृतः ।

सुपर्णोद्यतनात्वां वै नाद्यान् मत्पादलांछितम् ॥ २३ ॥

श्रीनारद उवाच -

सर्पः कृष्णं तु संपूज्य परिक्रम्य प्रणम्य तम् ।

कलत्रपुत्रसहितो द्वीपं रमणकं ययौ ॥ २४ ॥

अथ श्रुत्वा कालियेन संग्रस्तं नंदनंदनम् ।

तत्राजग्मुर्गोपगणा नंदाद्याः सकला जनाः ॥ २५ ॥

जलाद्विनिर्गतं कृष्णं दृष्ट्वा मुमुदिरे जनाः ।

आश्लिष्य स्वसुतं नंदः परां मुदमवाप ह ॥ २६ ॥

सुतं लब्ध्वा यशोदा सा सुतकल्याणहेतवे ।

ददौ दानं द्विजातिभ्यः स्नेहस्नुतपयोधरा ॥ २७ ॥

तत्रैव शयनं चक्रुर्गोपाः सर्वे परिश्रमात् ।

कालिंदीनिकटे राजन् गोपीगोपगणैः सह ॥ २८ ॥

वेणुसंघर्षणोद्भूतो दावाग्निः प्रलयाग्निवत् ।

निशीथे सर्वतो गोपान् दग्धुमागतवान् स्फुरन् ॥ २९ ॥

गोपा वयस्याः श्रीकृष्णं सबलं शरणं गताः ।

नत्वा कृतांजलिं कृत्वा तमूचुर्भयकातराः ॥ ३० ॥

गोपा ऊचुः -

कृष्णकृष्ण महाबाहो शरणागतवत्सल ।

पाहि पाहि वने कष्टाद्वाग्नेः स्वजनान् प्रभो ॥ ३१ ॥

श्रीनारद उवाच -

स्वलोचनानि माभैष्ट न्यमीलयत माधवः ।
 इत्युक्त्वा वह्निमपिबद्धेवो योगेश्वरेश्वरः ॥ ३२ ॥
 प्रातर्गोपगणैः सार्द्धं विस्मितैर्नन्दनन्दनः ।
 गौगणैः सहितः श्रीमद्ब्रजमंडलमाययौ ॥ ३३ ॥

Roman transliteration

balaṃ vinātha gopālaiś cārayan gā hariḥ svayam |
 kālindikūlamāgatya yayau vāriviśāvṛtam || 1 ||
 kāliyena phaṇindreṇa jalam yatra vidūṣitam |
 pītṛvā nipeturvasavo gāvo gopā jalāntike || 2 ||
 tadā tān jīvayāmāsa dṛṣṭyā pīyūṣapūrṇayā |
 ādracitto hariḥ sākṣād bhagavān vṛjinārdanaḥ || 3 ||
 kaṭau pīṭapaṭaṃ baddhvā nīpamāruhya mādhaveḥ |
 papātottuṃgaviṭapāttattoye viśadūṣite || 4 ||
 uccacāla jalam duṣṭaṃ kṛṣṇasamghātaghūrṇitam |
 tatsarpamandire nadyāṃ bhrṅgibhūtaṃ babhūva ha || 5 ||
 tadaiva kāliyaḥ kruddhaḥ phaṇī phanaśatāvṛtaḥ |
 daśandantaiśca bhujayā cacchāda nṛpa mādhaveḥ || 6 ||
 kṛṣṇo dīrghaṃ vapuḥ kṛtvā bandhanānnirgataśca tam |
 pucche grhītvā sarpeṇdraṃ bhrāmāyitvā tvitastataḥ || 7 ||
 jalenipātya hastābhyāṃ cikṣepāśu dhanuḥśatam |
 punarutthāya sarpendro lehihāno bhayaṃkaraḥ || 8 ||
 vāmahaste hariṃ sarpo ruṣā jagrāha mādhaveḥ |
 harīrdakṣiṇahastena grhītvā taṃ mahākhalam || 9 ||
 tajjale pothayāmāsa suparṇa iva pannagam |
 sarpo mukhaśataṃ dīrghaṃ prasārya punarāgataḥ || 10 ||
 pucche grhītvā taṃ kṛṣṇaḥ cakarṣāśu dhanuḥśatam |
 kṛṣṇahastād vinīṣkramya sarpastaṃ vyadaśatpunah || 11 ||
 tatāḍa muṣṭinā sarpaṃ trailokyabaladhārakaḥ |
 kṛṣṇamuṣṭīprahāreṇa mūrechito vigatasmṛtiḥ || 12 ||
 nataṃ kṛtvā "nanaśataṃ sthīto" bhūt kṛṣṇasaṃmukhe |
 āruhya tatphaṇīśataṃ maṇivṛndamanoharam || 13 ||
 nanarta naṭavat kṛṣṇo naṭaveṣo manoharaḥ |
 gāyan saptasvarai rāgaṃ saṃgītaṃ ca satālakam || 14 ||
 puṣpairdeveṣu varṣatsu tāṃdave naṭarājāvat |
 vādayan sa mudā vīṇā "nakadundubhiveṇukān || 15 ||
 satālaṃ padavinyāsaistatphaṇāṃ sojjvalān bahūn |
 babhaṃja śvasataḥ kṛṣṇaḥ kāliyasya mahātmanaḥ || 16 ||
 tadaiva nāgapatī nyastā āgatā bhayavihvalāḥ |
 natvā kṛṣṇapadaṃ devamūcurgad gadayā girā || 17 ||
 nāgapatī nya ūcuḥ -
 namaḥ śrīkṛṣṇacandraya golokapataye namaḥ |
 asaṃkhyāṇḍādhipate paripūrṇatamāya te || 18 ||
 śrīrādhāpataye tubhyaṃ vrajādhiśāya te namaḥ |
 namaḥ śrīnaṃdaputrāya yāśodānaṃdanāya te || 19 ||

pāhi pāhi paradeva pannagam
 tvatparam na śaraṇaṁ jagattraye |
 tvam padātparataro hariḥ svayam

līlayā kila tanosi vigraham || 20 ||
 śrīnārada uvāca -
 nāgapatānīstutāḥ kṛṣṇaḥ kālīyaṁ vigatasmayam |
 visasarja hariḥ sāksātparipūrṇatamaḥ svayam || 21 ||
 pāhīti pravadaṁtaṁ taṁ kālīyaṁ bhagavān hariḥ |
 praṇataṁ saṁmukhe prāptaṁ prāha devo janārdanaḥ || 22 ||
 śrībhagavānuvāca -
 dvīpaṁ ramaṇakaṁ gaccha sakalatrasuḥṛdvr̥taḥ |
 suparṇoḍdyatanāttvāṁ vai nādyān matpādālāṁchitam || 23 ||
 śrīnārada uvāca -
 sarpaḥ kṛṣṇaṁ tu saṁpūjya parīkramaṁ praṇamaṁ tam |
 kalatraputasahito dvīpaṁ ramaṇakaṁ yayau || 24 ||
 atha śrutvā kālīyena saṁgrastaṁ naṁdanamdanam |
 tatrājagmurgopagaṇā naṁdādāyāḥ sakalā janāḥ || 25 ||

jalādvinīgataṁ kṛṣṇaṁ dr̥ṣtvā mumudire janāḥ |
 āśliṣya svasutaṁ naṁdaḥ parāṁ mudamavāpa ha || 26 ||
 sutaṁ labdhvā yaśodā sā sutakalyāṇahetave |
 dadau dānaṁ dvijātibhyaḥ snehasnutapayodharā || 27 ||
 tattraiva śayanaṁ cakrurgopāḥ sarve pariśramāt |
 kālīṁdīnikaṭe rājan gopīgopagaṇaiḥ saha || 28 ||
 veṇuṣaṁgharṣaṇodbhūto dāvāgniḥ pralayāgnivat |
 nīśithe sarvato gopān dagdhumāgatavān sphuran || 29 ||
 gopā vayasyāḥ śrīkṛṣṇaṁ sabalaṁ śaraṇaṁ gatāḥ |
 natvā kṛtāṁjalīṁ kṛtvā tamūcurbhayakātaraḥ || 30 ||
 gopā ūcuḥ -
 kṛṣṇa kṛṣṇa mahābāho śaraṇāgatavatsala |
 pāhi pāhi vane kaṣṭhādāvāgneḥ svajanān prabho || 31 ||
 śrīnārada uvāca -

svalocanāni mābhaiṣṭa nyamīlayata mādhaveḥ |
 ityuktvā vahnimapibaddevo yogeśvareśvaraḥ || 32 ||
 prātargopagaṇaiḥ sārddhaṁ viśmitairmaṇḍanaṁdanaḥ |
 gogaṇaiḥ sahitaḥ śrīmadvrajaṁaṇḍalamāyayau || 33 ||

English rendering

Kalia suppression and wildfire by Sri Krishna

Shrinaradji says - Mithileshwar! One day, without taking Dinbalramji along, Srihari himself came to graze a cow with a bunny. Coming to the banks of the Yamuna, he drank the poisoned water, which Nagaraj Kalian had contaminated with his poison, and many cows and gopas were rendered lifeless and fell close to the water. Seeing this, Lord Sriharika, the Lord of all sins, was moved with compassion. He brought them all to life by looking at them with his eyes full of pity. Pitambar was then tied tightly around his waist. Then they climbed the kadamba tree while chanting Madhava and jumped into the poison-contaminated water from its high branch. Lord Krishna's leap made him jump up the contaminated water circle. Kalianag used to live in that part of Yamuna. As the

whirlwind picked up, the building of the serpent began to spin around, like a swirl of water. Nareshwar. At that time, Phaniraja Kaliya, who had a hundred branches, became angry and covered them with his body while laughing at Madhava with his teeth. Then Sri Krishna, having enlarged his body, broke free from its bondage and began to move the serpent king around, holding his tail. Turning around, they dropped him into the water, picked him up again with both hands, and immediately threw him a hundred bows away. The dreaded Nagaraja rose again, clutching Madhava Sriharika's left hand in fury with a tongue lick. Srihari then held the giant with his right hand and pressed it into the water just as Garuda would rub a serpent. Then the serpent came to them, having spread his hundred mouths exceedingly wide. Then holding his tail, Lord Krishna pulled him away a hundred bows. Suddenly, he came out of Krishna's hand and bit him again. Seeing this, Srihari, who possessed the strength of Tribhuvan in himself, gave the serpent a punch. The serpent fainted and lost his senses due to an injury to Krishna's punch. He then stood before Krishna with a hundred faces in front of him. The light of its hundred and fifty beads seemed to be very pleasant. Lord Krishna climbed the steps and Manohar dressed up as a dancer and started dancing like a dancer. At the same time, he began to present music with rhythm, singing a raga in all seven notes. At that time, the deities showered flowers on Lord Krishna, who performed beautiful Tandavas like Nataraja, and joyfully played the veena, drum, cymbals, and flute. Drawing a deep breath, Lord Krishna broke many of the bright fountains of the great Kali. At the same time, the serpent wives, filled with fear, came and saluted Lord Krishna at his feet and began to praise him in this way through eloquent speech. 1-17 |

The nymphs cried out - God! You are the Supreme Personality of Godhead and the Lord of myriad universes. Our repeated salutations to you Goloknath Shrikrishnachandra. Salutations to Sri Radha Vallabha, the Supreme Lord of Vraja. Salutations to Lala and Yashodhanandan of Nanda. Oh dear God! You protect this serpent, protect it. Of the three worlds, no one is going to give it refuge except you. You yourself are the transcendent Sri Hari and freely enlarge various types of Sri-Grahas with grace. 18-20 |

By now, says Srinardji, the pride of Kalianag was crushed. After this hymn performed by the serpent wives, he said to Lord Krishna - 'God! The perfect God! Protect me Saying 'Pahi-Pahi', Kalianag came before Lord Srihari and fell at his feet. Then said Janardhana to him. 21-22 |

The Lord said - Go to Ramanakadvipa with your wives and friends. My footprints are on your foreheads, so the eagle will no longer feed you. 23. (Vrindavan Khand Chapter 11 to 15)

Naradji says - Rajan! The serpent then, after worshipping and circumambulating Lord Krishna and paying obeisance to him, left for Ramanakadvipa with his wife and sons. All the Gopas, including the Nandas, had come to hear the news that "Nandanandana has been adopted by Kaliyanaga." They were all very happy to see Lord Krishna coming out of the water. With his son in his chest, Nandaji plunged into ecstasy. Yashoda, having found his lost son, donated the wealth to the Brahmins for their welfare. At that time, their breasts were shedding milk due to overindulgence. The king! On that day, all the Gopas along with the Gopanganas and the Gwal-Khas slept at the same place near the Yamuna due to excessive labour at night. In due course, the brush of bamboo revealed a wildfire resembling a holocaust, spreading from all sides as if to burn cows. At that time, Gopa of Mitrakoti, along with Balarama, went to the refuge of Lord Krishna and spoke with both hands joined in fear. 24-30 |

The gopas said - "Sharanagatvatsala Mahabahu Krishna! Krishna! O Lord! Save your loved ones in the midst of a forest fire! Save it! Oh! . 31.

Naradji says - then Yogeshwara Deva Madhava said to him - 'Do not be afraid. Close your eyes, each of you. With that, they drank all the wildfire themselves. Then, in the morning, Nandananda, with the amazed gopas and cows, came to the splendid celestial abode. 32-33 |

Thus was completed the twelfth chapter under the Vrindavan Khanda in the Srigarghasamhita, titled 'Kaliyadamana and Davanala-Pana'. 12.

Sanskrit source · Hindi control witness

Vṛndāvana-khaṇḍa · Chapter 13

Chapter 33 of 263 · 35 detected Sanskrit verse markers

Sanskrit

वैदेह उवाच -

यद्भजो दुर्लभं लोके योगिनां बहुजन्मभिः ।
तत्पादाब्जं हरेः साक्षाद्बभौ कालियमूर्धसु ॥ १ ॥
कोऽयं पूर्वं कुशलकृत्कालियो फणिनां वरः ।
एनं वेदितुमिच्छामि ब्रूहि देवर्षिसत्तम ॥ २ ॥

श्रीनारद उवाच -

स्वायंभुवान्तरे पूर्वं नाम्ना वेदशिरा मुनिः ।
विंध्याचले तपोऽकार्षोद्भृगुवंशसमुद्भवः ॥ ३ ॥
तदाश्रमे तपः कर्तुं प्राप्तो ह्यश्वशिरा मुनिः ।
तं वीक्ष्य रक्तनयनः प्राह वेदशिरा रुषा ॥ ४ ॥

वेदशिरा उवाच -

ममाश्रमे तपो विप्र मा कुर्याः सुखदं न हि ।
अन्यत्र ते तपोयोग्या भूमिर्नास्ति तपोधन ॥ ५ ॥

श्रीनारद उवाच -

श्रुत्वाऽथ वेदशिरसो वाक्यं ह्यश्वशिरा मुनिः ।
क्रोधयुक्तो रक्तनेत्रः प्राह तं मुनिपुंगवम् ॥ ६ ॥

अश्वशिरा उवाच -

महाविष्णोरियं भूमिः न ते मे मुनिसत्तम ।
कतिभिर्मुनिभिश्चात्र न कृतं तप उत्तमम् ॥ ७ ॥
श्वसन् सर्प इव त्वं भो वृथा क्रोधं करोषि हि ।
तदा सर्पो भव त्वं हि भूयात्ते गरुडाद्भयम् ॥ ८ ॥

वेदशिरा उवाच -

त्वं महादुरभिप्रायो लघुद्रोहे महोद्यमः ।
कार्यार्थी काम इव कौ त्वं काको भव दुर्मते ॥ ९ ॥
आविरासीत्ततो विष्णुरित्थं च शपतोस्तयोः ।
स्वस्वशापाद्दुःखितयोः सांत्वयामास तौ गिरा ॥ १० ॥

श्रीभगवानुवाच -

युवां तु मे समौ भक्तौ भुजाविव तनौ मुनी ।

स्ववाक्यं तु मृषा कर्तुं समर्थोऽहं मुनीश्वरौ ॥ ११ ॥

भक्तवाक्यं मृषा कर्तुं नेच्छामि शपथो मम ।

ते मूर्ध्नि हे वेदशिरः चरणौ मे भविष्यतः ॥ १२ ॥

तदा ते गरुडाद्भीतिः न भविष्यति कर्हिचित् ।

शृणु मेऽश्वशिरो वाक्यं शोचं मा कुरु मा कुरु ॥ १३ ॥

काकरूपेऽपि सुज्ञानं ते भविष्यति निश्चितम् ।

परं त्रैकालिकं ज्ञानं संयुतं योगसिद्धिभिः ॥ १४ ॥

श्रीनारद उवाच -

उत्पुक्त्वाथ गते विष्णौ मुनिरश्वशिरा नृप ।

साक्षात्काकभुषणोऽभूद्योगीन्द्रो नीलपर्वते ॥ १५ ॥

रामभक्तो महातेजाः सर्वशास्त्रार्थदीपकः ।

रामायणं जगौ यो वै गरुडाय महात्मने ॥ १६ ॥

चाक्षुषे ह्यन्तरे प्राप्ते दक्षः प्राचेतसो नृप ।

कश्यपाय ददौ कन्या एकादश मनोहराः ॥ १७ ॥

तासां कद्रूश्च या श्रेष्ठा साऽद्यैव रोहिणी स्मृता ।

वसुदेवप्रिया यस्यां बलदेवोऽभवत्सुतः ॥ १८ ॥

सा कद्रूश्च महासर्पान् जनयामास कोटिशः ।

महोदभटान् विषबलानुग्रान् पञ्चशताननान् ॥ १९ ॥

महाफणिधरान् कांश्चिद्दुःसहंश्च शताननान् ।

तेषां वेदशिरा नाम कालियोऽभून्महाफणी ॥ २० ॥

तेषामादौ फणीन्द्रोऽभूच्छेषोऽनन्तः परात्परः ।

सोऽद्यैव बलदेवोऽस्ति रामोऽनन्तोऽच्युताग्रजः ॥ २१ ॥

एकदा श्रीहरिः साक्षाद्भगवान् प्रकृतेः परः ।

शेषं प्राह प्रसन्नात्मा मेघगंभीरया गिरा ॥ २२ ॥

श्रीभगवानुवाच - भूमंडलं समाधातुं सामर्थ्यं कस्यचिन्न हि ।

तस्मादेनं महीगोलं मूर्ध्नि तं हि समुद्धर ॥ २३ ॥

अनंतविक्रमस्त्वं वै यतोऽनन्त इति स्मृतः ।

इदं कार्यं प्रकर्तव्यं जनकल्याणहेतवे ॥ २४ ॥

शेष उवाच -

अवधिं कुरु यावत्त्वं धरोद्धारस्य मे प्रभो ।

भूभारं धारयिष्यामि तावत्ते वचनादिह ॥ २५ ॥

श्रीभगवानुवाच -

नित्यं सहस्रवदनैरुच्चारं च पृथक् पृथक् ।

मद्गुणस्फुरतां नाम्नां कुरु सर्पेन्द्र सर्वतः ॥ २६ ॥

मन्नामानि च दिव्यानि यदा यांत्यवसानताम् ।

तदा भूभारमुतार्य फणिस्त्वं सुसुखी भव ॥ २७ ॥

शेष उवाच -

आधारोऽहं भविष्यामि मदाधारश्च को भवेत् ।

निराधारः कथं तोये तिष्ठामि कथय प्रभो ॥ २८ ॥

श्रीभगवानुवाच -

अहं च कमठो भूत्वा धारयिष्यामि ते तनुम् ।

महाभारमयीं दीर्घा मा शोचं कृ मत्सखे ॥ २९ ॥

श्रीनारद उवाच -

तदा शेषः समुत्थाय नत्वा श्रीगरुडध्वजम् ।
जगाम नृप पातालादधो वै लक्षयोजनम् ॥ ३० ॥
गृहीत्वा स्वकरेणेदं गरिष्ठं भूमिमंडलम् ।
दधार स्वफणे शेषोऽप्येकस्मिंश्चंडविक्रमः ॥ ३१ ॥
संकर्षणेऽथ पाताले गतेऽनन्तपरात्परे ।
अन्ये फणीन्द्रास्तमनु विविशुर्ब्रह्मणोदिताः ॥ ३२ ॥
अतले वितले केचित्सुतले च महातले ।
तलातले तथा केचित्संप्राप्तास्ते रसातले ॥ ३३ ॥
तेभ्यस्तु ब्रह्मणा दत्तं द्वीपं रमणकं भुवि ।
कालियप्रमुखास्तस्मिन् अवसन्सुखसंवृताः ॥ ३४ ॥
इति ते कथितं राजन् कालियस्य कथानकम् ।
भुक्तिदं मुक्तिदं सारं किं भूयः श्रोतुमिच्छसि ॥ ३५ ॥

Roman transliteration

vaideha uvāca -
yadā¹ rajo durlabhaṃ loke yogināṃ bahujanmabhiḥ |
tatpādābhyaṃ hareḥ sāksād² babhau kālīyamūrdhasu || 1 ||
ko'yaṃ pūrvaṃ kuśalakṛtkālīyo phaṇināṃ varaḥ |
enaṃ veditumicchāmi brūhi devaṣṣisattama || 2 ||
śrīnārada uvāca -
svāyaṃbhuvāntare pūrvaṃ nāmnā vedaśīrā muniḥ |
viṇḍhyācale tapo'kāśīd³ bhṛguvaṇśasamud⁴ bhavaḥ || 3 ||
tadāśrame tapaḥ kartuṃ prāpto hyaśvaśīrā muniḥ |
taṃ vīkṣya raktanayanaḥ prāha vedaśīrā ruṣā || 4 ||
vedaśīrā uvāca -
mamaśrame tapo vipra mā kuryāḥ sukhadaṃ na hi |
anyatra te tapoyogyā bhūmīrnāsti tapodhana || 5 ||
śrīnārada uvāca -
śrutvā⁶ tha vedaśīraso vākyaṃ hyaśvaśīrā muniḥ |
krodhayukto raktanetraḥ prāha taṃ munipuṇḡgavam || 6 ||
aśvaśīrā uvāca -
mahāviṣṇoriyaṃ bhūmiḥ na te me munisattama |
katibhīrmunibhiścātra na kṛtaṃ tapa uttamam || 7 ||
śvasan sarpa iva tvaṃ bho vṛthā krodhaṃ karoṣi hi |
tadā sarpo bhava tvaṃ hi bhūyātte garuḍād⁸ bhayaṃ || 8 ||
vedaśīrā uvāca -
tvaṃ mahādura⁹bhiprāyo laghudrohe mahodyamaḥ |
kāryārthi kāma iva kau tvaṃ kāko bhava durmate || 9 ||
āvīrāsītato viṣṇurittaṃ ca śapatostayoḥ |
svasvaśāpād¹⁰duḥkṛttayoḥ sāmtvayāmāsa tau girā || 10 ||
śrībhagavānuvāca -
yuvāṃ tu me samau bhaktau bhujāviva tanau munī |

svavākyaṃ tu mṛṣā kartuṃ samartho'haṃ muniśvarau || 11 ||
 bhaktavākyaṃ mṛṣā kartuṃ necchāmi śapatho mama |
 te mūrdhni he vedaśiraḥ caraṇau me bhaviṣyataḥ || 12 ||
 tadā te garuḍādībhītiḥ na bhaviṣyati karhicit |
 śṛṇu me śvaśiro vākyaṃ śocaṃ mā kuru mā kuru || 13 ||
 kākārupe'pi sujñānaṃ te bhaviṣyati nīcitam |
 paraṃ traikālikam jñānaṃ saṃyutaṃ yogasiddhibhiḥ || 14 ||
 śrīnārada uvāca -
 utyuktvātha gate viṣṇau muniraśvaśirā nṛpa |
 sāṅśātkākabhuṣaṃḍo'bhūdīyogīndro nīlaparvate || 15 ||
 rāmabhakto mahātejāḥ sarvaśāstrārthadīpakāḥ |
 rāmāyaṇaṃ jagau yo vai garuḍāya mahātmane || 16 ||
 cākṣuṣe hyantare prāpte dakṣaḥ prācetaso nṛpa |
 kāśyapāya dadau kanyā ekādaśa manoharāḥ || 17 ||
 tāsāṃ kadrūṣca yā śreṣṭhā sādyaiva rohiṇī smṛtā |
 vasudevapriyā yasyāṃ baladevo'bhavatsutaḥ || 18 ||
 sā kadrūṣca mahāśarpān janayāmāsa koṭīśaḥ |
 mahodībhaṭān viṣabalānugrān pañcaśatānān || 19 ||
 mahāphañdharān kāmścidduḥśahāṃśca śatānān |
 teṣāṃ vedaśirā nāma kālīyo'bhūnmahāphaṇī || 20 ||
 teṣāṃmadau phaṇīndro'bhūccheso'nantaḥ parātparaḥ |
 so'dyaiva baladevo'sti rāmo'nanto'cyutāgrajaḥ || 21 ||
 ekadā śrīhariḥ sāṅśādībhagavān prakṛteḥ paraḥ |
 śeṣaṃ prāha prasannātmā meghagaṇabhīrayā girā || 22 ||
 śrībhagavānuvāca - bhūmaṇḍalaṃ samādhātuṃ sāmārthyaṃ kasyacinna hi |
 tasmādenaṃ mahīgolaṃ mūrdhni taṃ hi samuddhara || 23 ||
 anaṃtavikramastvaṃ vai yato'nanta iti smṛtaḥ |
 idaṃ kāryaṃ prakartavyaṃ janakalyāṇahetave || 24 ||
 śeṣa uvāca -
 avadhīm kuru yāvattvaṃ dharoddhārasya me prabho |
 bhūbhāraṃ dhārayiṣyāmi tāvatte vacanādiha || 25 ||
 śrībhagavānuvāca -
 nityaṃ sahasravadanairuccāraṃ ca prṥthak prṥthak |
 madīguṇasphuratām nāmnāṃ kuru sarpeṇdra sarvataḥ || 26 ||
 mannāmāni ca divyāni yadā yāntyavasānatām |
 tadā bhūbhāramuttārya phaṇistvaṃ susukhī bhava || 27 ||
 śeṣa uvāca -
 ādhāro'haṃ bhaviṣyāmi madādhāraśca ko bhavet |
 nīrādhāraḥ kathaṃ toye tiṣṭhāmi kathaya prabho || 28 ||
 śrībhagavānuvāca -
 ahaṃ ca kamaṭho bhūtvā dhārayiṣyāmi te tanum |
 mahābhāramayīm dīrghāṃ mā śocaṃ kru matsakhe || 29 ||
 śrīnārada uvāca -
 tadā śeṣaḥ samutthāya natvā śrīgaruḍadhvajam |
 jagāma nṛpa pātālādadhvo vai lakṣayojanam || 30 ||
 grhītvā svakareṇedaṃ gaṛiṣṭhaṃ bhūmimaṇḍalam |
 dadhāra svaphaṇe śeṣo'pyekasmiṃścaṇḍavikramaḥ || 31 ||
 saṃkarṣaṇe'tha pātāle gate'nantaparātpare |
 anye phaṇīndrāstamanu viviśurbrahmaṇoditāḥ || 32 ||
 atale vitale kecitsutale ca mahātale |

*talātale tathā kecitsaṃprāptāste rasātale || 33 ||
 tebhyastu brahmaṇā dattaṃ dvīpaṃ ramaṇakaṃ bhuvi |
 kāliyaṃpramukhāstasmin avasansukhasaṃvṛtāḥ || 34 ||
 iti te kathitaṃ rājan kāliyaśya kathānakam |
 bhuktidaṃ muktidaṃ sārāṇ kiṃ bhūyaḥ śrotumicchasi || 35 ||*

English rendering

Munivar Vedashira and Ashvashira are cursed by each other to be Kaliyanaga and Kakabhushunda respectively and to hold the earthly domain of Sheshanaga.

The wise king Bahulashva asked, "O God! Charanarvinda Kaliya's head was adorned with the dust of the world, which is rare even for yogis in many births. I want to know what good deeds this Kaliya, the best of the Nagas, had done in his previous life, which brought him this fortune. Oh dear God! Tell me about that. 1-2.

Narada said, "O king! It is a thing of the past. In Swayambhuva Manvantara, a sage named Vedashira, who originated in the Bhṛiguvasa, meditated on the Vindhya mountains. Ashvashira Muni came to perform penance at his ashram. On seeing them, Vedashira Muni's eyes turned red with anger and he spoke in anger. 3-4.

Vedashira said - Brahman. Do not do penance in my hermitage, for it will not be pleasant. The heat of the day! Don't you have any fertile land elsewhere? . 5.

Naradji says - Rajan! Hearing this from Veda Shiraki, Ashwashira Munike also had his eyes red with anger and spoke to Munipungava. 6. (Vṛindavan Khand Chapter 11 to 15)

The Vedas said, "O wicked one! Your attitude is very corrupt. You are willing to inflict great punishment on even the smallest betrayal or crime, and you wander like a crow on this earth to make your work; so be you a crow. 9.

Naradji says - At this time Lord Vishnu appeared between the two sages cursing each other. They were both very sad with their respective curses. God comforted them both with His Word. 10.

The Lord said, "O saints! Just as both the arms are equal in the body, so both of you are equally My devotees. Oh dear God! I may lie to myself, but I do not want to lie to the devotee - that is my pledge. The Vedasira! In the state of a serpent, both my feet will be etched on your head. From that time on, you will never be afraid of an eagle. The equine! Now you have to listen to me. Don't think, don't think. Even if you are in the form of a crow, you will surely gain excellent knowledge. Uchhotika trikala visionary knowledge with yogic principles will be accessible. 11 - 14.

Mithilanaresh! At the beginning of the Chakshusha Manvantara, Prajapati Daksha, the son of the ancestors, granted Maharshi Kashyapa eleven of his most beautiful daughters as wives. The best of those girls, who were bitter, is revealed at this time as Vasudevapriya Rohini, whose son is Baldevji. That dragon gave birth to millions of giants. All those serpents were very strange, full of venomous force, fierce, and had five hundred horns. They used to wear the great manirala. Some of them were hundred-faced and some of them were poisonous. Among them were the great sages known as Vedasira 'Kaliya'. The first of them was King Phaniraja, the Eternal and Most High God. He is nowadays popularly known as 'Baldev '. They bear names such as Rama, Anant, and Achyutagraj. 17-21 |

It is a matter of one day. Far from nature, Lord Sri Hari, pleased, spoke to the rest in a serious voice like a cloud. 22.

The Lord said, "No one else has the power to hold this earth over you, so hold this geography on your head." Your power is infinite, which is why you are called 'infinite'. You must do this for the welfare of the people. 23-24 |

The rest said, "O Lord! Set a period of time for you to lift the weight of the earth. As long as there is a period of days, I will bear the burden of the role on my head at your command. 25.

The Lord said, "O Nagaraja! With a thousand of your mouths you utter on every side new names that come forth from My attributes, each day individually. When my divine names are finished, may you be happy, taking off the weight of the earth from your head. 26-27 | (Vṛndavan Khand Chapter 11 to 15)

The rest said, "O Lord! I will be the foundation of the earth, but who will be my foundation? How am I going to stay on top of the fire without any foundation? . 28.

The Lord said, "My friend! Don't worry about it. I will become a 'turtle' and bear your great body with great weight. 29.

Srinardji says - Nareshwar. Then Shesh got up and saluted Lord Sri Garudadhvaja. Then they went down a hundred thousand yojanas from the underworld. There, the mighty Shesh held this very grave earth with his hand and clutched it in his single hand. When the transcendent Anantadeva Sankarshana disappeared into the abyss, other Nagarajas also followed him, inspired by Brahma. Some went into the abyss, some into the abyss, some into the abyss and the great abyss, and many into the abyss and the abyss. Brahma had provided 'Ramanakadvipa' on earth for those serpents. The serpents like Kaliya and Adi started living happily there. The king! Thus I have narrated to you the story of Kaliyaka, which is all-embracing and rewarding and liberating. What else do you want to hear now? . 30-35 |

Thus was completed the thirteenth chapter under the Vṛndavan Khanda in the Sṛgarghasamhita, the "Description of the Anecdotes of the Shesh." 13.

Sanskrit source · Hindi control witness

Vṛndāvana-khaṇḍa · Chapter 14

Chapter 34 of 263 · 32 detected Sanskrit verse markers

Sanskrit

वैदेह उवाच -

राजोवाच -

द्वीपे रमणके ब्रह्मन् सर्पान् अन्यान्विना कथम् ।

एतन्मे ब्रूहि सकलं कालियस्याभवद्भयम् ॥ १ ॥

श्रीनारद उवाच -

तत्र नागान्तको नित्यं नागसंघं जघान ह ।

गतक्षोभं चैकदा ते ताक्ष्यं प्राहुर्भयातुराः ॥ २ ॥

नागाः ऊचुः -

हे गरुत्मन् नमस्तुभ्यं त्वं साक्षादविष्णुवाहनः ।

अस्मान्तिस् यदा सर्पान् कथं नो जीवनं भवेत् ॥ ३ ॥

तस्माद्बलिं गृहाणाशु मासे मासे गृहात्पृथक् ।

वनस्पतिसुधान्नानां उपचारैर्विधानतः ॥ ४ ॥

गरुड उवाच -

एकः सर्पस्तु मे देयोभवद्भिर्वा गृहात्पृथक् ।

कथं पचामि तमृते बलिं वीटकवत्परम् ॥ ५ ॥

श्रीनारद उवाच -

तथास्तु द्योक्तास्ते सर्वे गरुडाय महात्मने ।

गोपीथायात्मजो राजन् नित्यं दिव्यं बलिं ददुः ॥ ६ ॥

कालियस्य गृहस्यापि समयोऽभूद्यदा नृप ।

तदा ताक्ष्यं बलिं सर्वं बुभुजे कालियो बलात् ॥ ७ ॥

तदाऽऽगतः प्रकुपितो वेगतः कालियोपरि ।

घकार पादविक्षेपं गरुडश्चंडविक्रमः ॥ ८ ॥

गरुडांप्रिप्रहारेण कालियो मूर्छितोऽभवत् ।

पुनरुत्थाय जिह्वाभिः प्रावलीढन् मुखं श्वसन् ॥ ९ ॥

प्रसार्य स्वं फणशतं कालियः फणिनां वरः ।

व्यदशद्गरुडं वेगाद्दृग्भिविषमयैर्बली ॥ १० ॥

गृहीत्वा तं घ तुंडेन गरुडो दिव्यवाहनः ।

भूपृष्ठे पोथयामास पक्षाभ्यां ताडयन्मुहुः ॥ ११ ॥

तुण्डादविनिर्गतः सर्पः तत्पक्षान्विचर्ष ह ।

तत्पादौ वेष्टयंस्तुद्यन् फूत्कारं व्यदधन्मुहुः ॥ १२ ॥

तेषां तु दर्शनं पुण्यं सर्वकामफलप्रदम् ।

शुक्लपक्षे मैथिलेन्द्र दशम्यामाश्विनस्य तत् ॥ १३ ॥

कुपितो गरुडस्तं वै नीत्वा तुंडेन कालियम् ।
 निपात्य भूम्यां सहसा तत्तनुं विचकर्ष ह ॥ १४ ॥
 तदा दुद्राव तत्तुंडात् कालियो भयविह्वलः ।
 तमन्वधावत् सहसा पक्षिराट् चंडविक्रमः ॥ १५ ॥
 सप्त द्वीपान् सप्तखंडान् सप्तसिंधूस्ततः फणी ।
 यत्र यत्र गतस्तार्क्ष्यं तत्र तत्र ददर्श ह ॥ १६ ॥
 भूलोकं य भुवलोकं स्वलोकं प्रगतः फणी ।
 महलोकं ततो धावन् जनलोकं जगाम ह ॥ १७ ॥
 यत्रैव गरुडे प्राप्तेऽ धोऽधो लोकं पुनर्गतः ।
 श्रीकृष्णस्य भयात्केऽपि रक्षां तस्य न संदधुः ॥ १८ ॥

कुत्रापि न सुखे जाते कालियोऽपि भयातुरः ।
 जगाम देवदेवस्य शेषस्य चरणांतिके ॥ १९ ॥
 नत्वा प्रणम्य तं शेषं परिक्रम्य कृतांजलिः ।
 दीनो भयातुरः प्राह दीर्घपृष्ठं प्रकंपितः ॥ २० ॥
 कालिय उवाच -

हेभूमिभर्तुर्भुवनेश भूमन्
 भूभारहत्वं ह्यसि भूरिलीलः ।
 मां पाहि पाहि प्रभविष्णुपूर्णः
 परात्परस्त्वं पुरुषः पुराणः ॥ २१ ॥

श्रीनारद उवाच -
 दीनं भयातुरं दृष्ट्वा कालियं श्रीफणीश्वरः ।
 वाचा मधुरया प्रीणन् प्राह देवोजनार्दनः ॥ २२ ॥
 शेष उवाच -

हे कालिय महाबुद्धे शृणु मे परमं वचः ।

कुत्रापि न हि ते रक्षा भविष्यति न संशयः ॥ २३ ॥
 आसीत्पुरा मुनिः सिद्धः सौभरिर्नाम नामतः ।
 वृन्दारण्ये तपस्तप्तो वर्षाणामयुतं जले ॥ २४ ॥
 मीनराजविहारं यो वीक्ष्य गेहस्पृहोऽभवत् ।
 स उवाह महाबुद्धिः मांधातुस्तनुजाशतम् ॥ २५ ॥
 तस्मै ददौ हरिः साक्षात् परां भागवतीं श्रियम् ।
 वीक्ष्य तां नृप मांधाता विस्मितोऽभूद्गतस्मयः ॥ २६ ॥
 यमुनांतर्जले दीर्घं सौभरेस्तपस्तपः ।
 पश्यतस्तस्य गरुडो मीनराजं जघान ह ॥ २७ ॥
 मीनान्सुदुःखितान् दृष्ट्वा दुःसहा दीनवत्सलः ।
 तस्मिन् शापौ ददौ क्रुद्धः सौभरिर्मुनिसत्तमः ॥ २८ ॥
 सौभरिरुवाच -
 मीनानद्यतनाद् अत्र यद्यत्सि त्वं बलाहिराट् ।

तदैव पर्णनाशस्ते भूयान्मे शापतस्त्वरम् ॥ २९ ॥

शेष उवाच -

तद्दिनात्तत्र नायाति गरुडः शापविह्वलः ।

तस्मात् कालिय गच्छाशु वृन्दारण्ये हरेर्वने ॥ ३० ॥

कालिद्यां च निजं वासं कुरु मद्वाक्यनोदितः ।

निर्भयस्ते भयं ताक्ष्यान् न भविष्यति कर्हिचित् ॥ ३१ ॥

श्रीनारद उवाच -

इत्युक्तः कालियो भीतः सकलत्रः सपुत्रकः ।

कालिद्यां वासकृद् राजन् श्रीकृष्णेन विवासितः ॥ ३२ ॥

Roman transliteration

vaideha uvāca -

rājovāca -

dvīpe ramaṇake brahman sarpān anyānvina katham |
etanme brūhi sakalaṁ kālīyasyābhavad bhayam || 1 ||

śrīnārada uvāca -

tatra nāgāntako nityaṁ nāgasamghaṁ jaghāna ha |
gataśobhaṁ caikadā te tārksyaṁ prāhurbhayāturāḥ || 2 ||

nāgāḥ ūcuḥ -

he garutman namastubhyaṁ tvaṁ sākṣād viṣṇuvāhanaḥ |
asmānatsi yadā sarpān kathaṁ no jīvanaṁ bhavet || 3 ||

tasmād baliṁ grhāṇāśu māse māse grhātprthak |
vanaspatisudhānnānāṁ upacārairvidhānataḥ || 4 ||

garuḍa uvāca -

ekaḥ sarpastu me deyobhavad bhirvā grhātprthak |

kathaṁ pacāmi tamṛte baliṁ viṭakavatparam || 5 ||

śrīnārada uvāca -

tathāstu caktāste sarve garuḍāya mahātmane |
gopithāyātmaḥ rājan nityaṁ divyaṁ baliṁ daduḥ || 6 ||

kālīyasya grhasyāpi samayo bhūd yadā nṛpa |
tadā tārksyabaliṁ sarvaṁ bubhūje kālīyo balāt || 7 ||

tadā gataḥ prakupito vegataḥ kālīyopari |
cakāra pādavikṣepaṁ garuḍaścamḍavikramaḥ || 8 ||

garuḍāṁghripahāreṇa kālīyo murchito bhavat |
punarutthāya jīhvābhīḥ prāvaliḍhan mukhaṁ śvasan || 9 ||

prasārya svaṁ phaṇasataṁ kālīyaḥ phaṇināṁ varaḥ |
vyadaśad garuḍaṁ vegāddad bhirviṣamayairbali || 10 ||

grhītvā taṁ ca tuṁḍena garuḍo divyavāhanaḥ |
bhūprṣṭhe pothayāmāsa pakṣābhyāṁ tādāyanmuhūḥ || 11 ||

tuṇḍād vinirgataḥ sarpaḥ tatpakṣānvicakarṣa ha |
tatpādau veṣṭayaṁstudyān phūtākāraṁ vyadadhanmuhūḥ || 12 ||

teṣāṁ tu darśanaṁ puṇyaṁ sarvakāmaphalapradam |
śuklapakṣe maithileṇdra daśamyāmāśvinasya tat || 13 ||

kupito garuḍastaṁ vai nītvā tuṁḍena kālīyam |

nīpātya bhūmyāṃ sahasā tattanuṃ vicakarṣa ha || 14 ||
 tadā dudrāva tattumḍāt kālīyo bhayavīhvahlaḥ |
 tamanvadhāvat sahasā pakṣīrāt caṇḍavikramaḥ || 15 ||
 sapta dvīpān saptakhaṇḍān saptasimdhūmstataḥ phaṇī |
 yatra yatra gatastārṣyaṃ tatra tatra dadarśa ha || 16 ||
 bhūlokaṃ ca bhuvarlokaṃ svarlokaṃ pragataḥ phaṇī |
 maharlokaṃ tato dhāvan janalokaṃ jagāma ha || 17 ||
 yatraiva garuḍe prāpte' dho'dho lokaṃ punargataḥ |
 śrīkṛṣṇasya bhayātkē'pi rakṣāṃ tasya na saṃdadhuḥ || 18 ||

kuotrāpi na sukke jāte kālīyo'pi bhayāturaḥ |
 jagāma devadevasya śeṣasya caraṇāṃtike || 19 ||
 natvā praṇamya taṃ śeṣaṃ parikramya kṛtāṇjālīḥ |
 dīno bhayāturaḥ prāha dīrghapṛṣṭha prakampitaḥ || 20 ||
 kālīya uvāca -
 hebhūmibhartarbhuvaneśa bhūman
 bhūbhārahṛttvaṃ hyasi bhūrīlilāḥ |
 mām pāhi pāhi prabhaviṣṇupūṛṇaḥ
 parātparastvaṃ puruṣaḥ purāṇaḥ || 21 ||
 śrīnārada uvāca -
 dīnaṃ bhayāturaṃ dṛṣtvā kālīyaṃ śrīphaṇīśvaraḥ |
 vācā madhurayā prīṇan prāha devojanārdanaḥ || 22 ||
 śeṣa uvāca -
 he kālīya mahābuddhe śṛṇu me paramaṃ vacaḥ |

kuotrāpi na hi te rakṣā bhaviṣyati na saṃśayaḥ || 23 ||
 āsitpurā munīḥ siddhaḥ saubharirṇāma nāmataḥ |
 vṛndāraṇye tapastapto varṣāṇāmāyutaṃ jale || 24 ||
 mīnarājavihāraṃ yo vikṣya gehasprho'bhavat |
 sa wāha mahābuddhiḥ māṇdhātustanuśāsatam || 25 ||
 tasmai dadau hariḥ sākṣāt parāṃ bhāgavatīm śrīyam |
 vikṣya tāṃ nṛpa māṇdhātā vismīto'bhūd gatasmayaḥ || 26 ||
 yamunāṃtarjale dīrghaṃ saubharestapatastapaḥ |
 paśyatastasya garuḍo mīnarājaṃ jaghāna ha || 27 ||
 mīnānsuduḥkhitān dṛṣṭvā duḥsahā dīnavatsalāḥ |
 tasmin śāpau dadau kruddhaḥ saubharimunisattamaḥ || 28 ||
 saubhariruvāca -
 mīnānadyatanād atra yadyatsi tvaṃ balādvirāt |
 tadaiva rpāṇanāśaste bhūyānme śāpatastvaram || 29 ||

śeṣa uvāca -
 taddināttatra nāyāti garuḍaḥ śāpavīhvalaḥ |
 tasmāt kālīya gacchāsu vṛndāraṇye harervane || 30 ||
 kālīṇḍyāṃ ca nijaṃ vāsaṃ kuru madvākyanodītaḥ |
 nīrbhayaste bhayaṃ tārṣyān na bhaviṣyati karhicit || 31 ||
 śrīnārada uvāca -
 ityuktaḥ kālīyo bhītaḥ sakalatraḥ saputrakaḥ |
 kālīṇḍyāṃ vāsakṛd rājan śrīkṛṣṇena vivāsitaḥ || 32 ||

English rendering

Mystery of abode in Yamuna waters to escape fear of Kaliyaka Garuda

King Bahulashva asked - "Brahman! Why was Garuda feared only by Kalia, except for the other serpents that inhabited Ramanakadvipa? Tell me all about it. 1.

Srinardji said, "Rajan! Garuda, the destroyer of the Nagas in Ramanakadvipa, went daily and killed many Nagas. So one day, terrified, the Spaniard there said this to the angry eagle who had arrived on the island. 2.

The serpent said, "O Garudman! Hello there. You are directly the vehicle of Lord Vishnu. How will our lives be safe when we continue to eat sarpoko like this? So get a snake sacrifice from each house once every month, separately. It will also be accompanied by the serving of sweet food items such as herbs and nectar. Accept all of this as soon as it is lawful for you. 3-4.

Garudji said, "Sacrifice one serpent from each house every day; otherwise, how will I be able to fill my stomach with the sacrifice of other things without the serpent?" It will be 5.

He says to me, "Naradji, king!" At his behest, all the serpents began to make regular divine sacrifices to Mahatma Garuda, one by one, for self-defense. 6. (Vṛndavan Khand Chapter 11 to 15)

O Lord! When the opportunity came to be sacrificed from Kali's house, he forcibly consumed all the sacrificial items offered to Garuda. At that time, the mighty eagle came with great fury. On his arrival, he struck Kalia with his claws. Kalia fainted from the impact of the eagle's stroke. Waking up again, taking a deep breath and licking his mouth with his tongues, the best of the serpents, the mighty Kaliya, spread his hundred branches and quickly bit the eagle with his venomous teeth. Then Garuda, the divine vehicle, caught him by the beak, threw him to the earth, and began to beat him repeatedly with his wings. Out of the eagle's beak, the serpent attached both of its claws and began to pull its wings, repeatedly blowing. At that time, two birds emerged from their wings - the Nilkanth and the Peacock. Mithileshwar! The sighting of these birds on Ashwin Shukla Dashami is considered sacred and bestows desired fruits. Filled with fury, Garuda again grabbed Kaliya by the beak and knocked him to the ground, and suddenly they started dragging his body. Kalia, then terrified, escaped from the eagle's beak. Even the mighty bird king Garuda suddenly started following him. Everywhere he went, to the seven islands, the seven bays, and the seven seas, he saw Garuda chasing after him. He reached Nag Bhulonk, Bhulonk, Swalonk, and Mahlonk respectively, and from there he escaped to Janalok. Wherever he went, Garuda would also reach there. So he went back to the lower realms in succession; but no one protected him out of fear of Krishna (Lord Vishnu). When he could not find rest anywhere, Kaaliya Devahideva, distressed by fear, approached Sesha's feet and bowed before Lord Sesha. With folded hands in circumambulation, Kaaliya, with a large back, spoke in a low, frightened, and trembling manner. 7-20 |

Kalia said, "Bhuvaneshwar, the landlord! Oh dear! Land - Lord of the heavens! Your pastimes are immeasurable; you are the all-powerful, all-pervading Puranpurusha; protect me, protect me. 21.

Naradji says, "Phanishvara Deva Janardhana, seeing Kali as humble and fearful, pleased her with a sweet speech." 22.

The rest said - Mahamate Kaaliya! Listen to what I have to say. There is no doubt that you will not be protected anywhere in the world. (There is only one means of protection; let me tell you, listen) In the past, there was a Siddha Muni known as Soubhari. He lived in the waters of the Yamuna in Vṛndavan and meditated for ten thousand years. Seeing Meenaraja's vihara in that water made him want to build a house too. Then sage Mahabudhi married off a hundred daughters of king Mandhata.

King Mandhata was amazed and lost all pride in wealth when Srihari granted him the most opulent Vaishnavi property. Garuda killed Meenaraja at the sight of him during a long period of penance in the waters of the Yamuna. Enraged, Muni Shrestha Saubhare of Dinavatsala, who saw the Pisces family in distress, cursed Garuda. 23-28 |

Saubhri said - Pakshiraj! From this day forward, in the future, if you forcefully eat fish inside this pond, then my curse will immediately put an end to your life. 29.

Sheshji says, "Since that day, Garuda, terrified of Munike's curse, never comes there." Therefore, it is black. You must go to Sriharike Vipin-Vrindavan sooner than I tell you. Set up your abode there in the Yamuna without fear. There you will never be afraid of an eagle. 30-31 | (Vrindavan Khand Chapter 11 to 15)

Naradji says - Rajan! Terrified of Sheshnag's words, Kaliya took up residence in Kalindi with his wife and children. Then it was Lord Krishna who brought him out of the Yamuna waters. 32.

Thus was completed the fourteenth chapter under the Vrindavan section of the Srigarghasamhita, the "Description of the Epics of Kali." 14.

Sanskrit source · Hindi control witness

Vṛndāvana-khaṇḍa · Chapter 15

Chapter 35 of 263 · 39 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

इदं मया ते कथितं कालियस्यापि मर्दनम् ।
 श्रीकृष्णचरितं पुण्यं किं भूयः श्रोतुमिच्छसि ॥ १ ॥
 बहुलाश्व उवाच -
 श्रीकृष्णस्य कथां श्रुत्वा भक्तस्तुष्टिं न याति हि ।
 यथाऽमरः सुधां पीत्वा यथालिः पद्मकर्णिकाम् ॥ २ ॥
 रासं कर्तुं हरौ जाते शिशुरूपे महात्मनि ।
 भांडीरे देववागाह श्रीराधां खिन्नमानसाम् ॥ ३ ॥
 शोचं मा कुरु कल्याणि वृंदारण्ये मनोहरे ।
 मनोरथस्ते भविता श्रीकृष्णेन महात्मनि ॥ ४ ॥
 इत्थं देवगिरा प्रोक्तो मनोरथमहार्णवः ।
 कथं बभूव भगवान् वृंदारन्ये मनोहरे ॥ ५ ॥
 कथं श्रीराधया सार्धं रासक्रीडां मनोहराम् ।
 चकार वृन्दकारण्ये परिपूर्णतमः स्वयम् ॥ ६ ॥

श्रीनारद उवाच -

साधु पृष्टं त्वया राजन् भगवच्चरितं शुभम् ।
 गुप्तं वदामि देवैश्च लीलाख्यानं मनोहरम् ॥ ७ ॥
 एकदा मुख्यसख्यौ द्वे विशाखाललिते शुभे ।
 वृषभानोर्गृहं प्राप्य तां राधां जग्मतू रहः ॥ ८ ॥
 सख्यावूचतुः -
 यं चिन्तयसि राधे त्वं यद्गुणं वदसि स्वतः ।
 सोऽपि नित्यं समायाति वृषभानुपुरेऽर्भके ॥ ९ ॥
 प्रेक्षणीयस्त्वया राधे दर्शनीयोऽतिसुन्दरः ।
 पश्चिमायां निशीथिन्यां गोचारणविनिर्गतः ॥ १० ॥
 राधोवाच -
 लिखित्वा तस्य चित्रं हि दर्शयाशु मनोहरम् ।
 तर्हि तत्प्रेक्षणं पश्चात्करिष्यामि न संशयः ॥ ११ ॥
 श्रीनारद उवाच -

अथ सख्यौ व्यलिखतां चित्रं नंदशिषोः शुभम् ।
 नवयौवनमाधुर्यं राधायै ददतुस्त्वरम् ॥ १२ ॥
 तद्दृष्ट्वा हर्षिता राधा कृष्णदर्शनलालसा ।
 चित्रं करे प्रपश्यन्ती सुष्वापानंदसंकुला ॥ १३ ॥

ददर्श कृष्णं भवने श्याना
नृत्यन्तमाराद्वृषभानुपुत्री ॥ १४ ॥
तदैव राधा शयनात्समुत्थिता
परस्य कृष्णस्य वियोगविह्वला ।
संचिन्तयन्ती कमनीयरूपिणं
मेने त्रिलोकीं तृणवद्विदेहराट् ॥ १५ ॥
तर्ह्यब्रजन्तं स्ववनाद्ब्रजेश्वरं
संकोचवीथ्यां वृषभानुपतने ।
गवाक्षमेत्याशु सखीप्रदर्शितं
दृष्ट्वा तु मूर्च्छां समवाप सुंदरी ॥ १६ ॥

कृष्णोऽपि दृष्ट्वा वृषभानुनन्दिनीं
सुरूपकौशल्ययुतां गुणाश्रयाम् ।
कुर्वन्मनो रन्तुमतीव माधवो
लीलातनुः स प्रययौ स्वमन्दिरम् ॥ १७ ॥
एवं ततः कृष्णवियोगविह्वलां
प्रभूतकामज्वरखिन्नमानसाम् ।
संवीक्ष्य राधां वृषभानुनन्दिनीं
उवाच वाचं ललिता सखी वरा ॥ १८ ॥
ललितोवाच -
कथं त्वं विह्वला राधे मूर्च्छिताऽतिव्यथां गता ।
यदीच्छसि हरिं सुभ्रु तस्मिन् स्नेहं दृढं कुरु ॥ १९ ॥
लोकस्यापि सुखं सर्वमधिकृत्यास्ति सांप्रतम् ।
दुःखाग्निहृत्प्रदहति कुंभकाराग्निवत् शुभे ॥ २० ॥
श्रीनारद उवाच -

ललितायाश्च ललितं वचं श्रुत्वा ब्रजेश्वरी ।
नेत्रे उन्मील्य ललितां प्राह गद्गदया गिरा ॥ २१ ॥
राधोवाच -
ब्रजालंकारचरणौ न प्राप्तौ यदि मे किल ।
कदचिद्विग्रहं तर्हि न हि स्वं धारयाम्यहम् ॥ २२ ॥
श्रीनारद उवाच -
इति श्रुत्वा वचस्तस्या ललिता भयविह्वला ।
श्रीकृष्णपार्श्वे प्रययौ कृष्णातीरे मनोहरे ॥ २३ ॥
माधवीजालसंयुक्ते मधुरध्वनिसंकुले ।
कदम्बमूले रहसि प्राह वैकाकिनं हरिम् ॥ २४ ॥
ललितोवाच -
यस्मिन् दिने य ते रूपं राधया दृष्टमद्भुतम् ।
तद्दीनात्संभतां प्राप्ता पुत्रिकेव न वक्ति किम् ॥ २५ ॥

अलंकारस्त्वर्धिरिव वस्त्रं भर्जरजो यथा ।

सुगंधि कटुवद्यस्या मन्दिरं निर्जनं वनम् ॥ २६ ॥

पुष्पं बाणं चंद्रबिंबं विषकंदमवेहि भोः ।

तस्यै संदर्शनं देहि राधायै दुःखनाशनम् ॥ २७ ॥

ते साक्षिणं किं विदितं न भूतले

सृजस्यलं पासि हरस्यथो जगत् ।

यदा समानोऽसि जनेषु सर्वतः

तथापि भक्तान् भजसे परेश्वर ॥ २८ ॥

श्रीनारद उवाच -

इति श्रुत्वा हरिः साक्षाल्ललितं ललितावयः ।

उवाच भगवान् देवो मेघगंभीरया गिरा ॥ २९ ॥

श्रीभगवानुवाच -

सर्वं हि भावं मनसः परस्परं

नह्येकतो भामिनि जायते ततः ।

प्रेमैव कर्तव्यमतो मयि स्वतः

प्रेम्णा समानं भुवि नास्ति किञ्चित् ॥ ३० ॥

यथा हि भाण्डीरवने मनोरथो

बभूव तस्या हि तथा भविष्यति ।

अहेतुकं प्रेम च सदभिराश्रितं

तच्चापि सन्तः किल निर्गुणं विदुः ॥ ३१ ॥

ये राधिकायां मयि केशवे मनाक्

भेदं न पश्यन्ति हि दुग्धशौक्लवत् ।

त एव मे ब्रह्मपदं प्रयान्ति

तदहेतुकस्फूर्जितभक्तिलक्षणाः ॥ ३२ ॥

ये राधिकायां मयि केशवे हरौ

कुर्वन्ति भेदं कुधियो जना भुवि ।

ते कालसूत्रं प्रपतन्ति दुःखिता

रम्भोरु यावत्किल चंद्रभास्करो ॥ ३३ ॥

श्रीनारद उवाच -

इत्थं श्रुत्वा वयः कृत्स्नं नत्वा तं ललिता सखी ।

राधां समेत्य रहसि प्राह प्रहसितानना ॥ ३४ ॥

ललितोवाच -

त्वमिच्छसि यथा कृष्णं तथा त्वां मधुसूदनः ।

युवयोर्भेदरहितं तेजस्त्वैकं द्विधा जनैः ॥ ३५ ॥

तथापि देवि कृष्णाय कर्म निष्कारणं कुरु ।

येन ते वाञ्छितं भूयाद्भक्त्या परमया सति ॥ ३६ ॥

श्रीनारद उवाच -

इति श्रुत्वा सखीवाक्यं राधा रासेश्वरी नृप ।
 चंद्राननां प्राह सखीं सर्वधर्मविदां वराम् ॥ ३७ ॥
 श्रीकृष्णस्य प्रसन्नार्थं परं सौभाग्यवर्धनम् ।
 महापुण्यं वाञ्छितदं पूजनं वद कस्यचित् ॥ ३८ ॥
 त्वया भद्रे धर्मशास्त्रं गर्गाचार्यमुखाच्छ्रुतम् ।
 तस्माद्भ्रतं पूजनं वा ब्रूहि मह्यं महामते ॥ ३९ ॥

Roman transliteration

śrīnārada uvāca -
 idaṃ mayā te kathitaṃ kālīasyāpi mardanam |
 śrīkṛṣṇacaritaṃ puṇyaṃ kiṃ bhūyaś śrotumicchasi || 1 ||
 bahulāśva uvāca -
 śrīkṛṣṇasya kathāṃ śrutvā bhaktastṛptiṃ na yāti hi |
 yathā'maraḥ sudhām pītva yathālīḥ padmakarmikām || 2 ||
 rāsaṃ kartuṃ harau jāte śīsurūpe mahātmani |
 bhāmḍīre devavāgāha śrīrādhām khinnamānasām || 3 ||
 śocaṃ mā kuru kalyāṇi vṛndārāṇye manohare |
 manorathaste bhavitā śrīkṛṣṇena mahātmani || 4 ||
 itthaṃ devagirā prokto manorathamahārṇavaḥ |
 kathaṃ babhūva bhagavān vṛndārāṇye manohare || 5 ||
 kathaṃ śrīrādhayā sārḍhaṃ rāsakṛdām manoharām |
 cakāra vṛndakārāṇye paripūrṇatamaḥ svayam || 6 ||

śrīnārada uvāca -
 sādhu prṣṭaṃ tvayā rājan bhagavaccaritaṃ śubham |
 guptaṃ vadāmi devaiśca līlākhyānaṃ manoharam || 7 ||
 ekadā mukhyasakhyau dve viśākhālalīte śubhe |
 vṛṣabhānorgṛhaṃ prāpya tām rādhām jagmatū rahaḥ || 8 ||
 sakhyāvūcatuḥ -
 yaṃ cintayasi rādhe tvaṃ yadgūṇaṃ vadasi svataḥ |
 so'pi nityaṃ samāyāti vṛṣabhānupure'rbhakaiḥ || 9 ||
 prekṣaṇīyastvayā rādhe darśanīyo'tisundaraḥ |
 paścimāyām niśīthinyām gocāraṇavinirgataḥ || 10 ||
 rādhovāca -
 likhitvā tasya citraṃ hi darśayāśu manoharam |
 tarhi tatprekṣaṇaṃ paścātkariṣyāmi na saṃśayaḥ || 11 ||
 śrīnārada uvāca -

atha sakhyau vyalikhatām citraṃ naṃdaśiśoḥ śubham |
 navayauvanamādhuryaṃ rādhāyai dadatustvaram || 12 ||
 tad□dṛṣṭvā harṣitā rādhā kṛṣṇadarśanalālasā |
 citraṃ kare prapaśyanti suṣvāpāṇamdasamkulā || 13 ||
 dadarśa kṛṣṇaṃ bhavane śayānā
 ṛṭyantamārād□vṛṣabhānuputrī || 14 ||
 tadaiva rādhā śayanātsamutthitā
 parasya kṛṣṇasya viyogavihvalā |
 saṃcintayanti kamanīyarūpiṇaṃ
 mene trilokiṃ tṛṇavad□videharāḥ || 15 ||

tarhyāvrajaṇṭaṃ svavanādā vṛajeśvaraṃ
saṃkocaviṭhyāṃ vṛṣābhānupattane |
gavākṣametyāśu sakhīpradarśitaṃ
dṛṣṭvā tu mūrccāṃ samavāpa sūṇḍarī || 16 ||

kṛṣṇo'pi dṛṣṭvā vṛṣābhānūnandinīṃ
surūpakauśalyayutāṃ guṇāśrayāṃ |
kurvanmano rantumatīva mādhave
līlātānuḥ sa prayayau svamandīram || 17 ||
evaṃ tataḥ kṛṣṇaviyogavīhvalāṃ
prabhūtakāmajavarakhinnamānasāṃ |
saṃvikṣya rādhāṃ vṛṣābhānūnandinīṃ
uvāca vācaṃ lalitā sakhī varā || 18 ||
lalitovāca -
kathāṃ tvaṃ vīhvalā rādhē mūrccitā'tivyathāṃ gatā |
yadicchasi harīṃ subhru tasmīn snehāṃ dṛḍhaṃ kuru || 19 ||
lokasyāpi sukhaṃ sarvamadhikṛtyāsti sāṃpratam |
duḥkhāgnihṛtpradahati kumbhakārāgnivat śubhe || 20 ||
śrīnārada uvāca -

lalitāyāśca lalitāṃ vacaṃ śrutvā vṛajeśvarī |
netre unmīlya lalitāṃ prāha gadāgadayā girā || 21 ||
rādhovāca -
vrajālaṃkāracaraṇau na prāptau yadi me kila |
kacacidvighrahaṃ tarhi na hi svaṃ dhārayāmyaḥam || 22 ||
śrīnārada uvāca -
iti śrutvā vacastasyā lalitā bhayavīhvalā |
śrīkṛṣṇapārśvaṃ prayayau kṛṣṇātīre manohare || 23 ||
mādhavījālasaṃyukte madhuradhvanisaṃkule |
kadambamūle rahasi prāha caikākināṃ harīm || 24 ||
lalitovāca -
yasmīn dine ca te rūpaṃ rādhayā dṛṣṭamadā bhutam |
taddīnātstaṃbhatāṃ prāptā putrikeva na vakti kim || 25 ||
alāṃkārastvarcivra vastraṃ bharjarajo yathā |

sugamdhī kaṭuvadyasyā mandīraṃ nīrjanaṃ vanam || 26 ||
puṣpaṃ bāṇaṃ caṇḍrabīṇaṃ viśakaṇḍamavehi bhoḥ |
tasyai saṃdarśanaṃ dehī rādhāyai duḥkhanāśanam || 27 ||
te sākṣīṇaṃ kiṃ vidītaṃ na bhūtale
sṛjasyalaṃ pāsi harasyatho jagat |
yadā samāno'si jāneṣu sarvataḥ
tathāpi bhaktān bhajase pareśvara || 28 ||
śrīnārada uvāca -
iti śrutvā harīḥ sākṣāllalitāṃ lalitāvacaḥ |
uvāca bhagavān devo meghagambhīrayā girā || 29 ||
śrībhagavānuvāca -
sarvaṃ hi bhāvaṃ manasaḥ parasparaṃ
nahyekato bhāmini jāyate taataḥ |
premaiva kartavyamato mayi svataḥ

premnā samānaṃ bhuvi nāsti kiṃcit || 30 ||
yathā hi bhāṇḍīravane manoratho

babhūva tasyā hi tathā bhaviṣyati |
ahaitukam prema ca sadbhīrāśritam
taccāpi santaḥ kila nīgūṇam viduḥ || 31 ||
ye rādhikāyām mayi keśave manāk
bhedam na paśyanti hi dugdhaśauklavat |
ta eva me brahmapadam prayānti
tadahaitukasphūrjītabhaktīlakṣaṇāḥ || 32 ||
ye rādhikāyām mayi keśave harau
kurvanti bhedam kudhiyo janā bhuvi |
te kālasūtram prapatanti duḥkhitā
rambhoru yāvatkila caṁdrabhāskarau || 33 ||
śrīnārada uvāca -

ittham śrutvā vacaḥ kṛtsnam natvā tam lalitā sakhī |
rādhām sametya rahasi prāha prahasitānanā || 34 ||
lalitovāca -
tvamicchasi yathā kṛṣṇam tathā tvām madhusūdanaḥ |
yuvayorbhedarahitam tejastvaikam dvidhā janaiḥ || 35 ||
tathāpi devi kṛṣṇāya karma niṣkāraṇam kuru |
yena te vāmchitam bhūyād bhaktyā paramayā sati || 36 ||
śrīnārada uvāca -
iti śrutvā sakhīvākyam rādhā rāseśvarī nṛpa |
caṁdrānanām prāha sakhīm sarvadharmavidām varām || 37 ||
śrīkṛṣṇasya prasannārtham paraṁ saubhāgyavardhanam |
mahāpūṇyam vāmchitam pūjanam vada kasyacit || 38 ||
tvayā bhadre dharmaśāstram gargaścāryamukhācchutam |
tasmād vratam pūjanam vā brūhi mahyam mahāmate || 39 ||

English rendering

Sri Radha's love-obsession by seeing the form of Sri Krishna through the winding path; Lalita's description of Radha's decade to Sri Krishna and her return as per his command to inspire Sri Radha to do good deeds for Sri Krishna.

Naradji says - Rajan! This is what I told you, the black-and-male form of the holy Krishna character. What else do you want to hear now? . 1.

Bahulashva said, "O God! Just as the gods are not satisfied by drinking nectar and consuming the juice of the Bhramara lotus-karnika, no devotee is satisfied by hearing the story of Krishna (he wants to hear it more and more). When Lord Krishna, the child-like form-bearer, went to the Bhandiravan to perform Rasa, and seeing his miniature form, Sriradha felt a deep regret, and Devvani said, "Kalyani." Don't think about it. At Manohar Vrindavan, your wish will be fulfilled by Mahatma Shri Krishna. 'How was the Ocean of Pleasure thus perfected by Devvani and in what form did Lord Sri Krishna appear in that enchanting Vrindavan? In that Vrinda-Vipina, what kind of graceful Rasa-Krida did the Supreme Personality of Godhead play with Sriradha? . 2 - 6.

Narada said, "O king! You asked a very good question. I describe the auspicious Bhagavacharitra, the delightful play that is not fully known even to the gods. One day, two of Sriradha's principal aunts, Shubhasvarupa Lalita and Vishakha, arrive at Vrishabhanu's house and meet Sriradha in solitude. 7 - 8.

The sisters-in-law said, "Radhe! Those whom you contemplate and whose qualities you spontaneously sing, also appear daily in the Taurus ratios with bald hair. Radhe! You should visit them in the late hours of the night when they set out to graze. They are very beautiful 9-10 |

Radha said, "First make a beautiful portrait of him and show it to me soon, then I will have a darshan of him - there is no doubt about it." 11. (Vṛndavan Khand Chapter 11 to 15)

Naradji says that the two companions then painted a beautiful portrait of Nanda Nandana, full of the sweetness of new youth. He immediately handed over the painting to Sriradha. Seeing the painting, Sriradha blossomed with joy and her heart yearned for a glimpse of Lord Krishna. She fell asleep in ecstasy, staring at the painting in her hands. Shriradhana, sleeping in the building, saw in his dream - 'In a land of Bhandir forests on the banks of the Yamuna, Shyamsundar Shri Krishna, a blue-eyed-eyed kanti-haired yellow-haired, is dancing near me. 'Well done! At the same time, Sriradha fell asleep and began to think of Triloki as a grass, awake from her bed, contemplating the divine separation of Lord Krishna from his enchanting form. Just then, Vrajesh Sreenandanandan walked out of his building and into the narrow alleyway of Vṛishabhanunagar. The friend immediately came to the window and made Sriradha have a darshan of him. On seeing them, Sundari Sriradha fainted. Madhav Shrikrishna, who was wearing a human body out of lust, also visited Sri Vṛishabhanunandini, a virtuous person with a beautiful form and wisdom, and returned to his mansion with a heartfelt wish for a vihara with her. Seeing Vṛishabhanunandini Sriradha thus distraught by Sri Krishna's separation and extremely lustful and angry, Lalita, the best among her friends, said to her: 12-18 |

Lalita asked, "Radhe! Why are you so gullible, moustache (unconscious) and extremely distressed? Lovely! Strengthen your affection for Srihariko if you want to achieve it. They are also currently in possession of all the happiness of the Triloki. Good luck. Only they can put out the flames of tragedy. Their neglect would be as burning as the flames of a potter's hearth thrown from his feet. 19-20 |

Naradji says - Rajan. When Vrajeshwari Sriradhana heard this beautiful thing from Lalita, she opened her eyes and said this to her dear friend in a tongue-in-cheek. 21.

Radha said, "My friend. If I don't get Brajbhushan Shyamsundar's Charanarvinda, I will never wear my own body, that is my decision. 22.

Naradji says - Mithileshwar! Hearing this, Lalita, terrified, went to Lord Krishna on the picturesque banks of the Yamuna. He sat alone near the Kadambaki root in a secluded region, obscured by the trappings of Madhavilata and full of murmurs of illusion. There, Lalita called out to Sriharis. 23-24 |

Lalita boli - Shyamsundar! From the day Sri Radha saw your marvelous form of enchantment, that pillar form has become subservient to sattvikabhava. The stick does not talk to anyone like a butterfly does. The ornaments seem to burn him like a flame of fire. The beautiful cloths look like hot sand. For her, every scent is bitter and even the building filled with maids has become a desolate forest. Oh dear! May you know that in your separation, my friend's flower looks like an arrow and the moonlight like poison. Therefore, have a quick darshan of Shri Radha. Only your vision can take away his or her sorrows. You are a witness to everything. There is something on the ground floor that you are not aware of. You create, sustain, and destroy this world. Though you, being God, have the same attitude towards all people, you worship your devotees (have more love for them). 25-28 |

Naradji says - Rajan! Hearing this gentle speech of Lalita, Lord Krishna, the direct deity of Vraja, spoke in a voice as serious as thunder. 29.

The Lord said, "Bhamini! All the emotions of the mind do not automatically flow to Me alone, the Supreme Personality of Godhead; therefore, everyone should love Me on their own behalf. There is no other means like love on this earth (I am accessible only through love). In the Bhandiravana, as in the heart of Sriradha, Manorata arose, it will be complete in the same form. The good men take refuge in the love of Ahaituka. The saint, the Mahatma, considers that unrequited love to be nirguna (past the three gunas). Those who do not see the slightest difference between Me Keshava and Sridhya, but consider both of us as inseparable, like milk and its fragrance, manifest the signs of devotion to Arhat in their conscience, and they are the ones who enter My Brahmapada (Golokdham). Rambhoo! Wise men on this earth who discriminate between Maa Keshava Hari and Sridhara will surely suffer in a hell called the Kaalasutra as long as the Moon and the Sun exist. 30-33 | (Vṛndavan Khand Chapter 11 to 15)

Naradji says - Rajan! Hearing all this of Shri Krishna, Lalita Sakhi bowed to him and went to Shri Radha and spoke in solitude. He had a sweet smile on his face as he spoke. 34.

Lalita said, "Friend! Just as you desire Krishna, He also desires you, Madhusudana Krishna. The two of you, devoid of sharp distinction, are one. People unknowingly think of it as two. Yet Sati - Sadhvi Devi! You perform Nishkama Karma for Kṛ. ś. ṇ. ā, so that your desire is fulfilled through piety. . 35-36 |

Naradji says - Nareshwar! Hearing this of Lalita Sakhi, Raseshwari Sriradhana said to Chandranana Sakhi, the greatest of all religious leaders. 37.

Sriradha said - Sakhi. You worship a deity for the happiness of Lord Krishna, who is the bestower of good fortune, great virtue, and desired goodness. Oh no! Excellency! You have heard the scriptures spoken by Gargacharya ji. So you tell me some vrata or puja. 38-39 |

Thus was completed the fifteenth chapter under the Vṛndavan Khanda in the Srigarghasamhita, the "Description of the Love Industry of Sri Radhakrishna." 15.

Sanskrit source · Hindi control witness

Vṛndāvana-khaṇḍa · Chapter 16

Chapter 36 of 263 · 38 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

राधावाक्यं ततः श्रुत्वा राज सर्वसखीवरा ।

चन्द्रानना प्रत्युवाच संविचार्य क्षणं हृदि ॥ १ ॥

चन्द्राननोवाच -

परं सौभाग्यदं राधे महापुण्यं वरप्रदम् ।

श्रीकृष्णस्यापि लब्ध्यर्थं तुलसीसेवनं मतम् ॥ २ ॥

दृष्ट्वा स्पृष्ट्वाऽथवा ध्याता कीर्तिता नमिता स्तुता ।

रोपिता सिंचिता नित्यं पूजिता तुलसीष्टदा ॥ ३ ॥

नवधा तुलसीभक्तिं ये कुर्वन्ति दिने दिने ।

युगकोटिसहस्राणि ते यांति सुकृतं शुभे ॥ ४ ॥

यावच्छाखाप्रशाखाभिर्बीजपुष्पदलैः शुभैः ।

रोपिता तुलसी मर्त्यैः वर्धते वसुधातले ॥ ५ ॥

तेषां वंशेषु ये जाता ये भविष्यन्ति ये गताः ।

आकल्पयुगसाहस्रं तेषां वासो हरेर्गृहे ॥ ६ ॥

यत्फलं सर्वपत्रेषु सर्वपुष्पेषु राधिके ।

तुलसीदलेन चैकेन सर्वदा प्राप्यते तु तत् ॥ ७ ॥

तुलसीप्रभवैः पत्रैर्यो नरः पूजयेत् हरिम् ।

लिप्यते न स पापेन पद्मपत्रमिवांभसा ॥ ८ ॥

सुवर्णभारशतकं रजतं यच्चतुर्गुणम् ।

तत्फलं समवाप्नोति तुलसीवनपालनात् ॥ ९ ॥

तुलसीकाननं राधे गृहे यस्यावतिष्ठति ।

तद्गृहं तीर्थरूपं हि न यांति यमकिंकराः ॥ १० ॥

सर्वपापहरं पुण्यं कामदं तुलसीवनम् ।

रोपयन्ति नराः श्रेष्ठास्ते न पश्यन्ति भास्करिम् ॥ ११ ॥

रोपणात्पालनात्सेकाद्दर्शनात्स्पर्शान्गुणम् ।

तुलसी दहते पापं वाङ्मनःकायसंचितम् ॥ १२ ॥

पुष्कराद्यानि तीर्थानि गंगाद्याः सरितस्तथा ।

वासुदेवादयो देवा वसन्ति तुलसीदले ॥ १३ ॥

तुलसीमंजरीयुक्तो यस्तु प्राणान्विमुंचति ।

यमोऽपि नेक्षितुं शक्तो युक्तं पापशतैरपि ॥ १४ ॥

तुलसीकाष्ठजं यस्तु चंदनं धारयेन्नरः ।

तद्देहं न स्पृशेत्पापं क्रियमाणमपीह यत् ॥ १५ ॥

तुलसीविपिनच्छाया यत्र यत्र भवेच्छुभे ।
तत्र श्राद्धं प्रकर्तव्यं पितृणां दत्तमक्षयम् ॥ १६ ॥
तुलस्याः सखि माहात्म्यं आदिदेवश्चतुर्मुखः ।
न समर्थो भवेद्वक्तुं यथा देवस्य शार्ङ्गिणः ॥ १७ ॥
श्रीकृष्णचंद्रचरणे तुलसीं चन्दनैर्युताम् ।
यो ददाति पुमान् स्त्री वा यथोक्तं फलमाप्नुयात् ॥ १८ ॥
तुलसीसेवनं नित्यं कुरु त्वं गोपकन्यके ।
श्रीकृष्णो वक्ष्यतां याति येन वा सर्वदैव हि ॥ १९ ॥
श्रीनारद उवाच -
इत्थं वंदनानावाक्यं श्रुत्वा रासेश्वरी नृप ।

तुलसीसेवनं साक्षादारेभे हरितोषणम् ॥ २० ॥
केतकीवनमध्ये च शतहस्तं सुवर्तुलम् ।
उच्चैर्हैमखचिद्भित्ति पद्मरागतटं शुभम् ॥ २१ ॥
हरिह्दीरकमुक्तानां प्राकारेण महोल्लसत् ।
सर्वतस्तोलिकायुक्तं चिंतामणिमुमंडितम् ॥ २२ ॥
हेमध्वजसमायुक्तं उत्तोरणविराजितम् ।
हैमैर्वितानैः परितो वैजयन्तमिव स्फुरत् ॥ २३ ॥
एतादृशं श्रीतुलसीमन्दिरं सुमनोहरम् ।
तन्मध्ये तुलसीं स्थाप्य हरित्पल्लवशोभितम् ॥ २४ ॥
अभिजिन्नमनक्षत्रे तत्सेवां सा चकार ह ।
समाहुतेन गर्गेण दिष्टेन विधिना सती ॥ २५ ॥
श्रीकृष्णतोषणार्थाय भक्त्या परमया सती ।
इषुपूर्णां समारभ्य चैत्रपूर्णावधिं व्रतम् ॥ २६ ॥
पंचामृतेन तुलसीं मासे मासे पृथक् पृथक् ।

उद्यापनसमारंभं वैशाखप्रतिपद्दिने ॥ २८ ॥
गर्गदिष्टेन विधिना वृषभानुसुता नृप ।
षट्पंचाशतमैर्भोगैः ब्राह्मणानां द्विलक्षकम् ॥ २९ ॥
संतर्प्य वस्त्रभूषाद्यैः दक्षिणां राधिका ददौ ।
दिव्यानां स्थूलमुक्तानां लक्षभारं विदेहराट् ॥ ३० ॥
कोटिभारं सुवर्णानां गर्गाचार्याय सा ददौ ।
शतभारं सुवर्णानां मुक्तानाञ्च तथैव हि ॥ ३१ ॥
भक्त्या परमया राधा ब्राह्मणे ब्राह्मणे ददौ ।
देवदुन्दुभयो नेदुः ननृतुश्चाप्सरोगणाः ।
तन्मन्दिरोपरि सुरा पुष्पवर्षं प्रचक्रिरे ॥ ३२ ॥
तदाऽऽविरासीत् तुलसी हरिप्रिया
सुवर्णपीठोपरि शोभितासना ।
चतुर्भुजा पद्मपलाशवीक्षणा

श्यामा फुरद्धेमकिरीटकुण्डला ॥ ३३ ॥

पीतांबराच्छादितसर्पवेणीं
स्रजं दधानां नववैजयन्तीम् ।
खगात्समुत्तीर्य च रंगवल्ली
चुचुम्ब राधां परिरभ्य बाहुभिः ॥ ३४ ॥
तुलस्युवाच -

अहं प्रसनाऽस्मि कलावतीसुते
तद्भक्तिभावेन जिता निरन्तरम् ।
कृतं च लोकव्यवहारसंग्रहा-
त्वया व्रतं भामिनि सर्वतोमुखम् ॥ ३५ ॥
मनोरथस्ते सफलोऽत्र भूयाद्
बुद्धीन्द्रियैश्चित्तमनोभिरग्रतः ।
सदानुकूलत्वमलं पतेः परं
सौभाग्यमेवं परिकीर्तनीयम् ॥ ३६ ॥
एवं वदन्तीं तुलसीं हरिप्रियां

नत्वाऽथ राधा वृषभानुनन्दिनी ।
प्रत्याह गोविन्दपदारविन्दयोः
भक्तिर्भवेन्मे विदिता ह्यहैतुकी ॥ ३७ ॥
तथाऽस्तु चोक्ता तुलसी हरिप्रिया
ऽथान्तर्दधे मैथिल राजसत्तम ।
तदैव राधा वृषभानुनन्दिनी
प्रसन्नचिता स्वपुरे बभुव ह ॥ ३८ ॥
श्रीराधिकाख्यानमिदं विचित्रं
शृणोति यो भक्तिपरः पृथिव्याम् ।
त्रैवर्ग्यभावं मनसा समेत्य राजन्
ततो याति नरः कृतार्थम् ॥ ३९ ॥

Roman transliteration

śrīnārada uvāca -
rādhāvākyaṃ tataḥ śrutvā rāja sarvasakhīvarā |
candrānanā pratyuvāca saṃvicārya kṣaṇaṃ hṛdi || 1 ||
candrānanovāca -
paraṃ saubhāgyadaṃ rādhe mahāpuṇyaṃ varapradam |
śrīkṣṇasyāpi labdhyartham tulasīsevanaṃ matam || 2 ||
dṛṣṭvā sprṣṭvā'thavā dhyātā kīrtitā namitā stutā |
ropitā siṃcitā nityaṃ pūjitā tulasīṣṭadā || 3 ||
navadhā tulasībhaktiṃ ye kurvanti dine dine |
yugakoṭisahasrāṇi te yānti sukrtaṃ śubhe || 4 ||
yāvaccākhāpraśākhābhīrbijapuṣpadalaiḥ śubhaiḥ |
ropitā tulasī martyaiḥ vardhate vasudhātale || 5 ||

teṣāṃ vamaṣeṣu ye jātā ye bhaviṣyaṃti ye gatāḥ |
ākālpayugasaḥsraṃ teṣāṃ vāso harergrhe || 6 ||

yatphalaṃ sarvapatreṣu sarvapuşpeṣu rādhike |
tulasīdalena caikena sarvadā prāpyate tu tat || 7 ||
tulasīprabhavaiḥ patrairyo naraḥ pūjayet harim |
lipyate na sa pāpeṇa padmapatramivāmbhasā || 8 ||
suvarṇabhāraśatakaṃ rajataṃ yaccaturguṇam |
tatphalaṃ samavāpnoti tulasīvanapālānāt || 9 ||
tulasīkānaṃ rādhe grhe yasyāvatiṣṭhati |
tadgrhaṃ tīrtharūpaṃ hi na yānti yamakīṇkarāḥ || 10 ||
sarvapāpaharaṃ puṇyaṃ kāmadaṃ tulasīvanam |
ropayaṃti narāḥ śreṣṭhāste na paśyaṃti bhāskarim || 11 ||
ropaṇātpālānātsēkādāraṇātsparśanānṛṇām |
tulasī dahate pāpaṃ vāṇmanahkāyasaṃcitam || 12 ||
puṣkarādyāni tīrthāni gaṃgādyāḥ saritastathā |
vāsudevādayo devā vasanti tulasīdale || 13 ||

tulasīmaṃjarīyukto yastu prāṇānvimūcati |
yamo'pi nekṣituṃ śakto yuktaṃ pāpaśatairapi || 14 ||
tulasīkāṣṭajaṃ yastu caṇḍanaṃ dhārayennaraḥ |
taddehaṃ na spr̥ṣetpāpaṃ kriyamāṇamaṃpiha yat || 15 ||
tulasīvipinacchāyā yatra yatra bhavecchubhe |
tatra śrāddhaṃ prakartavyaṃ piṭṛṇāṃ dattamakṣayam || 16 ||
tulasīyā sakhi mātṛmyaṃ ādidevaścaturmukhaḥ |
na samartho bhavedvaktuṃ yathā devasya śārīṅgiṇaḥ || 17 ||
śrīkṛṣṇacandracarṇe tulasīṃ candanairyutām |
yo dadāti pumān strī vā yathoktaṃ phalamāpnuyāt || 18 ||
tulasīsevanaṃ nityaṃ kuru tvaṃ gopakanyake |
śrīkṛṣṇo vaśyatāṃ yāti yena vā sarvadaiva hi || 19 ||
śrīnārada uvāca -
itthaṃ caṇḍrānāvākyaṃ śrutvā rāseśvarī nṛpa |

tulasīsevanaṃ sākṣādārebhe haritoṣaṇam || 20 ||
ketakivanamadhye ca śatahastāṃ suvartulam |
uccairhemakhacidbhitti padmarāgataṃ śubham || 21 ||
hariddhīrakamuktānāṃ prākāreṇa mahollasat |
sarvastatolikāyuktaṃ cīntāmaṇisumaṇḍitam || 22 ||
hemadhvajasaṃyuktaṃ uttoraṇavirjītam |
haimairvitānāḥ parito vaijayaṇtamiva sphurat || 23 ||
etādṛṣaṃ śrītulasīmandiraṃ sumanoḥaram |
tanmadhye tulasīṃ sthāpya haritipallavaśobhitam || 24 ||
abhijñannamanakṣatre tatsevāṃ sā cakāra ha |
samāhūtena gargeṇa diṣṭena vidhinā satī || 25 ||
śrīkṛṣṇatoṣaṇārthāya bhaktyā paramayā satī |
iṣupūrṇāṃ samārabhya caitrapūrṇāvadhi vratam || 26 ||
pañcāmṛtena tulasīṃ māse māse pr̥thak pr̥thak |

udyāpanasamāraṃbhaṃ vaiśākhapratipaddine || 28 ||
gargaḍiṣṭena vidhinā vṛṣabhānūsutā nṛpa |
ṣaṭpañcāśattamairbhogaiḥ brāhmaṇānāṃ dvilakṣakam || 29 ||
saṃtarpya vastrabhūṣādyaiḥ dakṣiṇāṃ rādhikā dadau |

divyānāṃ sthūlamuktānāṃ lakṣabhāraṇaṃ videharāṭ || 30 ||
 koṭibhāraṇaṃ suvarṇānāṃ gargācāryāya sā dadau |
 śatabhāraṇaṃ suvarṇānāṃ muktānāṃ tathaiva hi || 31 ||
 bhaktyā paramayā rādhā brāhmaṇe brāhmaṇe dadau |
 devadundubhayo neduḥ nanṛtuścāpsarogaṇāḥ |
 tanmandiropari surā puṣpavarṣaṇaṃ pracakrīre || 32 ||
 tadā"virāsīt tulasī haripriyā
 suvarṇapīṭhopari śobhitāsānā |
 caturbhujā padmapalāśavikṣaṇā
 śyāmā phuraddhemakirīṭakuṇḍalā || 33 ||

pītāṃbarācchāditasarpaveṇīm
 srajaṃ dadhānāṃ navavajrayantīm |
 khagātsamuttīrya ca raṇḡgavallī
 cucumba rādhāṃ parirabhya bāhubhiḥ || 34 ||
 tulasyuvāca -
 ahaṃ prasānā'smi kalāvatisute
 tadābhaktibhāvena jītaṃ niranṭaram |
 kṛtaṃ ca lokavyavahārasaṃgrahā-
 ttvayā vrataṃ bhāmini sarvatomukham || 35 ||
 manorathaste saphalo'tra bhūyād
 buddhīndriyaiscittamanobhiragrataḥ |
 sadānukūlatvamalaṃ pateḥ paraṃ
 saubhāgyamevaṃ parikīrtanīyam || 36 ||
 evaṃ vadantīm tulasīm haripriyāṃ

natvā'tha rādhā vṛṣabhānundaninī |
 pratyāha govīndapadāravīdayoḥ
 bhaktirbhavenme viditā hyahaitukī || 37 ||
 tathā'stu cuktā tulasī haripriyā
 'thāntardadhe maithilā rājasattama |
 tadaiva rādhā vṛṣabhānundaninī
 prasannacittā svapure babhuva ha || 38 ||
 śrīrādhikākhyānamidaṃ vicitraṃ
 śṛṇoti yo bhaktiparaḥ prṥthivyām |
 traivargyabhāvaṃ manasā sametya rājan
 tato yāti naraḥ kṛtārthām || 39 ||

English rendering

The Mahatmya of Tulsi, the ritual of Tulsi-savana-vrata by Shri Radha, and the direct manifestation of the divine Tulasi Devi giving a boon to Shri Radha.

Srinardji says - Rajan! Hearing of Sriradha, Chandranana, the greatest of all sakhis, pondered for a moment in his heart, and thus answered. . 1.

Shrinardji says - Nareshtar! Thus, upon hearing Chandrannaki's words, Raseshwari Sriradhana began the Tulasi-savana vrata, which directly satisfied Sriharika. In the forest of Ketaki, on a hundred cubits of circular land, she built a very tall and very beautiful temple of Sri Tulasi, whose walls were studded with gold and adorned with lotus stones on each side. The beautiful temple was adorned with a verandah of leaves, diamonds, and pearls, and a circular alley was built around it, the

land of which was thoughtfully lined. A very high torana (main gate or gopura) adorned the temple. There was a flag hoisting with a golden flagpole. It was as bright as the Tulasi-temple, the Indrabhavan with the banner of Vyjayanthi, because of the golden windows (chandavas) drawn all around. In the middle of such a Tulasi-temple, Sriradhana began his service in the Abhijit muhurta by installing a green Pallava-decorated Tulasi. Inviting Shri Gargji, Sati Shri Radha performed the Tulsi-Sewan-Vrata ritual on Chaitra Purnima from Ashwin Shukla Purnima to appease Shri Krishna with great devotion as per his mentioned method. 19-25 | (Vrindavan Khand Chapter 16 to 20)

After starting the fast, he watered Tulasi with a different juice every month. It was irrigated with milk in Kartik, with reed juice in Margashirsha, with wine in Poush, with perennial mango juice in Magha, with candy juice mixed with several items in the month of Phalguna, and with Panchamrut in the month of Chaitra. O Lord! Thus, after completing the fast, Vrishabhanunandini Sriradhana celebrated the celebration on the day of Vaisakh Krishna Pratipada as prescribed by Gargaji. He satiated two lakh Brahmins with fifty-six bhogas and gave them dakshina with clothes and ornaments. Woe to you! One lakh loads of coarse divine pearls and one crore loads of gold were given to Shri Gargacharya Ji. At that time, the thunderbolt of the gods in the sky, the dance of the apsaras began, and the gods and goddesses showered divine flowers on the Tulasi temple. 26-30 |

At the same time, Haripriya Tulsidevi, seated on a golden throne, appeared. He had four arms. The lotus had eyes as large as a lotus. She was sixteen years old and was a dark-skinned woman. The head was illuminated with a Hemamaya crown and the ears were shimmering with Kanchanamaya Kundal. Wearing a vaijayanti garland in a serpent-like braid covered with hair from Pitambara, descending from Garuda, Tulasi Devi filled Rangavalli-like Sriradha with her arms and kissed his forehead. 31-32 |

Srinardji says - Rajan! While saying this, Haripriya bowed to Tulsi and Vrishabhanunandini Radha said to her - 'Goddess. My devotion to Ahaitu remained in Govinda's duet Charanarvindo. 'Maithil Rajashiromane! Then Haripriya Tulsi disappeared by saying 'Tathastu'. From then on, Vrishabhanunandini Radha lived happily in her city. The king! A man who is devout on this earth who listens to this strange anecdote of Sridhara, experiences the Tri-Varga-sukha of the mind-he-mind and finally attains God and becomes Kritakritya. . 35-37 |

Thus was completed the sixteenth chapter under the Vrindavan Khanda in the Srigarghasamhita, the Tulsi Puja. 16.

Sanskrit source · Hindi control witness

Vṛndāvana-khaṇḍa · Chapter 17

Chapter 37 of 263 · 41 detected Sanskrit verse markers

Sanskrit

श्रीबहुलाश्व उवाच -

राधाकृष्णस्य चरितं शृण्वतो मे मनो मुने ।
न तृप्तिं याति शरदः पंकजे भ्रमरो यथा ॥ १ ॥
रासेश्वर्या कृष्णपत्न्या तुलसीसेवने कृते ।
यद्बभूव ततो ब्रह्मन् तन्मे ब्रूहि तपोधन ॥ २ ॥
श्रीनारद उवाच -
राधिकायाश्च विज्ञाय तुलसीसेवने तपः ।
प्रीतिं परीक्षन् श्रीकृष्णो वृषभानुपुरं ययौ ॥ ३ ॥
अद्भुतं गोपिकारूपं चलज्झङ्कारनूपुरम् ।
किंकिणीघण्टिकाशब्दमंगुलीयकभूषितम् ॥ ४ ॥
रत्नकंकणकेयूर मुक्ताहारविराजितम् ।
बालार्कटाटकलसत्कबरीपाशकौशलम् ॥ ५ ॥
नासामौक्तिकदिव्याभं श्यामकुन्तलसंकुलम् ।
धृत्वाऽसौ वृषभानोश्च मन्दिरं सन्ददर्श ह ॥ ६ ॥

प्राकारपरिखायुक्तं चतुर्द्वारसमन्वितम् ।
करीन्दैः कंजलाकारैर्द्वारि द्वारि मनोहरम् ॥ ७ ॥
वायुवेगैर्मनोवेगैश्चित्रवर्णैस्तुरंगमैः ।
हारचामरसंयुक्तं प्रोल्लसन्मण्डपाजिरम् ॥ ८ ॥
गवां गणैः सवत्सैश्च वृषैर्धर्मधुरन्धरैः ।
गोपाला यत्र गायन्ते वंशीवेत्रधरा नृप ॥ ९ ॥
वृषभानुवरस्यैवं पश्यन् मन्दिरकौशलम् ।
मायायुवतिवेषोऽसौ ततो ह्यन्तःपुरं ययौ ॥ १० ॥
यत्र कोटिरविस्फूर्जत्कपाटस्तम्भपङ्क्तयः ।
रत्नाजिरेषु शोभन्ते ललनारत्नसंयुताः ॥ ११ ॥
वीणातालमृदंगादीन् वादयन्त्यो मनोहराः ।
पुष्पयष्टिसमायुक्ता गायन्त्यो राधिकागुणम् ॥ १२ ॥
तस्मिन्नन्तःपुरे दिव्यं भ्राजच्चोपवनं महत् ।
दाडिमीकुन्दमन्दारनिबूनतद्भुमावृतम् ॥ १३ ॥

केतकीमालतीवृन्दैः माधवीभिः विराजितम् ।
तत्र राधानिकुंजोऽस्ति कल्पवृक्षसुगन्धिभृत् ॥ १४ ॥
पतन्ति यत्र भ्रमरा मधुमता नृपेश्वर ।
गन्धाक्तः शीतलो वायुर्मन्दगामी वहत्यलम् ॥ १५ ॥

सहसदलपद्मानां रजो विक्षेपयन्मुहुः ।
 पुंस्कोकिला कोकिलाश्च मयूराः सारसाः शुकाः ॥ १६ ॥
 कूजन्ते मधुरं नादं निकुंजशिखरेषु च ।
 पुष्पशय्यासहस्राणि जलकुल्याः सहस्रशः ॥ १७ ॥
 प्रोच्छलन्ति स्फुरत्स्फारा यत्र वै मेघमन्दिरे ।
 बालार्ककुण्डलधराः चित्रवस्त्राम्बराननाः ॥ १८ ॥
 वर्तन्ते कोटिशो यत्र सख्यस्तत्कर्मकौशलाः ।
 तन्मध्ये राधिका राज्ञी भ्रमन्ती मन्दिराजिरे ॥ १९ ॥
 काश्मीरपंकसंयुक्ते सूक्ष्मवस्त्रविराजिते ।
 शिरीषपुष्पाक्षितिजदलैरागुल्फपूरके ॥ २० ॥

मालतीमकरन्दानां क्षरद्भिर्बिन्दुभिर्वृते ।
 कोटियंद्रप्रतीकाशा तन्वी कोमलविग्रहा ।
 शनैः शनैः पादपद्मं चालयन्ती च कोमलम् ॥ २१ ॥
 समागतां तां मणिमन्दिराजिरे
 ददर्श राधा वृषभानुनन्दिनी ।
 यतेजसा तल्ललनाहतत्विषो
 जातास्त्वरं चंद्रमसेव तारकाः ॥ २२ ॥
 विज्ञाय तद्गौरवमुत्तमं मह-
 दुत्थाय दोर्भ्यां परिरभ्य राधिका ।
 दिव्यासने स्थाप्य सुलोकरीत्या
 जलादिकं चार्हणमारभच्छुभम् ॥ २३ ॥
 राधोवाच -
 स्वागतं ते सखि शुभे नामधेयं वदाशु मे ।
 भूरिभाग्यं ममैवाद्य भवत्याऽऽगतया स्वतः ॥ २४ ॥

त्वत्समानं दिव्यरूपं दृश्यते न हि भूतले ।
 यत्र त्वं वर्तसे सुभ्रु पत्तनं धन्यमेव तत् ॥ २५ ॥
 वद देवि सविस्तारं हेतुमागमनस्य च ।
 मम योग्यं च यत्कार्यं वक्तव्यं तत्त्वया खलु ॥ २६ ॥
 कटाक्षेण सुदीप्त्या च वचसा सुस्मितेन वै ।
 गत्या कृत्या श्रीपतिवद्दृश्यते सांप्रतं मया ॥ २७ ॥
 नित्यं शुभे मे मिलनार्थमाव्रज
 न चेत् स्वसंकेतमलं विधेहि ।
 येनैव संगो विधिना भवेद्धि
 विधिर्भवत्या स सदा विधेयः ॥ २८ ॥
 अयि त्वदात्माऽतिपरं प्रियो मे
 त्वदाकृतिः श्रीव्रजराजनन्दनः ।
 येनैव मे देवि हतं तु चेत-

स्त्वय ननान्देव वधूर्द्धामि तम् ॥ २९ ॥

श्रीनारद उवाच -

एवं राधावचः श्रुत्वा मायायुवतिवेषधृक् ।
उवाच भगवान् कृष्णो राधां कमललोचनाम् ॥ ३० ॥

श्रीभगवानुवाच -

रम्भोरु नन्दनगरे नन्दगेहस्य चोत्तरे ।
गोकुले वसतिर्मेऽस्ति नाम्नाऽहं गोपदेवता ॥ ३१ ॥
त्वदरूपगुणमाधुर्यं श्रुतं मे ललितामुखात् ।
तद्द्रष्टुं चंचलापाङ्गि त्वद्गृहेऽहं समागता ॥ ३२ ॥
श्रीमल्लवंगलतिकास्फुटमोदिनीनां
गुञ्जानिकुञ्जमधुप- ध्वनिकुञ्जपुञ्जम् ।
दृष्टं श्रुतं नवनवं तव कंजनेत्रे
दिव्यं पुरंदरपुरेऽपि न यत्समानम् ॥ ३३ ॥

श्रीनारद उवाच -

एवं तयोर्मेलनं तद्बभूव मिथिलेश्वर ।

प्रीतिं परस्परं कृत्वा वने तत्र विरेजतुः ॥ ३४ ॥
हसन्त्यौ ते च गायन्त्यौ पुष्पकन्दुकलीलया ।
पश्यन्त्यौ वनवृक्षांश्च चेरतुर्मैथिलेश्वर ॥ ३५ ॥
कलाकौशल संपन्नां राधां कमललोचनाम् ।
गिरा मधुरया राजन् प्राहेदं गोपदेवता ॥ ३६ ॥
गोपदेवतोवाच -

दूरे वै नन्दनगरं सन्ध्या जाता व्रजेश्वरि ।
प्रभाते चागमिष्यामि त्वत्सकाशं न संशयः ॥ ३७ ॥

श्रीनारद उवाच -

श्रुत्वा वचस्तस्य तु तद्ब्रजेश्वरीं
निक्षिप्य सद्यो नयनांबुसन्ततिम् ।
रोमांचहर्षोद्गमभावसंवृता
रंभेव भूमौ पतिता मरुद्धता ॥ ३८ ॥
शंकागतास्तत्र सखीगणास्त्वरं

सुवीजयन्त्यो व्यजनैर्व्यवस्थिताः ।

श्रीखण्डपुष्प द्ववचरिंतांऽशुकां
जगाद राधां नृप गोपदेवता ॥ ३९ ॥

गोपदेवतोवाच -

प्रभाते आगमिष्यामि मा शोकं कुरु राधिके ।
गोश्च भ्रातुर्गौरसस्य शपथो मे न चेदिदम् ॥ ४० ॥

श्रीनारद उवाच -

एवमुक्त्वा हरी राधां समाश्वास्य नृपेश्वर ।

मायायुवतिवेषोऽसौ ययौ श्रीनन्दगोकुलम् ॥ ४१ ॥

Roman transliteration

śrībahulāśva uvāca -
 rādhākṛṣṇasya caritaṃ śṛṇvato me mano mune |
 na tṛptiṃ yāti śaradaḥ paṃkaje bhramaro yathā || 1 ||
 rāśeśvaryaḥ kṛṣṇapatānyā tulasīsevane kṛte |
 yadā babhūva tato brahman tanme brūhi tapodhana || 2 ||
 śrīnārada uvāca -
 rādhikāyāśca vijñāya tulasīsevane tapaḥ |
 prītiṃ parikṣaṇ śrīkṛṣṇo vṛṣabhānupuram yayau || 3 ||
 adābhutaṃ gopikārūpaṃ calajjhaṃkāraṇūpuram |
 kiṃkiṇiḥgaṇṭhikāśabdamaṇḍulīyakabhūṣitam || 4 ||
 ratānakaṃkaṇakeyūra muktāhāravirājitam |
 bālārkatāṭaṃkalasatkabarīpāśakauśalam || 5 ||
 nāsāmauktikadivyaḥḥaṃ śyāmakuntalasamkulam |
 dhṛtvāsau vṛṣabhānośca mandiraṃ sandadarśa ha || 6 ||

prākāraparikhāyuktaṃ caturdvārasamanvitam |
 karīndraiḥ kaṇḥjalākārairdvāri dvāri manoharam || 7 ||
 vāyuvegaīrmanovegaīścitravarṇaisturaṃgamaiḥ |
 hāracāmarasamṇyuktaṃ prolāsanmaṇḍapājīram || 8 ||
 gavāṃ gaṇaiḥ savatsaiśca vṛṣairdharmaḥmadhurandharaiḥ |
 gopālā yatra gāyante vaṃśīvetradharā nṛpa || 9 ||
 vṛṣabhānuvarasyaivaṃ paśyan mandirakauśalam |
 māyāyuvativeśo'sau tato hyantaḥpuram yayau || 10 ||
 yatra koṭiravisphūrjatkapāṣṭastambhapaṇktayaḥ |
 ratānājīreṣu śobhante lalanāratānasamṇyutāḥ || 11 ||
 viñātālamarḍaṇḍāṇi vādayantyo manoharāḥ |
 puṣpayasṭisamāyuktā gāyantyo rādhikāguṇam || 12 ||
 tasmīnnantaḥpure divyaṃ bhrājaccopavanaṃ mahat |
 dāḍīmīkundamandāranīmḥbūnnatadrumāvṛtam || 13 ||

ketakīmālātīvṛṇḍaiḥ mādhaḥvibhiḥ virājitam |
 tatra rādhānikuṇḇjo'sti kalpavṛkṣasugandhibhṛt || 14 ||
 patanti yatra bhramarā madhumattā nṛpeśvara |
 gandhākaḥ śītaḥ vāyurmandagāmī vahatyalam || 15 ||
 sahasradalapaḍmānāṃ rajo vikṣepayanmuhuh |
 puṃskokilā kokilāśca mayūrāḥ sārāsāḥ śukāḥ || 16 ||
 kūjante madhuraṃ nādaṃ nikuṇḇjaśikhareṣu ca |
 puṣpaśayyāsahasrāṇi jalakulyāḥ sahasraśāḥ || 17 ||
 procchalanti sphuratsphārā yatra vai meghamandire |
 bālārkaḥkaṇḍaladharāḥ citraḥstrāmbaṇānāḥ || 18 ||
 vartante koṭīśo yatra sakhyastatkarmakauśalāḥ |
 tanmadhye rādhikā rājñī bhramantī mandirājire || 19 ||
 kāśmīrapaṇḇkasaṇḇyukte sūkṣmavastravirājite |
 śrīṣapūṣpaḇkṣitījadalaīrāḡgulphapūṛake || 20 ||

mālātīmakaraṇḍānāṃ kṣaraḍābhīrbindubhīrvṛte |
 koṭīcaṇḍrapratikāśā tanvī komalavīgrahā |

śanaīḥ śanaīḥ pādapadmaṃ cālayantī ca komalam || 21 ||

samāgatāṃ tām maṇimandirājire

dadarśa rādhā vṛṣabhānundaninī |

yattejasā tallalanāḥṛtatviṣo

jātāstvaraṃ caṃdramaseva tārakāḥ || 22 ||

viññāya tad□gauravamuttamaṃ maha-

dutthāya dorbhyaṃ parirabhya rādhikā |

divyāsane sthāpya sulokarīyā

jalādikaṃ cārhaṇamārabhacchubham || 23 ||

rādhovāca -

svāgataṃ te sakhi śubhe nāmadheyaṃ vadāśu me |

bhūribhāgyaṃ mamaivādyā bhavatyā"gatayā svataḥ || 24 ||

tvatsamānaṃ divyarūpaṃ dṛśyate na hi bhūtale |

yatra tvaṃ vartase subhru pattanaṃ dhanyameva tat || 25 ||

vada devi savistāraṃ hetumāgamanasya ca |

mama yogaṃ ca yatkāryaṃ vaktavyaṃ tattvayā khalu || 26 ||

kaṭākṣeṇa sudṛṣṭyā ca vacasā susmitena vai |

gatya kṛtyā śrīpativaddṛśyate sāṃpratam mayā || 27 ||

nityaṃ śubhe me milanārthamāvraja

na cet svasaṃketamalaṃ vidhehi |

yenaiva saṃgo vidhinā bhaveddhi

vidhirbhavatyā sa sadā vidheyaḥ || 28 ||

ayi tvadātmā'tiparaṃ priyo me

tvadākṛtiḥ śrīvrajaṛājanandanaḥ |

yenaiva me devi hṛtaṃ tu ceta-

stvaya nanāndeva vadhūrdadhāmi tam || 29 ||

śrīnārada uvāca -

evaṃ rādhāvacāḥ śrutvā māyāyuvativeśadhṛk |

uvāca bhagavān kṛṣṇo rādhāṃ kamalalocanām || 30 ||

śrībhagavānuvāca -

rambhoru nandanagare nandagehasya cottare |

gokule vasatīrme'sti nāmnā'haṃ gopadevatā || 31 ||

tvad□rūpaṇamādhuryaṃ śrūtaṃ me lalitāmukhāt |

tad□draṣṭuṃ caṃcalāpāñ□gi tvad□grhe'haṃ samāgatā || 32 ||

śrīmallavaṃgalatikāṣphuṭamodinināṃ

guñjānikuñjamadhupa- dhvanikuñjapuñjam |

dṛṣṭaṃ śrūtaṃ navanavaṃ tava kaṃjanetre

divyaṃ puraṇḍarapure'pi na yatsamānam || 33 ||

śrīnārada uvāca -

evaṃ tayormelanaṃ tad□babhūva mithileśvara |

prītiṃ parasparaṃ kṛtvā vane tatra virejatuḥ || 34 ||

hasantyau te ca gāyantyau puṣpakandukalīlayā |

paśyantyau vanavṛkṣāṃśca ceraturmaithileśvara || 35 ||

kalākauśala saṃpannāṃ rādhāṃ kamalalocanām |

girā madhuraḥ rājan prāhedam gopadevatā || 36 ||

gopadevatovāca -

dhīre vai nandanagaraṃ sandhyā jātā vrajeśvari |

prabhāte cāgamiṣyāmi tvatsakāśaṃ na saṃśayaḥ || 37 ||

śrīnārada uvāca -

śrutvā vacastasya tu tadā vrajeśvarīm
 niṣīṇya sadyo nayanāmbusantatim |
 romāṁcaharṣodāgamabhāvasaṁvṛtā
 raṁbheva bhūmau patitā maruddhatā || 38 ||
 śaṁkāgatāstatra sakhigaṇāstvarām

svijayantyo vyajanairvyavasthitāḥ |
 śṛikhaṇḍapuṣpa dravacarcitāṁśukām
 jagāda rādhāṁ nṛpa gopadevatā || 39 ||
 gopadevatovāca -
 prabhāte āgamiṣyāmi mā śokaṁ kuru rādhike |
 gośca bhrāturgorasasya śapatho me na cedidam || 40 ||
 śrīnārada uvāca -
 evamuktvā hari rādhāṁ samāśvāsya nṛpeśvara |
 māyāyuvateṣo'sau yayau śrīnandagokulam || 41 ||

English rendering

Sri Krishna as Gopadevi visits Vrishabhanu Bhavan and meets Sri Radha.

King Bahulashva said, "Munna! Listening to the character of Sri Radhakrishna makes my heart skip a beat, just as the delusions do not satiate me while sipping the crisp autumn lotus juice. The Brahman Tapodhana. Tell me the story that happened after Lord Krishna's wife Raseshwari completed the Tulsi-savana fast. 1-2.

Srinardji said, "Rajan! Learning of the penance performed for the Tulsi Seva of Sri Radhya, Lord Krishna went to Vrishabhanupuram one day to test his love. At that time he had assumed the form of the wonderful Gopanganaka. There was a sweet rustle of nectar from his feet as he walked. The sweet rustling of the mint bells in the katiki kadhani was also heard. The fingers had an unparalleled beauty of printers. There were bracelets tied around the wrists, bracelets around the arms, and pearl necklaces around the neck and thorax. The unique skill was evident in the braid design of the hair strands, adorned with brightly shimmering flowers similar to those of Balarvi. The ring of pearls in the nose was shaking. The divine aura of the body was as dark as the cozy areas. Taking such a form, Srihari saw the temple of Vrishabhana. The Vrishabhanu-Bhavan, with its moat and ramparts, was adorned with four gates and each gate was flanked by Gajrajas with kajal pigments, adding to the charm of the palace. The courtyard of the mandapa was adorned with horses of the Vichintra colour, fast as wind and beads, and adorned with garlands and chavras. . 3 - 8.

O Lord! The building was also being greatly decorated by the community of Savatsa cows and Dharmadhurandhar Vrishabhavrinda. Many Gopals were there singing songs with cymbals and canes. Shyamasundara, disguised as a delirious young woman, entered the harem from the courtyard, where rows of radiant cupboards and pillars, resembling the setting sun, radiated light. The ornate courtyards there were adorned with many jewelled lamps. Playing instruments such as veena, tala, and mridangam, she was singing the virtues of the graceful Gopa-Sundariya with a flower stick. That harem had the shade of a divine and vast grove. Inside it, pomegranates, pomegranates, tadpoles, lemons, and other tall trees were swaying. Ketaki, Malti, and Madhavi vines adorned the grove. There was the Shriradhaka Park, which was filled with the fragrance of the flowers of the Kalpavriksha tree. Oh dear God! In that grove, honey poker would break down drunken buffaloes. There was a cool, faint breeze blowing, repeatedly scattering thousands of oranges of pollen. The

male cuckoo, female cuckoo, peacock, stork, and pigeon were chirping sweetly in that park, perched on the park peaks. There were thousands of beds of flowers decorated and thousands of streams not flowing. Hundreds of fountains were falling in the cloud temple there. Millions of beautiful sakhis, dressed in kantiman kundals and oddly colored clothes similar to those of Balasuriya, would display their skill in the service of Sriradha there. In the midst of them, the queen of Sriradhika was walking in the royal temple. The palace was decorated with delicate saffron-coloured textiles. The land was covered with mountain flowers, aquatic flowers, and a large number of endemic flowers and delicate pallavas in such large numbers that stepping on them covered up to the gulf (knee). The drops of nectar from Malati used to fall there. In such a courtyard, Kantimati, Komalangi, and Krishangi Sriradha, like millions of moons, walked slowly, conducting her gentle charanarvindoka.

Vrīshabhanunandini Sriradhana saw the new Gopa-Sundari who had come to the courtyard of the Mani-Temple. All the stars were awestruck by her radiance, as if the moon's rise had dimmed the brightness of the stars. Realizing his excellent and great glory, Sriradhana raised him (the recipient) and placed him on the divine throne, embracing him deeply with both hands. Then, according to the folk tradition, he started his beautiful worship (reverence) by offering water and other remedies. 9-23 | (Vrindavan Khand Chapter 16 to 20)

Says Srinardji - Rajan. Hearing this, Lord Krishna, disguised as a young woman, said the following to Kamalanayani Radha. . 30. .

Shrinardji says - Mithileshwar! This is how the two sweethearts met. There, they found solace in the groves, showing mutual love. They both laughed and sang while playing flowery ball games. Seeing the trees in the forest, they started to wander around. The king. Gopadevi spoke in a melodious voice, addressing Radha, a lotus-skilled lotus-worm. . 34 - 36. .

Srinardji says - Rajan! Hearing this from Gopadevi, Nayanans of Brajeshwari Sriradha immediately shed tears. She fell to the earth like a chopped banana tree, covered in thrill and cheer. Seeing this, the friends there became suspicious and immediately took the dish, stood nearby, and blew the wind. Sandalwood-flowered perfumes were sprinkled on their clothes. At that time, Gopadevi called Sriradha. . 38-39 | (Vrindavan Khand Chapter 16 to 20)

Gopadevi boli - Radhika! I will definitely be there in the morning, don't worry. If not, then I have the smell of cows, goats and my brother. 40.

Nardaji says - Nripesvara! Moved by this, Srihari, disguised as a young woman, bound Radha patiently and went to Sreenandagokul (Nandgaon). . 41.

Thus was completed the seventeenth chapter under the Vrindavan Khanda in the Srigarghasamhita, the "Sriradha-Krishna-Sangam." 17.

Sanskrit source · Hindi control witness

Vṛndāvana-khaṇḍa · Chapter 18

Chapter 38 of 263 · 37 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

अथ रात्र्यां व्यतीतायां मायायोषिद्वपुर्हरिः ।

राधादुःखप्रशान्त्यर्थं वृषभानोर्गृहं ययौ ॥ १ ॥

राधा तमागतं वीक्ष्य समुत्थायातिहर्षिता ।

दत्तासुना विधानेन पूजयामास मैथिल ॥ २ ॥

श्रीराधोवाच -

त्वया विनाऽहं निशि दुःखिताऽऽसं

त्वय्यागतायां सखि लब्धवस्तुवत् ।

पूर्वं ह्यपथ्यस्य सुखं यथा ततो

दुःखं तथा भामिनि मत्प्रसंगतः ॥ ३ ॥

श्रीनारद उवाच -

इति श्रुत्वाऽथ तद्वाक्यं विमना गोपदेवता ।

न किञ्चिद्दूचे श्रीराधां दुःखितेव व्यवस्थिता ॥ ४ ॥

विज्ञाय खेदसंपन्नां राधिकां गोपदेवताम् ।

सखीभिः संविचार्याथ जगाद स्नेहतत्परा ॥ ५ ॥

राधोवाच -

विमनास्त्वं कथं भद्रे वद मां गोपदेवते ।

मात्रा भर्त्रा ननाद्रा वा श्वश्र्वा क्रोधेन भर्त्सिता ॥ ६ ॥

सपत्नीकृतदोषेण स्वभर्तुर्विरहेण वा ।

अन्यत्र लग्नचित्तेन विमनाः किं मनोहरे ॥ ७ ॥

मार्गखेदेन वा कच्चिद्विह्वलाऽभुदुजाऽथवा ।

शौघं वद महाभागे स्वस्य दुःखस्य कारणम् ॥ ८ ॥

कृष्णभक्तमृते विप्रं येन केनापि कुत्सितम् ।

कथितं तेऽथ रंभोरु तच्चिकित्सां करोम्यहम् ॥ ९ ॥

गजाश्वदीनि रत्नानि वस्त्राणि च धनानि च ।

मन्दिराणि विचित्राणि गृहाण त्वं यदीच्छसि ॥ १० ॥

धनं दत्त्वा तनुं रक्षेतनुं दत्त्वा त्रपां व्यधात् ।

धनं तनुं त्रपां दद्यान्मित्रकार्यार्थमेव हि ।

धनं दत्त्वा च सततं रक्षेत्प्राणान्निरन्तरम् ॥ ११ ॥

यो मित्रतां निष्कपटं करोति

निष्कारणमं धन्यतमं स एव ।

विधाय मैत्रीं कपटं विदध्या-

तं लंपटं हेतुपटं नटं धिक् ॥ १२ ॥
 तस्याः प्रेमवचः श्रुत्वा भगवान् गोपदेवता ।
 प्रहसन्नाह राजेन्द्र श्रीराधां कीर्तिनन्दिनीम् ॥ १३ ॥
 गोपदेवतोवाच -
 राधे व्रजन्सानुगिरेस्तटीषु
 संकोचवीथीषु मनोहरासु ।
 यान्तीं स्वतो मां दधिविक्रयार्थं
 रुरोध मार्गे नवनन्दपुत्रः ॥ १४ ॥
 वंशीधरो वेत्रकरः करे मां
 त्वरं गृहीत्वा प्रसहन्विलज्जः ।

मह्यं करादानधनाय दानं
 देहीति जल्पन्विपिने रसज्ञः ॥ १५ ॥
 तुभ्यं न दास्यामि कदापि दानं
 स्वयंभुवे गोरसलंपटाय ।
 एवं मयोक्ते वचनेऽथ भाण्डं
 नीत्वा विशीर्णीकृतवान् स दध्नः ॥ १६ ॥
 भाण्डं स भित्त्वा दधि किं च पीत्वा
 नीत्वोत्तरीयं मम चेदुरीयम् ।
 नन्दीश्वराद्धेर्विदिशं जगाम
 तेनाहमाराद्विमनाः स्म जाता ॥ १७ ॥
 जात्या स गोपः किल कृष्णवर्णो
 ऽधनी न वीरो न हि शीलरूपः ।
 यस्मिंस्त्वया प्रेम कृतं सुशीले
 त्यजाशु निर्मोहनमद्य कृष्णम् ॥ १८ ॥

द्वत्थं सवैरं परुषं वचस्तत्
 श्रुत्वा च राधा वृषभानुनन्दिनी ।
 सुविस्मिता वाक्यपदे सरस्वती
 पदं स्मयन्ती निजगाद तां प्रति ॥ १९ ॥
 राधोवाच -
 यत्प्राप्तये विधिहरप्रमुखास्तपन्ति
 वह्नौ तपः परमया निजयोगरीत्या ।
 दत्तः शुक्रः कपिल आसुरिरंगिरा
 यत्पादारविन्दमकरन्दरजः स्पृशन्ति ॥ २० ॥
 तं कृष्णमादिपुरुषम् परिपूर्णदेवम्
 लीलावतारमजमार्तिहरं जनानाम् ।
 भूभूरिभारहरणाय सतां शुभाय
 जातं विनिन्दसि कथं सखि दुर्विनीते ॥ २१ ॥

गाःपालयन्ति सततं रजसो गवां च

गंगां स्पृशन्ति च जपति गवां सुनाम्नाम् ।

प्रेक्षन्त्यहर्निशमलं सुमुखं गवां च
जातिः परा न विदिता भुवि गोपजातेः ॥ २२ ॥

तत्कृष्णवर्णविलसत्सुकलां समीक्ष्य
तस्मिन्विलग्नमनसा सुसुखं विहाय ।

उन्मत्तवद्भ्रजति धावति नीलकण्ठो
बिभ्रत्कपर्दविषभस्मकपालसर्पान् ॥ २३ ॥

स्वर्लोकसिद्धमुनियक्ष मरुद्गणानां
पालाः समस्तनरकिन्नरनागनाथाः ।

यत्पादपद्ममनिशं प्रणिपत्य भक्त्या
लब्धश्रियः किल बलिं प्रददुः स्म तस्मै ॥ २४ ॥

वत्साघकालियबकार्जुनधेनुकाना-
माचक्रवातशकटासुरपूतनानाम् ।

एषां वधः किमुत तस्य यशो मुरारे-

र्यः कोटिशोऽण्डनिघयोद्भवनाशहेतुः ॥ २५ ॥

भक्तास्त्रियो न विदितः पुरुषोत्तमस्य
शंभुर्हिधिर्न च रमा न च रौहिणेयः ।

भक्ताननुव्रजति भक्तिं निबद्ध चित्तः

घुडामणिः सकललोकजनस्य कृष्णः ॥ २६ ॥

गच्छन्निजं जनमनुप्रपुनाति लोका-

नावेदयन् हरिजने स्वरुचिं महात्मा ।

तस्मादतीव भजतां भगवान् मुकुन्दो

मुक्तिं ददाति न कदापि सुभक्तियोगम् ॥ २७ ॥

गोपदेवतावाच -

राधे त्वदीयधिषणा धिषणं हसन्ती

वाणीं श्रुतिं प्रकुशलेन विडम्बयन्ती ।

अत्रागमिष्यति यदाथ हरिः परेशः

सत्यं ददाति वचनं तव देवि मन्ये ॥ २८ ॥

राधोवाच -

यथाऽऽगमिष्यति यदाऽद्य हरिः परेशः

किं कारयामि भवतीं वद तर्हि सुभ्रु ।

वेदागमो न हि भवेद्वनमालिनः स्वं

सर्वं धनं च भवनं च ददामि तुभ्यम् ॥ २९ ॥

श्रीनारद उवाच -

अथ राधा समुत्थाय नत्वा श्रीनन्दनन्दनम् ।

उपविश्यासने दध्यौ ध्यानस्तिमितलोचना ॥ ३० ॥

उत्कंठितां स्वेदयुक्तां बाष्पकंठीं प्रियां हरिः ।
 अश्रुपूर्णमुखीं वीक्ष्य बिभ्रत्स्वां पौरुषीं तनुम् ॥ ३१ ॥
 पश्यन्तीनां सखीनां च सहसा भक्तवत्सलः ।
 राधां प्राह प्रसन्नात्मा मेघगंभीरया गिरा ॥ ३२ ॥
 श्रीकृष्ण उवाच -
 रंभोरु चन्द्रवदने व्रजसुन्दरीशे

राधे प्रिये नवलयौवनमानशीले ।
 उमील्य नेत्रमपि पश्य समागतं मां
 तूर्णं त्वया मधुरया च गिरोपहुतम् ॥ ३३ ॥
 आगच्छ कृष्ण इति वाक्यमतः श्रुतं मे
 सद्यो विसृज्य निजगोकुलगोपवृन्दम् ।
 वंशीवटाच्च यमुनानिकटात्प्रधावन्
 त्वत्प्रीतयेऽथ ललनेत्र समागतोऽस्मि ॥ ३४ ॥
 मय्यागते सति गता सखिरूपिणी का यक्ष्यासुरीसुरवधू किल किन्नरी वा । मायावती छलयितुं भवतीं च तस्मा-
 द्विश्वास एव न विधेय उरंगपत्न्याम् ॥ ३५ ॥
 श्रीनारद उवाच -
 अथ राधा हरिं दृष्ट्वा नत्वा तत्पादपंकजम् ।
 मुदमाप परं राजन् सद्यः पूर्णमनोरथा ॥ ३६ ॥
 एवं श्रीकृष्णचन्द्रस्य चरितान्यद्भुतानि च ।
 यः शृणोति नरो भक्त्या स कृतार्थो भवेन्नरः ॥ ३७ ॥

Roman transliteration

śrīnārada uvāca -
 atha rātryāṇi vyatītāyāṇi māyāyoṣidvapurhariḥ |
 rādhāduḥkhaṇḍaprasāntyartham vṛṣabhānorgṛham yayau || 1 ||
 rādhā tamāgataṁ viśya samutthāyātiharṣitā |
 dattāsuna vidhānena pūjayāmāsa maithila || 2 ||
 śrīrādhovāca -
 tvayā vināham niśi duḥkhitā"saṁ
 tvayyāgatāyāṇi sakhi labdhavastuvat |
 pūrvaṁ hyapathyasya sukhaṁ yathā tato
 duḥkhaṁ tathā bhāmini matprasangataḥ || 3 ||
 śrīnārada uvāca -
 iti śrutvā'tha tadvākyam vimanā gopadevatā |
 na kiṁcidūce śrīrādhāṁ duḥkhiteva vyavasthitā || 4 ||
 vijñāya khedasaṁpannāṁ rādhikāṁ gopadevatām |
 sakhibhiḥ saṁvicāryātha jagāda snehatatparā || 5 ||
 rādhovāca -
 vimanāstvaṁ katham bhadre vada mām gopadevate |
 mātṛā bhartrā nanāṁdrā vā śvaśrvā krodhena bhartsitā || 6 ||
 sapatnikṛtadoṣeṇa svabharturvirahena vā |
 anyatra lagnacittena vimanāḥ kiṁ manohare || 7 ||

mārgakhedena vā kaccid□vihvalā'bhūdrujā'thavā |
 śighraṃ vada mahābhāge svasya duḥkhasya kāraṇam || 8 ||
 kṛṣṇabhaktamṛte vipraṃ yena kenāpi kutsitam |
 kathitaṃ te'tha raṃbhoru taccikitsāṃ karomyaḥam || 9 ||
 gajāśvāḍini rat□nāni vastrāṇi ca dhanāni ca |
 mandirāṇi vicitrāṇi grhāṇa tvaṃ yadicchasi || 10 ||
 dhanam dattvā tanuṃ rakṣettanuṃ dattvā trapāṃ vyadhāt |
 dhanam tanuṃ trapāṃ dadyānmitrakāryārthameva hi |

dhanam dattvā ca satataṃ rakṣetprāṇānnirantaram || 11 ||
 yo mitratāṃ niṣkapaṭaṃ karoti
 niṣkāraṇamaṃ dhanyatamaṃ sa eva |
 vidhāya maitrīṃ kapaṭaṃ vidadhyā-
 ttaṃ lampaṭaṃ hetupaṭaṃ naṭaṃ dhik || 12 ||
 tasyāḥ premavacaḥ śrutvā bhagavān gopadevatā |
 prahasannāha rājendra śrīrādhāṃ kīrtinandinīm || 13 ||
 gopadevatovāca -
 rādhe vrajasaṅgūreṣṭaṭīṣu
 saṃkocavithīṣu manoharāsu |
 yāntīṃ svato māṃ dadhivikrayārthaṃ
 rurodha mārge navanandaputraḥ || 14 ||
 vaṃśīdharo vetrakaraḥ kare māṃ
 tvaram grhītvā prasahanvilajjaḥ |

mahyaṃ karādānadhanāya dānaṃ
 dehīti jalpanvipine rasajñāḥ || 15 ||
 tubhyaṃ na dāsyāmi kadāpi dānaṃ
 svayaṃbhūve gorasalaṃpaṭāya |
 evaṃ mayokte vacane'tha bhāṇḍam
 nītvā viśīṇīkṛtavān sa dadhnaḥ || 16 ||
 bhāṇḍam sa bhittvā dadhi kiṃ ca pītvā
 nītvottarīyaṃ mama cedurīyam |
 nandīśvarādrervidiṣaṃ jagāma
 tenāhamārād□vimanāḥ sma jātā || 17 ||
 jātyā sa gopaḥ kila kṛṣṇavarṇo
 'dhanī na viro na hi śīlarūpaḥ |
 yasminstvayā prema kṛtaṃ suśīle
 tyajāśu nirmohanamadya kṛṣṇam || 18 ||

itthaṃ savairaṃ paruṣaṃ vacastat
 śrutvā ca rādhā vṛṣabhānunandini |
 suvimitā vākyapade sarasvatī
 padaṃ smayanti nijagāda tām prati || 19 ||
 rādhovāca -
 yatprāptaye vidhiharapramukhāstapanti
 vahnau tapaḥ paramayā nijayogarītyā |
 dattaḥ śukaḥ kapila āsuriraṅgirā
 yatpādāravindamakarandarajaḥ sprṣanti || 20 ||
 taṃ kṛṣṇamādīpuruṣam paripūrṇadevam
 līlāvatāramajamārtiharaṃ janānām |
 bhūbhūribhāraharaṇāya satāṃ śubhāya
 jātāṃ vinindasi kathaṃ sakhi durvinīte || 21 ||

gāhṇālayanti satataṁ rajaso gavāṁ ca

gaṅgāṁ spr̥śanti ca japaṁti gavāṁ sunāmnām |
prekṣantyaharniśamalaṁ sumukhaṁ gavāṁ ca
jātiḥ parā na viditā bhuvi gopajāteḥ || 22 ||
tatkṛṣṇavarṇavilasatsukalāṁ samīkṣya
tasminvilagnamanasā susukhaṁ vihāya |
unmattavad□vrajati dhāvati nīlakaṇṭho
bibhratkapardaviṣabhasmakapālasarpān || 23 ||
svarlokasiddhamuniyakṣa marud□gaṇānām
pālāḥ samastanarakinnaranāganāthāḥ |
yatpādapadmamanīṣaṁ praṇipatyā bhaktyā
labdhaśṛīyaḥ kila baliṁ pradaduḥ sma tasmai || 24 ||
vatsāghakālīyabakārjunadhenukānā-
mācakraavātaśakaṭṣurapūtanānām |
eṣāṁ vadhaḥ kimuta tasya yaśo murāre-

ryaḥ koṭīśo'ṇḍanicayod□bhavanāśahetuḥ || 25 ||
bhaktātpriyo na viditāḥ puruṣottamasya
śaṁbhurvihidhīrna ca ramā na ca rauhiṇeyaḥ |
bhaktānanuvrajati bhakti nibaddha cittāḥ
cuḍāmaṇiḥ sakalalokajanasya kṛṣṇaḥ || 26 ||
gacchannijaṁ janamanuprapunāti lokā-
nāvedayan harijane svaruciṁ mahātmā |
tasmādatīva bhajatāṁ bhagavān mukundo
muktiṁ dadāti na kadāpi subhaktiyogam || 27 ||
gopadevatāvāca -
rādhe tvadīyadhiṣaṇā dhiṣaṇaṁ hasanti
vāṇiṁ śrutiṁ prakūśalena viḍaṁbayanti |
atrāgamiṣyati yadātha hariḥ pareśaḥ
satyaṁ dadāti vacanaṁ tava devī manye || 28 ||

rādhovāca -
yathā"gamīṣyati yadā'dya hariḥ pareśaḥ
kiṁ kārāyāmi bhavatīṁ vada tarhi subhru |
cedāgamo na hi bhaved□vanamālīnaḥ svaṁ
sarvaṁ dhanaṁ ca bhavanaṁ ca dadāmi tubhyam || 29 ||
śrīnārada uvāca -
atha rādhā samutthāya natvā śrīnandanandanam |
upaviśyāsane dadhyau dhyānastimitalocanā || 30 ||
utkaṁṭhitāṁ svedayuktāṁ bāṣpakaṁṭhīm priyāṁ hariḥ |
aśrupūrṇamukhīm vīkṣya bibhratsvām pauruṣiṁ tanum || 31 ||
paśyantīnām sakhīnām ca sahasā bhaktavatsalaḥ |
rādhāṁ prāha prasannātmā meghagamabhīrayā girā || 32 ||
śrīkṛṣṇa uvāca -
raṁbhōru candravadane vajasundarīṣe

rādhe priye navalayauvanamānaśīle |
umīlya netramapi paśya samāgatāṁ mām
tūrṇaṁ tvayā madhuraṁ ca giropahūtam || 33 ||
āgaccha kṛṣṇa iti vākyamataḥ śrutaṁ me
sadyo visṛjya nijagokulagopavṛndam |

vaṁśīvaṭācca yamunānikaṭātpṛadhāvan
tvaṭpṛīṭaye'tha lalanetra samāgato'smī || 34 ||
mayyāgate sati gatā sakhirūpiṇī kā yakṣyāsūrisuravadhū kila kinnarī vā | māyāvātī chalayitum
bhavaṭīm ca tasmā-
dviśvāsa eva na vidheya uraṁgapat□nyām || 35 ||
śrīnārada uvāca -
atha rādhā hariṁ dṛṣṭvā natvā tatpādapaṁkajam |
mudamāpa paraṁ rājan sadyaḥ pūrṇamanorathā || 36 ||
evaṁ śrīkṛṣṇacandrasya caritānyad□bhūtāni ca |
yaḥ śṛṇoti naro bhaktyā sa kṛtārtho bhavennaraḥ || 37 ||

English rendering

Krishna's examination of Sri Radha's love for Gopadevi and Sri Radha's vision of Sri Krishna

Shrinardji says - Mithileshwar. Later in the night, Srihari, disguised as a woman, went to Vrishabhānu Bhavan to appease Sriradha's grief. Seeing them, Sriradha got up and took them inside with great joy and worshipped them with rituals by giving them asanas. 1-2.

Sriradha said - Sakhi! I've been miserable all night without you, and your arrival has brought me joy as if a lost item had been found. Just as one feels bliss before consumption of kuphya, but has to suffer behind it, similarly, satsang is preceded by bliss and followed by the pain of separation. 3.

Srinardji says - Rajan! Gopadevi was inconsolable when she heard this from Sriradhaki. They did not say anything to Sriradha. She sat in silence like a sad woman. Knowing that Gopadevi was sad, Sreedhanya, after thinking with her friends, said thus, "Be kind." . 4-5 | (Vrindavan Khand Chapter 16 to 20)

Sriradha said, "Gopadevi! Why did you become indifferent? Kalyani! Tell me the reason for that. Isn't your mother, husband, sister-in-law or mother-in-law angry and scolding you? Lovely! Aren't you feeling down because of a stepmother's fault or your husband's separation or feeling out of place? What is the reason? Good luck! Don't you regret the exhaustion of walking or the fact that you have developed a disease? State the reason for your distress as soon as possible. Rambhoorū! I will heal (punish) anyone who has said anything bad to you except a Krishna devotee or a Brahmin. If you wish, take from me vehicles such as elephants, horses, etc., various types of gems, garments, wealth, and strange buildings. Protect the body by giving money, protect shame by sacrificing the body as well, and also offer the body, money, and shame for the accomplishment of a friend's work. Keep saving lives by giving money at all times. The man who maintains friendships without any reason or desire is the most blessed. Woe to the lascivious actor who deceives by establishing friendships. Rajendra! Hearing this loving word of hers, the Lord, in the form of Gopadevi, smiled and spoke to Sri Radha, the Kirtinandini. 6 - 13. .

Gopadevi said, "Radhe! I was on my way to sell yogurt myself through the picturesque narrow alleyway in the Varsanugiriki valleys. Meanwhile, Navatarun Kumar Shyamsundar of Nandaji stopped me on the way. In their hands was a broomstick and a cane stick. That Rasikashekhara immediately took me by the hand and, laughing loudly, in that secluded forest, he began to say - 'Sundari! I am the one who is going to do it. Therefore, give me yoghurt in the form of alms. I said - 'Come on, get out. I will never donate to a coward like you who is a selfish tax collector. 'As soon as I said this, they took off the dahi ka matka from his head and broke it. I broke my matka, drank some curd, took off my chadar, and headed towards the northeast corner of Nandeshwar hill. This is

making me very uneasy. Jataka gwala, kala-kaluta color, neither rich nor brave, neither Sushil nor Surupa? Susheelay! It's not fair that you fell in love with such a man. I say, you must expel that innocent Krishna soon from today (renounce him completely). Hearing such harsh words filled with enmity, Vrishabhanunandini Sriradha was greatly astonished. She spoke to him recalling the steps of Saraswati in relation to the use of sentences and verses. 14-19 |

Says Srinaradji - Rajan. Then Sriradha got up, saluted Sreenandanandan, sat on her seat, and began to meditate on him. At that time his eyes were still because he was meditating. Srihari saw - 'Priyatama Sriradha is eager for my darshan. They have sweated and tears streaming down their faces. Seeing this, Bhaktavatsala, in his male form, suddenly appeared there, looking at his disciples, and with a cheerful heart, he spoke in a serious voice like a thunderous roar. 30-32 |

Similarly, Madhumadhavi (Vasanthā-Lakshmi), who introduced herself as Krishna's wife, also came there. They were also accompanied by a group of sakhis. They were all exuberant lotus-like anga-kanti-wali, adorned with floral garlands and adorned with beautiful clothes. In the same manner, Viraja himself came there with the youth of Sakhis. Green clothes adorned their limbs. They were decorated with gourmet colours and colourful ornaments. Youths like Lalita, Vishakha and Laxmi also came there. Similarly, the entire youth of the Ashtasakhis, the sixteen sakhis, and the thirty-two sakhis also came there. The king! Lord Shyamsundar Krishna, along with the young women, began to enjoy the grandeur of the Rasmandal stage. 21-24 |

Just as the moon in the sky is adorned with stars, in Sri Vrindavan, the Krishna moon was adorned with those beauties. He had a sore throat in his waist. He captivated everyone with his acting skills. They had a cane stick in their hands. He was promoting the love of the gop-beauties by playing the Vamsi. A peacock feather crown on his forehead, a garland of flowers and a garland on his thorax, and a kundal in his ears - these were his ornaments. Just as Ratinatha is adorned with Rati, Radhavallabha was adorned with Sriradha in the Rasamandala. Thus, united by the beauty of Alap, Srihari came directly to the sacred bridge of the Yamuna with his beloved Radha. He held the hand of his life force in his handkerchief. Shyamsundar sat with the beauties on the picturesque banks of the Yamuna for a while. Then he began to behold the beauty of his beloved Vrindavipi, speaking sweetly and sweetly. 25-29 | (Vrindavan Khand Chapter 16 to 20)

After that, says Srinaradji, seeing Sri Radha Srihariko, her feet bowed in lotus and sank in ecstasy. His ambition was immediately realised. A person who listens to such wonderful characters of Krishna Chandra with devotion becomes grateful. . 36-37 |

Thus was completed the eighteenth chapter under the Vrindavan Khanda in the Srigarghasamhita, the "Darshan of Sri Radhako Sri Krishna Chandra." . 18.

Sanskrit source · Hindi control witness

Vṛndāvana-khaṇḍa · Chapter 19

Chapter 39 of 263 · 38 detected Sanskrit verse markers

Sanskrit

बहुलाश्व उवाच -
 राधायै दर्शनं दत्त्वा कृत्वा प्रेमपरीक्षणम् ।
 अग्रे चकार कां लीलां भगवानात्मलीलया ॥ १ ॥
 श्रीनारद उवाच -
 माधवो माधवे मासि माधवीभिः समाकुले ।
 वृन्दावने समारेभे रासं रासेश्वरः स्वयम् ॥ २ ॥
 वैशाखमासि पंचम्यां जाते चन्द्रोदये शुभे ।
 यमुनोपवने रेमे रासेश्वर्या मनोहरः ॥ ३ ॥
 पुरा मैथिल गोलोकाद् भूमिर्या कौ समागता ।
 सर्वा बभूव सौवर्णपद्मारागमयी त्वरम् ॥ ४ ॥
 वृन्दावनं दिव्यवपुः दधत् कामदुघैर्दुमैः ।
 माधवीभिर्लताभिश्च प्राक्षिपन्नन्दनन्दनम् ।
 रत्नसोपानसंपन्ना स्फुरत्सौवर्णतोलिका ।
 रराज यमुना राजन् हंसपद्मादिसंकुला ॥ ६ ॥

रत्नधातुमयः श्रीमदरत्नशृङ्गस्फुरद्द्युतिः ।
 सपक्षिगणसंयुक्तो लतापुष्पमनोहरः ॥ ७ ॥
 निङ्गैः सुन्दरीभिश्च दरीभिर्भ्रमरीवृतः ।
 रेजे गोवर्धनो नाम गिरिराजः करीन्द्रवत् ॥ ८ ॥
 सर्वे निकुंजाः परितो रेजुर्दिव्यवपुर्धराः ।
 सभामण्डपवीथीभिः प्रांगणस्तंभपङ्क्तिभिः ॥ ९ ॥
 पतत्पताकैर्दिव्याभैः सौवर्णैः कलशैर्नृप ।
 स्वेतारुणैः पुष्पदलैः पुष्पमन्दिरवर्तिभिः ॥ १० ॥
 वसन्तमाधुर्यधराः कूजत्कोकिलसारसाः ।
 पारावतैर्मयूरैश्च यत्र तत्र निकूजिताः ॥ ११ ॥
 राधाकृष्णकथां पुण्यां गायमानैर्मधुव्रतैः ।
 पतद्भिर्मधुमतैश्च कुंजाः सर्वे विराजिताः ॥ १२ ॥
 पुलिने शीतलो वायुः मन्दगामी वहत्यलम् ।
 सहस्रदलपद्मानां रजो विक्षेपयन्मुहुः ॥ १३ ॥

काश्चिद्गोलोकवासिन्यः काश्चिच्छय्योपकारिकाः ।
 शृङ्गारप्रकराः काश्चित्काश्चित्त्वै द्वारपालिकाः ॥ १४ ॥
 पार्षदाख्याः सखिजनाः छत्रचामरपाणयः ।
 पुष्पाभरणकारिण्यः श्रीवृन्दावनपालिकाः ॥ १५ ॥

गोवर्धननिवासिन्यः काश्चित्कुंजविधायिकाः ।
 तन्निकुंजनिवासिन्यो नर्तक्यो वाद्यतत्पराः ॥ १६ ॥
 सर्वा वै चन्द्रवदनाः किशोरवयसा नृप ।
 आसां द्वादशयूथाश्चा जग्मुः श्रीकृष्णसन्निधिम् ॥ १७ ॥
 तथैव यमुना साक्षाद्यूथीभूत्वा समाययौ ।
 श्वेताम्बरा श्वेतवर्णा मुक्ताभरणभूषिता ॥ १८ ॥
 तथाऽऽययौ कृष्णपत्नी नाम्ना या मधुमाधवी ।
 पद्मवर्णा पुष्पभूषा यूथीभूत्वा शुभांबरा ॥ २१ ॥
 तथैव विरजा साक्षाद्यूथीभूत्वा समाययौ ।
 हरिदवस्त्रा गौरवर्णा रत्नालंकारभूषिता ॥ २२ ॥

ललिताया विशाखाया मायायूथः समाययौ ।
 एवं स्वष्टसखीनां च सखीनां किल षोडश ॥ २३ ॥
 द्वात्रिंशच्च सखीनां च यूथा सर्वे समाययुः ।
 रराज भगवान् राजन् स्त्रीगणै रासमण्डले ॥ २४ ॥
 वृन्दावने यथाऽऽकाशे चंद्रस्तारागणैर्यथा ।
 पीतवासःपरिकरो नटवेषो मनोहरः ॥ २५ ॥
 वेत्रभूदवादयन् वंशीं गोपीनां प्रीतिमावहन् ।
 मयूरपक्षभृन्मौली सग्वी कुण्डलमण्डितः ॥ २६ ॥
 राधया शुशुभे रासे यथा रत्या रतीश्वरः ।
 एवं गायन् हरिः साक्षात्सुन्दरीगणसंवृतः ॥ २७ ॥
 यमुनापुलिनं पुण्यमाययौ राधया युतः ।
 गृहीत्वा हस्तपादेन पद्माभं स्वप्रियाकरम् ॥ २८ ॥
 निषसाद् हरिः कृष्णातीरे नीरमनोहरे ।
 पुनर्जल्पन् सुमधुरं पश्यन् वृन्दावनं प्रियम् ॥ २९ ॥

चलन् हसन् राधिकया कुंजं कुंजं चचार ह ।
 कुंजे निलीयमानं तं त्वरं त्यक्त्वा प्रियाकरम् ॥ ३० ॥
 विलोक्य शाखान्तरितं राधा जग्राह माधवम् ।
 राधा दुद्राव तद्धस्ताज्झंकारं कुर्वती पदे ॥ ३१ ॥
 निलीयमाना कुंजेषु पश्यतो माधवस्य च ।
 धावन् हरिर्गतो यावत्तावद्वाधा ततो गता ॥ ३२ ॥
 वृक्षपाश्वरे हस्तमात्रादितश्चेतश्च धावती ।
 तमालो हेमवल्ल्येव घनश्चंचलया यथा ॥ ३३ ॥
 हेमखन्येव नीलाद्री रेजे राधिकया हरिः ।
 राधया विश्वमोहिन्या बभौ मदनमोहनः ॥ ३४ ॥
 वृन्दावने रासरंगे रत्येव मदनो यथा ।
 धृत्वा रूपाणि तावन्ति यावन्ति ब्रजयोषितः ॥ ३५ ॥
 ननर्त रासरंगेऽसौ रंगभूम्यां नटो यथा ।

गायन्त्यश्चापि नृत्यन्त्यः सर्वा गोप्यो मनोहराः ॥ ३६ ॥

विरेजुः कृष्णचन्द्रैश्च यथा शक्तेः सुरांगनाः ।
 वारां विहारं कृष्णायां चकार मधुसूदनः ॥ ३७ ॥
 सर्वैर्गोपीगणैः सार्धं यक्षीभिर्यक्षराडिव ।
 कबरीकेशपाशाभ्यां प्रसूनैः प्रच्युतैः शुभैः ।
 चित्रवर्णैर्बभौ कृष्णो यथोष्णिङ्मुद्रिता तथा ॥ ३८ ॥
 मृदंगतालैर्मधुरध्वनिस्वनै-
 र्जगुर्यश्वास्ता मधुसूदनस्य ।
 प्रापुर्मुदं पूर्णमनोरथाश्चल-
 त्प्रसूनहारा हरिणा गतव्यथाः ॥ ३९ ॥
 श्रीहस्तसंताडितवारिबिंदुभिः
 स्फारासमस्फूर्जितशीकरद्युभिः ।
 वृन्दावनेशो ब्रजसुंदरीभी
 रेजे गजीभिर्गजराडिव स्वयम् ॥ ४० ॥
 विद्याधर्यो देवगंधर्वपत्न्यः

पश्यन्त्यस्ता रासरंगं दिविस्थाः ।
 देवैः सार्धं चक्रिरे पुष्पवर्षं
 मोहं प्राप्ताः प्रलथद्वस्त्रनीव्यः ॥ ४१ ॥

Roman transliteration

bahulāśva uvāca -
 rādhāyai darśanaṃ dattvā kṛtvā premaparīkṣaṇam |
 agre cakāra kām līlāṃ bhagavānātmalīlayā || 1 ||
 śrīnārada uvāca -
 mādhave mādhave māsi mādhavibhiḥ samākule |
 vṛṇḍāvane samārebhe rāsaṃ rāseśvaraḥ svayam || 2 ||
 vaiśākhmāsi pañcamyāṃ jāte candrodaye śubhe |
 yamunopavane reme rāseśvaryā manoharaḥ || 3 ||
 purā maithila golokād bhūmīryā kau samāgatā |
 sarvā babhūva sauvarṇapadmarāgamayī tvaram || 4 ||
 vṛṇḍāvanaṃ divyavapuḥ dadhat kāmādughairdrumaiḥ |
 mādhavibhirlatābhiśca prākṣipannandanandanam |
 rat□nasopānaśaṃpannā sphuratsauvarṇatolikā |
 rarāja yamunā rājan haṃsapadmādisaṃkulā || 6 ||
 rat□nadhātumayaḥ śrīmad□rat□naśṛigaspuraddyutiḥ |
 sapakṣigaṇasaṃyukto latāpuṣpamanoharaḥ || 7 ||
 nīrjharaiḥ sundaribhiśca daribhirbhramarivṛtaḥ |
 reje govardhano nāma girirājaḥ karīṇdravat || 8 ||
 sarve nikunḥjāḥ parito rejurdivyavapurdharāḥ |
 sabhāmaṇḍapavītibhiḥ prāṅgaṇastaṃbhapaṃktibhiḥ || 9 ||
 patatpatākairdivyābhaiḥ sauvarṇaiḥ kalaśairṇṛpa |
 svetāruṇaiḥ puṣpadalaiḥ puṣpamandiravartibhiḥ || 10 ||

vasantamādhuryadharāḥ kūjatkokilasārasāḥ |
 pārāvatairmayūraiśca yatra tatra nikūjitāḥ || 11 ||
 rādhākṛṣṇakathāṃ puṇyāṃ gāyamānairmadhuvrataiḥ |
 patad□bhirmadhumattaiśca kuṇḍjāḥ sarve virājitāḥ || 12 ||
 puline śitalo vāyuḥ mandagāmī vahatyalam |
 sahasradalapadmānāṃ rajo vikṣepayanmuhuh || 13 ||

kāścid□golokavāsīṇyaḥ kāścicchayyopakārikāḥ |
 śṛṅgāraprakarāḥ kāścitkāścitvai dvārapālikāḥ || 14 ||
 pārśadākhyāḥ sakhjanāḥ chatracāmarapāṇayaḥ |
 puṣpābharanākārīṇyaḥ śrīvṛndāvanapālikāḥ || 15 ||
 govardhananivāsīṇyaḥ kāścitkuṇḍjavidhāyikāḥ |
 tannikuṇḍjanivāsīṇyo nartakyo vādyatatparāḥ || 16 ||
 sarvā vai candravadanāḥ kīśoravayasā nṛpa |
 āśāṃ dvādaśayūthāścā jagmuḥ śrīkṛṣṇasannidhim || 17 ||
 tathaiva yamunā sāḁśād□yūthibhūtvā samāyayau |
 śvetāmbarā śvetavarṇā muktābharanabhūṣitā || 18 ||
 tathā"yayau kṛṣṇapat□nī nāmnā yā madhumādhavī |
 padmavarṇā puṣpabhūṣā yūthibhūtvā śubhāṃbarā || 19 ||
 tathaiva virajā sāḁśād□yūthibhūtvā samāyayau |
 harid□vastrā gauravarṇā rat□nāḁḁkārabhūṣitā || 20 ||

lalitāyā viśākhāyā māyāyūthāḥ samāyayau |
 evaṃ svaṣṭasakhināṃ ca sakhināṃ kila ṣoḁśā || 21 ||
 dvātriṃśacca sakhināṃ ca yūthā sarve samāyayau |
 rarāja bhagavān rājan strīgaṇai rāsamaṇḁdale || 22 ||
 vṛndāvane yathā"kāśe caṁdrastārāgaṇairiyathā |
 pītavāsahparikaro naṭaveṣo manoharaḥ || 23 ||
 vetrabhūd□vādayan vaṁśīṃ gopināṃ pritimāvahan |
 mayūrapakṣabhṛnmaulī sragvī kuṇḁalamāṇḁḁitāḥ || 24 ||
 rādhayā śuśubhe rāse yathā ratyā ratīśvaraḥ |
 evaṃ gāyan hariḥ sāḁśātsundarīgaṇasaṁvṛtaḥ || 25 ||
 yamunāpulināṃ puṇyāmāyayau rādhayā yutaḥ |
 grhītvā hastapādena padmābhaṃ svapriyākaram || 26 ||
 niṣasāda hariḥ kṛṣṇātīre nīramanohare |
 punarjalpan sumadhuraṃ paśyan vṛndāvanāṃ priyam || 27 ||

calan hasan rādhikayā kuṇḁjaṃ kuṇḁjaṃ cacāra ha |
 kuṇḁje nīḁyamānāṃ taṁ tvaraṃ tyaktvā priyākaram || 28 ||
 vilokya śākhāntaritaṃ rādhā jagrāha mādhasvam |
 rādhā dudrāva taddhastājjhaṁkāraṃ kurvati pade || 29 ||
 nīḁyamānā kuṇḁjeṣu paśyato mādhasvasya ca |
 dhāvan harirgato yāvattāvad□rādhā tato gatā || 30 ||
 vṛkṣapārśve hastamātrādītaścetaśca dhāvati |
 tamālo hemavallyeva ghanaścaṁcalayā yathā || 31 ||
 hemakhanyeva nilādrī reje rādhikayā hariḥ |
 rādhayā viśvamohinīyā babhau madanamohanaḥ || 32 ||
 vṛndāvane rāsaraṁge ratyeva madano yathā |
 dhṛtvā rūpāṇi tāvanti yāvanti vṛajayoṣitāḥ || 33 ||
 nanarta rāsaraṁge'sau raṁgabhūmyāṃ naṭo yathā |
 gāyantyāścāpi nṛtyantyāḥ sarvā gopyo manoharāḥ || 34 ||

virejuḥ kṛṣṇacandraiśca yathā śakraiḥ surāṅganāḥ |
 vārāṇ viḥāraṇ kṛṣṇāyāṇ cakāra madhusūdanaḥ || 37 ||
 sarvairgopigaṇaiḥ sārdaṇ yakṣibhīryakṣarāḍiva |
 kabarīkeśapāsābhyāṇ prasūnaiḥ pracyutaiḥ śubhaiḥ |
 citravarṇairbabhau kṛṣṇo yathoṣṇīṇ mudritā tathā || 38 ||
 mṛdaṇḍatālairmadhuradhnvanisvanai-
 rjaguryaśastā madhusūdanasya |
 prāpurmudaṇ pūrṇamanorathāścala-
 tprasūnahārā harīṇā gatavyathāḥ || 39 ||
 śrīhastasaṃtāḍitavarībimḍubhiḥ
 sphārāsamasphūrjitaśīkaradyubhiḥ |
 vṛndāvaneśo vrajasuṃdaribhi
 reje gaḍibhīrgajarāḍiva svayam || 40 ||
 vidyādharyo devagaṇḍharvapatīnyaḥ
 paśyantyastā rāsaraṇḍgaṇ divisthāḥ |
 devaiḥ sārdaṇ cakrīre puṣpavarṣaṇ
 mohaṇ prāptāḥ praślathadīvastranīyaḥ || 41 ||

English rendering

Description of the Rasskrida

King Bahulashva asked - "Devarshe! By darshan of Sriradha, by testing his love, what pastime did Lord Krishna reveal by moving forward with his pastime? . 1.

Srinardji said, "Rajan! In the month of Madhava (Vaishakh), in the Madhavi creeper-dominated Vrindavan, Raseshwara Madhava himself initiated the Rasa. When the beautiful moonrise occurred on Krishna Paksha Panchami in the month of Vaishakh, Manohar Shyamsundar performed Raas Vihar with Raaseshwari Sriradha in the groves along the banks of the Yamuna. Mithileshwar! The role that had previously descended to Earth from Goloka was immediately replaced by that of Suvarna and Padmaragamani. Vrindavan, too, took on a divine form and began to despise Nandanvan in its splendor, adorned with kamapooraka kalpa trees and sweet vines. The king! The Yamuna, adorned with jewelled steps and gold-plated pillows (gumti) and adorned with flowers such as geese and lotus, bore an unparalleled beauty. Giriraj Govardhan was as handsome as Gajraj. Just as the rivers of Madaki flowed from the Gandasthala of Gajraj and were thronged by the Bhramaras, streams of water flowed from the valleys of Giriraj, and from the Sundari Daris (Kandaras) and Bhramaris, the mountain was pervaded. There were different kinds of gems that appeared in place of different metals. The divine radiance of its radiant peaks was shining everywhere. He seemed to be enchanted by the chirping of birds and the blooming of vines. All the gardens around Giriraj began to be adorned with divine forms. Streets lined with halls, courtyards, and pillars began to adorn them. Nareshwar. Floating divine flags, golden urns, and the Śvētāraṇa flower garlands in the flowery temples adorned the niches. They were all filled with the charm of spring. There the cuckoo and the stork were singing their sweet lyrics. Birds like pigeons and peacocks chirped everywhere. All the Kunjas were particularly captivated by the broken Madhumatta Bhramaras, singing the virtuous ballads of Sriradha-Krishna. A cool, faint aroma washed over the Yamuna-Pulin, scattering thousands of lotus flowers and pollen. 2-13 |

It was at this time that many Gopanganas appeared in the service of Lord Krishna. Some were residents of Golok, some were bedding helpers. Shyamsundar Hariki was adorned with some embellishments like Shyam Tamalki from Suvarnalata, Ghanamandalaki from Chaplase, and

Neelachalaki from Soneki Khana. In Vrindavan, Madanmohan Sri Krishna with Vishwamohini Sriradha was adorned like Kamadeva with Rati in the Raasaki stage. Drawing as much form as the Brajasundaris existed there, Natavar Krishna, like a dancer in the theatre, began to dance in the Raas Rangam. Along with them, all the beautiful gop-sundaris also started singing and dancing. Along with the many Krishna moons, they appeared to be gopasundaris, dancing deities with the majority of the Indras. Subsequently, Madhusudana Krishna, along with all the Gopas and Sundaris, began to vie in the Yamuna waters - just as Yaksharaja Kubera vied with the Yakshasundaris. The beautiful picturesque flowers that fell from the hairpins and tombs of those beauties were such a splendor to Yamuna ji, as if different colored flowers had been imprinted on a sapphire. They sang hymns of Madhusudana to the melodious sound of mridangam and khadtalam. His wish had come true. Srihari had taken away all their misery. Her petals were fidgety and she was lost in ecstasy. Vrindavanadheeshwara Sri Krishna, with his graceful hands, leaping and bouncing, holding the image of innumerable unique water particles released from the springs, was adorned as if he was adorned with many elephants by Yudhapati Gajraj. The Vidyadharis, Devanganas, and Gandharvapathis standing in the sky were showering flowers with the deities there, looking at the Rasa-colour. All of them had acquired all the charms. The seams of their garments were slipping loose. 30-41 |

Thus was completed the twenty-second chapter called 'Raslila' under the Vrindavanasakhanda in the Srigarghasamhita. . 19.

Sanskrit source · Hindi control witness

Vṛndāvana-khaṇḍa · Chapter 20

Chapter 40 of 263 · 41 detected Sanskrit verse markers

Sanskrit

अथ कृष्णो हरिवारि लीलां कृत्वा मनोहरः ।
 सर्वैर्गोपीगणैः सार्धं गिरिं गोवर्धनं ययौ ॥ १ ॥
 गोवर्धने कन्दरायां रत्नभूम्यां हरिः स्वयम् ।
 रासं च राधया सार्धं रासेश्वर्या चकार ह ॥ २ ॥
 तत्र सिंहासने रम्ये तस्थतुः पुष्पसंकुले ।
 तडिदधनाविव गिरौ राधाकृष्णौ विरेजतुः ॥ ३ ॥
 स्वामिन्यास्तत्र शृङ्गारं चक्रुः सख्यो मुदान्विताः ।
 श्रीखण्डकुंकुमाद्यैश्च यावकागुरुकञ्जलैः ॥ ४ ॥
 मकरन्दैः कीर्तिसुतां समभ्यर्च्य विधानतः ।
 ददौ श्रीयमुना साक्षाद्राधायै नूपुराण्यलम् ॥ ५ ॥
 मंजीरभूषणं दिव्यं श्रीगंगा जह्नुनन्दिनी ।
 श्रीरमा किंकिणीजालं हारं श्रीमधुमाधवी ॥ ६ ॥
 चंद्रहारं च विरजा कोटिचंद्रामलं शुभम् ।
 ललिता कंचुकमणिं विशाखा कण्ठभूषणम् ॥ ७ ॥

अङ्गुलीयकरत्नानि ददौ चंद्रानना तदा ।
 एकादशौ राधिकायै रत्नाढ्यं कंकणद्वयम् ॥ ८ ॥
 भुजकंकणरत्नानि शतचंद्रानना ददौ ।
 तस्यै मधुमती साक्षात् स्फुरद्रत्नांगद्वयम् ॥ ९ ॥
 ताटकचुगलं बन्दी कुंडले सुखदायिनी ।
 आनंदी या सखी मुख्या राधायै भालतोरणम् ॥ १० ॥
 पद्मा सद्मालतिलकं बिन्दुं चंद्रकला ददौ ।
 नासामौक्तिकमालोलं ददौ पद्मावती सती ॥ ११ ॥
 बालार्कद्युतिसंयुक्तं भालपुष्पं मनोहरम् ।
 श्रीराधायै ददौ राजन् चंद्रकांता सखी शुभा ॥ १२ ॥
 शिरोमणिं सुंदरी च रत्नवेणीं प्रहर्षिणी ।
 भूषणे चन्द्रसूर्याख्ये विद्युत्कोटिसमप्रभे ॥ १३ ॥
 राधिकायै ददौ देवी वृन्दा वृन्दावनेश्वरी ।
 एवं शृङ्गारसंस्पर्जदरूपया राधया हरिः ॥ १४ ॥

गिरिराजे बभौ राजन् यज्ञो दक्षिणया यथा ।
 यत्र वै राधया रासे शृङ्गारोऽकारि मैथिल ॥ १५ ॥
 तत्र गोवर्धने जातं स्थलं शृङ्गारमंडलम् ।
 अथ कृष्णः स्वप्रियाभिर्ययौ चन्द्रसरोवरम् ॥ १६ ॥

चकार तज्जले क्रीडां गजीभिर्गजराडिव ।
 तत्र चंद्रः समागत्य चंद्रकान्तौ मणी शुभौ ॥ १७ ॥
 सहस्रदलपद्मे द्वे स्वामिन्यै हरये ददौ ।
 अथ कृष्णो हरिः साक्षात् पश्यन् वृंदावनश्रियम् ॥ १८ ॥
 प्रययौ बाहुलवनं लताजालसमन्वितम् ।
 तत्र स्वेदसमायुक्तं वीक्ष्य सर्वं सखीजनम् ॥ १९ ॥
 रागं तु मेघमल्लारं जगौ वंशीधरः स्वयम् ।
 सद्यस्तत्रैव ववृषुर्मधा अंबुकणांस्तथा ॥ २० ॥
 तदैव शीतलो वायुर्ववौ गंधमनोहरः ।
 तेन गोपीगणाः सर्वे सुखं प्राप्ता विदेहराट् ॥ २१ ॥

जगुर्यशः श्रीमुरारेरुच्यैस्तत्र समन्विताः ।
 तस्मात्तालवनं प्रागाच्छ्रीकृष्णो राधिकापतिः ॥ २२ ॥
 रासमंडलमारेभे गायन् व्रजवधूवृतः ।
 तत्र गोपीगणाः सर्वे स्वेदयुक्तास्तृषातुराः ॥ २३ ॥
 गोप्य ऊचुः -
 ऊचू रासेश्वरं रासे कृतांजलिपुटाः शनैः ।
 दूरं वै यमुना देव तृषा जाता परं हि नः ॥ २४ ॥
 कर्तव्यं भवताऽत्रैव रासे दिव्यं मनोहरम् ।
 वारां विहारं पानं च करिष्यामो हरे वयम् ॥ २५ ॥
 श्रीनारद उवाच -

जगत्कर्ता पालकस्त्वं संहारस्यापि नायकः ।
 तच्छ्रुत्वा वेत्रदण्डेन कृष्णो भूमिं तताड ह ॥ २६ ॥
 तदैव निर्गतः स्रोतो वेत्रगंगेति कथ्यते ।
 यज्जलस्पर्शमात्रेण ब्रह्महत्या प्रमुच्यते ॥ २७ ॥

तत्र स्नात्वा नरः कोऽपि गोलोकं याति मैथिल ।
 गोपीभी राधया सार्धं श्रीकृष्णो भगवान् हरिः ॥ २८ ॥
 वारां विहारं कृतवान् देवो मदनमोहनः ।
 ततः कुमुद्वनं प्राप्तो लतावृन्दं मनोहरम् ॥ २९ ॥
 भ्रमरध्वनिसंयुक्तं चक्रे रासं सखीजनैः ।
 राधा तत्रैव शृङ्गारं श्रीकृष्णस्य चकार ह ॥ ३० ॥
 पुष्पैर्नानाविधैर्द्रव्यैः पश्यन्तीनां व्रजौकसाम् ।
 चम्पकोद्यत्परिकरः स्वर्णयूथीभुजांगदः ॥ ३१ ॥
 सहस्रदलराजीव कर्णिकाविलसच्छुतिः ।
 मोहिनीमालिनीकुन्दकेतकीहारभृद्धरिः ॥ ३२ ॥
 कदम्बपुष्पविलसत्किरीटकटकज्ज्वलः ।
 मंदारपुष्पोत्तरीयपद्मयष्टिधरः प्रभुः ॥ ३३ ॥
 तुलसीमंजरीयुक्तवनमालाविभूषितः ।

एवं शृङ्गारतां प्राप्तः श्रीकृष्णः प्रियया स्वया ॥ ३४ ॥

बभौ कुमुद्वने राजन् वसन्तो हर्षितो यथा
मृदंगवीणावशीभिर्मुरुयष्टिसुकांस्यकैः ॥ ३५ ॥
तालशेषैस्तलैर्युक्ता जगुर्गोप्यो मनोहरम् ।
भैरवं मेघमल्लारं दीपकं मालकोशकम् ॥ ३६ ॥
श्रीरागं चापि हिन्दोलं रागमेवं पृथक् पृथक् ।
अष्टतालैस्त्रिभिर्ग्रामैः स्वरैः सप्तभिरग्रतः ॥ ३७ ॥
नृत्यैर्नानाविधै रम्यैः हावभावसमन्वितैः ।
तोषयन्त्यो हरिं राह्दं कटाक्षैर्प्रजगोपिकाः ॥ ३८ ॥
गायन्मधुवनं प्रागात्सुंदरीगणसंवृतः ।
रासेश्वर्या रासलीलां चक्रे रासेश्वरः स्वयम् ॥ ३९ ॥
वैशाखचंद्रकौमुद्या मालतीगंधवायुना ।
स्फुरत्सुगंधकल्लार पतद्रेणूत्करेण वै ॥ ४० ॥
विकचन् माधवीचुंदैः शोभिते निर्जने वने ।
रेमे गोपीगणैः कृष्णो नन्दने वृत्रहा यथा ॥ ४१ ॥

Roman transliteration

atha kṛṣṇo harirvāri līlāṃ kṛttvā manoharaḥ |
sarvairgopīgaṇaiḥ sārdaṃ girīṃ govardhanaṃ yayau || 1 ||
govardhane kandaṛāyāṃ ratnābhūmyāṃ hariḥ svayam |
rāsaṃ ca rādhayā sārdaṃ rāseśvarya cakāra ha || 2 ||
tatra sīṃhāsane ramye tasthatuḥ puṣpasanikule |
taḍḍidghanaṇviva girau rādhākṛṣṇau virejatuḥ || 3 ||
svāminyāstatra śrīṅgāraṃ cakruḥ sakhyo mudānvitāḥ |
śrīkhaṇḍakumkumādyaśca yāvakaḡgurukañjalaiḥ || 4 ||
makarandaiḥ kīrtisutāṃ samabhyarcya vidhānataḥ |
dadau śrīyāmunā sākṣād rādhāyai nūpurāṇyalam || 5 ||
maṇjīrabhūṣaṇaṃ divyaṃ śrīgaṇḡgā jahnunandīnī |
śrīramā kiṃkiṇjīlāṃ hāraṃ śrīmadhumādhavī || 6 ||
caṇḍrahāraṃ ca virajā koṭīcaṇḍrāmālaṃ śubham |
lalitā kaṇcukamaṇiṃ viśākhā kaṇṭhabhūṣaṇam || 7 ||

aṅgulīyakaratanāni dadau caṇḍrānānā tadā |
ekādaśī rādhikāyai ratnāḍhyaṃ kaṇkaṇadvayam || 8 ||
bhujakaṇkaṇaratatanāni śatacaṇḍrānānā dadau |
tasyai madhumatī sākṣāt sphuradratnāṅgadadvayam || 9 ||
tāṭaṃkayugalaṃ bandī kumḡdale sukhadāyini |
ānaṇḍī yā sakhī mukhyā rādhāyai bhālatoṛaṇam || 10 ||
padmā sadbhālatilakaṃ binduṃ caṇḍrakalā dadau |
nāsāmauktikamālolaṃ dadau padmāvati satī || 11 ||
bālārkaḡyutisaṃyuktaṃ bhālapuṣpaṃ manoharam |
śrīrādhāyai dadau rājan caṇḍrakāṃṭā sakhī śubhā || 12 ||
śīromaṇiṃ suṇḡdarī ca ratnāveṇiṃ praharṣiṇī |
bhūṣaṇe candrasūryākhye vidyutkoṭīsamaprabhe || 13 ||

rādhikāyai dadau devī vṛndā vṛndāvaneśvarī |
evam śṛṅgārasaṃsphūṛjad-rūpayā rādhayā hariḥ || 14 ||

girirāje babhau rājan yajño dakṣiṇayā yathā |
yatra vai rādhayā rāse śṛṅgāro'kāri maithila || 15 ||
tatra govardhane jātaṃ sthalaṃ śṛṅgāramaṇḍalam |
atha kṛṣṇaḥ svapriyābhīryayau candrasarovaram || 16 ||
cakāra tajjale kṛīḍāṇi gaṇībhirgajarāḍha |
tatra caṇdraḥ samāgatya caṇdrakāntau mañi śubhau || 17 ||
sahasradalapadme dve svāmīnyai haraye dadau |
atha kṛṣṇo hariḥ sākṣāt paśyan vṛndāvanaśrīyam || 18 ||
prayayau bāhulavanam latāḍḍālasamanvitam |
tatra svedasamāyuktaṃ vikṣya sarvaṃ sakhījanam || 19 ||
rāgaṃ tu meghamallāraṃ jagau vaṃśīdharaḥ svayam |
sadyastatraiva vavṛsurmedhā aṃbukaṇṇāṇstathā || 20 ||
tadaiva śitalo vāyurvavau gaṇḍhamanoharaḥ |
tena gopīgaṇāḥ sarve sukhaṃ prāptā videharāḥ || 21 ||

jaguryaśaḥ śrīmuraṛeruccaistatra samanvitāḥ |
tasmāttālavanaṃ prāgācchrikṣṇo rādhikāpatih || 22 ||
rāsamaṇḍalamārebhe gāyan vṛjavadvhūrtaḥ |
tatra gopīgaṇāḥ sarve svedayuktāstrṣāturaḥ || 23 ||
gopya ūcūḥ -
ūcū rāseśvaraṃ rāse kṛtāṃjalipuṭāḥ śanaiḥ |
dūraṃ vai yamunā deva tṛṣā jātā paraṃ hi naḥ || 24 ||
kartavyaṃ bhavatā'traiva rāse divyaṃ manoharam |
vārāṇ vihāraṃ pānaṃ ca kariṣyāmo hare vṛyam || 25 ||
śrīnārada uvāca -
jagatkartā pālakaṣṭaṃ saṃhārasyāpi nāyakaḥ |
tacchrutvā vetraḍaṇḍena kṛṣṇo bhūmiṃ tatāḍa ha || 26 ||
tadaiva nīrgataḥ sroto vetragamgeti kathyate |
yajjālasparśamātreṇa brahmahatyā pramucyate || 27 ||

tatra snātvā naraḥ ko'pi golokaṃ yāti maithila |
gopībhiḥ rādhayā sārḍhaṃ śrīkṛṣṇo bhagavān hariḥ || 28 ||
vārāṇ vihāraṃ kṛtavān devo madanamohanaḥ |
tataḥ kumudvanaṃ prāpto latāvṛndaṃ manoharam || 29 ||
bhramaradvanisaṃyuktaṃ cakre rāsaṃ sakhījanaiḥ |
rādhā tatraiva śṛṅgāraṃ śrīkṛṣṇasya cakāra ha || 30 ||
puṣpairnānāvīdhairdravyaiḥ paśyantīnāṃ vṛjaukasāṃ |
campakodyatparikaraḥ svarṇayūtibhujāṅgadaḥ || 31 ||
sahasradalarāḍha karṇikāvilasacchrutih |
mohinīmālīnikundaketakihārabhrāḍharīḥ || 32 ||
kadambarapuṣpavilasatkiṛṭakāṭakojjvalaḥ |
maṇḍārapuṣpottarīyapadmayaṣṭīdharaḥ prabhūḥ || 33 ||
tulasīmaṇjarīyuktavanamālāvibhūṣitaḥ |
evam śṛṅgārātāṇi prāptaḥ śrīkṛṣṇaḥ priyayā svayā || 34 ||

babhau kumudvane rājan vasanto harṣito yathā
mṛdaṇḍagavīṇavaśībhīrmuruyaṣṭisukāṇṣyakaiḥ || 35 ||
tālaśeṣaistalairyuktaḥ jagurgopyo manoharam |
bhairavaṃ meghamallāraṃ dīpakaṃ mālakośakam || 36 ||

śrīrāgaṃ cāpi hindolaṃ rāgamevaṃ prthak prthak |
 aṣṭatālaistribhīrgrāmaiḥ svaraiḥ saptabhiragrataḥ || 37 ||
 nṛtyairnānāvidhaiḥ ramyaiḥ hāvabhāvasamanvitaiḥ |
 toṣayantyō hariṃ rāhdāṃ kaṭāksairvrajagopikāḥ || 38 ||
 gāyaṇmadhuvanaṃ prāgātsuṇḍarigaṇaṣaṇvṛtaḥ |
 rāśeśvaryā rāsālilāṃ cakre rāśeśvaraḥ svayam || 39 ||
 vaiśākhaçaṃdrakaumudyā mālatigaṇḍhāvāyūnā |
 sphuratsugaṇḍhakahlāra patad□reṇūtkareṇa vai || 40 ||
 vikacaṇ mādhavivṛṇḍaiḥ śobhite nīrjane vane |
 reme gopīgaṇaiḥ kṛṣṇo nandane vṛtrahā yathā || 41 ||

English rendering

Description of Sri Radha and Sri Krishna's mutual grooming, charm, watering, and forestry

Srinardji says - Rajan! After that, Manohar went to Govardhan hills with all the Gopanganas after completing the Shyamsundar Shrihari water sports. In the lap of that mountain, on the jewel-studded land, Sri Hari performed the Rasnati Nritya directly with Raseshwari Sri Radha. There, on a beautiful throne adorned with flowers, sat two sweethearts, Sriradha and Madhava, as if on a mountain, Vidyut-Sundari and Shyam-Gandha were adorned together. There, all the sakhis adorned the Swamini Sriradha with great joy. Srimuna directly made them wear nupurs by ritually worshipping Kirtikumari Sriradha with sandalwood, saffron, musk, etc. and mahavars, perfumes, arghaja, and kajal, and fragrant floral juices. Jahnunandini Ganga offered the divine jewel called Manjeer. Lord Rama wore a kinkini net in the loins. Srimadhamadhavi offered a garland around her neck. Virjana made Koti wear a bright and beautiful crescent moon similar to the moons. Lalita wore a beaded kanjuki. Vishakha made him wear a necklace. Chandrannana offered jewelled coins. The presiding deity of Ekadashi presented two jewelled bracelets to Sri Radha. Shatachandranana Sakhi gave the gemstone Bhujakankana (Bajuband, Bijayath, Joseon and Jhabia, etc.) Directly, Madhumati presented two angads, in which gems were enlivened. The prisoner gave two Tatkas (talismans) and the sukhadayini two kundals. Anandi, the chief among the sakhis, offered Bhaltoran to Sriradha. The verse gave a radiant forehead bend (tikuli) similar to Chandrakala. Sati Padmavati wore a pearl ring in her nose, which moved slightly. The king. Sundari Chandra-Kanta Sakhi offered to Sriradha the beautiful sheeshphool with morning sun rays. The Sundari provided the Chudamani and the Praharasini the Ralamayi braid. Vrindavanadheeswari Vrindadevi presented two jewels to Sriradha, namely, the Chandra-Surya, which was electrifying with millions of electrons. In this way, the form of Sriradha emerged from the divine light by wearing the adornment. . 1 - 14. . (Vrindavan Khand Chapter 16 to 20)

The king! Along with them, the Girirajas were adorned like Yajnanarayanans with Srihari Dakshina. Mithileshwar. The place where Sriradhana wore the Sringara in the rasa became known as the 'Sringara-Mandal' on Mount Govardhan. After that, Lord Krishna went to Chandra Sarovar with his beloved Gopasundaris. In its waters, they roamed like Gajraj with their elephants. There, Chandramane came directly and presented two beautiful Chandrakantamanis and two thousand lotuses to Swamini Sriradha and Shyamsundara Sriharika. Then straight away Srihari Krishna went into the lush green meadow overlooking Vrindavan. There, Vamshidhar sang a raga called 'Meghamallar' after seeing all his friends sweat and sweat. Then, at the same time, clouds rolled in and it started raining. 15-20 |

Woe to you! At the same time, a cool breeze blew in, captivating everyone with its fragrance. It brought great happiness to all the Gopangas. They gathered there and started singing Srimurārika yajna aloud. From there, Rādhavallabha went to the Śrī Kṛṣṇa Talavana. Surrounded by bajra bulls in the forest, Śrīhari started a circle-shaped dance. All the beauties in that dance were sweating and thirsty. They all joined hands and said to Raseshvara in the Rasamandala. 21-23 e |

Hearing this, Kṛṣṇa slapped the ground with a cane stick, says Śrīnārdjī. This immediately gave rise to a source of water there, called the 'Vetraganga'. Just by touching its water, the Brahmahatya is averted. Mithileshwar! By bathing in that Betraganga, any human being becomes entitled to go to Golokdham. Madan Mohan Dev Bhagwan Shrikṛṣṇa Hari went there with Śrī Rādhā and Gopangas on a water trip to the Kumud forest, which seemed to be enchanting with the web of vines. There were sounds of hallucinations echoing all around. In that forest too, Śrīhari along with his friends performed Ras. At the same time, Śrī Rādhā adorned Śrī Kṛṣṇa with various types of divine flowers in front of the Vrajangas. Champa decorated the waist with flowers. The golden jūli was made to wear a floral bracelet. The eardrums of the Sahastrādala lotus were decorated with kundalas. A necklace made of flowers of Mohini, Malini, Kund and Ketki was worn by Lord Kṛṣṇa. Śrīharikē Śrī Anga was even more radiant, wearing a crown adorned with kadambaka flowers and a turban. Lord Shyamsundar, wearing a mandar-flowered Uttariya (scarf) and a lotus flower stick, was very handsome. A garland of Tulasi-Manjari was adorning her. The king! After being adorned in this way by his beloved, Lord Kṛṣṇa began to blossom like a spring in the Kumud forest, full of exuberance. 26 - 34. (Vṛndavan Khand Chapter 16 to 20)

The gopis clapped and sang melodious songs accompanied by instruments such as the mridangam, veena, vamsi, murchang, jhanjha, and kartal. Singing Bhairav, Meghamallār, Deepak, Malkosh, Śhriraga, and Hindol ragas - all separately - with eight beats, three grams, and seven notes, and a variety of graceful gestures and coordinated dances, Brajagopikas began to captivate Śhrīrādhā and Shyamsundara. From there, singing melodious songs, Madhav went to Madhuban with the beauties. On reaching there, Raseshwara Kṛṣṇa himself played a rasa with Raseshwari Śrīrādhā. Kahwar-Kusumonse, a Saugandhika illuminated in Chandni of the lunar month of Vaishakh. The air was filled with the dripping pollen and the fragrance of Maltī, and flowers of sweet vines were blooming all around. In this most beautiful and uninhabited forest, Lord Kṛṣṇa was enjoying himself with the Gopangas in the same manner as Devarāja Indra used to do in Nandanvan. . 35-41 |

Thus was completed the twentieth chapter called 'Rasa Krida' under Vṛndavanakanda in the Śrīgarghasamhita. 20.

Sanskrit source · Hindi control witness

Vṛndāvana-khaṇḍa · Chapter 21

Chapter 41 of 263 · 39 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

इत्थं कुंदवने रम्ये मालतीनां वने शुभे ।
आम्राणां नागरंगाणां निंबूनां सघने वने ॥ १ ॥
दाडिमीनां च द्राक्षाणां बदामानां वने नृप ।
कदम्बानां श्रीफलानां कुटजानां तथैव च ॥ २ ॥
वटानां पनसानां च पिप्पलानां वने शुभे ।
तुलसीकोविदाराणां केतकीकदलीवने ॥ ३ ॥
करिल्लकुञ्जबकुलमन्दाराणां वने हरिः ।
चरन्कामवनं प्रागाद्राजन् ब्रजवधूवृतः ॥ ४ ॥
तत्रैव पर्वते कृष्णो ननाद मुरली कलम् ।
मूर्च्छिता विह्वला जातास्तन्नादेन ब्रजांगनाः ॥ ५ ॥
मनोजबाणभिन्नांगाः श्लथन्नीव्यः सुरैः सह ।
कश्मलं प्रययू राजन् विमानेष्वमरांगनाः ॥ ६ ॥
चतुर्विधा जीवसंघाः स्थावरैर्मोहमास्थिताः ।

नद्यो नदाः स्थिरीभूताः पर्वता द्रवतां गताः ॥ ७ ॥
तत्पादचिह्नसंयुक्तो गिरिः कामवनेऽभवत् ।
तस्य दर्शनमात्रेण नरो याति कृतार्थताम् ॥ ८ ॥
अथ गोपीगणैः साकं श्रीकृष्णो राधिकापतिः ।
नंदीश्वरबृहत्सानुतटे रासं चकार ह ।
तत्र गोप्योऽतिमानिन्यो बभूवुर्मथिलेश्वर ।
तास्त्यक्त्वा राधया सार्धं तत्रैवान्तर्दधे हरिः ॥ १० ॥
गोप्यश्च सर्वा विरहातुरा भृशं
कृष्णं विना मैथिल निर्जने वने ।
ता बभ्रमुश्चाश्रुकलाकुलाक्ष्यो
यथा हरिण्यश्चकिता इतस्ततः ॥ ११ ॥
कृष्णं ह्यपश्यन्त्य इति व्यथां गता
यथा करिण्यः करिणं वने वने ।
यथा कुर्यः कुररं ब्रजांगनाः

सर्वा रुदन्त्यो विरहातुरा भृशम् ॥ १२ ॥
उन्मत्तवद्वृक्षलताकदम्बकं
सर्वा मिलित्वा च पृथग्वने वने ।
पप्रच्छुरारान् नृप नंदनंदनं

कुत्र स्थितं तं वदताशु भूरुहाः ॥ १३ ॥
 श्रीकृष्णकृष्णोति गिरा वदन्त्यः
 श्रीकृष्णपादांबुजलग्नमानसाः ।
 श्रीकृष्णरूपास्तु बभूवुरंगनाः
 चित्रं न पेशस्कृतमेत्य कीटवत् ॥ १४ ॥
 श्रीपादुकाधःस्थलगोपिगोप्यः
 श्रीपादुकाब्जं शरनं प्रपन्नाः ॥ १५ ॥
 ततस्तु तत्प्रसादेन तत्पदार्चनदर्शनात् ।
 ददृशुर्गा तदा गोप्यो भगवत्पाद चिह्निताम् ॥ १६ ॥
 श्रीबहुलाश्व उवाच -

राधेशो राधया सार्धं संकेतवटमाविशत् ।
 प्रियायाः कबरीपुष्परचनां स चकार ह ॥ १७ ॥
 श्रीनारद उवाच -
 श्रीकृष्णो राधया सार्धं संकेतवटमाविशत् ।
 चित्रपत्रावलीः कृष्ण पूर्णेन्दुमुखमंडले ॥ १९ ॥
 एवं कृष्णो भद्रवनं खदिराणां वनं महत् ।
 बिल्वानां च वनं पश्यन् कोकिलाख्यं वनं गतः ॥ २० ॥
 गोप्यः कृष्णं विचिन्वन्त्यो ददृशुस्तत्पदानि च ।
 यवयक्रध्वजच्छत्रैः स्वस्तिकाङ्कुशबिन्दुभिः ॥ २१ ॥
 अष्टकोणेन वज्रेण पद्मेनाभियुतानि च ।
 नीलशङ्खघटैर्मत्स्यत्रिकोणेषुध्वधारकैः ॥ २२ ॥
 धनुर्गोखुरचन्द्रार्द्धशोभितानि महात्मनः ।
 तत्पदान्यनुसारेण व्रजन्त्यो गोपिकास्ततः ॥ २३ ॥
 तद्दर्जः सततं नीत्वा धृत्वा मूर्ध्नि व्रजांगनाः ।

पदान्यन्यानि ददृशुरन्यचिह्नान्वितानि च ॥ २४ ॥
 केतुपद्मातपत्रैश्च यवेनाथोर्ध्वरेखया ।
 चक्रचंद्रार्धाङ्कुशकैर्बिंदुभिः शोभितानि च ॥ २५ ॥
 लवंगलतिकाभिश्च विचित्राणि विदेहराट् ।
 गदापाठीनशंखैश्च गिरिराजेन शक्तिभिः ॥ २६ ॥
 सिंहासनरथाभ्यां च बिंदुद्वययुतानि च ।
 वीक्ष्य प्राहु राधिकया गतोऽसौ नंदनंदनः ॥ २७ ॥
 पश्यत्यस्तत्पादपद्मं कोकिलाख्यं वनं गताः ।
 गोपीकोलाहलं श्रुत्वा राधिकां प्राह माधवः ॥ २८ ॥
 कोटिचंद्रप्रतीकाशे राधे सर्प त्वरं प्रिये ।
 आगता गोपिकाः सर्वास्त्वां नेष्यन्ति हि सर्वतः ॥ २९ ॥
 तदा मानवती राधा भूत्वा प्राह रमापतिम् ।
 रूपयौवनकौशल्यशीलगर्वसमन्विता ॥ ३० ॥

राधोवाच -

चलितुं न समर्थाऽहं मन्दिरान्ना विनिर्गता ।
सुकुमारी स्वेदयुक्ता कथं मां नयसि प्रिय ॥ ३१ ॥
नारद उवाच -

इति वाक्यं ततः श्रुत्वा श्रीकृष्णो राधिकेश्वरः ।
पीताम्बरेण दिव्येन वायुं तस्यै चकार ह ॥ ३२ ॥
हस्तं गृहीत्वा तामाह गच्छ राधे यथासुखम् ।
कृष्णेनापि तदा प्रोक्ता न ययौ तेन वै पुनः ॥ ३३ ॥
पृष्ठं दत्त्वाऽथ हरये तूष्णींभूता स्थिता पुनः ।
प्रियां मानवतीं राधां प्राह कृष्णः सतां प्रियः ॥ ३४ ॥
श्रीभगवानुवाच -
विहाय गोपीरिह कामयाना
भजाम्यहं मानिनि चेतसा त्वाम् ।
यत्ते प्रियं तत्प्रकरोमि राधे
मे स्कंधमारुह्य सुखं ब्रजाशु ॥ ३५ ॥

श्रीनारद उवाच -
एवं प्रियां प्रियतमः स्कंधयानेप्सितां नृप ।
विहायान्तर्दधे कृष्णो स्वच्छन्दगतिरीश्वरः ॥ ३६ ॥
गतमाना कीर्तिसुता भगवद्विरहातुरा ।
उच्चै रुरोद राजेन्द्र कोकिलाख्ये वने परे ॥ ३७ ॥
तदैव यूथाः संप्राप्ता गोपीनां मैथिलेश्वर ।
तद् रोदनं दुःखतरं श्रुत्वा जग्मुस्त्रपातुराः ॥ ३८ ॥
काञ्चिन्मन्त्रं मकरन्दैश्च स्नापयाञ्चकुरीश्वरीम् ।
चंदनागुरु कस्तूरी कुङ्कुमद्रवसीकरैः ॥ ३९ ॥
वायुं चकुस्तर्दगेषु व्यजनान्दोलयामरैः ।
आश्वास्य वाग्भिः परमां नानाऽनुनयकोविदैः ॥ ४० ॥
तन्मुखान्मानिनी मानं श्रुत्वा कृष्णस्य गोपिकाः ।
मानवंत्यो मैथिलेन्द्र विस्मयं परमं ययुः ॥ ४१ ॥

Roman transliteration

śrīnārada uvāca -
itthaṃ kuṇḍavane ramye mālātīnām vane śubhe |
āmrāṇām nāgarāṅgāṇām niṣbūnām saghane vane || 1 ||
dāḍimīnām ca drākṣāṇām badāmānām vane nṛpa |
kadambānām śrīphalānām kuṭajānām tathaiva ca || 2 ||
vaṭānām panasānām ca pippalānām vane śubhe |
tulasīkovidārāṇām ketakikadalivane || 3 ||
karillakuñjabakulamandārāṇām vane hariḥ |
carankāmavanam prāgāda-rājan vrajavadhūvṛtaḥ || 4 ||

tatraiva parvate kṛṣṇo nanāda muralī kalam |
 mūrechitā vihvalā jātāstannādena vrajāṅganāḥ || 5 ||
 manojabāṇabhinnāṅgāḥ ślathannīvyāḥ suraiḥ saha |
 kaśmalam prayaṃ rājan vimāneṣvamarāṅganāḥ || 6 ||
 caturvidhā jīvasaṅghāḥ sthāvarairmohamāsthītāḥ |

nadyo nadāḥ sthīribhūtāḥ parvatā dravatāṃ gatāḥ || 7 ||
 tatpādacihnasaṃyukto giriḥ kāmavane'bhavat |
 tasya darśanamātreṇa naro yāti kṛtārthatām || 8 ||
 atha gopīgaṇaiḥ sākam śrīkṛṣṇo rādhikāpatiḥ |
 naṃdīśvarabhratsānutaṭe rāsam cakāra ha |
 tatra gopyo'timānīnyo babhūvurmaithileśvara |
 tāstyaktvā rādhayā sārdham tatraivāntardadhe hariḥ || 10 ||
 gopyaśca sarvā virahāturā bhṛṣam
 kṛṣṇam vinā maithila nirjane vane |
 tā babhramuścāśrukalākulākṣyo
 yathā hariṇyaścakitā itastataḥ || 11 ||
 kṛṣṇam hyapaśyantya iti vyathām gatā
 yathā kariṇyaḥ kariṇam vane vane |
 yathā kuraryaḥ kuraram vrajāṅganāḥ

sarvā rudantyo virahāturā bhṛṣam || 12 ||
 unmattavad□vrkṣalatākadambakam
 sarvā militvā ca pṛthagvane vane |
 papracchurāṇṇṛpa naṃdanamdanam
 kutra sthitaṃ tam vadatāśu bhūruhāḥ || 13 ||
 śrīkṛṣṇa kṛṣṇeti girā vadantyaḥ
 śrīkṛṣṇapādāmbujalagnamānasāḥ |
 śrīkṛṣṇarūpāstu babhūvuraṅganāḥ
 citram na peśaskṛtametya kiṭavat || 14 ||
 śrīpādukādhaḥsthalagopigopyaḥ
 śrīpādukābhyaṃ śaranam prapannāḥ || 15 ||
 tatastu tatprasādena tatpadārcanadarśanāt |
 dadṛśurgam tadā gopyo bhagavatpāda cihnītām || 16 ||
 śrībahulāśva uvāca -

rādhēśo rādhayā sārdham saṃketavaṭamāviśat |
 priyāyāḥ kabarīpuṣparacanām sa cakāra ha || 17 ||
 śrīnārada uvāca -
 śrīkṛṣṇo rādhayā sārdham saṃketavaṭamāviśat |
 citrapatrāvaliḥ kṛṣṇa pūrṇendumukhamamḍale || 19 ||
 evaṃ kṛṣṇo bhadraṇam khadīrāṇāṃ vanam mahat |
 bilvānāṃ ca vanam paśyan kokilākhyam vanam gataḥ || 20 ||
 gopyaḥ kṛṣṇam vicinvantyo dadṛśustatpadāni ca |
 yavacakradhvajacchatraiḥ svastikāṅkuśabindubhiḥ || 21 ||
 aṣṭakoṇena vajreṇa padmenābhīyutāni ca |
 nīlaśaṅkhaghaṭairmatsyatrikoṇeṣūrdhavadhārakaiḥ || 22 ||
 dhanurgokhuracandrārddhaśobhitāni mahātmanaḥ |
 tatpadāṇyanusāreṇa vrajantyo gopikāstataḥ || 23 ||
 tad□rajaḥ satatam nītvā dhṛtvā mūrdhni vrajāṅganāḥ |

padānyanyāni dadṛśuranyacihnānvitāni ca || 24 ||
ketupadmātapatraiśca yavenāthordhvarekhayā |
cakracamdrārdhāṃkuśakairbīṇdubhiḥ śobhitāni ca || 25 ||
lavangalatikābhīśca vicitrāṇi videharāt |
gadāpāṭhinaśaṃkhaiśca girirājena śaktibhiḥ || 26 ||
siṃhāsana-rathābhyaṃ ca bīṇdudvayayutāni ca |
vikṣya prāhū rādhikayā gato'sau nāmdanaṃdanah || 27 ||
paśyatyastatpādapadmaṃ kokilākhyam vanaṃ gatāḥ |
gopikolāhalaṃ śrutvā rādhikāṃ prāha mādhave || 28 ||
koṭīcamdrapratikāṣe rādhe sarpa tvaram priye |
āgatā gopikāḥ sarvāstvām neṣyanti hi sarvataḥ || 29 ||
tadā mānavatī rādhā bhūtvā prāha ramāpatim |
rūpayauvanakaśaśyāśilagarvasamanvitā || 30 ||
rādhovāca -

calitum na samarthā'haṃ mandirānnā vinirgatā |
sukumārī svedayuktā katham mām nayasi priya || 31 ||
nāraca uvāca -
iti vākyam tataḥ śrutvā śrīkṛṣṇo rādhikeśvaraḥ |
pitāmbareṇa divyena vāyuṃ tasyai cakāra ha || 32 ||
hastam grhītvā tāmāha gaccha rādhe yathāsukham |
kṛṣṇenāpi tadā proktā na yayau tena vai punaḥ || 33 ||
prṣṭham dattvā'tha haraye tūṣṇīṃbhūtā sthitā punaḥ |
priyāṃ mānavatīm rādhāṃ prāha kṛṣṇaḥ satām priyaḥ || 34 ||
śrībhagavānuvāca -
vihāya gopīriha kāmāyānā
bhajāmyaham mānini cetasa tvām |
yatte priyam tatprakaromi rādhe
me skaṇḍhamāruhya sukham vrajāśu || 35 ||

śrīnārada uvāca -
evam priyāṃ priyatamaḥ skaṇḍhayānepsitām nrpa |
vihāyāntardadhe kṛṣṇo svacchandagatirīśvaraḥ || 36 ||
gatamānā kīrtisutā bhagavad-virahātūrā |
uccai ruroda rājendra kokilākhye vane pare || 37 ||
tadaiva yūthāḥ saṃprāptā gopīnāṃ maithileśvara |
tad rodanaṃ duḥkhataṃ śrutvā jagmustrapātūrāḥ || 38 ||
kāścittāṃ makaraṃdaiśca snāpayāṃcakrurīśvarīm |
camdanāguru kastūri kuṅkumadravasikaraiḥ || 39 ||
vāyuṃ cakrustadaṃgeṣu vyajanāṇḍolacāmaraiḥ |
āśvāsya vāgbhiḥ paramāṃ nānā'nunayakovidaiḥ || 40 ||
tanmukhānmānino mānaṃ śrutvā kṛṣṇasya gopikāḥ |
mānavāṃtyo maithilendra vismayaṃ paramaṃ yayuḥ || 41 ||

English rendering

Sri Krishna's Van-Vihara with the Gopanganas, Ras-Krida; Sri Radha's Ekanta-Vihara with the exception of the Manavati Gopis, and Manini's disappearance with the exception of Sri Radha.

Srinardji says - Nareshwar. Thus wandering in the picturesque Malti flower forest in the picturesque Kumud forest; in the dense groves of mangoes, oranges, and neem: in the groves of pomegranates, vines, and almonds; in the groves of kadamba, shripal (vine), and kutzon; in the beautiful groves of

banyan, jackfruit, and peepal; in the beautiful groves of tulsi, kovidar, ketaki, banana, karil-kunj, bakul (moulisree), and mandarar, Shyamsundar reached Kamavan with brides-to-be. 1 - 4.

There on a mountain, Lord Krishna played the flute in a melodious voice. Hearing her captivating tune, the Brajasundaris were stunned and mesmerized. The king! The gods in the sky, along with the goddesses on the planes, were also captivated. Their limbs were pierced by Kamadeva's arrows, and their limbs began to slide loose. All four types of life forms, including settlements, became sediments, rivers and rivulets stagnated, and mountains began to melt. The Kamavanki hill became dotted with the footprints of Shyamsundara, known as 'Charan-pahadi'. Only by seeing it does a person become a kṛtis. 5 - 8.

Subsequently, Radhavallabha Krishna visited Nandisvara and the coastal region of Brihatsanugiris. Mithileshwar! There, the Gopis took great pride in their fortune, and Srihari disappeared with Sri Radha, leaving them all there. Mithilanaresh! In that desolate forest, all the Gopangas without Krishna began to burn in the fire of separation. Their eyes filled with tears and they wandered around like marvelous deer. Just as the elephants in the forest, without elephants, and the herons, without scorpions, groaned in anguish, so did the women, distressed and distressed at the absence of Lord Krishna, weeping bitterly. The king! O Lord! They would go into the forest together and in separate groups and frantically ask the trees and vines, 'Taruos and Vallarios! Tell me quickly, where is our beloved Nandanandan hiding? 'Sri Krishna in his own voice '! Lord Krishna! She was calling out. His heart was fixed on the Krishna Charanaravindam. Therefore, all those aanganas became the form of Shri Krishna, just as the worm enclosed by the beetle becomes the form of the beetle by its contemplation. There is nothing surprising about it. After reaching the place marked with the feet of Lord Krishna, the gopis took refuge in Shripadukabja. Subsequently, by the grace of God, the worship and vision of his footprints gave the gopis a special view of the role adorned with the symbols of God. 9-16 | (Vṛndavan Khand Chapter 21 to 26)

Bahulashva asked, "O Lord! Where did Radhavallabha Shyam-sundara leave the other gopis and go with Sridhara? Then how did the Gopis get to see him? . 17.

Srinardji says - Rajan! Lord Krishna went down to Sanketvatka with Sriridhya and there the beloved started making flowers in the braid of Sriradha's hair. In Shri Krishna's blue hair, Shrikrishna established curvature, making his hair curly with his hairstyling skills, and in his full moon face, he created the bizarre Patralavi. Thus, having adorned each other, Sri Krishna accompanied Priya to Bhadravana, the great Khadirvan, Bilvavan, and Kokilavan. While searching for Krishna, the gopis saw his footprints. Gopanganas followed in the footsteps of Mahatma Krishna, adorned with symbols of barley, chakras, flags, chhatras, swastikas, ankush, bindu, octagon, vajna, lotus, neelashankha, ghat, matsya, triangle, arrow, obverse, bow, gokhur, and crescent moon, carrying the dust of those symbols on their foreheads and moving further. Then he saw the footprints of Krishna as well as other footprints. They were adorned with flags, lotuses, umbrellas, barley, ochre, chakra, crescent moon, ankush, and dots. The king of Vidharaja. The gopis, looking at the footprints, peculiarly adorned with symbols of Lavangala, gada, patina (fish), conch, giriraja, shakti, throne, chariot, and two dots, began to say to each other, "Surely Nandananda has taken Sridhara with him." "The gopis went to Kokilavan, looking at the signs of Lord Krishna's feet. 18-27 |

Shriradhana said, "Dear! I never stepped out of the palace, but I have had to walk more today; so now I am not able to walk a single step. Don't you see, I am sweating, Sukumari princess? How will you take me then? . 31.

Sreenaradji says - Hearing this Vachana, Radhikavallabha started blowing his divine Pitambara over Shri Krishna Sreenaradha. Then he took her hand and said, 'Shriradhe. Now you go slow with your fun. 'Sriradhana did not extend his foot even after repeated pleas from Krishna at that time. She stood quietly with her back to Srihariko. Then Lord Krishna, the beloved of the saints, said to Maanini Priya Radha. 32-34 | (Vrindavan Khand Chapter 21 to 26)

Shrinaradji says - Nareshwar! When Priya tried to climb on his shoulder at his behest, the free-moving God Beloved Krishna disappeared from there. Rajendra. Then Kirtikumari fell in love with Radha. They cried loudly in the great Kokilavan, distressed by the separation of Gods. 36-37 |

Mithileshwar. At the same time, the youth of the Gopis arrived there. He felt a great sense of pity and shame on hearing Sriradha's very sad weeping. Some bathed their mistresses in floral nectar (perfume, etc.); some sprinkled water mixed with sandalwood, agar, musk, and saffron; some stirred dishes and chavars to infuse air into the limbs; and Paradevi, skilled in persuasion and humility, patiently bound Sriradha. Maithilendra! The Gopangas of Manavati were amazed to hear the words of respect given by Lord Krishna from the mouth of Sri Radha. 38-41 |

Thus was completed the twenty-first chapter under the Vrindavanasakhand in the Srigarghasamhita, the "Rasa-Krida." 21.

Sanskrit source · Hindi control witness

Vṛndāvana-khaṇḍa · Chapter 22

Chapter 42 of 263 · 39 detected Sanskrit verse markers

Sanskrit

२.२२(२.१९)

श्रीनारद उवाच -

अथ कृष्णगुणान् रम्यान् समेताः सर्वयोषितः ।

जगुस्तालस्वरैः रम्यैः कृष्णागमनहेतवे ॥ १ ॥

गोप्य ऊचुः -

लोकाभिराम जनभूषण विश्वदीप

कंदर्पमोहन जगद्वृजिनार्तिहारिन् ।

आनन्दकंद यदुनंदन नन्दसूनो

स्वच्छन्दपद्मकरंद नमो नमस्ते ॥ २ ॥

गोविप्रसाधुविजयध्वज देववन्द्य

कंसादिदैत्यवधहेतुकृतावतार ।

श्रीनंदराजकुलपद्मदिनेश देव

देवादिमुक्तजनदर्पण ते जयोऽस्तु ॥ ३ ॥

गोपालसिंधुपरमौक्तिक रूपधारिन्

गोपालवंशगिरिनीलमणो परात्मन् ।

गोपालमंडलसरोवरकञ्जमूर्ते

गोपालचन्दनवने कलहंसमुख्य ॥ ४ ॥

श्रीराधिकावदनपंकज षट्पदस्त्वं

श्रीराधिकावदनचंद्रयकोररूपः ।

श्रीराधिकाहृदयसुन्दरचन्द्रहार

श्रीराधिकामधुलताकुसुमाकरोऽसि ॥ ५ ॥

यो रासरंगनिजवैभवभूरिलीला

यो गोपिकानयनजीवनमूलहारः ।

मानं चकार रहसा किल मानवत्यां

सोऽयं हरिर्भवतु नो नयनाग्रगामी ॥ ६ ॥

यो गोपिकासकलयूथमलंचकार

वृंदावनं च निजपादरजोभिरद्विम् ।

यः सर्वलोकविभाय बभूव भूमौ

तं भूरिलीलमुरगेंद्रभुजं भजामः ॥ ७ ॥

चंद्रं प्रतप्तकिरणज्वलनं प्रसन्नं

सर्वं वनांतमसिपत्रवनप्रवेशम् ।

बाणं प्रभंजनमतीव सुमन्दयानं

मन्यामहे किल भवन्तमृते व्यथार्ताः ॥ ८ ॥
 सौदासराजमहिषीविरहादतीव
 जातं सहस्रगुणितं नलपट्टराज्ञ्याः ।
 तस्मात्तु कोटिगुणितं जनकात्मजायाः
 तस्मादनन्तमतिदुःखमलं हरे नः ॥ ९ ॥
 श्रीउद्धवः सकलभक्तशिरोमणीशः
 त्वत्पादपद्मवरमुख्यधिकारकारी ।
 तस्माद्वयं च चरणौ शरणं गताः स्मः
 श्रीमन् कृपां कु शण्यपदे शरण्ये ॥ १० ॥
 श्रीनारद उवाच -

इत्थं राज रुदन्तीनां गोपीनां कमलेक्षणः ।
 आविर्बभूव सहसा स्वयमर्थमिवात्मनः ॥ ११ ॥
 स्फुरत्किरीटकेयूर कुण्डलांगदभूषणम् ।
 स्निग्धामलसुगन्धाढ्यनीलकुञ्चितकुण्डलम् ॥ १२ ॥
 आगतं वीक्ष्य युगपत् समुत्तस्थुर्ब्रजान्गनाः ।
 तन्मात्राणि च यं दृष्ट्वा यथा ज्ञानेन्द्रियाणि च ॥ १३ ॥
 हरिर्ननर्त तन्मध्ये वंशीवादनतत्परः ।
 राधया सहितो राजन् यथा रत्या रतीश्वरः ॥ १४ ॥
 यावतीर्गोपिकाः सर्वास्तावद्रूपधरो हरिः ।
 गच्छन् ताभिर्ब्रजे रेमे स्वावस्थाभिर्मनो यथा ॥ १५ ॥
 वनोद्देशे स्थितं कृष्णं गतदुःखा ब्रजान्गनाः ।
 कृताञ्जलिपुटा ऊचुर्गिरा गद्गदया हरिम् ॥ १६ ॥
 गोप्य ऊचुः -
 क्व गतस्त्वं वद हरे त्यक्त्वा गोपीगणो महान् ।

सर्वं जगत्तृणीकृत्य त्वत्पादे प्राप्तमानसम् ॥ १७ ॥
 श्रीभगवानुवाच - हे गोप्यः पुष्करद्वीपे हंसो नाम महामुनिः ।
 समुद्रे दधिमण्डोदे ततापान्तर्गतस्तपः ॥ १८ ॥
 चकाराहैतुकीं भक्तिं मम ध्यानपरायणः ।
 व्यतीतं तस्य तपतो गोप्यो मन्वन्तरद्वयम् ॥ १९ ॥
 तमद्यैवाग्रसन्मत्स्यो योजनार्धवपुर्धरः ।
 तन्निर्जगार पौण्ड्रस्तु मत्स्यरूपधरोऽसुरः ॥ २० ॥
 एवं संप्राप्तकष्टस्य हंसस्यापि मुनेरहम् ।
 गत्वाऽथ शीघ्रेण तयोः शिरश्छित्त्वाऽरिणा मुनिम् ॥ २१ ॥
 मोचयित्वाऽथ गतवान् श्वेतद्वीपे ब्रजान्गनाः ।
 क्षीराब्धौ शेषपर्यंके शयनं तु मया कृतम् ॥ २२ ॥
 दुःखिता भवतीर्ज्ञात्वा निद्रां त्यक्त्वा ततः प्रियाः ।
 सहसा भक्तवश्योऽहं पुनरागतवानिह ॥ २३ ॥

जानन्ति सन्तः समदर्शोनि ये

दान्ता महान्तः किल नैरपेक्ष्याः ।

ते नैरपेक्ष्यं परमं सुखं मे

ज्ञानेन्द्रियादीनि यथा रसादीन् ॥ २४ ॥

गोप्य ऊचुः -

क्षीराब्दौ शेषपर्यंके यद् रूपं च त्वया धृतम् ।

तद् रूपदर्शनं देहि यदि प्रीतोऽसि माधव ॥ २५ ॥

श्रीनारद उवाच -

तथाऽस्तु चोक्त्वा भगवान् गोपीव्यूहस्य पश्यतः ।

दधाराष्टभुजं रूपं श्रीराधारूपमेव च ॥ २६ ॥

तत्र क्षीरसमुद्रोऽभूल्लोलकल्लोलमण्डितः ।

दिव्यानि रत्नसौधानि बभूवुर्मगलानि च ॥ २७ ॥

तत्र शेषो बिसश्वेतः कुण्डलीभूतसंस्थितः ।

बालार्कमौलिसाहस्रफणाच्छत्रविराजितः ॥ २८ ॥

तस्मिन् वै शेषपर्यङ्के सुखं सुष्वाप माधवः ।

तस्य श्रीरूपिणी राधा पादसेवां चकार ह ॥ २९ ॥

तद् रूपं सुंदरं दृष्ट्वा कोटिमार्तण्डसन्निभम् ।

नत्वा गोपीगणाः सर्वे विस्मयं परमं गताः ॥ ३० ॥

गोपीभ्यो दर्शनं दत्तं यत्र कृष्णेन मैथिल ।

तत्र क्षेत्रं महापुण्यं जातं पापप्रणाशनम् ॥ ३१ ॥

अथ गोपीगणैः सार्धं यमुनामेत्य माधवः ।

कालिन्दीजलवेगेषु जलकेलिं चकार ह ॥ ३२ ॥

राधाकराल्लक्षदलं पद्मं पीताम्बरं तथा ।

धावन् जलेषु गतवान् प्रहसन् माधवः स्वयम् ॥ ३३ ॥

राधा हरेः पीतपटं वशीवेत्रस्फुरत्प्रभम् ।

गृहीत्वा प्रसहन्ती सा गच्छन्ती यमुनाजले ॥ ३४ ॥

वंशीं देहीति वदतः श्रीकृष्णस्य महात्मनः ।

राधा जगाद कमलं वासो देहीति माधव ॥ ३५ ॥

कृष्णो ददौ राधिकायै पद्ममंवरमेव च ।

राधा ददौ पीतपटं वेत्रं वंशीं महात्मने ॥ ३६ ॥

अथ कृष्णः कलं गायन् मालामाजानुलंबिताम् ।

वैजन्तीमादधानः श्रीभाण्डीरं गजाम ह ॥ ३७ ॥

प्रियायास्तत्र शृङ्गारं चकार कुशलेश्वरः ।

पत्रावलीयावकाग्रैः पुष्पैः कंजलकुंकुमैः ॥ ३८ ॥

चंदनागुरुकस्तूरी केसराद्यैर्हरिमुखे ।

पत्रं चकार शृङ्गारे मनोज्ञं कीर्तिनन्दिनी ॥ ३९ ॥

Roman transliteration

2.22(2.19)

śrīnārada uvāca -

atha kṛṣṇaguṇān ramyān sametāḥ sarvayoṣitaḥ |
jagustālasvaraiḥ ramyaiḥ kṛṣṇāgamanahetave || 1 ||

gopya ūcuḥ -

lokābhirāma janabhūṣaṇa viśvaḍīpa
kaṇḍarpamohana jagad□vṛjīnārtihārīn |
ānaṁḍakaṁḍa yadunaṁḍana naṁḍasūno
svacchandapadmamakaraṁḍa namo namaste || 2 ||
goviprasādhuvijayadhvaḥ devavaṁḍya
kaṁṣāḍidaityavadhahetukṛtāvatāra |
śrīnaṁḍarājakulapadmaḍīṇa deva
devādimuktajanadarpaṇa te jayo'stu || 3 ||
gopālasimḍhuparamauktika rūpadhārīn

gopālavaṁśagīrīnīlamanē parātman |
gopālamaṇḍalasarovarakāñjamūrte
gopālacandanavane kalahaṁsamukhya || 4 ||
śrīrādhikāvanapaṁkaja śatpadastvaṁ
śrīrādhikāvanacamaṇḍracorārūpaḥ |
śrīrādhikāhṛdayasundaracandrahāra
śrīrādhikāmadhulatākusumākaro'si || 5 ||
yo rāsaraṁganijavaibhavaḥbhūrīlīla
yo gopikānayanājīvanamūlahārāḥ |
mānaṁ cakāra rahasā kila mānavatyāṁ
so'yaṁ harirbhavatu no nayanāgragāmī || 6 ||
yo gopikāsakalayūthamaḥcakāra
vṛṇḍāvanaṁ ca nijapādarājobhīradrīm |
yaḥ sarvalokavibhāvāya babhūva bhūmau

taṁ bhūrīlīlamurageṇḍrabhujāṁ bhajāmaḥ || 7 ||
caṇḍraṁ prataptakiraṇajvalanaṁ prasannaṁ
sarvaṁ vanāṁtamasipatravanapraveśam |
bāṇaṁ prabhaṇjanamatīva sumandayānaṁ
manyāmahe kila bhavantamṛte vyathārtāḥ || 8 ||
saudāsarājamaḥiṣivirahādatīva
jātaṁ sahasraguṇitaṁ nalapaṭṭarājñyāḥ |
tasmāttu koṭiguṇitaṁ janakātmajyāḥ
tasmādanaṁtatiduhkhamalaṁ hare naḥ || 9 ||
śrīuddhavaḥ sakalabhaktaśiromaṇīśaḥ
tvatpāḍapadmavaramukhyadhikārakārī |
tasmādvayaṁ ca caraṇau śaraṇaṁ gatāḥ smaḥ
śrīman kṛpāṁ kru śaṇyapade śaraṇye || 10 ||
śrīnārada uvāca -

itthaṁ rāja rudantīnāṁ gopīnāṁ kamalekṣaṇaḥ |
āvīrababhūva sahasā svayamarthamivātmanaḥ || 11 ||
sphuratkīrīṭakeyūra kuṁḍalāṁgadabhūṣaṇam |
snigdhāmalasugandhāḍhyaṇīlakuṁcitakuṁtalam || 12 ||
āgataṁ vikṣya yugapat samuttasthurvrājāṁganāḥ |
tanmātrāṇi ca yaṁ dṛṣṭvā yathā jñānēṇḍriyāṇi ca || 13 ||

harīrnanarta tanmadhye vaṁśvādānatatparaḥ |
 rādhayā sahito rājan yathā ratyā ratīśvaraḥ || 14 ||
 yāvatīrgopikāḥ sarvāstāvadānūpadharo hariḥ |
 gacchan tābhīrvraje reme svāvasthābhirmano yathā || 15 ||
 vanoddeśe sthitaṁ kṛṣṇaṁ gataduḥkhā vrajāṁganāḥ |
 kṛtāṁjalipuṭā ūcургirā gadāgadayā harim || 16 ||
 gopya ūcuḥ -
 kva gatastvam vada hare tyaktvā gopīgaṇo mahān |

sarvaṁ jagattṛṇīkṛtya tvatpāde prāptamānasam || 17 ||
 śrībhagavānuvāca - he gopyaḥ puṣkaradvīpe haṁso nāma mahāmuniḥ |
 samudre dadhimamḍode tatāpāntargatastapaḥ || 18 ||
 cakārāhaitukīṇ bhaktiṁ mama dhyānaparāyaṇaḥ |
 vyatītaṁ tasya tapato gopyo manvantaradvayam || 19 ||
 tamadyaivāgrasanmatsyo yojanārdhavapurdharaḥ |
 tannirjagāra paumīdrastu matsyarūpadharo'suraḥ || 20 ||
 evaṁ saṁprāptakaśṭhasya haṁsasyāpi muneraham |
 gatvā'tha śighreṇa tayoḥ śiraśchitvā'riṇā munim || 21 ||
 mocayitvā'tha gatavān śvetadvīpe vrajāṁganāḥ |
 kṣīrābḍhau śeṣaparyāṇke śayanaṁ tu mayā kṛtam || 22 ||
 duḥkhitā bhavatīrjñātvā nidrāṁ tyaktvā tataḥ priyāḥ |
 sahasā bhaktavaśyo'haṁ punarāgatavāniha || 23 ||
 jñānti santaḥ samadarśoni ye

dāntā mahāntaḥ kila nairapekṣyāḥ |
 te nairapekṣyaṁ paramaṁ sukhaṁ me
 jñānendriyāṇi yathā rasāḍin || 24 ||
 gopya ūcuḥ -
 kṣīrābḍhau śeṣaparyāṇke yadānūpaṁ ca tvayā dhṛtam |
 tadānūpadarśanaṁ dehi yadi prīto'si mādḥava || 25 ||
 śrīnārada uvāca -
 tathā'stu coktvā bhagavān gopīvyūhasya paśyataḥ |
 dadhārāṣṭabhujāṁ rūpaṁ śrīrādhārūpameva ca || 26 ||
 tatra kṣīrasamudro'bhūllolakallolamaṇḍitaḥ |
 divyāni ratānāsaudhāni babhūvurmanīgalāni ca || 27 ||
 tatra śeṣo bisaśvetaḥ kuṇḍalībhūtasamsthitaḥ |
 bālārkamaulisāhasraphaṇācchatravirājitaḥ || 28 ||
 tasmin vai śeṣaparyāṇke sukhaṁ suṣvāpa mādḥavaḥ |

tasya śrīrūpiṇī rādhā pādasevāṁ cakāra ha || 29 ||
 tadānūpaṁ suṁdaraṁ dṛṣtvā koṭimārtanḍasannibham |
 natvā gopīgaṇāḥ sarve vismayaṁ paramaṁ gatāḥ || 30 ||
 gopībhyo darśanaṁ dattaṁ yatra kṛṣṇena maithila |
 tatra kṣetraṁ mahāpunyaṁ jātaṁ pāpaprāṇāśanam || 31 ||
 atha gopīgaṇaiḥ sārdhaṁ yamunāmetya mādḥavaḥ |
 kālīndījalavegeṣu jalakeliṁ cakāra ha || 32 ||
 rādhākarāṇḍalakṣadalaṁ padmaṁ pītāmbaraṁ tathā |
 dhāvan jaleṣu gatavān prahasana mādḥavaḥ svayam || 33 ||
 rādhā hareḥ pītapaṭaṁ vaśīvetrasphuratānūprabham |
 grhītva prasahantī sā gacchantī yamunājale || 34 ||
 vaṁśiṁ dehīti vadataḥ śrīkṛṣṇasya mahātmanaḥ |
 rādhā jagāda kamalaṁ vāso dehīti mādḥava || 35 ||

kṛṣṇo dadau rādhikāyai padmamam̐barameva ca |

rādhā dadau pītapaṭaṃ vetraṃ vaṃśiṃ mahātmane || 36 ||

atha kṛṣṇaḥ kalaṃ gāyaṃ mālāmājānulaṃbitām |

vaijantimādadhānaḥ śrībhāṇḍiraṃ gajāma ha || 37 ||

priyāyāstatra śṛṅgāraṃ cakāra kuśaleśvaraḥ |

patrāvaliyāvakāgraiḥ puṣpaiḥ kaṃjalakumkumaiḥ || 38 ||

caṇḍanāgurukastūrī kesarādyairharermukhe |

patraṃ cakāra śṛṅgāre manoḥṇaṃ kīrtinandinī || 39 ||

English rendering

Praise of Lord Krishna through Gopanganas; the Lord's appearance among them; narrating the story of the emanation of the swans when asked by them; and making the Gopis see the Narayana-forms of Kshirsagar-Shvetadvipa.

Srinardji says - Rajan! Subsequently, all the Vrajanganas came together to sing the graceful virtues of Sri Hari, accompanied by a beautiful rhythmic melody, to invoke the good fortune of Lord Krishna. 1.

The Gopis said, "Lokasundara! Janabhushan! The Light of the World! Madan Mohan! And He who takes away the sins and the sufferings of the world! Anandakanda Yadunandan! Nandanandan The nectar on your forehead is also very pure, I salute you again and again. The victory flag of cows, Brahmins and saints! Devvandra and Kansadi, who incarnate for the slaying of demons! Dharan Sreenandaraj - Kul - Kamal - Diwakar! The primordial cause of the gods and goddesses too! Free-Janadarpan! Hail to you. Gopavamsa, the embodiment of the radiant pearl in the ocean! Gopalakulroopi Giriraj Ke Nilrala! Oh dear God! The exuberant lotus of the Gopalmandal lake! And the chief Kalans of the sandalwood grove in the form of Gopa Vrinda! Hail to you. Dear Shyam Sunder! You are Madhupa, who drinks the nectar of Mukharavinda of Sridhya; Chakor, the savior of Sudhamayi Chandrika of Mukhachandra of Sridhara; Chandrahara, who is electrifying on the thorax of Sridhara; and Kusumakar (Rituraja Vasanta), the wife of Sridharadhikari, for Madhavalata. May the dark and beautiful Sri Hari, who manifests in the Raas-Rangasthali with her splendor (lila-shakti), the radiance of the eyes of the Gopanganas and the essence of life, appear before our eyes. We worship Nandanandana Madhava, who has adorned all the youth of the Gopikas, the lands of Srivindavan, and Giriraja Govardhan with his foot-dust, who has appeared on the ground floor for the emergence and sustenance of the entire universe; whose radiance is very dark, and whose arms are adorned like the body of Nagaraja. Prannath. To all of us Gopis suffering from separation without you, the moon seems as fiery as the rays of the sun. This entire forest area, which was once a center of happiness, now feels as if we have entered the Asipatra forest and the very slow-moving air feels like an arrow to us. Green! Queen Damayanti suffered a thousand times as much from the separation of her husband as Queen Madayanti from King Saudas. Sita, the husband and wife of Janakanandini, suffered many times more than this, and today we are all suffering infinitely more than that. 2 - 9. (Vrindavan Khand Chapter 21 to 26)

Srinardji says - Rajan! Thus, in the midst of the weeping Gopanganas, Kamalanayana Krishna suddenly appeared, as if he had found his intended purpose. They had crowns on their heads, keyurs and angads in their arms, and ornaments called kundals in their ears. The smooth, serene, fragrant, blue, curly hairstyle captivated me. Seeing them, all the celestial bodies stood up together, as if the senses were suddenly awakened by the sight of a group of subtle ghosts like Shabd, the king! In the middle of those gopasundaris, along with Radha, Shyamsundara Krishna, playing the flute, began to

dance as if Murti was dancing with Kama. The more numerous all the gopis were, the more form Shrihari took to raas-vihara with them - just as the mind was playing with states of awakening and so on. At that time, in that forest land, Vrajangana, who was sorrowful, spoke in a loud voice with folded hands to Shyamsundara Krishna, who was standing there. 10-15 |

The Gopis asked, "Shyamsundar! Where did you go, leaving behind this great community of gopis, who have sacrificed their body, mind, and soul to your footprints, abandoning the whole world like you? . 16.

The Gopis said, "Madhava! If you are pleased with us, show us the form you took on the rest of the bed in the Kshirsagar. 24.

Sreenaradji says, "Then, by saying 'Tathastu', the Lord became Narayana with eight arms while Radha became Lakshmi." It was there that Kshirsagar, covered in fickle waves, appeared. The divine gemstone Mangalarupa palaces began to appear. At the same time, white Sheshnag kundalis resembling Kamalnala were seen tied up, adorned with a bright thousand-pane canopies resembling Balsurya. On the rest of the bed, Madhava slept soundly, and Lakshmi-Rupa-Dharini Sriradha began to serve to suppress his steps. The gopis bowed at the sight of the beautiful form, radiant like millions of suns, and they were all amazed. Maithil! Where Lord Krishna appeared to the gopis in this form, it became the most virtuous sin-killing realm. 25-30 | (Vrindavan Khand Chapter 21 to 26)

Subsequently, Madhav along with Gopanganas came to the banks of the Yamuna and started swimming in the swift current of Kalindi. With a lotus in his hand and a sheet in his hand, Madhav ran into the water and laughed and walked away. Then Sriradha also went to the Yamuna water laughing with her shiny Pitambar, Vamsi and cane. Now Mahatma Shri Krishna asked him and said - 'Radhe! Give me my flute. 'Sriradha began to say - 'Madhav! Give me back my lotus and clothes. "Lord Krishna gave lotus and clothes to Sriradha. Then Sriradhana also returned Vamsi, Pitambar and Cane to Mahatma Krishna. Thereafter, Sri Krishna went to Bhandiravan wearing ajanu-lambini (hanging from the knee) vajjayanti garland, singing melodious songs. There, Chatur-Chudamani Shyamsundar adorned Priya. The spears and foreheads were decorated with leaf designs, the feet adorned with mahavars, garlands of flowers, the braid was also decorated with flowers, a kumkumki bandhi was applied on the forehead, and kajal was applied to the eyes. Similarly, Kirtinandini Sriradhana also created a beautiful letter on the face of Sriharika like sandalwood, agaru, musk, and saffron in that beauty spot. 31-38 |

Thus was completed the twenty-second chapter called 'Rasa-Krida' under the Vrindavan Khanda in the Srigargha-Samhita. 22.

Sanskrit source · Hindi control witness

Vṛndāvana-khaṇḍa · Chapter 23

Chapter 43 of 263 · 47 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

अथ कृष्णो गोपिकाभिः लोकजंघवनं ययौ ।
वसन्तमाधवीभिश्च लताभिः संकुलं नृप ॥ १ ॥
तत्पुष्पदामनिचयैः स्फुरत्सौगंधिशालिभिः ।
सर्वासां हरिणा तत्र कबर्यो गुंफितास्ततः ॥ २ ॥
भ्रमरध्वनिसंयुक्ते सुगंधानिलवासिते ।
कालिन्दीनिकटे कृष्णो विचचार प्रियान्वितः ॥ ३ ॥
करिल्लैः पीलुभिः श्यामैः तमालैः संकुलद्रुमैः ।
महापुण्यवनं कृष्णो ययौ रासेश्वरो हरिः ॥ ४ ॥
तत्र रासं समारेभे रासेश्वर्या समन्वितः ।
गीयमानश्च गोपीभिरप्सरोभिः स्वराडिव ॥ ५ ॥
तत्र चित्रमभूद्राजन् शृणु त्वं तन्मुखान्मम ।
शंखचूडो मान यक्षो धनदानुचरो बली ॥ ६ ॥
भूतले तत्समो नास्ति गदायुद्धविशारदः ।

मन्मुकादौग्रसेनेश्च बलं श्रुत्वा महोत्कटम् ॥ ७ ॥
लक्षभारमयीं गुर्वीं गदामादाय यक्षराट् ।
स्वसकाशान्मधुपुरीमाययौ चण्डविक्रमः ॥ ८ ॥
सभायामास्थितं प्राह कंसं नत्वा मदोद्धतः ।
गदायुद्धं देहि मह्यं त्रैलोक्यविजयी भवान् ॥ ९ ॥
अहं दासो भवेयं वै भवांश्च विजयी यदि ।
अहं जयी चेद्भवन्तं दासं शीघ्रं करोम्यहम् ॥ १० ॥
तथास्तु चोक्त्वा कंसस्तु गृहीत्वा महतीं गदाम् ।
शंखचूडेन युयुधे रंगभूमौ विदेहराट् ॥ ११ ॥
तयोश्च गदया युद्धं घोररूपं बभूव ह ।
ताडनाच्चट्टघटाशब्दं कालमेघतडिद्ध्वनि ॥ १२ ॥
शुशुभाते रंगमध्ये मल्लौ नाट्ये नटाविव ।
इभेन्द्गाविव दीर्घांगौ मृगेन्द्गाविव घोदभटौ ॥ १३ ॥
द्वयोश्च युध्यतो राजन् परस्परजिगीषया ।

विस्फुलिगान् क्षरन्त्यौ द्वे गदे घूर्णीबभूवतुः ॥ १४ ॥
कंसः प्रकुपितं यक्षं मुष्टिनाभिजघान ह ।
शंखचूडोऽपि तं कंसं मुष्टिना तं तताड य ॥ १५ ॥
मुष्टामुष्टिं तयोरासीद्दिनानां सप्तविंशतिः ।

द्वयोरक्षीणबलयोर्विस्मयं गतयोस्ततः ॥ १६ ॥
 शंखचूडं संगृहीत्वा कंसो दैत्याधिपो बली ।
 बलाच्चिक्षेप सहसा व्योम्नि तं शतयोजनम् ॥ १७ ॥
 शंखचूडः प्रपतितः किञ्चिद्व्याकुलमानसः ।
 कंसं गृहीत्वा नभसि चिक्षेपायुतयोजनम् ॥ १८ ॥
 आकाशात्पतितः कंसः किञ्चिद्व्याकुलमानसः ।
 यक्षं गृहीत्वा सहसा पातयामास भूतले ॥ १९ ॥
 शंखचूडस्तं गृहीत्वा पोथयामास भूतले ।
 एवं युद्धे संप्रवृत्ते चकपे भूमिमंडलम् ॥ २० ॥
 मुनीन्द्रः सर्ववित्साक्षादुर्गाचार्यः समागतः ।

रंगेषु वन्दितस्ताभ्यां कंसं प्राहोर्जया गिरा ॥ २१ ॥
 श्रीगर्ग उवाच -
 युद्धं मा कुरु राजेन्द्र विफलोऽयं रणोऽत्र वै ।
 त्वत्समानो ह्ययं वीरः शङ्खचूडो महाबलः ॥ २२ ॥
 तव मुष्टिप्रहारेण भृशमैरावतो गजः ।
 जानुभ्यां धरणीं स्पृष्ट्वा कश्मलं परमं ययौ ॥ २३ ॥
 अन्येऽपि बलिनो दैत्या मुष्टिना ते मृतिं गताः ।
 शंखचूडो न पतितः संदेहो नास्ति तच्छृणु ॥ २४ ॥
 परिपूर्णतमो यो वै सोऽपि त्वां घातयिष्यति ।
 तथैनं शंखचूडाख्यं शिवस्यापि वरोर्जितम् ॥ २५ ॥
 तस्मात्प्रेम प्रकर्तव्यं शंखचूडे यद्वद्ब्रह्म ।
 यक्षराट् च त्वया कंसे कर्तव्यं प्रेम निश्चितम् ॥ २६ ॥
 श्रीनारद उवाच -
 गर्गेणोक्तौ तदा तौ द्वौ मिलित्वाऽथ परस्परम् ।

परमां चक्रतुः प्रीतिं शंखचूडयद्वद्ब्रह्म ॥ २७ ॥
 अथ कंसं सनुज्ञाप्य गृहं गन्तुं समुद्यतः ।
 गच्छन् मार्गेऽशृणोदरात्रौ रासगानं मनोहरम् ॥ २८ ॥
 तालशब्दानुसारेण संप्राप्तो रासमंडले ।
 रासेश्वर्या समं रासेऽपश्यदरासेश्वरं हरिम् ॥ २९ ॥
 श्रीराधयाऽलंकृतवामबाहुं
 स्वच्छंदवक्रीकृतदक्षिणां प्रिमि ।
 वंशीधरं सुंदरमंदहासं
 भ्रूमंडलैर्मोहितकामराशिम् ॥ ३० ॥
 ब्रजांगनायूथपतिं ब्रजेश्वरं
 सुसेवितं चामरछत्रकोटिभिः ।
 विज्ञाय कृष्णं ह्यतिकोमलं शिशुं
 गोपीं समाहर्तुमलं मनोऽकरोत् ॥ ३१ ॥

बहुलाश्व उवाच -

किं बभूव ततो रासे शंखचूडे समागते ।

एतन्मे भूहि विप्रेन्द्र त्वं परावरवित्तमः ॥ ३२ ॥

श्रीरानद उवाच -

व्याघ्राननं कृष्णवर्णं तालवृक्षदशोच्छ्रितम् ।

भयंकरं ललज्जिह्वं दृष्ट्वा गोप्योऽतितत्रसुः ॥ ३३ ॥

दुद्रुवुः सर्वतो गोप्यो महान् कोलाहलोऽभवत् ।

हाहाकारस्तदैवासीह शंखचूडे समागते ॥ ३४ ॥

शतचंद्राननां गोपीं गृहीत्वा यक्षराट् खलः ।

दुद्रवाशूतरामाशां निःशंकः कामपीडितः ॥ ३५ ॥

रुदन्तीं कृष्णकृष्णेति क्रोशन्तीं भयविह्वलाम् ।

तमन्वधावच्छ्रीकृष्णः शालहस्तो रुषा भृशम् ॥ ३६ ॥

यक्षो वीक्ष्य तमायान्तं कृतान्तमिव दुर्जयम् ।

गोपीं त्यक्त्वा जीवितेच्छुः प्राद्रवद्भयविह्वलः ॥ ३७ ॥

यत्र यत्र गतो धावन् शंखचूडो महाखलः ।

तत्र तत्र गतः कृष्णः शालहस्तो भृशं रुषा ॥ ३८ ॥

हिमाचलतटं प्राप्तः शालमुद्यम्य यक्षराट् ।

तस्थौ तत्संमुखे राजन् युद्धकामो विशेषतः ॥ ३९ ॥

तस्मै यिक्षेप भगवान् शालवृक्षं भुजौजसा ।

तेन घातेन पतितो वृक्षो वातहतो यथा ॥ ४० ॥

पुनरुत्थाय वैकुण्ठं मुष्टिना तं जघान ह ।

जगर्ज सहसा दुष्टो नादयम् मंडलं दिशाम् ॥ ४१ ॥

गृहीत्वा तं हरिर्दोभ्यां भ्रामयित्वा भुजौजसा ।

पातयामास भूपृष्ठे वातः पद्ममिवोद्धृतम् ॥ ४२ ॥

शंखचूडस्तं गृहीत्वा पोथयामास भूतले ।

एवं युद्धे संप्रवृत्ते चकपे भूमिमण्डलम् ॥ ४३ ॥

मुष्टिना तच्छिरश्छित्वा तस्माच्च्यूडामणिं हरिः ।

जग्राह माधवः साक्षात्सुकृती शेवर्धिं यथा ॥ ४४ ॥

तज्ज्योतिर्निर्गतं दीर्घं द्योतयन्मण्डलं दिशाम् ।

श्रीदाम्नि श्रीकृष्णसखे लीनं जातं व्रजे नृप ॥ ४५ ॥

एवं हत्वा शंखचूडं भगवान् मधुसूदनः ।

मणिपाणिः पुनः शीघ्रमाययौ रासमंडलम् ॥ ४६ ॥

चंद्राननायै च मणिं दत्त्वा तं दीनवत्सलः ।

पुनर्गोपीनणैः सार्धं रासं चक्रे हरिः स्वयम् ॥ ४७ ॥

Roman transliteration

śrīnārada uvāca -

atha kṛṣṇo gopikābhiḥ lokajaṃghavanaṃ yayau |
vasantamādhavibhiḥsa latābhiḥ saṃkulaṃ nṛpa || 1 ||
tatpuṣpadāmanicayaiḥ sphuratsaugam̐dhiśālibhiḥ |
sarvāsāṃ hariṇā tatra kabaryo guṃphitāstataḥ || 2 ||
bhramaradhvanisaṃyukte sugaṃdhānilavāsīte |
kāliṇḍinikaṭe kṛṣṇo vicacāra priyānvitah || 3 ||
karillaiḥ pīlubiḥ śyāmaiḥ tamālaiḥ saṃkuladrumaiḥ |
mahāpuṇyavanaṃ kṛṣṇo yayau rāseśvaro hariḥ || 4 ||
tatra rāsaṃ samārebhe rāseśvaryā samanvitah |
gīyamānaśca gopibhirapsarobhiḥ svarāḍiva || 5 ||
tatra citramabhūḍā rājan śṛṇu tvaṃ tanmukhānmama |
śaṅkha-cūḍo māna yakṣo dhanadānucaro balī || 6 ||
bhūtale tatsamo nāsti gadāyuddhaviśāradaḥ |

manmukādaugraseneśca balaṃ śrutvā mahotkaṭam || 7 ||
lakṣabhāramayīṃ gurvīṃ gadāmādāya yakṣarāt |
svasakāśānmadhupurīmāyayau caṇḍavikramaḥ || 8 ||
sabhāyāmāsthitaṃ prāha kaṃsaṃ natvā madoddhataḥ |
gadāyuddhaṃ dehi mahyaṃ trailokyavijayi bhavān || 9 ||
ahaṃ dāso bhaveyaṃ vai bhavāṃśca vijayi yadi |
ahaṃ jayi cedbhavantaṃ dāsaṃ śighraṃ karomyaham || 10 ||
tathāstu coktvā kaṃsastu grhītvā mahatiṃ gadām |
śaṅkha-cūḍena yuyudhe raṃgabhūmau videharāt || 11 ||
tayośca gadaḥ yuddhaṃ ghorarūpaṃ babhūva ha |
tādanāccaṭṭaṭṭāśabdaṃ kālameghataḍiddhvanī || 12 ||
śuśubhāte raṃgamadhye mallau nāṭye naṭāviva |
ibhendrāviva dīrghāṃgau mṛgendrāviva codābhaṭau || 13 ||
dvayośca yudhyato rājan parasparajigīṣayā |

viṣphuliṅgān kṣarantyaḥ dve gade cūrṇibabhūvatuh || 14 ||
kaṃsaḥ prakūṇḍitaṃ yakṣaṃ muṣṭinābhijaghāna ha |
śaṅkha-cūḍo'pi taṃ kaṃsaṃ muṣṭinā taṃ tatāḍa ca || 15 ||
muṣṭāmuṣṭiḥ tayorāsiddhānāṃ saptaviṃśatiḥ |
dvayorakṣīṇabalayorvismayaṃ gatayostataḥ || 16 ||
śaṅkha-cūḍaṃ saṃgrhītvā kaṃso daityādhipo balī |
balāccikṣepa sahasā vyomni taṃ śatayojanam || 17 ||
śaṅkha-cūḍaḥ prapatitaḥ kiñcidvyākulamānasaḥ |
kaṃsaṃ grhītvā nabhasi cikṣepāyutayojanam || 18 ||
ākāśātpatitaḥ kaṃsaḥ kiñcidvyākulamānasaḥ |
yakṣaṃ grhītvā sahasā pātayāmāsa bhūtale || 19 ||
śaṅkha-cūḍastaṃ grhītvā poṭhayāmāsa bhūtale |
evaṃ yuddhe saṃpravṛtte cakampe bhūmimaṇḍalam || 20 ||
munīndraḥ sarvavitsāksādāgargācāryaḥ samāgataḥ |

raṃgeṣu vanditastābhyāṃ kaṃsaṃ prāhorjayā girā || 21 ||
śṛīgarga uvāca -
yuddhaṃ mā kuru rājendra viphalo'yaṃ raṇo'tra vai |
tvatsamāno hyayaṃ vīraḥ śaṅkha-cūḍo mahābalaḥ || 22 ||
tava muṣṭiprahāreṇa bhṛśamairāvato gajaḥ |
jānubhyāṃ dharaṇiṃ sprṣtvā kāśmalaṃ paramaṃ yayau || 23 ||
anye'pi balīno daityā muṣṭinā te mṛtiṃ gatāḥ |
śaṅkha-cūḍo na patitaḥ saṃdeho nāsti tacchṛṇu || 24 ||

paripūrṇatamo yo vai so'pi tvām ghātayiṣyati |
tathainaṁ śaṁkhacūḍākhyam śivasya'pi varorjitam || 25 ||
tasmātprema prakartavyaṁ śaṁkhacūḍe yadūdvaḥ |
yakṣarāṭ ca tvayā kaṁse kartavyaṁ prema nīcitam || 26 ||
śrīnārada uvāca -
gargeṇoktau tadā tau dvau militvā'tha parasparam |

paramāṇi cakratuḥ prītiṁ śaṁkhacūḍayadūdvaḥ || 27 ||
atha kaṁsaṁ sanujñāpya grhaṁ gantuṁ samudyataḥ |
gacchan mārge śṛṇod rātrau rāsagānaṁ manoharam || 28 ||
tālaśabdānusāreṇa saṁprāpto rāsamaṇḍale |
rāseśvaryā samaṁ rāse'paśyad rāseśvaraṁ harim || 29 ||
śrīrādhayā'laṁkṛtavāmabāhuṁ
svacchaṁdavadakrīkṛtadakṣiṇāṅghrim |
vaṁśīdharaṇi suṁdaramaṇḍahāsaṁ
bhrūmaṇḍalairmohitakāmarāśim || 30 ||
vrajāṁganāyūthapatiṁ vrajeśvaraṁ
susevitaṁ cāmarachatrakoṭibhiḥ |
vijñāya kṛṣṇaṁ hyatikomalaṁ śīṣuṁ
gopīṇi samāhartumalaṁ mano'karot || 31 ||
bahulāśva uvāca -

kiṁ babhūva tato rāse śaṁkhacūḍe samāgate |
etanme bhrūhi vipreṁdra tvaṁ parāvaravittamaḥ || 32 ||
śrīrānada uvāca -
vyāghrāṇanaṁ kṛṣṇavarṇaṁ tālavṛkṣadaśocchritam |
bhayaṁkaraṁ lalajjihvaṁ dṛṣṭvā gopyo'titratasuḥ || 33 ||
dudruvuḥ sarvato gopyo mahān kolāhalo'bhavat |
hāhākārastadaivāsīḥ śaṁkhacūḍe samāgate || 34 ||
śatacaṁdrāṇanaṁ gopīṇi grhītvā yakṣarāṭ khalah |
dudrāvāśūttarāmāśāṁ niḥśaṁkaḥ kāmapiḍitaḥ || 35 ||
rudantīṇi kṛṣṇa kṛṣṇeti krośantīṇi bhayavihvalāṁ |
tamanvadhāvacchrikṛṣṇaḥ śālahasto ruṣā bhr̥ṣam || 36 ||
yakṣo vikṣya tamāyāntaṁ kṛtāntamiva durjayam |
gopīṇi tyaktvā jīviteccuḥ prādravad bhayavihvahaḥ || 37 ||
yatra yatra gato dhāvan śaṁkhacūḍo mahākhalah |

tatra tatra gataḥ kṛṣṇaḥ śālahasto bhr̥ṣaṁ ruṣā || 38 ||
himācalataṭaṁ prāptaḥ śālamudyamya yakṣarāṭ |
tasthau tatsaṁmukhe rājan yuddhakāmo viśeṣataḥ || 39 ||
tasmai cikṣepa bhagavān śālavṛkṣaṁ bhujaujasā |
tena ghātena patito vṛkṣo vātahato yathā || 40 ||
punarutthāya vaikuṇṭhaṁ muṣṭinā taṁ jaghāna ha |
jagarja sahasā duṣṭo nādayam maṇḍalaṁ diśām || 41 ||
grhītvā taṁ harirdorbhyaṁ bhrāmayingitvā bhujaujasā |
pātayāmāsa bhūpr̥ṣṭhe vātaḥ padmamivod dhṛtam || 42 ||
śaṁkhacūḍastaṁ grhītvā pothayāmāsa bhūtale |
evaṁ yuddhe saṁpravṛtte cakampe bhūmimaṇḍalam || 43 ||
muṣṭinā tacchiraśchitvā tasmāccūḍāmaṇiṇi hariḥ |
jagrāha mādavaḥ sāksātsukṛtī śevadhiṁ yathā || 44 ||
tajjyotirṇirgataṁ dirghaṁ dyotayanmaṇḍalam diśām |

śrīdāmni śrīkr̥ṣṇasakhe līnaṃ jātaṃ vraje nṛpa || 45 ||
 evaṃ hatvā śaṃkhacūḍaṃ bhagavān madhusūdanaḥ |
 maṇipāṇiḥ punaḥ śighramāyayau rāsamaṇḍalam || 46 ||
 caṇḍrānaṇāyayai ca maṇiṃ dattvā taṃ dīnavatsalaḥ |
 punargopināṇiḥ sārḍhaṃ rāsaṃ cakre hariḥ svayam || 47 ||

English rendering

Narrative of the War and Friendship between Kansa and Shankhachuda: The Slaying of Shankhachuda by Krishna

Says Srinardji - Rajan. Krishna then went with the Vrajanganas to the Lohajadanga forest, which was dominated by the Madhavi and other creepers of the spring. Srihari decorated all the gopis there with beautiful flower garlands that spread the fragrance of the forest. Shyamsundar began to wander with his mistresses on the Yamuna, surrounded by a fragrant air filled with the hum of illusions. While wandering, Raseshwara Krishna reached the Mahapunya Van, which was covered with dense trees like Kareel, Peelu, and Shyam Tamal and Tal. There, Srihari, along with Raseshwari Sriradha and Gopanganas, began the rasa while listening to their chanting. At that time, he was adorned like Indra, a god surrounded by apsaras singing praises. 1 - 5.

The king! A strange thing happened there, you hear it from my mouth. There was a mighty yaksha known as Shankhachuda, who was a servant of Kubera. There was no other mace-wielding warrior on this surface like him. One day, upon hearing the loud voice of Ugrasenkumar Kansa from my mouth, he came to Mathura from his abode with a heavy mace made of the mighty Yaksharaja lac iron. The drunken hero reached the court, bowed to Kansa, who was seated on the throne, and said, "O king! I have heard that you are a valiant Tribhuvan conqueror; so give me the opportunity of a mace fight with you. If you are victorious, I will be your slave, and if I am victorious, I will immediately make you my slave. 'Well done! Then, with a huge mace in hand, saying 'Tathastu', Kansa began to battle Shankhachuda in the theatre. A fierce duel ensued between the two of them. The sound of the two exchanging blows sounded similar to the thunder and lightning of the Holocaust. In that theatre, Kansa and Shankhachuda were fighting with each other like two Mallas, two Natas of the Natya Mandali, two Gajarajas with huge limbs, and two ferocious lions. The king! Struggling with their desire to conquer each other, the maces of the two heroes crashed into each other, sending sparks of fire. Kansa, in a fit of rage, punched the yaksha; then Shankhachudana also punched Kansa. Twenty-seven days passed before the two of them exchanged blows in this way. Neither of the two men lost any of their strength. Both of them were amazed at each other's prowess. Subsequently, the daitya king Mahabali Kansa suddenly captured Shankhachuda and forcefully threw him into the sky. He went up a hundred yojanas. When Shankhachuda fell rapidly from the sky, he felt a little uneasy, yet he too caught Kansaku and threw him ten thousand yojanas high into the sky. Kansa also fell from the sky and felt a bit distressed. Then he caught the yaksha and suddenly killed him on earth. Then Shankhachudane also caught Kansaku and knocked him to the ground. Thus the earth trembled as the fierce battle raged on. In the meantime, the omniscient sage Gargacharya came there directly. The two saw him on the stage and bowed before him, then Gargan said to Kansa in an energetic voice. 6 - 21. (Vṛndavan Khand Chapter 21 to 26)

Srigarji said, "Rajendra! Don't go to war. This war is not going to yield any results. This Mahabali Shankhachud is as heroic as you are. Gajraj Airavat had knelt on the ground after being hit by your puncher and was very faint. Many more demons have fallen to their death by your punching, but the conch shell could not be crushed. There is no doubt that it is invincible to you. Listen to the reason

for it. Just as the Supreme Personality of Godhead is about to slay you, so will Lord Shiva slay this mighty conch shell. Therefore, Yadunandan. You have to love the conch shell. Yakshagana! You must also have love for Kansa. 22-26 |

Srinardji says - Rajan! At Gargacharya's behest, Shankhachuda and Kamsa met and fell deeply in love with each other. After that, leaving Kansa, Shankhachud started going to his home. On his way at night, he found Rasmandal. There, he heard a melodious melody laced with rhythm and melody. Then he had darshan of Raseshwara Krishna with Sriraseshwari in Raas. His left arm was adorned over Sriradha's shoulder. He stood with his right foot bent at will. The hands were shining brightly with a gentle smile on their faces. Kamadeva, the zodiac sign, was enamored with their planet. Vrajeshwara Krishna, the youthful lord of the Vraja-Sundaris, was well-served by the Koti-Koti Chhatra-Chaivara. Knowing that he was a very tender child, Shankhachuda thought of taking the gopis to Har. 27-31 |

Bahulashva asked, "Wiprawar! You know the past and the future; so tell me, what happened to Shankhachuda when he came to Rasmandal? . 32.

Srinardji said, "Rajan! The face of the conch shell resembled a tiger, and the body was very black. He was as tall as ten palms and looked fierce with his tongue curled up and jaws licked. Seeing this, the Gopangas panicked and started running around. This led to a huge commotion. Thus, as soon as the conch shell arrived, there was an uproar in the Rasmandal. He caught the lustful evil Yakshagana Gopasundari named Shatachandranana and ran north without any fear or apprehension. May Shatachandran be troubled by the fear of 'Krishna! Krishna! Oh! She started crying and crying. Seeing this, Krishna became very angry and ran after him, taking the Shalaka tree in his hands. As time went on, Yaksha saw Durjaya following Krishna and left that Gopi and fled with a desire to save his life. Wherever Mahadushta Shankhachuda fled, Shri Krishna also went with great fury, taking the sal tree in his hands. 33-38 | (Vrindavan Khand Chapter 21 to 26)

The king! Arriving in the Himalayan valley, the Yakshagana also took off a shawl and stood before them, especially out of desire for war. The god struck the sal tree on the conch shell with his forearm. The conch shell fell to the earth like a tree uprooted by a storm from its impact. Shankhachudana got up again and punched Lord Krishna. The wicked yaksha, after killing him, roared suddenly, shouting all the directions. Then Srihari caught him with both hands and turned him with the force of his arms and threw him to the earth in the same manner as Vayu throws away the uprooted lotus.

Shankhachudane also caught Krishna and threw him to the earth. When the war began in this way, the whole world trembled. Then Madhav Shrikrishna separated his head from the torso by punching it and took its chudamani - just like how a virtuous man gets a treasure from somewhere. O Lord! A huge flame came out of Shankhachuda's body and, electrifying the Dingamandala, the Śrīkṛṣṇa sakha merged with the Śrīdāma in the Vraja. Thus, after slaying Shankhachuda, Lord Madhusudana took the gem in his hand, then soon entered the rasa-mandala. Dinavatsala Srihari gave that gem to Shatachandran and again started the rasa with all the Gopangas. 39-47 |

Thus was completed the twenty-third chapter in the Srīgarghasamhita, titled 'The Slaying of Shankhachuda', in the context of Rasa Krida under Vrindavan Khanda. 23.

Sanskrit source · Hindi control witness

Vṛndāvana-khaṇḍa · Chapter 24

Chapter 44 of 263 · 50 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

अथ गोपीगणैः सार्धं पश्यन् श्रीयमुनातटम् ।
 विहर्तुमामयौ कृष्णो वृन्दारण्यं मनोहरम् ॥ १ ॥
 वृन्दावने द्यौषधयो लीना जाता हरेर्वरात् ।
 ताः सर्वाश्वांगना भूतवा यूथीभूत्वा समाययुः ॥ २ ॥
 लतागोपीसमूहेन चित्रवर्णेन मैथिल ।
 रेमे वृन्दावने राजन् हरिवृन्दावनेश्वरः ॥ ३ ॥
 कालिन्दनन्दिनीतीरे कदंबाच्छादिते शुभे ।
 त्रिविधेन समीरेण सर्वतः सुरभीकृते ॥ ४ ॥
 विलसत्पुलिने रम्ये वंशीवटविराजिते ।
 स्थितोऽभूद्राधया सार्धं रासश्रमसमन्वितः ॥ ५ ॥
 वीणातालमृदंगादि मुरयष्टियुतानि च ।
 वादितत्राण्यंबरे नेदुः सुरैर्गोपीगणैः सह ॥ ६ ॥
 देवेषु पुष्पं वर्षत्सु जयध्वनियुतेषु च ।

तोषयन्त्यो हरिं गोप्यो जगुस्तद्यश्च उत्तमम् ॥ ७ ॥
 काश्चिद्वै मेघमल्लारं दीपकं च तथापराः ।
 मालकोशं भैरवं च श्रीरागं च तथैव च ॥ ८ ॥
 हिंदोलं च जगुः काश्चित् राजन् सप्तस्वरैः सह ।
 काश्चित्तासां प्रमुग्धाश्च काश्चिन्मुग्धाः स्त्रियो नृप ॥ ९ ॥
 काश्चित् प्रौढा प्रेमपराः श्रीकृष्णे लग्नमानसाः ।
 जारधर्मेण गोविंदं काश्चिद्गोप्यो भजन्ति हि ॥ १० ॥
 काश्चिच्छ्रीकृष्णसहिताः कन्दुकक्रीडने रताः ।
 काश्चित् पुष्पैश्च हरिणा क्रीडां चक्रुः परस्परम् ॥ ११ ॥
 काश्चिल्लतासु धावन्त्यः क्वणन् नूपुरमेखलाः ।
 काश्चित् पिबन्ति सततं बलात्कृष्णाधरामृतम् ॥ १२ ॥
 काचिद्भुजाभ्यां श्रीकृष्णं योगिनामपि दुर्लभम् ।
 संगृहीत्वा प्रहस्यराच्यकुरालिंगनं महत् ॥ १३ ॥
 मनोज्ञो यदुराजा च गोपीनां भगवान् हरिः ।

काश्मीरमुद्रितो रेमे वने वृन्दावनेश्वरः ॥ १४ ॥
 काश्चिद्वीणां वादयन्त्यः समं वंशीधरेण वै ।
 काश्चित् मृदंगं वादयन्त्यो गायन्त्यो भगवद्गुणम् ॥ १५ ॥
 काश्चिद्वै मधुरं तालं ताडयन्त्यो हरेः पुरः ।

मुरयष्टिं संगृहीत्वा हरिणा माधवीतले ॥ १६ ॥
 गायन्त्यः सुस्थिरा भूमौ विस्मृत्य जगतः सुखम् ।
 काश्चित्कलतासु श्रीकृष्णं भुजे बाहुं निधाय च ॥ १७ ॥
 वृन्दावनस्य पश्यन्त्यो शोभां राजन्नितस्ततः ।
 लताजालैः संवलितं गोपीनां हारसंचयम् ॥ १८ ॥
 पृथक्चकार गोविंदः स्पृष्ट्वा तासामुरःस्थलम् ।
 गोपीनां नासिकामुक्तावलिं तत्कुंतलं स्वयम् ॥ १९ ॥
 शनैः शनैः शोभनं तच्चक्रे श्रीनंदनदनः ।
 तांबूलं चर्वितं ह्यर्थं नीत्वा सद्योऽथ गोपिकाः ॥ २० ॥
 चर्वयन्त्यः सुगंधाढ्य महो तासां तपो महत् ।

काश्चिच्छामकपोलेषु द्रव्यंगुलेन शनैः शनैः ॥ २१ ॥
 हसन्त्यस्ताडयन्त्यस्ताः कदंबेषु बलात्पृथक् ।
 पुंवेषनायकाः काश्चिन्मौलिकुंडलमंडिताः ॥ २२ ॥
 नृत्यन्तः कृष्णपुरतः श्रीकृष्ण इव मैथिल ।
 राधावेषधरा गोप्यः शतचंद्राननप्रभाः ॥ २३ ॥
 तोषयन्त्यश्च राधां तां तथा राधापतिं जगुः ।
 काश्चित्ताः सात्त्विकैर्भावैः संयुक्ता प्रेमविह्वलाः ॥ २४ ॥
 योगीव चास्थिता भूमौ परमानंदसंप्लुताः ।
 काश्चित्कलतासु वृक्षेषु भूम्यां वै विदिशासु च ॥ २५ ॥
 पश्यन्त्यः श्रीपतिं देवं स्वस्मिन् वा मौनमास्थिताः ।
 एवं रासे गोपवध्वः सर्वाः पूर्णमनोरथाः ॥ २६ ॥
 बभूवुरेत्य गोविंदं सर्वेशं भक्तवत्सलम् ।
 यत्प्रसादस्तु गोपीनां प्राप्तो राजन् महामते ॥ २७ ॥
 ज्ञानिनामपि नास्त्येवं कर्मिणां तु कुतश्च सः ।

एवं श्रीकृष्णचंद्रस्य हरे राधापतेः प्रभोः ॥ २८ ॥
 रासे चित्रं यद्बभूव तच्छृणुष्व महामते ।
 मुनीन्द्र आसुरिर्नाम श्रीकृष्णोऽहो महातपाः ॥ २९ ॥
 नारदादौ तपस्तेपे हरौ ध्यानपरायणः ।
 हत्पुंडरीके श्रीकृष्णं ज्योतिर्मंडलमास्थितम् ॥ ३० ॥
 मनोज्ञं राधया सार्धं नित्यं ध्याने ददर्श ह ।
 एकदा ध्यानमध्ये तु रात्रौ कृष्णो न चागतः ॥ ३१ ॥
 वारं वारं कृतं ध्यानं खिन्नो जातो महामुनिः ।
 ध्यानादुत्थाय स मुनिः कृष्णदर्शनलालसः ॥ ३२ ॥
 नारायणाश्रमं प्रागादबदरीखण्डमंडितम् ।
 न ददर्श हरिं देवं नरनारायणं मुनिः ॥ ३३ ॥
 तदातिविस्मितो विप्रो लोकालोकगिरिं ययौ ।
 सहस्रशिरसं देवं न ददर्श स तत्र वै ॥ ३४ ॥

पप्रच्छ पार्षदान् तत्र क्व गतो भगवानितः ।

न विद्मो भो वयं चोक्तो मुनिः खिन्नमनास्तदा ॥ ३५ ॥

श्वेतद्वीपं ययौ दिव्यं क्षीरसागरशोभितम् ।

तत्रापि शेषपर्यं न ददर्श हरिं पुनः ॥ ३६ ॥

तदा मुनिः खिन्नमनाः प्रेम्णा पुलकिताननः ।

पप्रच्छ पार्षदांस्तत्र क्व गतो भगवानितः ॥ ३७ ॥

न विद्मो भो वयं चोक्तो मुनिश्चिन्तापरायणः ।

किं करोमि क्व गच्छामि दर्शनं तत्कथं भवेत् ॥ ३८ ॥

एवं ब्रुवन्मनोयायी वैकुण्ठं प्राप्तवांस्ततः ।

नापश्यत्तत्र देवेशं रमां वैकुण्ठवासिनीम् ॥ ३९ ॥

न दृष्टस्तत्र भक्तेषु मुनिनाऽसुरिणा नृप ।

ततो मुनीन्द्रो योगीन्द्रो गोलोकं स जगाम ह ॥ ४० ॥

वृन्दावने निकुंजेऽपि न ददर्श परात्परम् ।

तदा मुनिः खिन्नमनाः श्रीकृष्णविरहातुरः ॥ ४१ ॥

पप्रच्छ पार्षदांस्तत्र क्व गतो भगवानितः ।

ऊचुस्तं पार्षदा गोपा वामनाण्डे मनोहरे ॥ ४२ ॥

पृश्निगर्भो यत्र जातः तत्रैव भगवान् स्वयम् ।

इत्युक्त आसुरिस्तस्मादस्मिन्ण्डे समागतः ॥ ४३ ॥

हरिं ह्यपश्यन्प्रचलन् कैलासं प्राप्तवान्मुनिः ।

तत्र स्थितं महादेव कृष्णध्यानपरायणम् ॥ ४४ ॥

नत्वा पप्रच्छ तद्भ्रात्रौ खिन्नेता महामुनिः ।

आसुरिरुवाच -

भगवन् सर्वं ब्रह्माण्डं मया दृष्टमितस्ततः ॥ ४५ ॥

आवैकुण्ठाश्च गोलोकाद्भ्रमता तद्दिदृक्षुणा ।

कुत्रापि देवदेवस्य दर्शनं न बभूव मे ॥ ४६ ॥

श्रीमहादेव उवाच -

धन्यस्त्वमासुरे ब्रह्मन् कृष्णभक्तोऽस्य हैतुकः ।

दिदृक्षुणा त्वयाऽऽयासं कृत्वं वेद्मि महामुने ॥ ४७ ॥

कर्मेन्द्रियाणीह यथा रसादीन्

तथा सकामा मुनयः सुखं यत् ।

मनाङ्गान् जानन्ति जनैरपेक्ष्यं

गूढं परं निर्गुणलक्षणं तत् ॥ ४८ ॥

हंसं मुनिं दुःखगतं महोदधौ

यः सर्वतो मोचयितुं गतस्त्वरम् ।

सोऽद्यैव वृन्दाविपिने सखीजनैः

करोति रासं रसिकेश्वरः स्वयम् ॥ ४९ ॥

षाण्मासिकी चाद्य कृता निशीथिनी

स्वमायया देववरेण भो मुने ।
अहं गमिष्यामि तदेव द्रष्टुं
त्वमेव गच्छाशु मनोरथं यथा ॥ ५० ॥

Roman transliteration

śrīnārada uvāca -

atha gopīgaṇaiḥ sārdhaṁ paśyaṇ śrīyamunātaṭaṁ |
vihartumāmayau kṛṣṇo vṛṇḍāraṇyaṁ manoharam || 1 ||
vṛṇḍāvane cauṣadhayo linā jātā harervarāt |
tāḥ sarvāścāṅgaṇā bhūtavā yūthibhūtā samāyayauḥ || 2 ||
latāgopīsamūhena citravarṇena maithila |
reme vṛṇḍāvane rājan harirvṛṇḍāvanēśvaraḥ || 3 ||
kāḷindanandīnīre kadaṁbācchādīte śubhe |
trividhena samīreṇa sarvataḥ surabhīkṛte || 4 ||
vilasatpuline ramye vaṁśīvaṭavirājīte |
sthito 'bhūdā rādhayā sārdhaṁ rāsaśramasamanvitaḥ || 5 ||
viṇātālamṛdaṁgādi muruyaṣṭiyutāni ca |
vāditatrāṇyaṁbare neduḥ surairgopīgaṇauḥ saha || 6 ||
deveṣu puṣpaṁ varṣatsu jayadhvaniyuteṣu ca |

toṣayantyo hariṁ gopyo jagustadyaśa uttamam || 7 ||
kāścidvai meghamallāraṁ dīpakaṁ ca tathāparāḥ |
māḷakoṣaṁ bhairavaṁ ca śrīrāgaṁ ca tathaiva ca || 8 ||
hiṁdolam ca jaguḥ kāścit rājan saptaśvaraiḥ saha |
kāścittāsāṁ pramugdhāśca kāścinmugdhāḥ striyo nṛpa || 9 ||
kāścit prauḍhā premaparāḥ śrīkṛṣṇe lagnamānasāḥ |
jāradharṇeṇa govīṇḍaṁ kāścidgopyo bhajanti hi || 10 ||
kāścicchṛīkṛṣṇasahitāḥ kandukakṛīḍane ratāḥ |
kāścit puṣpaiśca hariṇā krīḍāṁ cakruḥ parasparam || 11 ||
kāścillatāsu dhāvantiyaḥ kvaṇaṇ nūpuramekhalāḥ |
kāścit pibanti satataṁ balātkṛṣṇādharāṁṛtam || 12 ||
kāścidbhujābhyaṁ śrīkṛṣṇaṁ yogināmapī durlabham |
saṁgrhītvā prahasyārāccakrurālīṅganaṁ mahat || 13 ||
manojoḥ yadurājā ca gopīnāṁ bhagavān hariḥ |

kāśmīramudrīto reme vane vṛṇḍāvanēśvaraḥ || 14 ||
kāścidvīṇāṁ vādayantiyaḥ samaṁ vaṁśīdhareṇa vai |
kāścit mṛdaṁgaṁ vādayantyo gāyantyo bhagavadgūṇam || 15 ||
kāścidvai madhuraṁ tālaṁ tādāyantyo hareḥ puraḥ |
muraṇyaṣṭīṁ saṁgrhītvā hariṇā mādhavitale || 16 ||
gāyantiyaḥ susthīrā bhūmau vismṛtya jagataḥ sukham |
kāścillatāsu śrīkṛṣṇaṁ bhujē bāhuṁ nidhāya ca || 17 ||
vṛṇḍāvanasya paśyantiyo śobhāṁ rājannitastataḥ |
latājālaiḥ saṁvalitaṁ gopīnāṁ hārasaṁcayam || 18 ||
prthakcakāra govīṇḍaḥ sprṣṭvā tāsāmuraḥsthalam |
gopīnāṁ nāsikāmuktāvaliṁ tatkuṇṭalaṁ svayam || 19 ||
śanaiḥ śanaiḥ śobhanaṁ taccakre śrīnaṁdanāṁdanāḥ |
tāṁbūlaṁ carvitaṁ hyardhaṁ nītvā sadyo 'tha gopikāḥ || 20 ||
carvayantiyaḥ sugaṁdhāḍhya maho tāsāṁ tapo mahat |

kāścicchāmakapoleṣu dvyaṃgulena śanaīḥ śanaīḥ || 21 ||
 hasantyastāḍḍayantyastāḥ kadaṃbeṣu balātpṛthak |
 puṃveśanāyakāḥ kāścinmaulikumḍalamamḍitāḥ || 22 ||
 nṛtyantaḥ kṛṣṇapurataḥ śrīkṛṣṇa iva maithila |
 rādhāveśadharā gopyaḥ śatacaṃdrānanaprabhāḥ || 23 ||
 toṣayantyāśca rādhāṃ tām tathā rādhāpatiṃ jaguḥ |
 kāścittāḥ sātṭvikairbhāvaiḥ saṃyuktā premavihvalāḥ || 24 ||
 yogīva cāsthitā bhūmau paramāṇaḍasamplutāḥ |
 kāścillatāsu vṛkṣeṣu bhūmyāṃ vai vidīśāsu ca || 25 ||
 paśyantyāḥ śrīpatiṃ devaṃ svasmin vā maunamāsthītāḥ |
 evaṃ rāse gopavadhvaḥ sarvāḥ pūrṇamanorathāḥ || 26 ||
 babhūvuretya govīṇḍaṃ sarveṣaṃ bhaktavatsalam |
 yatprasādistu gopīnāṃ prāpto rājan mahāmāte || 27 ||
 jñānināmapi nāstyevaṃ karmināṃ tu kutaśca saḥ |

evaṃ śrīkṛṣṇacamaḍrasya hare rādhāpateḥ prabhoh || 28 ||
 rāse citraṃ yad▯babhūva tacchṛṇuṣva mahāmāte |
 munīndra āsurīrnāma śrīkṛṣṇeṣṭo mahātapāḥ || 29 ||
 nāradaḍdrau tapastepe harau dhyānaparāyaṇaḥ |
 hṛtpuṇḍarīke śrīkṛṣṇaṃ jyotīrmaḍḍalamāsthītam || 30 ||
 manojñaṃ rādhayā sārḍdhaṃ nityaṃ dhyāne dadarśa ha |
 ekadā dhyānamadhye tu rātrau kṛṣṇo na cāgataḥ || 31 ||
 vāraṃ vāraṃ kṛtaṃ dhyānaṃ khinno jāto mahāmuniḥ |
 dhyānāḍḍutthāya sa muniḥ kṛṣṇadarśanalālasaḥ || 32 ||
 nārāyaṇāśramaṃ prāgāḍ▯badarīkhaḍḍamaḍḍitam |
 na dadarśa hariṃ devaṃ naranārāyaṇaṃ muniḥ || 33 ||
 tadātīvismīto vipro lokālokaḍḍirīṇ yayau |
 sahasraśīrasaṃ devaṃ na dadarśa sa tatra vai || 34 ||
 papraccha pārśadān tatra kva gato bhagavānītaḥ |

na vidmo bho vayaṃ coko muniḥ khinnamanāstadā || 35 ||
 śvetadvīpaṃ yayau divyaṃ kṣīrasāgaraśobhitam |
 tatrāpi śeṣaparyaṇke na dadarśa hariṃ punaḥ || 36 ||
 tadā muniḥ khinnamanāḥ premṇā pulakītānanaḥ |
 papraccha pārśadāmīstatra kva gato bhagavānītaḥ || 37 ||
 na vidmo bho vayaṃ coko muniścintāparāyaṇaḥ |
 kiṃ karomi kva gacchāmi darśanaṃ tatkatthaṃ bhavet || 38 ||
 evaṃ bruvanmanoyāyī vaikuṇṭhaṃ prāptavāmīstataḥ |
 nāpaśyattatra deveṣaṃ ramāṃ vaikuṇṭhavāsinīm || 39 ||
 na dṛṣṭastatra bhakteṣu munīnāśurīṇā nṛpa |
 tato munīndro yogīndro golokaṃ sa jagāma ha || 40 ||
 vṛṇḍāvane nikuṇḍje'pi na dadarśa parāṭparam |
 tadā muniḥ khinnamanāḥ śrīkṛṣṇavīrahāturaḥ || 41 ||
 papraccha pārśadāmīstatra kva gato bhagavānītaḥ |

ūcustaṃ pārśadā gopā vāmanāḍḍe manohare || 42 ||
 prśnīgarbho yatra jātaḥ tatraiva bhagavān svayam |
 ityukta āsurīstasmāḍḍasminnaḍḍe samāgataḥ || 43 ||
 hariṃ hyapaśyanpracalan kailāsaṃ prāptavānmuniḥ |
 tatra sthītaṃ mahādeva kṛṣṇadhyānaparāyaṇam || 44 ||
 natvā papraccha tad▯rātrau khinnacetā mahāmuniḥ |
 āsurīruvāca -
 bhagavan sarva brahmāḍḍaṃ mayā dṛṣṭamīstataḥ || 45 ||

āvaikuṇṭhāśca golokād bhramatā taddidrukṣuṇā |
 kutrāpi devadevasya darśanaṁ na babbhūva me || 46 ||
 śrīmahādeva uvāca -
 dhanyastvamāsure brahman kṛṣṇabhakto'syahaitukaḥ |
 didṛkṣuṇā tvayā'yāsaṁ kṛtvam vedmi mahāmune || 47 ||
 karmendriyāṇīha yathā rasādīn

tathā sakāmā munayaḥ sukhaṁ yat |
 manān na jānanti janairapekṣyaṁ
 gūḍhaṁ paraṁ nirguṇalakṣaṇaṁ tat || 48 ||
 haṁsaṁ muniṁ duḥkhagataṁ mahodadhau
 yaḥ sarvato mocaṣituṁ gatastvaram |
 so'dyaiva vṛṇḍāvīpine sakḥījanaiḥ
 karoti rāsaṁ rasikeśvaraḥ svayam || 49 ||
 śāṇmāsikī cādyā kṛtā nīṣithinī
 svamāyayā devavareṇa bho mune |
 ahaṁ gamiṣyāmi tadeva draṣṭuṁ
 tvameva gacchāsu manorathaṁ yathā || 50 ||

English rendering

Ras-Vihara and the Asuri Munika Anecdote

Naradji says, "Then Shyamsundar Shrikrishna came to Manohar Vrindavan for Rasa-Vihara while watching the scene of the Yamuna with the Gopis." With the boon of Sriharika, the herbs of Vrindavan merged and all of them, united as one youth, became part of the Rasa group. Mithileshwar! The group of Latarupini gopis adorned with strange kanti went on a pilgrimage to Vrindavaneshwar Srihari Vrindavan with all of them. On the picturesque shores of Kalindi covered with Kadamba trees, a cool, gentle, fragrant breeze blew all around, making the place fragrant. Heredity was adding to the charm of that beautiful bridge. Tired of his labors, Krishna sat served with Sriradha. At that time, along with the Gopanganas, the celestial deities were also playing various instruments such as the veena, tala, mridanga, and murchanga, and showering divine flowers with cheers. Gopa-Sundariya gave joy to Sriharika by singing his best praises. Some gopis sang a raga called Meghamallar, while other gopis recited a lamp raga. The king! Some gopis sang with seven notes of Malkosh, Bhairav, Shriraga and Hindol ragas respectively. Nareshwar. Some of the gopis were very naive and some were charming. Many romantic gopasundaris fell into the category of adult heroines. They all had their hearts set on Lord Krishna. There were many Gopangas who served Govinda fervently. Some started playing ball with Lord Krishna, some stayed with Sri Hari and played with each other's flowers. Many Gopangas would wear nupurs on their feet and dance and play with each other to the beat of the nupurs as well as to drink Lord Krishna's Adharamrita. Many gopis, even rare for yogis, would come very close to Lord Krishna, holding him with both arms, laughing, and hugging him tightly. 1-13 | (Vrindavan Khand Chapter 21 to 26)

Thus the exalted Vrindavanadhishwara Yaduraja Lord Srihari took the tilak of saffron, went on a pilgrimage to Vrindavan with the gopis. Some gopanganas played the veena with the vamshidharaki flute and sang the virtues of the gods while playing several mridangas. Some Sriharikas stood in front and played the Khartal melodiously, and many beauties sang sustainably with Lord Krishna, playing the Chung under the Madhavi Lata. She was resting there, completely forgetting the worldly pleasures on the ground floor. Some gopis would walk around the latticework with Krishna's hands

in their hands, admiring the beauty of Vrindavan. When the necklaces of some gopis were entangled with a net, Govinda would touch their thorax and separate them from the net. The nose rings of the Gosh beauties were studded with pearl rings. Shyamsundar took care of them and their ornaments himself and continued to embellish them by solving them slowly. Madhava took half of the fragrant tambools and immediately began chewing on the gopasundaris. Ahhh! What a great penance he had. Many gopis sat on the smiling Shyamsundar's foreheads, gently patting it with their two fingers and forcefully striking it with a smile. They were playing with all the Gopanganas separately under the Kadamba trees. 14-213 |

Mithileshwar! Some Gopangas, dressed as men, adorned with crowns and kundals, became heroes themselves and started dancing like them in front of Lord Krishna. Gopasundaris, whose faces were repulsive to hundreds of moons, dressed up as Sriradha and sang the praises of Sriradha and his Pranavallabha. Some Vrajanganas sat on the ground, as if they were yogis, in samadhi, immersed in love, bliss, and bliss, with sattvic emotions such as pillar, sweat, etc. Some used to observe silence while having darshan of Lord Sripathi in the trees, on the ground floor, in different directions and even in oneself. In this way, all the gopas and beauties in the Rasmandal took refuge in Govinda, the Supreme God, Bhaktavatsal. The great king. The grace that the gopis received there from God is not available even to the wise, so how can the workers? . 22-27 |

The demon said, "Oh my God. I scoured the entire universe, wandering from Vaikuntha to Goloka with a desire to see Bhagavadarshana - but nowhere did I get to see Devadhi Dev. The omniscient Supreme Being. Tell me, where is God at the moment? . 45-46 |

Srimahadevi said, "O Asura! You are blessed. O Brahman! You are a sincere devotee of Lord Krishna. The great I know you have taken great pains out of your greed for the sight of Lord Krishna. Hansamuni, who lived in the Kshirsagar, had suffered greatly. Lord Rasikeshwara, who went there with great eagerness to free them from that affliction, is just now Lord Krishna has come to Vrindavan and is playing Ras-Krida with his friends. The Moon Today, that god has made a night as big as six months with his delusion. I will go there to have a darshan of the same festival. May thou also go quickly, that thy purpose may be accomplished. 47-50 |

Thus was completed the twenty-fourth chapter, 'Asuri Munika Upakhyan', in the context of the Rasa Krida in the Shrinarada Bahulashva-Samvadham under Vrindavanakhanda in the Srigarghasamhita. 24.

Sanskrit source · Hindi control witness

Vṛndāvana-khaṇḍa · Chapter 25

Chapter 45 of 263 · 38 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

एवं विचिन्त्य मनसा शिवो वाऽऽसुरिणा सह ।
तौ कृष्णदर्शनार्थाय जग्मतुर्ब्रजमण्डलम् ॥ १ ॥
दिव्यद्भुतमलताकुञ्जतोलिकापुञ्जशोभिताम् ।
पश्यन्तौ तौ दिव्यभूमिं कालिन्दीनिकटे गतौ ॥ २ ॥
गोलोकवासिन्यो नार्यो वेत्रहस्ता महाबलाः ।
चकुर्बलातन्निषेधं मार्गस्था द्वारपालिकाः ॥ ३ ॥
तावूचतुश्चागतौ स्वः कृष्णदर्शनलालसौ ।
तावाहुर्नृपशार्ङ्गल मार्गस्था द्वारपालिकाः ॥ ४ ॥
द्वारपालिका ऊचुः -
सर्वतो वृन्दकारिण्यं कोटिशः कोटिशो वयम् ।
रासरक्षां सदा कुर्मो न्यस्ता कृष्णेन भो द्विजौ ॥ ५ ॥
एकोऽस्ति पुरुषः कृष्णो निर्जने रासमण्डले ।
अन्यो न याति रहसि गोपीयूथं विना क्वचित् ॥ ६ ॥

चेद्दिदृक्षु युवां तस्य स्नानं मानसरोवरे ।
कुरुतं तत्र गोपीत्वं प्राप्याशु व्रजतं मुनी ॥ ७ ॥
श्रीनारद उवाच -

इत्युक्तौ तौ मुनिशिवौ स्नात्वा मानसरोवरे ।
गोपीत्वं प्राप्य सहसा जग्मतु रासमण्डले ॥ ८ ॥
सौवर्णप्रखचित्पद्मरागभूमि मनोहरे ।
माधवीलतिकावृन्दकदंबाच्छादिते शुभे ॥ ९ ॥
वसंतयद्वक्रौमुद्या प्रदीप्ते सर्वकौशले ।
यमुनारत्नसोपानतोलिकाभिर्विराजिते ॥ १० ॥
मयूरहंसदात्यूहकोकिलैः कूजिते परे ।
यमुनानिलनीलैजतरुपल्लवशोभिते ॥ ११ ॥
सभामण्डपवीथीभिः प्रांगणस्तम्भपङ्क्तिभिः ।
पतत्पताकैर्दिव्याभैः सौवर्णैः कलशैर्वृतैः ॥ १२ ॥
श्वेतारुणैः पुष्पसंघैः पुष्पमंदिरवर्त्मभिः ।

अलिकोलाहलैर्व्याप्ते वादित्रमधुरध्वनौ ॥ १३ ॥
सहसदलपद्मानां वायुना मंदगामिना ।
शीतलेन सुपुण्येन सर्वतः सुरभीकृते ॥ १४ ॥
तस्मिन्निकुंजे श्रीकृष्णं कोटिचंद्रप्रकाशया ।

पद्मिन्या हंसगामिन्या राधया समलंकृतम् ॥ १५ ॥
 स्त्रीरत्नैरावृतं शश्वद्वरासमण्डलमध्यगम् ।
 कोटिमन्मथलावण्यं श्यामसुन्दरविग्रहम् ॥ १६ ॥
 वंशीधरं पीतपटं वेत्रपाणिं मनोहरम् ।
 श्रीवत्साकं कौस्तुभिनं वनमालाविराजितम् ॥ १७ ॥
 क्वणन्नूपुरमंजीरं काञ्चिकेयूरभूषितम् ।
 हारकंकणं बालार्कं कुण्डलद्वयमंडितम् ॥ १८ ॥
 कोटिचंद्रप्रतीकाशमौलिनं नंदनंदनम् ।
 दानदक्षैः कटाक्षैश्च हरन्तं योषितां मनः ॥ १९ ॥
 दूरादपश्यतां राजन् आसुरीशौ कृतांजली ।

गोपीजनानां सर्वेषां पश्यतां नृपसत्तम ॥ २० ॥
 नत्वा श्रीकृष्णपादाब्जमूयतुर्हर्षविह्वलौ ।
 द्वावूयतुः -
 कृष्णकृष्णमहायोगिन् देवदेव जगत्पते ॥ २१ ॥
 पुण्डरीकाक्ष गोविंद गरुडध्वज ते नमः ।
 जनार्दन जगन्नाथ पद्मनाभ त्रिविक्रम ।
 दामोदर हृषीकेश वासुदेव नमोऽस्तु ते ॥ २२ ॥
 अद्यैव देव परिपूर्णतमस्तु साक्षा-
 द्भूभूरिभारहरणाय सतां शुभाय ।
 प्राप्नोऽसि नंदभवने परतः परस्त्वं
 कृत्वा हि सर्वनिजलोकमशेषशून्यम् ॥ २३ ॥
 अंशांशकांशकलयाभिरुताभिराम-
 मावेशपूर्णनिचयाभिरतीव युक्तः ।
 विश्वं बिभर्षि रसरासमलंकरोषि

वृंदावनं च परिपूर्णतमः स्वयं त्वम् ॥ २४ ॥
 गोलोकनाथ गिरिराजपते परेश
 वृंदावनेश कृतनित्यविहारलील ।
 राधापते ब्रजवधूजनगीतकीर्ते
 गोविंद गोकुलपते किल ते जयोऽस्तु ॥ २५ ॥
 श्रीमन्निकुंजलतिका कुसुमाकरस्त्वं
 श्रीराधिकाहृदयकंठ विभूषणस्त्वम् ।
 श्रीरासमंडलपतिर्ब्रजमंडलेशो
 ब्रह्मांडमंडलमहीपरिपालकोऽसि ॥ २६ ॥
 श्रीनारद उवाच -
 तदा प्रसन्नो भगवान् राधया सहोतो हरिः ।
 मन्दस्मितो मुनिं प्राह मेघगंभीरया गिरा ॥ २७ ॥
 षष्टिवर्षसहस्राणि युवयोस्तपतोस्तपः ।

मद्दर्शनं तेन जातं सर्वतो नैरपेक्षयोः ॥ २८ ॥
 निष्किंचनो यः शान्तश्चाजातशत्रुः स मत्सखा ।
 तस्मादयुवाभ्यां मनसा त्रियतामोप्सितो वरः ॥ २९ ॥
 शिवासुरी ऊचतुः -
 नमोऽस्तु भूमन्युवयोः पदाब्जे
 सदैव वृंदावनमध्यवास ।
 न रोचते नोऽन्यमतस्त्वदंग्रे-
 र्नमो युवाभ्यां हरिराधिकाभ्याम् ॥ ३० ॥
 श्रीनारद उवाच -
 तथाऽस्तु चोक्त्वा भगवान् वृंदारण्ये मनोहरे ।
 कालिंदीनिकटे राजन् रासमंडलमंडिते ॥ ३१ ॥
 निकुञ्जपाश्वे पुलिने वंशीवटसमीपतः ।
 शिवोऽपि चासुरिमुनिर्नित्यं वासं चकार ह ॥ ३२ ॥
 अथ कृष्णो रासलीलां चक्रे पद्माकरे वने ।
 पतत्सुगंधिरजसि गोपीभिर्भ्रमराकुले ॥ ३३ ॥
 एवं षाण्मासिकी रात्रिः
 कृता कृष्णेन मैथिल ।
 गोपीनां रासलीलायां
 व्यतीता क्षणवत्सुखैः ॥ ३४ ॥
 अरुणोदयवेलायां स्वगृहान् व्रजयोषितः ।
 यूथीभूत्वा ययू राजन् सर्वाः पूर्णमनोरथाः ॥ ३५ ॥
 श्रीनंदमंदिरं साक्षात्प्रययौ नंदनंदनः ।
 वृषभानुपुरं प्रागाद्वृषभानुसुता त्वरम् ॥ ३६ ॥
 एवं श्रीकृष्णबंदस्य रासाख्यानं मनोहरम् ।
 सर्वपापहरं पुण्यं कामदं मंगलायनम् ॥ ३७ ॥
 त्रिवर्ग्यदं जनानां तु
 मुमुक्षुणां सुमुक्तिदम् ।
 मया तवाग्रे कथितं
 किं भूयः श्रोतुमिच्छसि ॥ ३८ ॥

Roman transliteration

śrīnārada uvāca -
 evaṃ vicintya manasā śivo vā"surīṇā saha |
 tau kṛṣṇadarśanārthāya jagmaturvrajamaṇḍalam || 1 ||
 divyadrumalatākuṇḍatolikāpuṇjaśobhitām |
 paśyantau tau divyabhūmiṃ kālīndīnikaṭe gatau || 2 ||
 golokavāśīnyo nāryo vetrahastā mahābalāḥ |
 cakrurbalāttanniṣedhaṃ mārgasthā dvārapālikāḥ || 3 ||
 tāvūcatuścāgatau svaḥ kṛṣṇadarśanalālasau |

tāvāhurnṛpaśārdūla mārgasthā dvārapālikāḥ || 4 ||
 dvārapālikā ūcuḥ -
 sarvato vṛṇḍakārīṇyaṃ koṭīśaḥ koṭīśo vayasam |
 rāsarakṣaṃ sadā kurmo nyastā kṛṣṇena bho dvijaḥ || 5 ||
 eko'sti puruṣaḥ kṛṣṇo nirjane rāsamaṇḍale |
 anyo na yāti rahasi gopīyūthaṃ vinā kvacit || 6 ||

ceddidṛkṣū yuvāṃ tasya snānaṃ mānasarovare |
 kurutaṃ tatra gopītvāṃ prāpyāsu vrajataṃ munī || 7 ||
 śrīnārada uvāca -
 ityuktau tau muniśivau snātvā mānasarovare |
 gopītvāṃ prāpya sahasā jagmatū rāsamaṇḍale || 8 ||
 sauvarṇaprakhaṇḍapadmarāgabhūmi manohare |
 mādhaḥkṛtāḥ vṛṇḍakadambācchādīte śubhe || 9 ||
 vasaṃtacaṇḍrakauṃḍyā pradṛṣṭe sarvakauśale |
 yamunāratī nasopānatolikābhīrvirājīte || 10 ||
 mayūrahamaṇḍadyūḥakokilaiḥ kūjīte pare |
 yamunānilanīlajattarupallavaśobhite || 11 ||
 sabhāmaṇḍapavīṭhibhiḥ prāṃgaṇastambhapamktibhiḥ |
 patatpatākairdivyābhīḥ sauvarṇaiḥ kalaśairvṛte || 12 ||
 śvetāruṇaiḥ puṣpasamghaiḥ puṣpamaṇḍiravartmabhiḥ |

alīkolāhalairvyūṣṭe vāḍītramadhuradhvanau || 13 ||
 sahasradalapadmānāṃ vāyunā maṇḍagāminā |
 śītalena supuṇyena sarvataḥ surabhīkṛte || 14 ||
 tasminnikuṇḍe śrīkṛṣṇaṃ koṭīcaṇḍraprakāśayā |
 padmīnyā haṃsagāmīnyā rādhayā samalāṃkṛtam || 15 ||
 strīratī nairāvṛtaṃ śaśvadī rāsamaṇḍalamadhyagam |
 koṭīmanmathalāvaṇyaṃ śyāmasuṃdaravigraham || 16 ||
 vaṇśīdharāṇaṃ pīṭapaṭaṃ vetrapāṇīṇaṃ manoharam |
 śrīvatsāṃkaṇaṃ kaustubhīnaṃ vanamālāvīrājitam || 17 ||
 kvaṇannūpuramaṇḍīra kāṇcīkeyūrabhūṣitam |
 hārakaṇkaṇaṃ bālārka kuṇḍaladvayamaṇḍitam || 18 ||
 koṭīcaṇḍrapratīkāśamaulīnaṃ naṃḍanaṃḍanam |
 dānadakṣaiḥ kaṭākṣaiśca harantaṃ yoṣitāṃ manah || 19 ||
 dūrādapaśyatāṃ rājan āsurīsau kṛtāṃjalī |

gopījanānāṃ sarveṣāṃ paśyatāṃ nṛpasattama || 20 ||
 natvā śrīkṛṣṇapādābjamūcatuḥharṣasavihvalau |
 dvāvūcatuḥ -
 kṛṣṇa kṛṣṇa mahāyogin devadeva jagatpate || 21 ||
 puṇḍarikākṣa govīṇḍa garuḍadhvaja te namaḥ |
 janārdana jagannātha padmanābha trivikrama |
 dāmodara hṛṣīkeśa vāsudeva namo'stu te || 22 ||
 adyaiva deva paripūrṇatamastu sākṣā-
 dībhūbhūribhāraharaṇāya satām śubhāya |
 prāpto'si naṃḍabhavane parataḥ parastvaṃ
 kṛtvā hi sarvaṇījalokamaśeṣaśūṇyam || 23 ||
 aṇṣāṇṣakāṇṣakalayābhīrutābhīrāmā-
 māveśapūrṇanicayābhīratīva yuktaḥ |
 vīśvaṃ bibharṣi rasarāsamaṇḍakaroṣi

vṛṇḍāvanāṇi ca paṛipūrṇatamaḥ svayaṇ tvam || 24 ||
 golokaṇātha girirājapate pareśa
 vṛṇḍāvaneśa kṛtāṇyavīhārālila |
 rādhāpate vrajavadhūjanagītakīrte
 govīṇḍa gokulapate kila te jayo'stu || 25 ||
 śrīmannikuṇḍjalatikā kusumākaraṣṭvaṇ
 śrīrādhikāhṛdayakamṭha vibhūṣaṇastvam |
 śrīrāsamaṇḍalapatirvrajamaṇḍaleśo
 brahmāṇḍamaṇḍalamahīparipālako'si || 26 ||
 śrīnārada uvāca -
 tadā prasanno bhagavān rādhayā sahoto hariḥ |
 mandasmito munīṇ prāha meghagambhīrayā girā || 27 ||
 ṣaṣṭivarṣasahasrāṇi yuvayostapatostapaḥ |
 maddarśanaṇ tena jātāṇ sarvato nairapekṣayoḥ || 28 ||
 niṣkiṇcano yaḥ śāntaścājātaśatruḥ sa matsakhā |
 tasmād yuvābhyāṇ manasā vṛiyatāmīpsito varaḥ || 29 ||
 śivāsuri ūcatuḥ -
 namo'stu bhūmanyuvayoḥ padābje
 sadaiva vṛṇḍāvanamadhyavāsa |
 na rocate no'nyamatastvadaṇḍighre-
 rnamo yuvābhyāṇ harirādhikābhyām || 30 ||
 śrīnārada uvāca -
 tathā'stu coktvā bhagavān vṛṇḍāraṇye manohare |
 kālīṇḍinikaṭe rājan rāsamaṇḍalamaṇḍite || 31 ||
 nikuṇḍjapārśve puline vaṇṣīvaṭasamīpataḥ |
 śivo'pi cāsuriṇirṇityaṇ vāsaṇ cakāra ha || 32 ||
 atha kṛṣṇo rāsālīlāṇ cakre padmākare vane |
 patatsugaṇḍhirajāsi gopibhirbhramarākule || 33 ||
 evaṇ ṣāṇmāsikī rātrīḥ
 kṛtā kṛṣṇena maithila |
 gopīnāṇ rāsālīlāyāṇ
 vyatītā kṣaṇavatsukhailḥ || 34 ||
 aruṇodayavelāyāṇ svagrāṇ vrajayoṣitāḥ |
 yūthibhūttvā yayū rājan sarvāḥ pūrṇamanorathāḥ || 35 ||
 śrīnaṇḍamaṇḍiraṇ sāksātpṛayayau naṇḍanaṇḍanaḥ |
 vṛṣabhānupuraṇ prāgād vṛṣabhānusutā tvaram || 36 ||
 evaṇ śrīkṛṣṇacaṇḍrasya rāsākhyāṇaṇ manoharam |
 sarvapāpaharaṇ puṇyaṇ kāmadaṇ maṇḍalāyanam || 37 ||
 trivargyadaṇ janānāṇ tu
 mumukṣuṇāṇ sumuktidam |
 mayā tavāgre kathitaṇ
 kiṇ bhūyaḥ śrotumicchasi || 38 ||

English rendering

Darshan and praise of Lord Krishna in the Rasmandal in the form of Shiva and Asurika Gopi and getting eternal abode in Vrindavan by his boon.

The dialect spoken by the Dvarapalikas is Viprawari. We, the Gopangas, are constantly guarding the planet by surrounding Vrindavan. It is Shyamsundar Okrishna who has appointed us in this task. In

this solitary universe, only Krishna is male. No one can ever go into that manless lonely place except Gopiyuthakke. The Munio Take a bath in this Manasarovar if you both wish to have a darshan of it. There you will soon get the form of a Gopi, then you can go inside the Grasamandala. 5 - 7.

Shrinardji says - After telling this to the Dwarapalikas, they went to Grasamandala suddenly after bathing in Muni and Shiva Manasarovar, to attain Gopibhava. 8.

King Asuri and Shiva both joined hands when they saw Lord Krishna from a distance. The Supreme Being Both of them, looking at all the gopas and sundaris, bowed their heads in reverence at the feet of Lord Krishna. 10.

Srinardji says - Rajan! Then Lord Krishna, along with Sriradha, spoke to the sage in a serious voice like thunder, smiling softly and pleased. 27.

The Lord said, "You have both performed penance with absolute devotion for sixty thousand years, by which you have attained my darshan." One who is quiet, calm, and devoid of enmity everywhere is my companion. Therefore, both of you should ask for the desired groom according to your heart. 28-29 |

Shiva and the demons said, "Bhuman! Hello there. May the lotus feet of both of you, dear and dear, always be our abode within Vrindavan. We are not interested in any other groom other than your feet; therefore, our warm greetings to both of you - Srihari and Sri Radhya. 30.

Srinardji says - Rajan! Then the Lord accepted their prayer, saying, "Tathastu." From then on, Shiva and the demons took up permanent residence near the Pulinpar Park near Kalindi, close to the Rasamandala, close to the Vamsivata in Manohar Vrindavan. 31-32 |

Lord Krishna then initiated the Rasa Krida with the Gopanganas in the Padmakar forest, where the fragrant pollen of lotus flowers was flying and the illusions were hovering. Mithileshwar! At that time, Lord Krishna made the night of six months. But for the gopis who attended the Raslilams, the night passed like a fleeting moment, filled with joy and merriment. The king! They all had their intentions fulfilled. At the dawn of Arunoday, all the celestial beauties returned to their homes in flocks. Sreenandananda went straight to the Nanda temple and Sri Vrishabhanunandini immediately reached Vrishabhanupura. 33-36 |

Thus was recited this delightful Rasopakhyana of Shrikrushna Chandra, who is the taker of all sins, the purifier of virtues, the purifier of pleasures, and the abode of mangala. To the common people it confers dharma, artha, and kama, and to the sages it is moksha. The king! I have brought this matter before you. What else do you want to hear now? . 37-38 |

Thus was completed the twenty-fifth chapter in the Narada Bahulashva-Samvad under the Vrindavan Khanda in the Srigarghasamhita, titled 'The Description of the Rasa Krida'. 25.

Sanskrit source · Hindi control witness

Vṛndāvana-khaṇḍa · Chapter 26

Chapter 46 of 263 · 46 detected Sanskrit verse markers

Sanskrit

शंखचूडोपाख्यानम् -
 श्रीबहुलाश्व उवाच -
 अघासुरादिदैत्यानां ज्योतिः कृष्णो समाविशत् ।
 श्रीदाम्नि शंखचूडस्य कस्माल्लीनं बभूव ह ॥ १ ॥
 एतद्वद महाबुद्धे त्वं परावरचितम् ।
 अहो श्रीकृष्णचंद्रस्य चरितं परमाद्भुतम् ॥ २ ॥
 पुरा गोलोकवृत्तान्तं नारायणमुखाच्छ्रुतम् ।
 सर्वपापहरं पुण्यं शृणु राजन् महामते ॥ ३ ॥
 राधा श्रीविरजा भूश्च तिस्रः पत्न्योऽभवन्हरेः ।
 तासां राधा प्रियाऽतीव श्रीकृष्णस्य महात्मनः ॥ ४ ॥
 राधिकासमया राजन् कोटिचंद्रप्रकाशया ।
 कुंजे विरजया रेमे एकान्ते चैकदा प्रभुः ॥ ५ ॥
 सपत्नीसहितं कृष्णं राधा श्रुत्वा सखीमुखात् ।
 अतीव विमना जाता सपत्नीसौख्यदुःखिता ॥ ६ ॥

शतयोजनविस्तारं शतयोजनमूर्ध्वगम् ।
 कोट्यश्विनीसमायुक्तं कोटिसूर्यसमप्रभम् ॥ ७ ॥
 विचित्रवर्णसौवर्णमुक्तादामविलंबितम् ।
 पताकाहेमकलशैः कोटिभिर्मंडितं रथम् ॥ ८ ॥
 समारुह्य सखीनां सा वेत्रहस्तैर्दशाबुद्धैः ।
 हरिं द्रष्टुं जगामाशु श्रीराधा भगवन्प्रिया ॥ ९ ॥
 तन्निकुंजे द्वारपालं श्रीदामानं महाबलम् ।
 हरिन्यस्तं समालोक्य तं निर्भर्त्स्य सखीजनैः ॥ १० ॥
 वेत्रैः सन्ताड्य सहसा द्वारि गन्तुं समुद्यता ।
 सखीकोलाहलं श्रुत्वा हरिरंतरधीयत ॥ ११ ॥
 राधाभयाच्च विरजा नदी भूत्वाऽवहतदा ।
 कोटियोजनमायामं गोलोकं सहसा नदी ॥ १२ ॥
 सहसा कुण्डलीकृत्वा शुशुभेऽब्धिरिवावनिम् ।
 रत्नपुष्पैर्विचित्रांगा यथोष्णिङ्मुद्रिता तथा ॥ १३ ॥

हरिं गतं तं विज्ञाय नदीभूतां च तां तथा ।
 आलोक्य तन्निकुञ्जं च स्वकुञ्जं राधिका ययौ ॥ १४ ॥
 अथ कृष्णो नदीभूतां विरजां विरजांबराम् ।
 सविग्रहां चकाराशु स्ववरेण नृपेश्वर ॥ १५ ॥

पुनर्विरजया सार्धं विरजातीरजे वने ।
 निकुंजवृन्दकारण्ये चक्रे रासं हरिः स्वयम् ॥ १६ ॥
 विरजायां सप्त सुता बभूवुः कृष्णतेजसा ।
 निकुंजं ते ह्यलंघकुः शिशवो बाललीलया ॥ १७ ॥
 एकदा तैः कलिरभूल्घुर्ज्येष्ठश्च ताडितः ।
 पलायमानो भयभृन्मातुः क्रोडे जगाम ह ॥ १८ ॥
 तल्लालनं समारेभे समाश्वास्य सुतं सती ।
 तदा वै भगवान् साक्षात्तत्रैवान्तरधीयत ॥ १९ ॥
 रुषा सुतं शशापेयं श्रीकृष्णविरहातुरा ।
 त्वं जलं भव दुर्बुद्धे कृष्णविच्छेदकारकः ॥ २० ॥

कदापि त्वं जलं मर्त्या न पिबंतु कदाचन ।
 ज्येष्ठान् शशाप व्रजत मेदिनीं कलिकारकाः ॥ २१ ॥
 जलरूपा पृथग्याना न समेता भविष्यथ ।
 नैमित्तिकं च भवतां मेलनं स्यात्सदा लये ॥ २२ ॥
 श्रीनारद उवाच -
 इत्थं ते मातृशापेन धरणीं वै समागताः ।
 प्रियव्रतरथांगानां परिखासु समास्थिताः ॥ २३ ॥
 लवणेक्षुसुरासर्पिर्दधिदुग्धजलार्णवाः ।
 बभूवुः सप्त ते राजन्नक्षोभ्याश्च दुरत्ययाः ॥ २४ ॥
 दुर्विगाह्याश्च गंभीरा आयामं लक्षयोजनात् ।
 द्विगुणं द्विगुणं जातं द्वीपे द्वीपे पृथक् पृथक् ॥ २५ ॥
 अथ पुत्रेषु यातेषु पुत्रस्नेहातिविह्वला ।
 स्वप्रियां तां विरहिणीमेत्य कृष्णो वरं ददौ ॥ २६ ॥
 कदा न ते मे विच्छेदो मयि भीरु भविष्यति ।

स्वतेजसा स्वपुत्राणां सदा रक्षां करिष्यसि ॥ २७ ॥
 अथ राधां विरहिणीं ज्ञात्वा कृष्णो हरिः स्वयम् ।
 श्रीदाम्ना सह वैदेहं तन्निकुंजं समाययौ ॥ २८ ॥
 निकुञ्जद्वारि संप्राप्तं ससखं प्राणवल्लभम् ।
 वीक्ष्य मानवती भूत्वा राधा प्राह हरिं वचः ॥ २९ ॥
 तत्रैव गच्छ यत्राभूत्स्नेहस्ते नूतनो हरे ।
 नदीभूता हि विरजा नदो भवितुमर्हसि ॥ ३० ॥
 कुरु वासं तन्निकुंजे मया ते किं प्रयोजनम् ।
 श्रीनारद उवाच -
 इति श्वाऽथ भगवान् तन्निकुंजं जगाम ह ॥ ३१ ॥
 श्रीकृष्णमित्रं श्रीदामा राधां प्राह रुषा वचः ।
 परिपूर्णतमः साक्षाच्छ्रीकृष्णो भगवान् स्वयम् ॥ ३२ ॥
 असंख्यब्रह्मांडपतिर्गोलोकेषु विराजते ।

त्वादृशीः कोटिशः शक्तीः कर्तुं शक्तः परात्परः ॥ ३३ ॥

तं विनिन्दसि राधे त्वं

मानं मा कुरु मा कुरु ।

राधोवाच -

हे मूढ पितरं स्तुत्वा

मातरं मां विनिन्दसि ॥ ३४ ॥

राक्षसो भव दुर्बुद्धे गोलोकाच्च बहिर्भव ।

श्रीदामोवाच -

अनुकूलेन कृष्णेन जातं मानं शुभे तव ॥ ३५ ॥

तस्माद्भुवि परात्कृष्णात् परिपूर्णतमात्प्रभो ।

शतवर्षं ते वियोगो भविष्यति न संशयः ॥ ३६ ॥

श्रीनारद उवाच -

एवं परस्परं शापात् स्वकृताद्भयभीतयोः ।

अतीव चिन्तां गतयोराविरासीत्स्वयं प्रभुः ॥ ३७ ॥

श्रीभगवानुवाच -

वचनं वै स्वनिगमं दूरीकर्तुं क्षमोऽस्म्यहम् ।

भक्तानां वचनं राधे दूरीकर्तुं न च क्षमः ॥ ३८ ॥

मा शोचं कुरु कल्याणि वरं मे शृणु राधिके ।

मासं मासं वियोगांतं दर्शनं मे भविष्यति ॥ ३९ ॥

भुवो भारावताराय कल्पे वाराहसंज्ञके ।

भक्तानां दर्शनं दातुं गमिष्यामि त्वया सह ॥ ४० ॥

श्रीदमन् शृणु मे वाक्यमंशेन त्वसुरो भव ।

वैवस्वतान्तरे रासे हेलनं मे करिष्यसि ॥ ४१ ॥

मद्धस्तेन च ते मृत्युर्भविष्यति न संशयः ।

पुनः स्वविरहं पूर्वं प्राप्स्यसि त्वं वरान्मम ॥ ४२ ॥

श्रीनारद उवाच -

एवं शापेन श्रीदामा पुरा पुण्यजनालये ।

सुधनस्य गृहे जन्म लेभे राजन् महातपाः ॥ ४३ ॥

शंखचूड इति ख्यातो धनदानुचरोऽभवत् ।

तस्माच्छ्रीदाम्नि तज्ज्योतिः लीनं जातं विदेहराट् ॥ ४४ ॥

स्वात्मारमो लीलया सर्वकार्यं

स्वस्मिन् धाम्नि ह्यद्वितीयः करोति ।

यः सर्वेशः सर्वरूपो महात्मा

चित्रं नेदं नौमि कृष्णाय तस्मै ॥ ४५ ॥

इदं मया ते कथितं मनोहरं

वैदेह वृंदावनखंडमग्रतः ।

शृणोति चैतच्चरितं नरो वरः

परंपदं पुण्यतमं प्रयाति सः ॥ ४६ ॥

Roman transliteration

śaṁkha-cūḍopākhyānam -
 śrībahulāśva uvāca -
 aghāsurādīdaityānām jyotiḥ kṛṣṇe samāviśat |
 śrīdāmni śaṁkha-cūḍasya kasmāllīnaṁ babhūva ha || 1 ||
 etad vada mahābuddhe tvaṁ parāvaravittama |
 aho śrīkṛṣṇa-candra-sya caritaṁ paramād bhutam || 2 ||
 purā golokavṛtāntaṁ nārāyaṇamukhācchrutam |
 sarvapāpaharaṁ puṇyaṁ śṛṇu rājan mahāmate || 3 ||
 rādhā śrīrvirajā bhūśca tisraḥ pat nyo'bhavanhareḥ |
 tāsāṁ rādhā priyā'tīva śrīkṛṣṇasya mahātmanah || 4 ||
 rādhikāsamayā rājan koṭicaṇḍraprakāśayā |
 kuṁje virajāyā reme ekānte caikadā prabhuḥ || 5 ||
 sapat nīsaḥitaṁ kṛṣṇaṁ rādhā śrutvā sakhimukhāt |
 atīva vīmanā jātā sapat nīsaukhyaduḥkhitā || 6 ||

śatayojanavistāraṁ śatayojanamūrdhvagam |
 koṭyaśvinīsamāyuktaṁ koṭisūryasamaprabham || 7 ||
 vicitravarṇasauvarṇamuktādāmavilambitam |
 patākāhemakalāśaiḥ koṭibhir-maṇḍitaṁ ratham || 8 ||
 samāruhya sakhināṁ sā vetrahastairdaśārbudaiḥ |
 hariṁ draṣṭuṁ jagāmasū śrīrādhā bhagavatpriyā || 9 ||
 tannikuṁje dvārapālaṁ śrīdāmānaṁ mahābalaṁ |
 harinyastaṁ samālokyā taṁ nīrbhartsya sakhījanaiḥ || 10 ||
 vetraiḥ santāḍya sahasā dvāri gantuṁ samudyatā |
 sakhikolāhalaṁ śrutvā hariraṁtaradhīyata || 11 ||
 rādhābhayācca virajā nadī bhūtvā'vahattadā |
 koṭīyojanamāyāmaṁ golokaṁ sahasā nadī || 12 ||
 sahasā kuṇḍalikṛtvā śuśubhe'bdhirivāvanīm |
 rat nīnapuṣpairvicitrāṅgā yathoṣṇīn mudritā tathā || 13 ||

hariṁ gataṁ taṁ vijñāya nadībhūtāṁ ca tām tathā |
 ālokyā tannikuñjaṁ ca svakuñjaṁ rādhikā yayau || 14 ||
 atha kṛṣṇo nadībhūtāṁ virajāṁ virajāṁbarām |
 savigrahaṇā cakārāśu svavareṇa nṛpeśvara || 15 ||
 punarvirajāyā sārḍhaṁ virajātīraje vane |
 nikunjavṛndakāraṇye cakre rāsaṁ hariḥ svayam || 16 ||
 virajāyāṁ sapta sūtā babhūvuh kṛṣṇatejasā |
 nikunjaṁ te hyalamcakruḥ śīśavo bālalīlayā || 17 ||
 ekadā taiḥ kalirabhūllaghurjyeṣṭhaśca tādītaḥ |
 palāyamāno bhayabhīṇmātuḥ kroḍe jagāma ha || 18 ||
 tallālanāṁ samārebhe samāśvāsya sutaṁ satī |
 tadā vai bhagavān sāḥṣāttatraivāntaradhīyata || 19 ||
 ruṣā sutaṁ śaśāpeyaṁ śrīkṛṣṇavirahāturā |
 tvaṁ jalaṁ bhava durbuddhe kṛṣṇavicchedakārakah || 20 ||

kadāpi tvaṁ jalaṁ martyā na pibāmtu kadācana |
 jyeṣṭhān śaśāpa vrajata medinīm kalikārakāḥ || 21 ||

jalarūpā prthagyanā na sametā bhaviṣyatha |
 naimittikaṃ ca bhavatāṃ melanaṃ syātsadā laye || 22 ||
 śrīnārada uvāca -
 itthaṃ te mātṛśāpena dharaṇīm vai samāgatāḥ |
 priyavrataraṭhāṅgānāṃ parikhāsu samāsthitāḥ || 23 ||
 lavaṇekṣusurāsarpirdadhidugdhajalārṇavāḥ |
 babhūvuḥ sapta te rājannakṣobhyāśca duratyayāḥ || 24 ||
 durvigāhyāśca gaṃbhīrā āyāmaṃ lakṣayojanāt |
 dviguṇaṃ dviguṇaṃ jātaṃ dvīpe dvīpe prthak prthaka || 25 ||
 atha putreṣu yāteṣu putrasnehātivihvalā |
 svapriyāṃ tāṃ virahiṇimetya kṛṣṇo varam dadau || 26 ||
 kadā na te me vicchedo mayi bhīru bhaviṣyati |

svatejasā svaputrāṇāṃ sadā rakṣāṃ kariṣyasi || 27 ||
 atha rādhāṃ virahiṇīm jñātvā kṛṣṇo hariḥ svayam |
 śrīdāmnā saha vaideha tannikuṇjaṃ samāyayau || 28 ||
 nikuṇjadvārī saṃprāptaṃ sasakhaṃ prāṇavallabham |
 vīkṣya mānavatī bhūtvā rādhā prāṇa hariṃ vacaḥ || 29 ||
 tatraiva gaccha yatrābhītsnehas te nūtano hare |
 nadibhūtā hi virajā nado bhavitumarhasi || 30 ||
 kuru vāsaṃ tannikuṇje mayā te kiṃ prayojanam |
 śrīnārada uvāca -
 iti śtvā'tha bhagavān tannikuṇjaṃ jagāma ha || 31 ||
 śrīkṛṣṇa mitraṃ śrīdāmnā rādhāṃ prāṇa ruṣā vacaḥ |
 paripūrṇatamaḥ sākṣācchrīkṛṣṇo bhagavān svayam || 32 ||
 asaṃkhyābrahmāṇḍapatirgolokeṣu virajāte |
 tvādṛśīḥ koṭīśaḥ śaktīḥ kartuṃ śaktaḥ parātparaḥ || 33 ||

taṃ viniṇḍasi rādhe tvaṃ
 mānaṃ mā kuru mā kuru |
 rādhovāca -
 he mūḍha pitaraṃ stutvā
 mātaraṃ māṃ vinindasi || 34 ||
 rākṣaso bhava durbuddhe golokācca bahirbhava |
 śrīdāmovāca -
 anukūlena kṛṣṇena jātaṃ mānaṃ śubhe tava || 35 ||
 tasmād bhuvi parātkṛṣṇāt paripūrṇatamātprabho |
 śatavarṣaṃ te viyogo bhaviṣyati na saṃśayaḥ || 36 ||
 śrīnārada uvāca -
 evaṃ parasaṃ śāpāt svakṛtād bhayabhītayoh |
 atīva cintāṃ gatayorāvīrāsītṣvayaṃ prabhuh || 37 ||
 śrībhagavānuvāca -

vacanaṃ vai svanigamaṃ dūrikṛtuṃ kṣamo'smyaham |
 bhaktānāṃ vacanaṃ rādhe dūrikartuṃ na ca kṣamaḥ || 38 ||
 mā śocaṃ kuru kaḷyāṇi varam me śṛṇu rādhike |
 māsāṃ māsāṃ viyogāṇte darśanaṃ me bhaviṣyati || 39 ||
 bhuvo bhārāvatarāya kalpe vārāhasaṃjñake |
 bhaktānāṃ darśanaṃ dātuṃ gamiṣyāmi tvayā saha || 40 ||
 śrīdāman śṛṇu me vākyamaṃsena tvasuro bhava |
 vaivasvatāntare rāse helanaṃ me kariṣyasi || 41 ||
 maddhastena ca te mrtyurbhaviṣyati na saṃśayaḥ |

punaḥ svaviraḥaṁ pūrvam prāpsyasi tvaṁ varānmama || 42 ||
śrīnārada uvāca -

evam śāpena śrīdāmā purā puṇyajanaīlaye |
 sudhanasya grhe janma lebhe rājan mahātapāḥ || 43 ||
 śaṃkhacūḍa iti khyāto dhanadānucaro'bhavat |

tasmācchrīdāmni tajjyotiḥ linam jātaṃ videharāt || 44 ||

svātmārāmo līlayā sarvakāryaṃ
svasmin dhāmini hyadvitīyaḥ karoti |
yaḥ sarveśaḥ sarvarūpo mahātmā
citraṃ nedaṃ naumi kṛṣṇāya tasmai || 45 ||

idaṃ mayā te kathitaṃ manoharam
vaideha vṛmdāvanakhaṃḍamagrataḥ |
śṛṇṇoti caitaccaritaṃ nara varāḥ
parampadaṃ puṇyatamaṃ prayāti saḥ || 46 ||

English rendering

Sri Krishna's vihara with Viraja; Viraja's being a river form for fear of Sriradha, his seven sons having seven seas for the same curse, and Sridama's partial conch shell for Radha's curse.

Bahulashva asked - "Mahamate Devarshe! You are the best of experts. Therefore, state that the light of demons like Aghasura entered Lord Krishna, but was absorbed into the fiery Sridama of Shankhachuda; what is the reason for this? Ahhh! The character of Srikrishna Chandra is very wonderful. 1-2.

Shrinaradji said, "O great king! This is the story of Goloka that happened in the past, which I heard from the mouth of Lord Narayana. Listen to me in this all-consuming conversation. Sriharika had three daughters - Sriradha, Vijaya (Viraja), and Bhudevi. Of the three, Shri Radha is the most beloved of Mahatma Krishna. The king. One day Lord Krishna was vacationing alone with Koti Chandranaki Si Kantivali and Viraja, a beauty like Sriradhika. Hearing from her friend that Lord Krishna was with my stepson, Sriradha was heartbroken. He was saddened by the ease of supply, when the Bhagavata-priya Sriradha went to see Sriharika immediately, accompanied by a hundred yojanas wide, a hundred yojanas high, and hundreds of thousands of Ashwini's shoes, the Sun-like Kantiman Stupa - adorned with millions of flags and golden urns, in which queens of strange colors, gold, and pearls hung - stood tall. The gate of the park was guarded by Mahabali Sridama, appointed by Sriharike. Seeing this, Sri Radha was very angry and Srihari disappeared from the scene after hearing the cries of her friends who suddenly tried to go inside the Kunjadwar after being beaten with a cane by her friends. 3-11 |

In fear of Sriradha, Viraja suddenly turned into a river, with millions flowing around it in the vast expanse. Just as the sea encircled this landmass, the Viraja river suddenly began to flow with its girths - Golokko. The river, with its peculiar limbs adorned with colorful flowers, began to adorn itself like a warm cloth painted with a variety of floral prints, 'Srihari went away and Viraja became a river' - seeing this, Sri Radhika returned to her kunjko. Nripesvara. Subsequently transformed into a river, Viraja was soon made into a divine woman adorned with murtimati and Vimal costumes by Lord Krishna under the influence of his Varaka. He then went on to play with Viraja himself in the park of Vrindavan in the Viraja-coastal forest. Lord Krishna was blessed with seven sons from his widow's womb. The seven children began to decorate the park with their children's toys. One day, the

boys got into a fight. The older ones of them all killed the younger one together. Chhota panicked and ran away and went to Mataki's godown. Sati reassured Viraja's son and began to caress him. At that time, the god himself disappeared from there. Then he troubled by the separation of Krishna, cursing his son in anger, Virjana said - 'Wise man! You are the one who is going to separate from Krishna, so become water; never let human beings drink your water. Then he cursed the elders, saying, 'You are all contentious; go, therefore, to the earth, and dwell therein burned.' You will all have different speeds. They will never be able to see each other again. You will always have a regular meeting during the Holocaust. " 12-22 | (Vrindavan Khand Chapter 21 to 26)

Says Srinardji - Rajan. Thus, under the curse of their mother, they came to earth and were absorbed into the wheels of King Priyavrata's chariot. Saltwater, liqueur, wine, ghee, curd, milk, and pure water made up the seven seas. The king! Those seven seas are inaccessible and inaccessible. It is extremely difficult to get inside of them. They are located on separate islands, ranging from very deep and millions of yojanas to double expanses, respectively. When the sons left, Viraja was deeply moved by their affection. Then Krishna came to his estranged beloved and gave him a boon - 'Fearless! You will never be separated from me. You will always protect your children with your brilliance. 'Vidharaja. Subsequently, Shyamsundar Srihari himself came to Sridama's garden, distressed by Sridama's separation. Radha looked at Pranavlabh, who was with her friend at the entrance of the park and spoke to him in this way. 23-29 |

Shriradhana said - Hare. Go where your new partner is attached to. Viraja became a river, now you must become a river with it. Go, stay in the corner of it. What do you mean by me? . 30.

Srinardji says - Rajan! Hearing this, Bhagwan Virjake went to the park. Then Sridama, a friend of Krishna, said angrily to Radha. 31.

Sridama said - Radhe. Lord Krishna is the Supreme Personality of Godhead. He himself is seated as the lord of the innumerable universes and the lord of the sphere. The Supreme Being, Shri Krishna, can create millions of forces like yours. Do you condemn them? Don't accept it, don't do it. 32-33 |

Radha said, "Oh, you fool. You insult my mother by praising the father! Therefore, it is a bad idea. Be a monster and get out of the world. 34.

Sridama said, "Good luck. Lord Krishna is always with you, that is why you are respected so much. Therefore, there is no doubt that you will be separated from the Supreme Personality of Godhead, Shri Krishna, on the earth for a hundred years. 35-36 |

Says Srinardji - Rajan. Thus, when Radha and Sridama were deeply troubled and afraid of their own actions by cursing each other, Lord Krishna himself appeared there. 37.

The Lord said - Radhe. I may give up my corporation-like promise, but the devotees are utterly incapable of doing otherwise. Kalyani to Radhika Don't be sad, listen to me. You must have seen me once every month even during separation. At Varahakalpa, I will walk with you on earth to unload the weight of the earth and to give darshan to the devotees. Sridaman. You must listen to me too. You become a demon with a part of yourself. In Vaivasvata Manvantara, when you come to the Rasamandala and disobey me, you will no doubt be killed by my hand. Then again, by My grace, you will receive your former body. 38-42 |

Srinardji says - Rajan! Thus Shapabhas Mahatapasvi Sridamana was born in the house of Sudhana in the yakshaloka in the past. He became a servant of the Yakshagana king Kubera, known as Shankhachuda. This is the reason why the flame of Shankhachuda was absorbed into Sridama. 43-44

| (Vrindavan Khand Chapter 21 to 26)

Lord Krishna is Svatmarama, the one and only Supreme Being. They do all the work playfully in their own dhamas. All this work is not wonderful for the one who is Sarvesvara, Sarvarupa, and the Supreme Soul; I bow to that Krushnachandra. 45.

Woe to you! I have told you this beautiful Vrindavan Khand in front of you. The Supreme Being who listens to this character attains the highest virtue. 46.

Thus was completed the twenty-sixth chapter, 'Shankhachudopakhyan', in the Narada-Bahulashva-Samvad under the Vrindavan Khanda in the Srigarghasamhita. 26.

Sanskrit source · Hindi control witness

Girirāja-khaṇḍa · Chapter 1

Chapter 47 of 263 · 33 detected Sanskrit verse markers

Sanskrit

बहुलाश्व उवाच -

कथं दधार भगवान् गिरिं गोवर्धनं वरम् ।

उच्छिर्लीङ्गं यथा बालो हस्तेनैकेन लीलया ॥ १ ॥

परिपूर्णतमस्यास्य श्रीकृष्णस्य महात्मनः ।

वदैतच्चरितं दिव्यमद्भुतं मुनिसत्तम ॥ २ ॥

श्रीनारद उवाच -

वार्षिकं हि करं राज्ञे यथा शक्राय वै तथा ।

बलिं ददुः प्रावृडन्ते गोपाः सर्वे कृषीवलाः ॥ ३ ॥

महेन्द्रयागसंभारघयं दृष्ट्वैकदा हरिः ।

नन्दं पप्रच्छ सदसि वल्लभानां च शृण्वताम् ॥ ४ ॥

श्रीभगवानुवाच -

शक्रस्य पूजनं ह्येतत्किं फलं चास्य विद्यते ।

लौकिकं वा वदन्त्येतदथवा पारलौकिकम् ॥ ५ ॥

श्रीनन्द उवाच -

शक्रस्य पूजनं ह्येतद्भुक्तिमुक्तिकरं परम् ।

एतद्विना नरो भूमौ जायते न सुखी क्वचित् ॥ ६ ॥

श्रीभगवानुवाच -

शक्रादयो देवगणाश्च सर्वतो

भुञ्जन्ति ये स्वर्गसुखं स्वकर्मभिः ।

विशन्ति ते मर्त्यपदं शुभक्षये

तत्सेवनं विद्धि न मुक्तिकारणम् ॥ ७ ॥

भयं भवेद्वै परमेष्ठिने यतो

वार्ता तु का कौ किल तत्कृतात्मनाम् ।

तस्मात्परं कालमनंतमेव हि

सर्वं बलिष्ठं सुबुधा विदुः परे ॥ ८ ॥

ततस्तमाश्रित्य सुकर्मभिः परं

भजेद्धरिं यज्ञपतिं सुरेश्वरम् ।

विसृज्य सर्वं मनसा कृतेः फलं

व्रजेत्परं मोक्षमसौ न चान्यथा ॥ ९ ॥

गोविप्रसाध्वग्निसुराः श्रुतिस्तथा

धर्मश्च यज्ञाधिपतेर्विभूतयः ।

धिष्येषु चैतेषु हरिं भजन्ति ये

सदा त्विहामुत्र सुखं व्रजन्ति ते ॥ १० ॥

समुत्थितोऽसौ हरिवक्षसो गिरि-

गोवर्धनो नाम गिरीन्द्रराजराट् ।

समागतो ह्यत्र पुलस्त्यतेजसा

यद्वर्शनाज्जन्म पुनर्न विद्यते ॥ ११ ॥

सम्पूज्य गोविप्रसुरान्महाद्रये

दातव्यमद्यैव परं ह्युपायनम् ।

एष प्रियो मे मखराज एव हि

न वेद्यथेच्छास्ति तथा कुरु व्रज ॥ १२ ॥

श्रीनारद उवाच -

तेषां मध्येऽथ सन्नन्दो गोपो वृद्धोऽतिनीतिवित् ।

अतिप्रसन्नः श्रीकृष्णमाह नन्दस्य शृण्वतः ॥ १३ ॥

सनन्द उवाच -

हे नन्दसूनो हे तात त्वं साक्षाज्ज्ञानशेवधिः ।

कर्तव्या केन विधिना पूजाऽद्वैतं तत्त्वतः ॥ १४ ॥

श्रीभगवानुवाच -

आलिप्य गोमयेनापि गिरिराजभुवं ह्यधः ।

धृत्वाऽथ सर्वसम्भारं भक्तियुक्तो जितेन्द्रियः ॥ १५ ॥

सहस्रशीर्षमंत्रेणाद्रये स्नानं च कारयेत् ।

गंगाजलेन यमुनाजलेनापि द्विजैः सह ॥ १६ ॥

शुक्लगोदुग्धधाराभिस्ततः पञ्चामृतैर्गिरिम् ।

स्नापयित्वा गन्धपुष्पैः पुनः कृष्णाजलेन वै ॥ १७ ॥

वस्त्रं दिव्यं च नैवेद्यमासनं सर्वतोऽधिकम् ।

मालालंकारनिचयं दत्त्वा दीपावलिं पराम् ॥ १८ ॥

ततः प्रदक्षिणां कुर्यान्नमस्कुर्यात्ततः परम् ।

कृतांजलिपुटो भूत्वा त्विदमेतदुदीरयेत् ॥ १९ ॥

नमो वृन्दावनाङ्काय तुभ्यं गोलोकमौलिने ।

पूर्णब्रह्मातपत्राय नमो गोवर्धनाय च ॥ २० ॥

पुष्पांजलिं ततः कुर्यान्नीराजनमतः परम् ।

घण्टकांस्यमृदङ्गाद्यैर्वादित्रैर्मधुरस्वनैः ॥ २१ ॥

वेदाहमेतं मंत्रेण वर्षलाजैः समाचरेत् ।

तत्समीपे चान्नकूटं कुर्याच्छ्रद्धासमन्वितः ॥ २२ ॥

कचोलानां चतुःषष्टिपञ्चपंक्तिसमन्वितम् ।

तुलसीदलमिश्रैश्च श्रीगंगायमुनाजलैः ॥ २३ ॥

षट्पञ्चाशत्तमैर्भागैः कुर्यात्सेवां समाहितः ।

ततोऽग्नीन् ब्राह्मणान्पूज्य गाः सुरान् गन्धपुष्पकैः ॥ २४ ॥

भोजयित्वा द्विजवरान् सौगंधैर्मिष्टभोजनैः ।

अन्येभ्यश्चाश्वपाकेभ्यो दद्याद्भोजनमुत्तमम् ॥ २५ ॥

गोपीगोपालवृन्दैश्च गवां नृत्यं च कारयेत् ।
 मंगलैर्जयशब्दैश्च कुर्याद्गोवर्द्धनोत्सवम् ॥ २६ ॥
 यत्र गोवर्धनाभावस्तत्र पूजाविधिं शृणु ।
 गोमयैर्वर्द्धनं कुर्यात्तदाकारं परीन्नतम् ॥ २७ ॥
 पुष्पव्यूहैर्लताजालैरिषिकाभिः समन्वितः ।
 पूजनीयः सदा मर्त्यैर्गिरिगोवर्धनो भुवि ॥ २८ ॥
 शिलासमानं पुरटं क्षिप्त्वाऽद्वौ तच्छिलां नयेत् ।
 गृह्णीयाद्यो विना स्वर्णं स महारौरवं व्रजेत् ॥ २९ ॥
 शालग्रामस्य देवस्य सेवनं कारयेत्सदा ।
 पातकं न स्पृशेत्तं वै पद्मपत्रं यथा जलम् ॥ ३० ॥
 गिरिराजशिलासेवां यः करोति द्विजोत्तमः ।
 सप्तद्वीपमहीतीर्थावगाहफलमेति सः ॥ ३१ ॥
 गिरिराजमहापूजां वर्षे वर्षे करोति यः ।
 इह सर्वसुखं भुक्त्वाऽमुत्र मोक्षं प्रयाति सः ॥ ३२ ॥

इति श्रीगर्गसंहितायां श्रीगिरिराजखण्डे श्रीनारद बहुलाश्व संवादे
 श्रीगिरिराजपूजाविधिवर्णनं नाम प्रथमोऽध्यायः ॥ १ ॥
 हरिः ॐ तत्सच्छ्रीकृष्णार्पणमस्तु ॥

Roman transliteration

bahulāśva uvāca -
 katham dadhāra bhagavān giriṇi govardhanaṃ varam |
 ucchīṭīṃdhraṃ yathā bālo hstenaikena līlayā || 1 ||
 paripūrṇatamasyāśya śrīkṛṣṇasya mahātmanaḥ |
 vadaitaccaritaṃ divyamadbhutaṃ munisattama || 2 ||
 śrīnārada uvāca -
 vārṣikaṃ hi karaṃ rājñe yathā śakrāya vai tathā |
 baliṃ daduḥ prāvṛḍante gopāḥ sarve kṛṣṇaivāḥ || 3 ||
 mahendrayāgasambhārācayam dṛṣṭvaikadā hariḥ |
 nandaṃ papraccha sadasi vallabhānāṃ ca śṛṇvatām || 4 ||
 śrībhagavānuvāca -
 śakrasya pūjanaṃ hyetatkiṃ phalaṃ cāsyā vidyate |
 laukikaṃ vā vadantyetadathavā pārālaukikaṃ || 5 ||
 śrīnanda uvāca -

śakrasya pūjanaṃ hyetadbhuktimuktikaraṃ param |
 etadvinā naro bhūmau jāyate na sukhī kvacit || 6 ||
 śrībhagavānuvāca -
 śakrādayo devagaṇāśca sarvato
 bhūṃjanti ye svargasukhaṃ svakarmabhiḥ |
 viśanti te martyapadaṃ śubhakṣaye
 tatsevanaṃ viddhi na muktikāraṇam || 7 ||
 bhayaṃ bhavedvai pameṣṭhine yato

vārtā tu kā kau kila tatkr̥tātmanām |
 tasmātparam kālamanāntameva hi
 sarvaṃ baliṣṭhaṃ subudhā viduḥ pare || 8 ||
 tatastamāśritya sukarmabhiḥ param
 bhajeddhariṃ yajñapatiṃ sureśvaram |
 viśṛjya sarvaṃ manasā kṛteḥ phalaṃ

vrajetaṃ mokṣamasau na cānyathā || 9 ||
 goviprasādhvagnisurāḥ śrutistathā
 dharmaśca yajñādhipatervibhūṭayaḥ |
 dhiṣṇyeṣu caiteṣu hariṃ bhajanti ye
 sadā tvihāmutra sukhaṃ vrajanti te || 10 ||
 samutthito'sau harivakṣaso giri-
 rgovardhano nāma girindrarājaraḥ |
 samāgato hyatra pulastyatejasā
 yaddarśanāñjanma punarṇa vidyate || 11 ||
 sampūjya goviprasurānmahādraye
 dātavyamadyaiva paraṃ hyupāyanam |
 eṣa priyo me makharāja eva hi
 na cedyatheccāsti tathā kuru vraja || 12 ||
 śrīnārada uvāca -

teṣāṃ madhye'tha sannando gopo vṛddho'tinīvit |
 atiprasannaḥ śrīkṛṣṇamāha nandasya śṛṇvataḥ || 13 ||
 sanamda uvāca -
 he nandasūno he tāta tvaṃ sākṣājñānaśevadhiḥ |
 kartavyā kena vidhinā pūjā'drervada tattvataḥ || 14 ||
 śrībhagavānuvāca -
 ālipyā gomayenāpi girirājabhavaṃ hyadhaḥ |
 dhṛtvā'tha sarvasambhāraṃ bhaktiyukto jitenḍriyaḥ || 15 ||
 sahasraśīrṣāmaṇtreṇādṛaye snānaṃ ca kārayet |
 gaṇḍājālena yamunājālenāpi dvijaiḥ saha || 16 ||
 śuklagodugdhadhārābhīstataḥ pañcāmṛtairgirim |
 snāpayitvā gandhapuṣpaiḥ punaḥ kṛṣṇājālena vai || 17 ||
 vastraṃ divyaṃ ca naivedyamāsaṇaṃ sarvato'dhikam |
 mālālaṃkāranicayaṃ dattvā dipāvaliṃ parāṃ || 18 ||

tataḥ pradakṣiṇāṃ kuryānnamaskuryāttataḥ param |
 kṛtāñjalipuṭo bhūtvā tvidametadudīrayet || 19 ||
 namo vṛndāvanāṅkāya tubhyaṃ golokamaulīne |
 pūrṇabrahmāṭapatrāya namo govardhanāya ca || 20 ||
 puṣpāñjaliṃ tataḥ kuryānnirājanamataḥ param |
 ghaṇṭakāṃṣyamṛdaṅgādyairvāḍitairmadhurasvanaiḥ || 21 ||
 vedāhametaṃ maṇtreṇa varṣalājaiḥ samācāret |
 tatsamīpe cānnakūṭaṃ kuryāccchradhāsamanvitāḥ || 22 ||
 kacolānāṃ catuḥṣaṣṭipañcapañktisamanvitam |
 tulasīdalamiśraīśca śrīgaṇḍyāyamunājālaiḥ || 23 ||
 ṣaṭpañcāśattamairbhāḡgaiḥ kuryātsevāṃ samāhitaḥ |
 tato'gnīṃ brāhmaṇāñpūjya gāḥ surāṇ gandhapuṣpakaiḥ || 24 ||
 bhojayitvā dvijavarāṇ saugamdhairmiṣṭabhojanaiḥ |
 anyebhyaścāśvapākebhyaḥ dadyaḍbhōjanamuttamam || 25 ||

gopīgopālavṛndaiśca gavām nṛtyaṃ ca kārayet |
 maṃgalairjayaśabdaiśca kuryād govarddhanotsavam || 26 ||
 yatra govardhanābhāvastatra pūjāvidhiṃ śṛṇu |
 gomayairvarddhanam kuryāttadākāraṃ paronnatam || 27 ||
 puṣpavyūhairlatājālairīśikābhiḥ samanvitaḥ |
 pūjanīyaḥ sadā martyairgīrigovardhano bhuvi || 28 ||
 śīlāsamānaṃ puraṇaṃ kṣiptvā drau tacchilāṃ nayet |
 grhṇīyādya vinā svarṇaṃ sa mahārauravaṃ vrajet || 29 ||
 śālagrāmasya devasya sevanaṃ kārayetsadā |
 pātakaṃ na sprṣettaṃ vai padmapatraṃ yathā jalam || 30 ||
 girirājaśīlasevām yaḥ karoti dvijottamaḥ |
 saptaadvīpamahitīrthāvagāhaphalameti saḥ || 31 ||
 girirājamahāpūjāṃ varṣe varṣe karoti yaḥ |
 iha sarvasukhaṃ bhuktvā'mutra mokṣaṃ prayāti saḥ || 32 ||

iti śṛīgargasaṃhitāyāṃ śṛīgirirājakhaṇḍe śrīnārada bahulāśva saṃvāde
 śṛīgirirājapūjāvidhivarnanaṃ nāma prathamodhyāyaḥ || 1 ||
 hariḥ oṃ tatsacchrīkṛṣṇāraṇamastu ||

English rendering

Proposal and description of Govardhan Puja by Lord Krishna

King Bahulashva asked - "Devarshe! Just as the child uproots the cow dung husk and takes it in his hands in play, it is heard that the Lord took the great mountain Govardhan with one hand and held it like an umbrella. So how did this issue come about? The Munisattam. Describe for yourself the divine and marvelous character of Shrikrushna Chandra, the Supreme Being. 1-2.

Srinardji says - Rajan! Just as the cultivating farmers paid an annual tribute to the king, all the Gopas offered sacrifices (puja and bhog) to Devaraja Indra during the autumn season every year. Once upon a time, Srihari saw the accumulation of materials for Mahendrayaga and questioned Nanda Ji in the Gopa Sabha. Other gopas were also listening to that question of his. . 3-4.

The Lord said - What is the fruit of this Indra that is worshipped? Do scholars point to any temporal fruit or transcendental? . 5.

Sreenanda said, "Shyamsundar! This worship of Devaraja Indra is the ultimate means of providing enjoyment and salvation. Without it on the surface, man can never be happy anywhere else. 6.

The Lord said, "Father! Gods like Indra enjoy the bliss of heaven on all sides only through the influence of his previous virtuous deeds. They too have to come to the mortal world when the auspicious karma is destroyed by Bhoga. Therefore, do not consider your service to them a means to salvation. From which even the Supreme Brahman is feared, then what about the beings created by him on earth, that period is considered by the greatest scholars to be the most excellent, the infinite and the all-powerful. Therefore, taking shelter from that time only, humans should worship Lord Sriharika through good deeds. The one who renounces all his virtuous deeds and performs the Sriharika hymns attains Paramamoksha; in no other way does he attain salvation. Cow, Brahmin, Sadhu, Agni, Devta, Veda and Dharma - these are the attributes of Lord Yajñeshvara. Based on these, those who perform Sriharika hymns always find happiness in this world and the Hereafter. The one who appeared from the Lord's thoracic seat has come to this celestial realm under the influence of the mountain sage Pulastya named Govardhan, the Emperor of the Girindras. Man is not reborn in

this world by his philosophy. This exquisite offering should be offered to the great Giriraj today itself by worshipping cows, Brahmins and deities. It is not a yajna, it is the king of sacrifices. This is what I love about it. If you don't want to do this work, go; do as you please. 7-12 |

Mr. Nardaji says Rajan! Among those gopas was an old gip called Sannanda, who was a great moralist. He was very happy and said to Lord Krishna while listening to Nandaji. . 13. .

Sannanda said, "Nandanandan! That's it! You are the true treasure of knowledge. Explain exactly the method by which the Giriraj is to be worshipped. . 14. (Girirajkhanda Chapter 1 to 5)

Listen to what is the method of Govardhan Puja where Govardhan is not there. Make a very tall shape of Govardhan with cow dung. Then by decorating them with flower clusters, vines, and shrubs, it should always be worshipped by humans on the ground floor as Govardhan-Girga. If one wants to carry a Govardhan stone and perform a puja, the bigger the stone, the more gold one can leave on the mountain. Whoever takes away the stone without giving it gold will be doomed to hell. Shalagram should always serve the Lord. The priests of Shalagram do not spit the same way that the lotus leaves are not coated with jalaka. R. Shrestha Dwija serves Giriraj-Shilaki, he is blessed to bathe in the earthly pilgrimages consisting of islands. Who performed the Maha Puja of Giriraj every year. He enjoys all the bliss in this world and attains Mo in the Hereafter. . 27-32 |

Thus was completed the first chapter in the Shrinarada Bahulashva-Samvadam under the Girirajakhanda in the Srigarghasamhita titled "Worship of Shririgiraja Vidyavarnana." 1.

Sanskrit source · Hindi control witness

Girirāja-khaṇḍa · Chapter 2

Chapter 48 of 263 · 28 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -
श्रुत्वा वचो नन्दसुतस्य साक्षा-
च्छ्रीनन्दसन्नन्दवरा व्रजेशाः ।
सुविस्मिताः पूर्वकृतं विहाय
प्रचक्रिरे श्रीगिरिराजपूजाम् ॥ १ ॥
नीत्वा बलीन्मैथिल नन्दराजः
सुतौ समानीय च रामकृष्णौ ।
यशोदया श्रीगिरिपूजनार्थं
समुत्सको गर्गयुतः प्रसन्नः ॥ २ ॥
त्वरं समारुह्य महोन्नतं गजं
विचित्रवर्णं धृतहेमशृङ्खलम् ।
गोवर्धनान्तं प्रययौ गवां गणैः
शरद्धनैः शक्र इव प्रियायुतः ॥ ३ ॥
नन्दोपनन्दा वृषभानवश्च

पुत्रैश्च पौत्रैश्च सहांगनाभिः ।
समाययुः श्रीगिरिराजपार्श्वं
सर्वं समानीय च यज्ञभारम् ॥ ४ ॥
सहस्रबालार्कपरिस्फुरद्भ्युति-
मारुह्य राधा शिबिकां सखीगणैः ।
शचीव दिव्याम्बररत्नभूषणा
बभौ चकोरीश्रमरीसमाकुला ॥ ५ ॥
समागते पार्श्वगते स्वलंकृते
राजन्सखीकोटिसमावृते परे ।
सख्यौ विभाते ललिताविशाखे
चन्द्रानने चालितचारुचामरे ॥ ६ ॥
एवं रमा वै विरजा च माधवी
माया च कृष्णा नृप जह्नुंदिनी ।
द्वात्रिंशदष्टौ च तथा हि षोडश

सख्यश्च तासां किल यूथ आगतः ॥ ७ ॥
श्रीमैथिलानां किल कोसलानां
तथा श्रुतीनां ऋषिरूपकाणाम् ।
तथा त्वयोध्यापुरवासिनीनां

श्रीयज्ञसीतावनवासिनीनाम् ॥ ८ ॥
 रमादिवैकुण्ठनिवासिनीनां
 तथोर्ध्ववैकुण्ठनिवासिनीनाम् ।
 महोज्ज्वलद्वीपनिवासिनीनां
 ध्रुवादिलोकाचलवासिनीनाम् ॥ ९ ॥
 समुद्रजादिव्यगुणत्रयाणा-
 मदिव्यवैमानिकजौषधीनाम् ।
 जालंधरीणां च समुद्रकन्या-
 बर्हिष्मतीजासुतलस्थितानाम् ॥ १० ॥
 तथाप्सरःसर्वफणीन्द्रजाना-

मासां च यूथाव्रजवासिनीनाम् ।
 समाययुः श्रीगिरिराजपार्श्वं
 स्वलंकृताः पाणिबलिप्रदीपाः ॥ ११ ॥
 गोपाश्च वृद्धाः शिशवो युवानः
 पीताम्बरोष्णीषकबर्हमंडिताः ।
 श्रीहारगुंजावनमालिकाभी
 रेजुः समेता नवयष्टिवेणुभिः ॥ १२ ॥
 श्रुत्वोत्सवं शैलवरस्य मन्मुखा-
 दगङ्गाधरो बद्धकपर्दमंडलः ।
 कपालभृन्नस्थिजभस्मरूपितः
 सर्पालिमालावलयैर्विभूषितः ॥ १३ ॥
 धतूरभंगाविषपानविह्वलो
 हिमाद्रिपुत्रीसहितो गणावृतः ।
 आरुह्य नन्दीश्वरमादिवाहनं

समाययौ श्रीगिरिराजमण्डलम् ॥ १४ ॥
 राजर्षिर्विप्रर्षिसुरर्षयश्च
 सिद्धेशयोगेश्वरहंसमुख्याः ।
 आजगमुरारादगिरिदर्शनार्थं
 सहस्रशो विप्रगणा समेताः ॥ १५ ॥
 गोवर्धनो रत्नशिलामयोऽभू-
 त्सुवर्णभृङ्गैः परितः स्फुरद्भिः ।
 मत्तालिभिर्निर्झरसुन्दरीभि-
 र्दरीभिरुच्चांगकरीव राजन् ॥ १६ ॥
 तदैव शैलाः किल मूर्तिमंतः
 सोपायना मेरुहिमाचलाद्याः ।
 नेमुर्गिरिं मंगलपाणयस्तं
 गोवर्धनं रूपधरं गिरीन्द्राः ॥ १७ ॥

द्विजैश्च गोवर्धनदेवपूजनं

कृत्वाऽप्युक्तं द्विजवह्निगोधनम् ।

सम्पूज्य धृत्वा सुधनं महाधनं

बलिं ददौ श्रीगिरये ब्रजेश्वरः ॥ १८ ॥

नन्दोपनन्दैर्वृषभानुभिश्च

गोपीगणैर्गोपगणैः प्रहर्षितः ।

गायद्भिरानर्तनवाद्यतत्परै-

श्चकार कृष्णोऽद्विवरप्रदक्षिणाम् ॥ १९ ॥

देवेषु वर्षत्सु च पुष्पवर्षं

जनेषु वर्षत्सु च लाजसङ्घम् ।

रेजे महाराज इवाध्वरे जनै-

र्गोवर्धनो नाम गिरीन्द्रराजराट् ॥ २० ॥

कृष्णोऽपि साक्षाद्ब्रजशैलमध्या-

ब्धृत्वाऽतिदीर्घं किल चान्यरूपम् ।

शैलोऽस्मि लोकानिति भाषयन्सन्

जघास सर्वं कृतमन्मकूटम् ॥ २१ ॥

गोपालगोपीगणवृन्दमुख्या

ऊचुः स्वयं वीक्ष्य गिरिः प्रभावम् ।

दातुं वरं तत्र समुद्यतं तं

सुविस्मिता हर्षितमानसास्ते ॥ २२ ॥

ज्ञातोऽसि गोपैर्गिरिराजदेवः

प्रदर्शितो नन्दसुतेन साक्षात् ।

नो गोधनं वा किल बन्धुवर्यो

वृद्धिं समायातु दिने दिने कौ ॥ २३ ॥

तथाऽस्तु चोक्त्वा गिरिराजराजो

गोवर्धनो दिव्यवपुर्दधानः ।

किरीटकेयूरमनोहराङ्गः

क्षणेन तत्रान्तरधीयतारात् ॥ २४ ॥

नन्दोपनन्दा वृषभानवश्च

बलः सुचन्द्रो वृषभानुराजः ।

श्रीनन्दराजश्च हरिश्च गोपा

गोप्यश्च सर्वा निजगोधनैश्च ॥ २५ ॥

द्विजाश्च योगेश्वरसिद्धसङ्घाः

शिवादयश्चान्यजनाश्च सर्वे ।

नत्वाऽथ सम्पूज्य गिरिं प्रसन्नाः

स्वं स्वं गृहं जग्मुरनिच्छया च ॥ २६ ॥

श्रीकृष्णचन्द्रस्य परं चरित्रं

गिरीन्द्रराजस्य महोत्सवं च ।
 मया तवाग्रे कथितं विचित्रं
 नृणां महापापहरं पवित्रम् ॥ २७ ॥
 इति श्रीगर्गसंहितायां श्रीगिरिराजखण्डे श्रीनारदबहुलाश्वसंवादे
 गिरिराजमहोत्सववर्णनं नाम द्वितीयोऽध्यायः ॥ २ ॥
 हरिः ॐ तत्सच्छ्रीकृष्णार्पणमस्तु ॥

Roman transliteration

śrīnārada uvāca -
 śrutvā vaco nandasutasya sākṣā-
 cchrīnandasannandavarā vrajeśāḥ |
 suvismitāḥ pūrvakṛtaṁ vihāya
 pracakrire śrīgirirājapūjām || 1 ||
 nītvā balīnmaithīla nandarājāḥ
 sutau samānīya ca rāmakṛṣṇau |
 yaśodayā śrīgiripūjanārthaṁ
 samutsako gargayutaḥ prasannaḥ || 2 ||
 tvarāṁ samāruhya mahonnataṁ gajaṁ
 vicitravarṇaṁ dhṛtaHEMAŚRĪKḤALAM |
 govardhanāntaṁ prayayau gavāṁ gaṇaiḥ
 śaradghanaiḥ śakra iva priyāyutaḥ || 3 ||
 nandopanandā vṛṣabhānavaśca

putraīśca pautraīśca sahāṁganābhiḥ |
 samāyayau śrīgirirājapārśvaṁ
 sarvaṁ samānīya ca yajñabhāram || 4 ||
 sahasrabālārkapariṣphuraddyuti-
 māruhya rādhā śibikāṁ sakhīgaṇaiḥ |
 śacīva divyāambararatnābhūṣaṇā
 babhau cakoribhramarīsamākulā || 5 ||
 samāgate pārśvagate svalaṁkṛte
 rājansakhīkoṭīsamāvṛte pare |
 sakhyaḥ vibhāte lalitāviśākhā
 candrānane cālītacārucāmāre || 6 ||
 evaṁ ramā vai virajā ca mādhavī
 māyā ca kṛṣṇā nṛpa jahnunamḍinī |
 dvātriṁśadaṣṭau ca tathā hi ṣoḍaśa

sakhyaśca tāsāṁ kila yūtha āgataḥ || 7 ||
 śrīmaithilānāṁ kila kosalanāṁ
 tathā śrutināṁ ṛṣirūpakāṇām |
 tathā tvayodhyāpuravāsīnīnām
 śrīyajñāsītavanavāsīnīnām || 8 ||
 ramādivaikunṭhanivāsīnīnām
 tathordhvavaikunṭhanivāsīnīnām |
 mahojjvaladvīpanivāsīnīnām
 dhruvādīlokācalavāsīnīnām || 9 ||
 samudrajādīvyagunatrayaṇā-

madivyaavaimānikajauśadhinām |
 jālaṃdharīṇām ca samudrakanyā-
 barhiṣmatījāsutalasthitānām || 10 ||
 tathāpsaraḥsarvaphaṇīndrajānā-
 māsāṇi ca yūthāvrajavāsiniṇām |
 samāyayauḥ śrīgirirājapārśvaṃ
 svalaṇḍikṛtāḥ pāṇibalipradīpāḥ || 11 ||
 gopāśca vṛddhāḥ śīśavo yuvānaḥ
 pitāmbaroṣṇīṣakabarhamaṇḍitāḥ |
 śrīhāraguṇjāvanamālīkābhī
 rejuḥ sametā navayaṣṭiveṇubhīḥ || 12 ||
 śrutvotsavaṇi śailavarasya manmukhā-
 d□gaṇḍādharo baddhakapardamaṇḍalāḥ |
 kapālabhṛnnasthijabhasmarūṣitaḥ
 sarpālimālāvalayairvibhūṣitaḥ || 13 ||
 dhattūrabhaṇḍāviṣapānavihvalo
 himādrīputrīśahito gaṇāvṛtaḥ |
 āruhya nandīśvaramādivāhanaṃ
 samāyayau śrīgirirājamaṇḍalam || 14 ||
 rājārṣivipraṛṣisurarāyaśca
 siddheśayogeśvaraḥsamukhyāḥ |
 ājagmurārād□gīrīdarśanārthaṃ
 sahasraśo vipraḡaṇā sametāḥ || 15 ||
 govardhano rat□naśīlāmayo'bhū-
 tsuvarṇaśrīḡaiḥ paritaḥ sphura□bhīḥ |
 mattālibhirmīrjharasundarībhi-
 rdarībhīruccāṇḡakarīva rājan || 16 ||
 tadaiva śailāḥ kila mūrtimaṇḡtaḥ
 sopāyanā meruhimācalādyāḥ |
 nemurgirīṇi maṇḡgalapāṇayastaṃ
 govardhanaṃ rūpadharaṃ girīndrāḥ || 17 ||
 dvijaiśca govardhanadevapūjanaṃ
 kṛtvā'cyutoktaṃ dvijavahnigodhanam |
 sampūjya dhṛtvā sudhanaṃ mahādhanam
 balīṃ dadau śrīgīraye vrajeśvaraḥ || 18 ||
 nandopanandairvṛṣabhānubhīśca
 gopīgaṇairgopagaṇaiḥ praharṣitaḥ |
 gāyad□bhīrānartanavādyatatparai-
 ścakāra kṛṣṇo'drivarapradakṣīṇam || 19 ||
 deveṣu varṣatsu ca puṣpavarṣaṃ
 janeṣu varṣatsu ca lājasaiḡgham |
 reje mahārāja ivādhvare janai-
 rgovardhano nāma girīndrarājaraḡ || 20 ||
 kṛṣṇo'pi sākṣād□vrajaśailamadhyā-
 ddhṛtvā'tidīrghaṃ kila cānyarūpam |
 śailo'smi lokāniti bhāṣayansan
 jaghāsa sarvaṃ kṛtamannakūṭam || 21 ||
 gopālagopīgaṇavṛndamukhyā

ūcuḥ svayaṁ vīkṣya gireḥ prabhāvam |
 dātum varam tatra samudyataṁ taṁ
 suvismitā harṣitamānasāste || 22 ||
 jñāto'si gopairgirirājadevaḥ
 pradarśito nandasutena sākṣāt |
 no godhanaṁ vā kila bandhuvaryo
 vṛddhiṁ samāyātu dine dine kau || 23 ||
 tathā'stu coktvā girirājarājo
 govardhano divyavapurdadhānaḥ |
 kirīṭakeyūramanoharāṅgaḥ
 kṣaṇena tatratantaradhīyatārāt || 24 ||
 nandopanandā vṛṣabhānavaśca

balaḥ sucandro vṛṣabhānurājaḥ |
 śrīnandarājaśca hariśca gopā
 gopyaśca sarvā nijagodhanaiśca || 25 ||
 dvijāśca yogeśvarasiddhasaṅghāḥ
 śivādayaścānyaṇjanāśca sarve |
 natvā'tha sampūjya giriṁ prasannāḥ
 svaṁ svaṁ grhaṁ jagmuranicchayā ca || 26 ||
 śrīkṛṣṇacandrasya paraṁ caritraṁ
 girīndrarājasya mahotsavaṁ ca |
 mayā tavāgre kathitaṁ vicitraṁ
 nṛṇāṁ mahāpāharaṁ pavitraṁ || 27 ||
 iti śrīgargasamhitāyāṁ śrīgirirājakhaṇḍe śrīnārada bahulāśvasaṁvāde
 girirājamahotsavavarṇanaṁ nāma dvitīyo'dhyāyaḥ || 2 ||
 hariḥ oṃ tatsacchrīkṛṣṇārpaṇamastu ||

English rendering

Gopondwara Giriraj - Festival of Worship

The Brajeshwaras, such as Sreenanda and Sannanda, were astonished to hear this from Sreenandananda himself, says Sreenaradji. Then he renounced the earlier resolve and organized the Sri Giriraj-Pujan. Mithileshwar! Nandaraja eagerly accompanied Yashodaji to Giriraj Puja with his two sons - Balarama and Krishna - and the offerings. He was accompanied by Gargji. He went with his wife to Mount Govardhan with his cows, holding very high picturesque wood-stained and gold-studded hands. It is as if Indra, accompanied by Indrani, appeared on Airavata with the white clouds of autumn, and Nanda, Upananda, and Vrishabhanugana, along with their sons, grandsons, and daughters, came to Giriraj with all the offerings. Adorned in the light of the lights of thousands of Balarvikas, Sriradha, adorned with divine garments and colorful ornaments, came there with her community and adorned it in a manner similar to that of Shachi Chakori and Bhramariya. 1 - 5. (Girirajkhanda Chapter 1 to 5)

The king, Two of the finest Chandramukhi sakhis - Lalita and Vishakha-Charu Chaivar - adorned with various ornaments and covered with crores of sakhis flanked by Sriradha, twisted and twisted. Nareshwar. Similarly thirty-two sakhis, eight sakhis, sixteen sakhis and innumerable sakhis including Rama, Viraja, Madhavi, Maya, Yamuna and Ganga etc. came there. The community of Mithilaniyasini, Kosala-pradeshavasini and Ayodhyapuravasini, Shrutirupa, Rishirupa, Yajnasitaswarupa and Vanavasini gopis were also present. The Vaikuntha Basini goddesses like

Rama, the Divyanganas living in the higher worlds than Vaikuntha, the Balayanās living in the brightest Chetadvipa, and the group of Gopanganas living in the Dhuadi worlds and Lokachala - the goddesses and goddesses - also came there. The divine Gunatrayami courtyards, which were the companions of Lakshmi from the sea, were the vanatis of the celestial aviators; who were the aushadis, who were the women of the inner city of Jalandhar, who were the sea girls, and who resided in the lands of Berhishmatinagar and Khunya, all those communities of divyangnas came and settled near Giriraj Govardhan. Similarly, the youth of the apsaras, all the nagakanya and vrajivasini also came to the Giriraja with articles of worship and lamps in their hands, adorned with garments. Children, young men, and old gopas, adorned with pitambar, turban, and peacock feathers, and adorned with beautiful necklaces, gunjas, and forest garlands, brought new yashti and venu, and began to adorn themselves there. Gangadhar Shiva, hearing the news of the festival from the mouth of the Himalayas, came to the Giriraj Mandala, surrounded by Amathaganas, with Jatajut dam on his head, skull in his hands, pyre in his grains, adorned with serpent garlands and bracelets, drunk with bhang, dhatur, and poison, and Girirajanandini with Uma, mounted on the Adi-Vahana Nandishvara. Yogesvara, the chief king, Ahmarshi, Devarshi, Siddhesvara, Hesa, etc., and thousands of Brahmin-vrinda gathered around to have a darshan of Giriraja. 6-15 |

Each rock of Mount Govardhan turned into a gemstone. Its golden peaks began to spread their radiance all around. The king. He began to dress up as Gajraj, elevated by mountain-fronted pyramids and water-colored kandas. At the same time, Girindras like Meru and Himalaya took divine forms, took offerings and auspicious items in their hands and began to pay obeisance to Govardhan, the god of idols. According to the law narrated to Lord Krishna, after performing the Govardhan Puja properly by the duo and properly worshipping the Brahmins, others, and the Gods, Vrajesvara Nanda presented a lot of wealth and valuable gifts in the service of the Giriraja. Nanda, Upananda, Vrishabhanu, Gopibrandha and Gopagana started dancing, singing and playing instruments. Filled with joy along with all of them, Krishna circumambulated the Girirajas. The gods rained flowers from the sky, and the people on the ground began to spit laja (lava or shells). In that yajna, Govardhan, the emperor of Girindra, began to be surrounded by people and adorned like a king. Directly, Lord Krishna also emerged from the midst of the rock Govardhan in Vraja in another gigantic form, and all the Atrakutas there offered bhog, saying, "I am Giriraja Govardhan." The gopas and the gopis, who were the main people in the community, saw this influence in Girika with their own eyes and were amazed to see Giriraja willing to give a boon there. There was an overwhelming sense of excitement among everyone. 16-22 | (Girirajkhanda Chapter 1 to 5)

At that time, the gopas said - Prabu. Today we learned that you are the true Giriraj Devta. Nandanandan himself has given us the opportunity to have a darshan of you. May our cowherd and friends be blessed with growth on this ground floor every day by your grace. Giriraj Govardhan, a divine figure with graceful limbs adorned with jewels such as a crown and keyur, disappeared near him in an instant, saying, "This will happen." Then Nanda-Upananda, Vrishabhanu, Balarama, Varshabhanuraja Suchandra, Srinandaraja, Srihari and all the Gopa-Gopis went there with their cows. The Brahmins, the Yogesvara community, the Siddha Sangha, Shiva, and other deities paid obeisance and worship to Giriraj and went to their respective homes cheerfully and reluctantly. The king! I described to you this excellent character of Srikrishna Chandra and that peculiar festival of Girirajaraja. It is a sacred occasion for every step of the way. 23-27 |

Thus was completed the second chapter, the Narada Bahutashva-Samvada, under the Girirajkhanda in the Srigarghasamhita, titled 'The Description of the Giriraja-Mahotsava'. 2.

Girirāja-khaṇḍa · Chapter 3

Chapter 49 of 263 · 38 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

अथ मन्मुखतः श्रुत्वा स्वात्मयागस्य नाशनम् ।
 गोवर्धनोत्सवं जातं कोपं चक्रे पुरन्दरः ॥ १ ॥
 सांवर्तकं नाम गणं प्रलये मुक्तबन्धनम् ।
 इन्द्रो ब्रजविनाशाय प्रेषयामास सत्वरम् ॥ २ ॥
 अथ मेघगणाः क्रुद्धा ध्वनन्तश्चित्रवर्णिनः ।
 कृष्णाभाः पीतभाः केचित्केचिच्च हरितप्रभाः ॥ ३ ॥
 इन्द्रगोपनिभाः केचित्केचित्कूपरवत्प्रभाः ।
 नानाविधाश्च ये मेघा नीलपंकजसुप्रभाः ॥ ४ ॥
 हस्तितुल्यान्वारिबिन्दून् ववुषुस्ते मदोद्धताः ।
 हस्तिशुंडासमाभिश्च धाराभिश्चंचलाश्च ये ॥ ५ ॥
 निपेतुः कोटिशिखाद्विकूटतुल्योपला भृशम् ।
 वाता ववुः प्रचण्डाश्च क्षेपयन्तस्तरून् गृहान् ॥ ६ ॥
 प्रचण्डा वज्रपातानां मेघानामन्तकारिणाम् ।

महाशब्दोऽभवद्भूमौ मैथिलेन्द्र भयंकरः ॥ ७ ॥
 ननाद तेन ब्रह्माण्डं सप्तलोकैर्बिलैः सह ।
 विचेलुर्दिग्गजास्तारा ह्यपतन्भूमिमण्डलम् ॥ ८ ॥
 भयभीता गोपमुख्याः सकुटुम्बा जिगीषवः ।
 शिशुन्स्वान्स्वान्पुरस्कृत्य नन्दमन्दिरमाययुः ॥ ९ ॥
 श्रीनन्दनन्दनं नत्वा सबलं परमेश्वरम् ।
 उचुर्ब्रजौकसः सर्वे भयार्ताः शरणं गताः ॥ १० ॥
 गोपा उचुः -

राम राम महाबाहो कृष्ण कृष्ण ब्रजेश्वर ।
 पाहि पाहि महाकष्टादिन्द्रदत्तान्निजान्जनान् ॥ ११ ॥
 हित्वेन्द्रयागं त्वद्वाक्यात्कृतो गोवर्धनोत्सवः ।
 अद्य शक्रे प्रकुपिते कर्तव्यं किं वदाशु नः ॥ १२ ॥
 श्रीनारद उवाच -
 व्याकुलं गोकुलं वीक्ष्य गोपीगोपालसंकुलम् ।

सवत्सकं गोकुलं च गोपानाह निराकुलः ॥ १३ ॥
 श्रीभगवानुवाच -
 मा भैष्ट याताद्वितटं सर्वैः परिकरैः सह ।
 वः पूजा प्रहता येन स रक्षां संविधास्यति ॥ १४ ॥

श्रीनारद उवाच -

इत्युक्त्वा स्वजनैः सार्द्धमेत्य गोवर्धनं हरिः ।
 समुत्पाट्य दधाराद्रिं हस्तेनैकेन लीलया ॥ १५ ॥
 यथोच्छिर्लीधं विशुरश्रमो गजः
 स्वपुष्करेणैव च पुष्करं गिरिम् ।
 धृत्वा बभौ श्रीव्रजराजनन्दनः
 कृपाकरोऽसौ करुणामयः प्रभुः ॥ १६ ॥
 अथाह गोपान्विशताद्रिगर्तं
 हे तात मातर्जवल्लभेशाः ।
 सोपस्कुरैः सर्वधनैश्च गोभि-

रत्रैव शक्रस्य भयं न किञ्चित् ॥ १७ ॥
 इत्थं हरेर्वचः श्रुत्वा गोपा गोधनसंयुताः ।
 सकुटुम्बोपस्कुरैश्च विविशुः श्रीगिरेस्तलम् ॥ १८ ॥
 वयस्या बालकाः सर्वे कृष्णोक्ताः सबला नृप ।
 स्वान्स्वांश्च लघुडानद्वेरेवष्टभान्प्रचक्रिरे ॥ १९ ॥
 जलौघमागतं वीक्ष्य भगवांस्तदगिरेरधः ।
 सुदर्शनं तथा शेषं मनसाऽऽज्ञां चकार ह ॥ २० ॥
 कोटिसूर्यप्रभं चाद्रेरूर्ध्वं चक्रं सुदर्शनम् ।
 धारासंपातमपिबदगस्त्य इव मैथिल ॥ २१ ॥
 अधोऽधस्तं गिरेः शेषः कुण्डलीभूत आस्थितः ।
 रुरोध तज्जलं दीर्घं यथा वेला महोदधिम् ॥ २२ ॥
 सप्ताहं सुस्थिरस्तस्थौ गोवर्धनधरो हरिः ।
 श्रीकृष्णयद्रं पश्यंतश्चकोरा इव ते स्थिताः ॥ २३ ॥
 मत्तमैरावतं नागं समारुह्य पुरन्दरः ।

ससैन्यः क्रोधसंयुक्तो व्रजमण्डलमाययौ ॥ २४ ॥
 दूराच्चिक्षेप वज्रं स्वं नंदगोष्ठजिघांसया ।
 स्तंभयामास शक्रस्य सवज्रं माधवो भुजम् ॥ २५ ॥
 भयभीतस्तदा शक्रः सांवर्तकगणैः सह ।
 दुद्राव सहसा देवैर्यथेभः सिंहताडितः ॥ २६ ॥
 तदैवाकर्दयो जातो गता मेघा इतस्ततः ।
 वाता उपरताः सद्यो नद्यः स्वल्पजला नृप ॥ २७ ॥
 विपंकं भूतलं जातं निर्मलं खं बभूव ह ।
 चतुष्पदाः पक्षिणश्च सुखमापुस्ततस्ततः ॥ २८ ॥
 हरिणोक्तास्तदा गोपा निर्ययुर्गिरिगर्ततः ।
 स्वं स्वं धनं गोधनं च समादाय शनैः शनैः ॥ २९ ॥
 निर्यातेति वयस्यांश्च प्राह गोवर्धनोद्धरः ।
 ते तमाहुश्च निर्गच्छ धारयामोऽद्विमोजसा ॥ ३० ॥

इति वादपरान् गोपान् गोवर्धनधरो हरिः ।

तदद्भ्यं च गिरेभारं प्रादातेभ्यो महामनाः ॥ ३१ ॥
 पतितास्तेन भारेण गोपबालाश्च निर्बलाः ॥ ३२ ॥
 करेण तान् समुत्थाप्य स्वस्थाने पूर्ववदगिरिम् ।
 सर्वेषां पश्यतां कृष्णः स्थापयामास लीलया ॥ ३३ ॥
 तदैव गोपीगणगोपमुख्याः
 सम्पूज्य कृष्णं नृप नन्दसूनुम् ।
 गन्धाक्षताद्यैर्दधिदुग्धभोगै-
 र्ज्ञात्वा परं नेमुरतीव सर्वे ॥ ३४ ॥
 नन्दो यशोदा नृप रोहिणी च
 बलश्च सन्नन्दमुखाश्च वृद्धाः ।
 आलिंग्य कृष्णं प्रददुर्धनानि
 शुभाशिषा संयुयुजुर्धनार्ताः ॥ ३५ ॥
 संश्लाघ्य तं गायनवाद्यतत्पर
 नृत्यन्त आरान् नृप नन्दनन्दनम् ।

आजगमुरेव स्वगृहान्ब्रजौकसो
 हरिं पुरस्कृत्य मनोरथं गताः ॥ ३६ ॥
 तदैव देवा ववृषुः प्रहर्षिताः
 पुष्पैः शुभैः सुन्दरनन्दनोद्भवैः ।
 जगुर्यशः श्रीगिरिराजधारिणो
 गन्धर्वमुख्या दिवि सिद्धसङ्घाः ॥ ३७ ॥
 इति श्रीगर्गसंहितायां श्रीगिरिराजखण्डे श्रीनारदबहुलाश्वसंवादे
 गोवर्धनोद्धरणं नाम तृतीयोऽध्यायः ॥ ३ ॥
 हरिः ॐ तत्सच्छ्रीकृष्णार्पणमस्तु ॥

Roman transliteration

śrīnārada uvāca -
 atha manmukhataḥ śrutvā svātmayāgasya nāśanam |
 govardhanotsavaṃ jātaṃ kopaṃ cakre purandaraḥ || 1 ||
 sāṃvartakaṃ nāma gaṇaṃ pralaye muktabandhanam |
 indro vrajavināśāya preṣayāmāsa satvaram || 2 ||
 atha meghagaṇāḥ kruddhā dhvanamṛtaścītravarṇinaḥ |
 kṛṣṇābhāḥ pītabhāḥ kecitkecicca haritaprabhāḥ || 3 ||
 indragopanibhāḥ kecitkecitkarpūravatprabhāḥ |
 nānāvīdhāśca ye meghā nīlapaṃkajasuprabhāḥ || 4 ||
 hastitulyānvāribīndūn vavṛṣuste madoddhatāḥ |
 hastiśuṃḍāsamābhiśca dhārābhiścamalāśca ye || 5 ||
 nipetuḥ koṭīśacādrīkūṭatulyopālā bhṛṣam |
 vātā vavūḥ pracaṇḍāśca kṣepayantastarūn grhān || 6 ||
 pracaṇḍā vajrapātānāṃ meghānāmantakārīṇām |

mahāśabdo'bhavad□bhūmau maithilendra bhayaṃkaraḥ || 7 ||
 nanāda tena brahmāṇḍaṃ saptalokairbhūilaiḥ saha |
 vicelurdiḡḡajāstārā hyapatanbhūmimaṇḍalam || 8 ||
 bhayaḥbhūtā gopamukhyāḥ sakuṭumbā jigīṣavaḥ |
 śīṣuṣvāṣvāṇpuraskṛtya nandamandiramāyayauḥ || 9 ||
 śrīnandanandanaṃ natvā sabalaṃ parameśvaram |
 ucuvrajauskasaḥ sarve bhayārtāḥ śaraṇaṃ gatāḥ || 10 ||
 gopā ucuḥ -
 rāma rāma mahābāho kṛṣṇa kṛṣṇa vrajeśvara |
 pāhi pāhi mahākaṣṭhādindradattānnijānjanān || 11 ||
 hitvendrayāgaṃ tvadvākyātkṛto govardhanotsavaḥ |
 adya śakre prakṛpīte kartavyaṃ kiṃ vadāsu naḥ || 12 ||
 śrīnārada uvāca -
 vyākulaṃ gokulaṃ vikṣya gopīgopālasaṃkulam |
 savatsakaṃ gokulaṃ ca gopānāha nirākulaḥ || 13 ||
 śrībhagavānuvāca -
 mā bhaiṣṭa yātādritaṭaṃ sarvaiḥ parikaraiḥ saha |
 vaḥ pūjā prahr̥tā yena sa rakṣāṃ saṃvidhāsyati || 14 ||
 śrīnārada uvāca -
 ityuktvā svajanaiḥ sārddhametya govardhanaṃ hariḥ |
 samutpāṭya dadhārādriṃ hastenaikena līlayā || 15 ||
 yathocchiliṇḍhraṃ śīśuraśramo gajaḥ
 svapuṣkareṇaiva ca puṣkaraṃ girim |
 dhṛtvā babhau śrīvrajarājanandanaḥ
 kṛpākaro'sau karuṇāmayaḥ prabhuḥ || 16 ||
 athāha gopānviśatādrigartaṃ
 he tāta mātāravrajavallabheśāḥ |
 sopaskaraiḥ sarvadhanaiśca gobhi-
 ratraiva śakrasya bhayaṃ na kiṃcit || 17 ||
 itthaṃ harervacaḥ śrutvā gopā godhanasaṃyutāḥ |
 sakuṭumbopaskaraiśca vivīṣuḥ śrīgirestalam || 18 ||
 vayasyā bālakāḥ sarve kṛṣṇoktāḥ sabalā nṛpa |
 svāṣvāṇśca laguḍānadreravaṣṭaṃbhāṇpracakrīre || 19 ||
 jalaughamāgataṃ vikṣya bhagavāṃstad□gīreradhaḥ |
 sudarśanaṃ tathā śeṣaṃ manasā"jñāṃ cakāra ha || 20 ||
 koṭisūryaprabhaṃ cādrerūrdhvaṃ cakraṃ sudarśanam |
 dhārāsaṃpātamaṇipadagastyā iva maithila || 21 ||
 adho'dhastāṃ gireḥ śeṣaḥ kuṇḍalībhūta āsthitaḥ |
 rurodha tajjalaṃ dīrghaṃ yathā velā mahodadhim || 22 ||
 saptāhaṃ susthīrastasthau govardhanadharo hariḥ |
 śrīkṛṣṇacandṛmaṇ paśyantaścakorā iva te sthitāḥ || 23 ||
 mattamairāvataṃ nāgaṃ samāruhya purandaraḥ |
 sasainyaḥ krodhasaṃyukto vrajamaṇḍalamāyayau || 24 ||
 dūrāccikṣepa vajraṃ svaṃ naṃdagosṭhajighāṃsayā |
 staṃbhayāmāsa śakrasya savajraṃ mādhave bhujam || 25 ||
 bhayaḥbhūtastadā śakraḥ sāmavartakagaṇaiḥ saha |
 dudrāva sahasā devairyathebhaḥ siṃhatāḍḍitaḥ || 26 ||
 tadaivārkoḍayo jāto gatā meghā itastataḥ |
 vātā uparatāḥ sadyo nadyaḥ svalpajālā nṛpa || 27 ||
 vipaṃkṣaṃ bhūtaṃ jātāṃ nirmalaṃ khaṇ babhūva ha |

catuṣpadāḥ pakṣiṇaśca sukhamāpustatastataḥ || 28 ||
 hariṇoktāstadā gopā niryayurgirigartataḥ |
 svaṁ svaṁ dhanaṁ godhanaṁ ca samādāya śanaīḥ śanaīḥ || 29 ||
 niryāteti vayasyāmśca prāha govardhanoddharaḥ |
 te tamāhuśca nirgaccha dhārayāmo'drimojasā || 30 ||
 iti vādaparāṇ gopān govardhanadharo hariḥ |

tadarddhaṁ ca girerbhāraṁ prādāttebhyo mahāmanāḥ || 31 ||
 patitāstena bhāreṇa gopabālāśca nīrbalāḥ || 32 ||
 kareṇa tān samutthāpya svasthāne pūrvavad◻girim |
 sarveṣāṁ paśyatāṁ kṛṣṇaḥ sthāpayāmāsa līlayā || 33 ||
 tadaiva gopīgaṇagopamukhyāḥ
 sampūjya kṛṣṇaṁ nṛpa nandasūnum |
 gandhāḥśatādyaīradhidugdhabhogai-
 rjñātvā paraṁ nemuratiṇa sarve || 34 ||
 nando yaśodā nṛpa rohiṇī ca
 balaśca sannandamukhāśca vṛddhāḥ |
 āliṅgya kṛṣṇaṁ pradadurdhanāni
 śubhāśiṣā saṁyuyujurgṛhṇātāḥ || 35 ||
 saṁślāghya taṁ gāyanavādyatatparā
 nṛtyanta ārāṇnṛpa nandanandanam |

ājagmureva svagrāhṇvrajauskaso
 hariṁ puraskṛtya manorathaṁ gatāḥ || 36 ||
 tadaiva devā vavṛsuḥ praharṣitāḥ
 puṣpaiḥ śubhaiḥ sundaranandanod◻bhavaiḥ |
 jaguryaśaḥ śṛgīrīrājadhārīṇo
 gandharvamukhyā divi siddhasaṅghāḥ || 37 ||
 iti śṛīgargasaṁhitāyāṁ śṛīgīrīrājakaṇḍe śrīnāradaḥ bahulāśvasaṁvāde
 govardhanoddharaṇaṁ nāma tṛtīyo'dhyāyāḥ || 3 ||
 hariḥ oṁ tatsacchrīkṛṣṇārpaṇamastu ||

English rendering

Lord Krishna's protection of Mount Govardhan from the fierce torrential rains wrathfully caused by Indra by lifting it.

Srinardji says - Rajan! Subsequently, on hearing the news of the annihilation of his yajna and the completion of the Govardhan-pujanotsava from my mouth, Devaraja Indra became very angry. He summoned the cloud god Sanvartaka, whose bond is only opened during the holocaust, to destroy Vraja immediately. The oddly colored clouds roared with indignation as soon as they received the command. Some of them were black, some were yellow, and some were green. Some were as red as insects called Indragop (Veerabhuti). Some were as white as a kapoor, and some were as blue as a blue lotus. In this way, clouds of various colors began to pour down torrents as thick as an elephant's. Some frantic clouds began to drop currents as thick as the trunk of an elephant. Millions of boulders started falling there with great speed like a mountain peak. At the same time, a severe storm started, uprooting trees and houses. Maithilendra! The dreadful sound of catastrophic clouds and thunderstorms swept over Brajbhumi. From that fierce sound, the universe, including the seven worlds and the underworld, reverberated, the giants were distracted, and the stars began to fall from the sky to the ground. Now the chief Gopa, fearing for his life, came forward with his children and

family to the Nanda temple. Balarama and all the frightened Vrajas went to the refuge of Lord Sreenandanandana and bowed down to him. 1-10 | (Girirajkhanda Chapter 1 to 5)

Gopa said, "Mahabahu Rama! Rama! Oh! And Lord Krishna! Krishna! Oh! Protect your people from this great suffering inflicted by Indra. Today, Indra's anger is very high because we left Indra's sacrifice and celebrated Govardhan Puja at your behest. Now tell me quickly, what should we do? . 11-12 |

Srinardji says - Rajan! God spoke without hesitation, watching Gokul with his gopis and goons in distress, and seeing the suffering of the cow community, including the calves. 13.

The Lord said, "Do not be afraid. Walk along the banks of the Giriraj with all the parikars. Only those who have accepted your worship will protect you. 14.

Srinardji says - Rajan! Having said this, Srihari went to Govardhan with his relatives and uprooted the mountain and sported it with one hand. Just as a child picks up cow dung hides without labor; or as an elephant spontaneously uproots a lotus with its trunk; similarly, the benevolent and compassionate Lord Srivrajarajanandan adorned himself with Govardhan Parvat. 15-16 |

Then they said to the Gopas, "Maiya! O Baba! Vraja - Vallabheshwaragana! May all of you enter the pit of Giriraj with all the materials, all the wealth, and the cows. This is the place where Indra has no fear. " 17.

Hearing this promise of Sriharika, they, along with Godhan, Kutumb, and all other tools, went down to the pit of Govardhan mountain. O Lord! With Krishna's approval, Balramji and all his companions also used their sticks to stop the mountain. Seeing the stream of water coming down the mountain, the Lord gave orders for its removal by remembering the Sudarshan Chakra and the rest of the mind. May Mithileshwara be situated on the top of that mountain, the radiant Sudarshana Chakra like the suns began to drink the falling water currents - just as Agastya Muni had drunk the sea. At the bottom of the mountain, the Sheshnagne is spherical in circumference, blocking the currents as the shoreline blocks the sea. Govardhanadhari Srihari stood steadfastly for a week and sat staring at Sri Krishna Chandra like all the Gopa disciples. Devaraja Indra, then filled with fury, came to Vrajamandala, riding an elephant, armed with his army. He attempted to operate his Vajra, intending to destroy Nandavraja from a distance. But Madhava stumped his arm with a Vajra. Then Indra was terrified and, just as the elephant fled after being hurt by the lion, so he fled suddenly with the Sanvartakas and the Devas. O Lord! At the same time, it was sunrise. The clouds were scattered all over the place. The wind speed stopped and very little water was left in the rivers. Punk did not even have a name on Earth. The sky turned out to be clear. The grasshoppers and the birds were happy all around. Then, at the command of the Lord, all the Gopas took their oxen and went out slowly from the crater of the mountain. 18 - 29. (Girirajkhanda Chapter 1 to 5)

Then Govardhanadhari said to his companions, "Go forth, you also. Then they said, 'No, we are blocking the mountain by our own force; get out.' "Seeing all of them talking like this, Mahamana Govardhanadhari Srihari put half the weight of the mountain on them. The poor and weak boy fell, crushed by the weight. Then, after lifting them all, Krishna placed the mountain in front of them as before in a playful manner. O Lord! At that time, the chief gopis and chief gopas worshipped Nandanandana with perfume and incense, and offered him the boon of curd and milk, and everyone, knowing him as the Supreme Being, bowed at his feet. The king! Elderly gopas like Nanda, Yashoda, Rohini, Balarama, and Sannanda donated money to Lord Krishna by applying his heart and blessed him with mercy. After this, after praising him profusely, all the Vrajas began to sing, play, and dance near Nandanandana with great success and returned to their homes with the Sriharikas. At the

same time, the deities filled with joy started showering beautiful flowers of Nandan-Van and the community of chief Gandharvas and Siddhas standing in the sky started singing the praises of Govardhandhari. 30-37 |

Thus was completed the third chapter, Govardhanodhana, in the Shrinarada Bahulashva-Samvadam under Giriraj Khand in the Srigharghasamhita. 3.

Sanskrit source · Hindi control witness

Girirāja-khaṇḍa · Chapter 4

Chapter 50 of 263 · 20 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

अथ देवगणैः सार्द्धं शक्रस्तत्र समागतः ।

गतमानो गिरौ कृष्णं रहसि प्रणनाम ह ॥ १ ॥

इन्द्र उवाच -

त्वं देवदेवः परमेश्वरः प्रभुः

पूर्णः पुराणः पुरुषोत्तमोत्तमः ।

परात्परस्त्वं प्रकृतेः परो हरि-

र्मा पाहि पाहि द्युपते जगत्पते ॥ २ ॥

दशावतारो भगवांस्त्वमेव

रिरक्षया धर्मगवां श्रुतेश्च ।

अद्यैव जातः परिपूर्णदेवः

कंसादि दैत्येन्द्रविनाशनाय ॥ ३ ॥

त्वन्मायया मोहितचित्तवृत्तिं

मदोद्धतं हेलनभाजनं माम् ।

पितेव पुत्रं द्युपते क्षमस्व

प्रसीद देवेश जगन्निवास ॥ ४ ॥

ॐ नमो गोवर्धनोद्धरणाय गोविन्दाय गोकुलनिवासाय

गोपालाय गोपालपतये गोपीजनभर्त्रे गिरिगजोद्धर्त्रे

करुणानिधये जगद्धिधये जगन्मङ्गलाय जगन्निवासाय

जगन्मोहनाय कोटिमन्मथमन्मथाय वृषभानुसुतावराय

श्रीनन्दराजकुलप्रदीपाय श्रीकृष्णाय परिपूर्णतमाय

तेऽसंख्यब्रह्माण्डपतये गोलोकधामधिषणाधिपतये

स्वयम्भगवते सबलाय नमस्ते नमस्ते ॥ ५ ॥

श्रीनारद उवाच -

इति शक्रकृतं स्तोत्रं प्रातरुत्थाय यः पठेत् ।

सर्वा सिद्धिर्भवेत्तस्य संकटान्न भयं भवेत् ॥ ६ ॥

इतिस्तुत्वा हरिं देवं सर्वैर्देवगणैः सह ।

कृताञ्जलिपुटो भूत्वा प्रणनाम पुरन्दरः ॥ ७ ॥

अथ गोवर्धने रम्ये सुरभिर्गोः समुद्रजा ।

स्नापयामास गोपेशं दुर्यधधाराभिरात्मनः ॥ ८ ॥

शुङ्गादण्डैश्चतुर्भिश्च द्युगंगाजलपूरितैः ।

श्रीकृष्णं स्नापयामास मत्त ऐरावतो गजः ॥ ९ ॥

ऋषिभिः श्रुतिभिः सर्वैर्देवगन्धर्वकिन्नराः ।
 तुष्टुवुस्ते हरिं राजन् हर्षिताः पुष्पवर्षिणः ॥ १० ॥
 कृष्णाभिषेके संजाते गिरिर्गोवर्धनो महान् ।
 द्रवीभूतोऽवहद्राजन् हर्षानन्दादितस्ततः ॥ ११ ॥
 प्रसन्नो भगवांस्तस्मिन्कृतवान्हस्तपंकजम् ।
 तद्धस्तचिह्नमद्यापि दृश्यते तद्गिरौ नृप ॥ १२ ॥
 तत्तीर्थं च परं भूतं नराणां पापनाशनम् ।
 तदेव पादचिह्नं स्यात्तत्तीर्थं विद्धि मैथिल ॥ १३ ॥
 एतावत्तस्य तत्रैव पादचिह्नं बभूव ह ।
 सुरभेः पादचिह्नानि बभूवुस्तत्र मैथिल ॥ १४ ॥
 द्युगङ्गाजलपातेन कृष्णस्नानेन मैथिल ।
 तत्र वै मानसी गङ्गा गिरौ जाताऽघनाशिनी ॥ १५ ॥
 सुरभेर्दुग्धधाराभिर्गोविन्दस्नानतो नृप ।
 जातो गोविन्दकुण्डोऽद्वौ महापापहरः परः ॥ १६ ॥
 कदाचित्तस्मिन्दुग्धस्य स्वादुत्वं प्रतिपद्यते ।
 तत्र स्नात्वा नरः साक्षाद्गोविन्दपदमाप्नुयात् ॥ १७ ॥
 प्रदक्षिणीकृत्य हरिं प्रणम्य वै
 दत्त्वा बलींस्तत्र पुरन्दरादयः ।
 जयध्वनिं कृत्य सुपुष्पवर्षिणो
 ययुः सुराः सौख्ययुतास्त्रिविष्टपम् ॥ १८ ॥
 कृष्णाभिषेकस्य कथां शृणोति यो
 दशाश्वमेधावभृथाधिकं फलम् ।
 प्राप्नोति राजेन्द्र स एव भूयसः
 परं पदं याति परस्य वेधसः ॥ १९ ॥
 इति श्रीगर्गसंहितायां गिरिराजखण्डे श्रीनारदबहुलाश्वसंवादे
 श्रीकृष्णाभिषेको नाम चतुर्थोऽध्यायः ॥ ४ ॥
 हरिः ॐ तत्सच्छ्रीकृष्णार्पणमस्तु ॥

Roman transliteration

śrīnārada uvāca -

atha devagāṇiḥ sārddham śakrastatra samāgataḥ |
 gatamāno girau kṛṣṇaṁ rahasi praṇanāma ha || 1 ||
 indra uvāca -

tvaṁ devadevaḥ parameśvaraḥ prabhuḥ
 pūrṇaḥ purāṇaḥ puruṣottamottamaḥ |
 parātparastvaṁ prakṛteḥ paro hari-
 rmāṇ pāhi pāhi dyupate jagatpate || 2 ||
 daśāvātāro bhagavāṁstvameva
 rirakṣayā dharmagavāṇi śruteśca |

adyaiva jātaḥ paripūrṇadevaḥ
 kāmśādi daityendravināśanāya || 3 ||
 tvanmāyayā mohitacittavṛttiṃ
 madoddhataṃ helanabhājanam mām |

piteva putraṃ dyupate kṣamasva
 prasīda deveśa jagannivāsa || 4 ||
 omnamo govardhanoddharaṇāya govindāya gokulanivāsāya
 gopālāya gopālapataye gopījanabhartre girigajoddhartre
 karuṇānidhaye jagadvidhaye jaganmaṇigalāya jagannivāsāya
 jaganmohanāya koṭimanmathamanmathāya vṛṣabhānusutāvarāya
 śrīnandarājakulapradīpāya śrīkṛṣṇāya paripūrṇatamāya
 te'saṃkhyabrahmaṇḍapataye golokadhāmadhiṣaṇādhīpataye
 svayambhagavate sabalāya namaste namaste || 5 ||
 śrīnārada uvāca -
 iti śakrakṛtaṃ stotraṃ prātarutthāya yaḥ paṭhet |
 sarvā siddhirbhavettasya saṃkaṭāṇna bhayaṃ bhavet || 6 ||
 itistutvā hariṃ devaṃ sarvairdevagaṇaiḥ saha |
 kṛtāñjalipuṭo bhūtvā praṇanāma purandaraḥ || 7 ||

atha govardhane rāmye surabhirgauḥ samudrajā |
 snāpayāmāsa gopeṣaṃ dugdhadhārābhīrātmanaḥ || 8 ||
 śuṇḍāḍaṇḍaiścaturbhiśca dyugamaṅgājalapūritaiḥ |
 śrīkṛṣṇaṃ snāpayāmāsa matta airāvato gajaḥ || 9 ||
 ṛṣibhiḥ śrutibhiḥ sarvairdevagandharvakinnarāḥ |
 tuṣṭuvuste hariṃ rājan harṣitāḥ puṣpavarṣiṇaḥ || 10 ||
 kṛṣṇābhīṣeke saṃjāte girirgovardhano mahān |
 dravībhūto'vahaḍrājan harṣānandādītastataḥ || 11 ||
 prasanno bhagavāṃstasminkṛtavān hastapaṃkajam |
 taddhastacihnāmadypī dṛṣyate tadgīrau nṛpa || 12 ||
 tattīrthaṃ ca paraṃ bhūtaṃ narāṇaṃ pāpanāśanam |
 tadeva pādaciṇṇaṃ syāttattīrthaṃ viddhi maithila || 13 ||
 etāvattasya tatraiva pādaciṇṇaṃ babhūva ha |
 surabheḥ pādaciṇṇāni babhūvustatra maithila || 14 ||

dyugamaṅgājalapātena kṛṣṇasnānena maithila |
 tatra vai mānaśi gaṅgā girau jātā'ghanāśini || 15 ||
 surabherdugdhadhārābhīrgovindasnānato nṛpa |
 jāto govindakuṇḍo'drau mahāpāpaharaḥ paraḥ || 16 ||
 kadācittasmin dugdhasya svādutvaṃ pratipadyate |
 tatra snātvā naraḥ sāḁśādgovindapadamāpnuyāt || 17 ||
 pradakṣiṇīkṛtya hariṃ praṇamya vai
 dattvā balīmstatra purandarādayaḥ |
 jayadhvaniṃ kṛtya supuṣpavarṣiṇo
 yayuḥ surāḥ saukhyayutāstriviṣṭapam || 18 ||
 kṛṣṇābhīṣekasya kathāṃ śṛṇoti yo
 daśāśvamedhāvabhṛthādhikaṇ phalam |
 prāpnoti rājendra sa eva bhūyasaḥ
 paraṃ padaṃ yāti parasya vedhasaḥ || 19 ||

iti śrīgargasamhitāyāṃ girirājakaṇḍe śrīnārada bahulāśvasamvāde
 śrīkṛṣṇābhīṣeko nāma caturtho'dhyāyaḥ || 4 ||

hariḥ om tatsacchrīkṣṇārpānamastu ||

English rendering

Praise to Lord Krishna by Indra and his anointment by Surabhi and Airavata

Srinardji says - Rajan! Devaraja Indra, then lost in pride, came to the mountain with the gods and spoke to Krishna in solitude, bowing to him. 1.

Indra said, "You are the God of gods too, the omnipotent, the absolute God, the Puranic Purusha, the Supreme Personality of Nature, and the transcendent Srihari." Lord of the heavens, Lord of the universe! Protect me, protect me, protect me. You are the God who takes ten incarnations to protect Dharma, the cow, and the Veda. Even at this time, you have descended only for the destruction of the demonic kings like Kansa, the most perfect god. Your delusion whose spirit is captivated, who is mad and defiant, I am your criminal Indra. Oh no! Forgive me my transgressors, as a father forgives a son's transgressions. Oh dear God! Jagannivas! Be pleased with me. Salutations to you Govinda, the one who raised Govardhan. Greetings to Gopal, the resident of Gokul. Salutations are due to the husband of the Gopals, the husband of the Gopis, and the protector of the Girirajas. The treasure of compassion and the creator of the universe, the sustainer of the universe and the abode of the universe, is your salutation to the Supreme Being. The Lord of Vrishabhanunandini, the Lord of Nandarajakuladeepak, who is the mind giver to the universe and even to millions of Kamadevas, salutes the most perfect Lord Krishna. Repeated salutations and salutations to Lord Krishna, the husband of countless universes, the lord of Golokdham, and the one who resides with Balarama. 2 - 5. (Girirajkhanda Chapter 1 to 5)

Whoever wakes up in the morning to recite this hymn by Indra will have access to all kinds of siddhis and will not be afraid of any trouble, says Srinardji. Thus, in praise of Lord Srihariki, Devaraja Indra, with folded hands, bowed to him along with all the deities. After this, Surbhi Gouna, born from Kshirsagar, came to that picturesque Govardhan mountain and bathed Gopeshwar Shri Krishna with her milk stream. Then drunken Gajaraja Airavata anointed Lord Krishna with four spikes filled with Ganges water. The king! Then the whole deity, full of joy, took with him the sages Gandharva and Kinara, showering flowers with the recitation of Veda-mantras, and began to praise Srihariki. 6-10 |

The king! When the anointment of Lord Krishna was completed, the great mountain Govardhan began to flow everywhere, melting with joy and gladness. Then the Lord was pleased and placed His lotus on him. O Lord! That sign of the Lord's hand on that mountain is still visible today. He became the Most Holy Shrine, the destroyer of human sins. There is also a step sign. Maithil! Think of it as the ultimate pilgrimage as well. Where there is a handmark, there is also an equally large footprint. Maithil! Surbhi Devi's footprints were also made at the same place. Mithileshwar! The waters of the Milky Way, which fell on account of Lord Krishna's grandmother, revealed the 'Manasi Ganga', the destroyer of all sins. O Lord! Govinda's discharge from the early milk streams revealed 'Govindakunda' on the mountain, which is the supreme pilgrimage site for great sins. Sometimes the tonic water has the taste of milk. By bathing in it, a person directly attains the abode of Govinda. Thus, after circumambulating Srihariki there and offering him a sacrificial offering (pooja) in reverence, the gods Indra and others returned to heaven with great joy, showering flowers with joy. Rajendra! One who listens to this story of the consecration of Lord Krishna finds more merit in the abhrita of the ten Ashvamedha sacrifices. Then he attains the supreme position of the Supreme

Being, Lord Krishna. 11-19 |

Thus was completed the fourth chapter under the Srigirirajakhanda in the Srigargasamhita, the Srinarada Bahulashva-Samvadam, titled "The Abishekam of Lord Krishna." 4.

Sanskrit source · Hindi control witness

Girirāja-khaṇḍa · Chapter 5

Chapter 51 of 263 · 40 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

एकदा सर्वगोपाला गोप्यो नन्दसुतस्य तत् ।
 अद्भुतं चरितं दृष्ट्वा नन्दमाहुयशोमतीम् ॥ १ ॥
 गोपा ऊचुः -
 हे गोपराज त्वद्वंशे कोऽपि जातो न चाद्विधृक् ।
 न क्षमस्त्वं शिलां धर्तुं सप्ताहं हे यशोमति ॥ २ ॥
 क्व सप्तहायनो बालः क्वाद्विराजस्य धारणम् ।
 तेन नो जायते शंका तव पुत्रे महाबले ॥ ३ ॥
 अयं बिभ्रद्गिरिवरं कमलं गजराडिव ।
 उच्छिलीध्रं यथा बालो हस्तेनैकेन लीलया ॥ ४ ॥
 गौरवर्णा यशोदे त्वं नन्द त्वं गौरवर्णधृक् ।
 अयं जातः कृष्णवर्ण एतत्कुलविलक्षणम् ॥ ५ ॥
 यद्वाऽस्तु क्षत्रियाणां तु बाल एतादृशो यथा ।
 बलभद्रे न दोषः स्याच्चन्द्रवंशसमुद्भवे ॥ ६ ॥

ज्ञातेस्त्यागं करिष्यामो यदि सत्यं न भाषसे ।
 गोपेषु चास्य वोत्पत्तिं वद चेन्न कलिर्भवेत् ॥ ७ ॥
 श्रीनारद उवाच -
 श्रुत्वा गोपालवचनं यशोदा भयविह्वला ।
 नन्दराजस्तदा प्राह गोपान् क्रोधप्रपूरितान् ॥ ८ ॥
 श्रीनन्द उवाच -

गर्गस्य वाक्यं हे गोपा वदिष्यामि समाहितः ।
 येन गोपगणा यूयं भवतांशु गतव्यथाः ॥ ९ ॥
 ककारः कमलाकान्तो ऋकारो राम इत्यपि ।
 षकारः षड्गुणपतिः श्वेतद्वीपनिवासकृत् ॥ १० ॥
 णकारो नारसिंहोऽयमकारो ह्यक्षरोऽग्निभुक् ।
 विसर्गो च तथा ह्येतौ नरनारायणावृषी ॥ ११ ॥
 संप्रलीनाश्च षट्पूर्णा यस्मिञ्छब्दे महात्मनि ।
 परिपूर्णतमे साक्षात्तेन कृष्णः प्रकीर्तितः ॥ १२ ॥

शुक्लो रक्तस्तथा पीतो वर्णोऽस्यानुयुगं धृतः ।
 द्वापरांते कलेरादौ बालोऽयं कृष्णतां गतः ॥ १३ ॥
 तस्मात्कृष्ण इति ख्यातो नाम्नायं नन्दनन्दनः ।
 वसवश्चेन्द्रियाणीति तद्देवश्चित्त एव हि ॥ १४ ॥

तस्मिन्यश्चेष्टते सोऽपि वासुदेव इति स्मृतः ॥ १५ ॥
 वृषभानुसुता राधा या जाता कीर्तिमन्दिरे ।
 तस्याः पतिरयं साक्षात्तेन राधापतिः स्मृतः ॥ १६ ॥
 परिपूर्णतमः साक्षाच्छ्रीकृष्णो भगवान्स्वयम् ।
 असंख्यब्रह्माण्डपतिर्गोलोके धाम्नि राजते ॥ १७ ॥
 सोऽयं तव शिशुर्जातो भारावतरणाय च ।
 कंसादीनां वधार्थाय भक्तानां पालनाय च ॥ १८ ॥
 अनन्तान्यस्य नामानि वेदगुह्यानि भारत ।
 लीलाभिश्च भविष्यन्ति तत्कर्मसु न विस्मयः ॥ १९ ॥
 इति श्रुत्वाऽऽत्मजे गोपाः सन्देहं न करोम्यहम् ।

वेदवाक्यं ब्रह्मवचः प्रमाणं हि महीतले ॥ २० ॥
 गोपा ऊचुः -
 यद्यागतस्तव गृहे गर्गाचार्यो महामुनिः ।
 तत्क्षणे नामकरणे नाहुता ज्ञातयस्त्वया ॥ २१ ॥
 स्वगृहे नामकरणं भवता च कृतं शिशोः ।
 तव चैतादृशी रीतिर्गुप्तं सर्वं गृहेऽपि यत् ॥ २२ ॥
 श्रीनारद उवाच -
 एवं वदंतस्ते गोपा निर्गता नन्दमन्दिरात् ।
 वृषभानुवरं जग्मुः क्रोधपूरितविग्रहाः ॥ २३ ॥
 वृषभानुवरं साक्षान्नन्दराजसहायकम् ।
 प्राहुर्गोपगणाः सर्वे ज्ञातेर्मदसमन्विताः ॥ २४ ॥
 गोपा ऊचुः -
 वृषभानुवर त्वं वै ज्ञातिमुख्यो महामनाः ।
 नन्दराजं त्यज ज्ञातेर्हे गोपेश्वर भूपते ॥ २५ ॥

श्रीवृषभानुवर उवाच -
 को दोषो नन्दराजस्य ज्ञातेस्तं सन्त्यजाम्यहम् ।
 गोपेष्टो ज्ञातिमुकुटो नन्दराजो मम प्रियः ॥ २६ ॥
 गोपा ऊचुः -
 न चेत्यजसि तं राजंस्त्यजामस्त्वां व्रजौकसः ।
 त्वद्गृहे वर्धिता कन्योद्वाहयोम्या महामुने ॥ २७ ॥
 भवता ज्ञातिमुख्येन संपदुन्मदशालिना ।
 न दत्ता वरमुख्याय कलुषं तव विद्यते ॥ २८ ॥
 अद्य त्वां ज्ञातिसंभ्रष्टं पृथङ्मन्यामहे नृप ।
 न चेच्छीघ्रं नन्दराजं त्यज त्यज महामते ॥ २९ ॥
 श्रीवृषभानुवर उवाच -
 गर्गस्य वाक्यं हे गोप वदिष्यामि समाहितः ।
 येन गोपगणा यूयं भवतांशु गतव्यथाः ॥ ३० ॥

असंख्यब्रह्माण्डपतिर्गोलोकेशः परात्परः ।

तस्मात्परो वरो नास्ति जातो नन्दगृहे शिशुः ॥ ३१ ॥

भुवो भारवताराय कंसादिनां वधाय च ।

ब्रह्मणा प्रार्थितः कृष्णो बभूव जगतीतले ॥ ३२ ॥

श्रीकृष्णपट्टराज्ञी या गोलोके राधिकाऽभिधा ।

त्वद्गृहे साऽपि संजाता त्वं न जानासी तां पराम् ॥ ३३ ॥

अहं न कारयिष्यामि विवाहमनयोनृप ।

तयोर्विवाहो भविता भाण्डीरे यमुनातटे ॥ ३४ ॥

वृन्दावनसमीपे च निर्जने सुन्दरे स्थले ।

परमेष्ठी समागत्य विवाहं कारयिष्यति ॥ ३५ ॥

तस्माद्राधां गोपवर विद्धर्द्धाङ्गीं परस्य च ।

लोकव्यूहामणेः साक्षाद्राज्ञीं गोलोकमन्दिरे ॥ ३६ ॥

यूयं सर्वेऽपि गोपाला गोलोकादागता भुवि ।

तथा गोपीगणा गावो गोकुले राधिकेच्छया ॥ ३७ ॥

एवमुक्त्वा गते साक्षाद्गर्गाचार्ये महामुनौ ।

तद्विनादथ राधायां सन्देहं न करोम्यहम् ॥ ३८ ॥

वेदवाक्यं ब्रह्मवचः प्रमाणं हि महीतले ।

इति वः कथितं गोपाः किं भूयः श्रोतुमिच्छथ ॥ ३९ ॥

इति श्रीगर्गसंहितायां गिरिराजखण्डे श्रीनारदबहुलाश्वसंवादे

गोपविवादो नाम पञ्चमोऽध्यायः ॥ ५ ॥

हरिः ॐ तत्सच्च्रीकृष्णार्पणमस्तु ॥

Roman transliteration

śrīnārada uvāca -

ekadā sarvagopālā gopyo nandasutasya tat |

ad□bhutaṃ caritaṃ dṛṣṭvā nandamāhuryaśomatīm || 1 ||

gopā ūcuḥ -

he goparāja tvadvaṃśe ko'pi jāto na cādrīdhṛk |

na kṣamastvaṃ śilāṃ dharttuṃ saptaḥaṃ he yaśomati || 2 ||

kva saptahāyāno bālāḥ kvādrīrājasya dhārāṇam |

tena no jāyate śaṃkā tava putre mahābale || 3 ||

ayaṃ bibhrad□girivaraṃ kamalaṃ gajarāḍhiva |

ucchilīm̐dhraṃ yathā bālo hastenaikena līlayā || 4 ||

gauravarṇā yaśode tvaṃ nanda tvaṃ gauravarṇadhṛk |

ayaṃ jātaḥ kṛṣṇavarṇa etatkulavilakṣaṇam || 5 ||

yadvā'stu kṣatriyāṇāṃ tu bāla etādṛśo yathā |

balabhadre na doṣaḥ syāccandravaṃśasamud□bhava || 6 ||

jñāteṣṭyāgaṃ kariṣyāmo yadi satyaṃ na bhāṣase |

gopeṣu cāsyā votpattiṃ vada cenna kalirbhavet || 7 ||

śrīnārada uvāca -

śrutvā gopālavacanāṃ yaśodā bhayavīhvalā |

nandarājastadā prāha gopān krodhaprapūritān || 8 ||
 śrīnāṇḍa uvāca -
 gargasya vākyam he gopā vadiṣyāmi samāhitāḥ |
 yena gopagaṇā yūyam bhavatāśu gatavyathāḥ || 9 ||
 kakāraḥ kamalākānto ṛkāro rāma ityapi |
 śakāraḥ śaḍgūṇapatih śvetadvīpanivāsakṛt || 10 ||
 ṇakāro nārasīṇho'yamakāro hyakṣaro'gnibhuk |
 visargau ca tathā hyetau naranārāyaṇāvṛṣī || 11 ||
 saṃpralīnāśca śaḍgūṇā yasmīṇchabde mahātmani |
 paripūrṇatame sākṣāttena kṛṣṇaḥ prakīrtitaḥ || 12 ||

śuklo raktastathā pīto varṇo'syānuuyugam dhṛtaḥ |
 dvāparāṇte kalerāḍau bālo'yaṃ kṛṣṇatām gataḥ || 13 ||
 tasmātkṛṣṇa itī khyāto nāmnāyam nandanandanaḥ |
 vasavaścendriyāṇīti taddevaścitta eva hi || 14 ||
 tasminyaśceṣṭate so'pi vāsudeva itī smṛtaḥ || 15 ||
 vṛṣabhānūsutā rādā yā jātā kīrtimandire |
 tasyāḥ patirayam sākṣāttena rādāpatih smṛtaḥ || 16 ||
 paripūrṇatamaḥ sākṣācchrikṛṣṇo bhagavānsvayam |
 asaṅkhyabrahmaṇḍapatirgoloke dhāmni rājate || 17 ||
 so'yaṃ tava śīsurjāto bhārāvatarāyā ca |
 kaṇṣṭhādīnāṃ vadhārthāya bhaktānāṃ pālāyā ca || 18 ||
 anantānyasya nāmāni vedaguhyāni bhārata |
 līlābhīśca bhaviṣyanti tatkarṇasū na vismayaḥ || 19 ||
 itī śrutvā"tmaje gopāḥ sandeham na karomyaham |

vedavākyam brahmavacaḥ pramāṇam hi mahītale || 20 ||
 gopā ūcuḥ -
 yadyāgatastava grhe gargacārya mahāmuniḥ |
 tatkaṇe nāmakaraṇe nāhūtā jñātayastvayā || 21 ||
 svagrhe nāmakaraṇam bhavatā ca kṛtam śīsoḥ |
 tava caitāḍṛṣī rītirguptam sarvam grhe'pi yat || 22 ||
 śrīnārada uvāca -
 evam vadāntaste gopā nirgatā nandamandirāt |
 vṛṣabhānuvaram jagmuḥ krodhapūritavigrahāḥ || 23 ||
 vṛṣabhānuvaram sākṣānnandarājasahāyakam |
 prāhurgopagaṇāḥ sarve jñātermadasamanvitāḥ || 24 ||
 gopā ūcuḥ -
 vṛṣabhānuvara tvam vai jñātimukhyo mahāmānāḥ |
 nandarājāṃ tyaja jñāterhe gopeśvara bhūpate || 25 ||

śrīvṛṣabhānuvara uvāca -
 ko doṣo nandarājasya jñātestam santyajāmyaham |
 gopeṣṭo jñātimukho nandarājō mama priyaḥ || 26 ||
 gopā ūcuḥ -
 na cettyajasi tam rājāṃstyajāmastvām vrajaukasāḥ |
 tvadgṛhe vardhitā kanyodvāhayogyā mahāmune || 27 ||
 bhavatā jñātimukhyena sampadunmadāśālinā |
 na dattā varamukhyāya kaluṣam tava vidyate || 28 ||
 adya tvāṃ jñātiṣaṃbhraṣṭam prthaṇīmanyāmahe nṛpa |
 na cecchighram nandarājāṃ tyaja tyaja mahāmate || 29 ||
 śrīvṛṣabhānuvara uvāca -

gargasya vākyam he gopa vadiṣyāmi samāhitaḥ |
 yena gopagaṇā yūyam bhavatāsu gatavyathāḥ || 30 ||
 asaṅkhyabrahmaṇḍapatirgolokeśaḥ parātparaḥ |
 tasmātparo varo nāsti jāto nandagrhe śiśuḥ || 31 ||
 bhuvo bhārāvātārāya kaṁsādināṁ vadhāya ca |
 brahmaṇā prārthitaḥ kṛṣṇo babhūva jagatitale || 32 ||
 śrīkṛṣṇapaṭṭarājñi yā goloke rādhikā'bhidhā |
 tvadgehe sā'pi saṁjātā tvaṁ na jñāsi tām parām || 33 ||
 ahaṁ na kārayiṣyāmi vivāhamanayoṅṛpa |
 tayorvivāho bhavitā bhāṇḍire yamunātaḥ || 34 ||
 vṛndāvanasamīpe ca nirjane sundare sthale |
 parameṣṭhi samāgatya vivāhaṁ kārayiṣyati || 35 ||
 tasmād rādhāṁ gopavara viddhyarddhāṅgim parasya ca |
 lokacūḍāmaṇeḥ sākṣād rājñiṁ golokamandire || 36 ||
 yūyam sarve'pi gopālā golokādāgatā bhuvi |
 tathā gopīgaṇā gāvo gokule rādhikecchayā || 37 ||
 evamuktā gate sākṣād gargacārye mahāmunau |

taddinādatha rādhāyāṁ sandehaṁ na karomyaham || 38 ||
 vedavākyam brahmavacaḥ pramāṇaṁ hi mahitale |
 iti vaḥ kathitaṁ gopāḥ kiṁ bhūyaḥ śrotumicchatha || 39 ||
 iti śrīgargasaṁhitāyāṁ girirājakaṇḍe śrīnārada bahulāsvasaṁvāde
 gopavivādo nāma pañcamo'dhyāyaḥ || 5 ||
 hariḥ oṁ tatsacchrīkṛṣṇārpaṇamastu ||

English rendering

Gopa's Skeptical Dispute About Sri Krishna and Solution by Sreenandaraja and Vrishabhanuvarake

Once upon a time, says Srinardji, all the gopas and gopis saw the wonderful character of Nandananda and went to Nanda with Yashoda. 1.

Gopa said, "O Yashomaya Goparaja! Never before has there been a child born to you who has lifted a mountain. You can't hold a single stone for seven days on your own. Where is the seven-year-old child and his holding of such a great king. This makes us suspicious of this mighty son of yours. Just as Gajraj picked up a lotus and the child took the cow dung and husks in his hands, so did he pick up Giriraj with one hand in a game. 2-4 | Yashode! You are white, and Nandji! You are also golden in color, like gold; but it is born black. Its appearance is completely unlike that of the people of this clan. This child is as if born into a clan of Kshatriyas. Balabhadraji is also extraordinary, but his uniqueness is not without faults; for he was born in the Chandravamsa. If you do not tell the truth, We will excommunicate you. Or tell us how it originated in the Gopa clan? If you don't tell us, you will have a fight with us. 5 - 7. (Girirajkhanda Chapter 1 to 5)

Yashodaji trembled with fear on hearing the talk of the gopas, says Srinardji, but this is how Nandaraj spoke to the angry gopas at that time. 8.

Sreenandji said, "Gopagana! I am concentrating on narrating Gargji's words to you, so that your worries and anxieties go away quickly. Listen to the meaning of the letters of the word 'Krishna' first - 'Kakar' is the speaker of Kamalakanta; 'Rikaara' is the speaker of Rama; 'Shakara' is the speaker of Lord Vishnu, the lord of all the six opulence-goods of the white island; 'Nikaara' is the direct

Narasimha form; 'Akaara' is the speaker of the letter Purusha, which is also drunk on fire. At the end, there are two dots named 'Visarga', which symbolize the sages 'Nara' and 'Narayana'. The Supreme Personality of Godhead in whom these six Absolute Elements are immersed is directly Krishna. It is in this sense that the child is named 'Krishna'. According to the Yuga, its varna has been 'Shukla' in Satyayuga, 'Rakta' in Treta, and 'Yellow' in Dvapara. At this time, at the end of Dvapara and the beginning of Kali Yuga, this child has attained the form of 'Krishna', which is why it is known as Nandanandan 'Krishna'. The five senses and the three types of conscience - mind, intellect, and mind - have been called the "eight senses." Their presiding deity is also famous by the same name. These Vasus are endowed with the form of Lord Krishna, which is why they are called 'Vasudeva'. 9-15 |

She is the direct husband of "Vrishabhanunandini Radha" who appears in Kirtika Bhavan; hence, she is also referred to as "Radhapati." This very Supreme Lord, Shri Krishna, is the Lord of innumerable universes and, though omnipresent, resides in the form of Golok Dham. Oh no! It is they who have appeared as your sons to unload the earth, to slay demons like Kansa, and to follow the devotees. Bharata Vamsi Nanda! This child has infinite names, which are also confidential to the Vedas, and according to its pastimes, many more will be known. Therefore, no wonder it has so many great and wonderful works. The cowards! I never doubt Gargaji's words about my son, because the Vedas and Brahmanas are the proofs on earth. " 16-20 |

Gopa said, "If Mahamuni Gargacharya had come to your house, why did you not invite the siblings to the naming ceremony at the same time?" He quietly performed the naming ceremony of the child in his own house. It is your good practice to do all the work quietly at home. 21-22 |

Srinardji says - Rajan! Having said this, the angry Gopa left the Nanda temple and went to Vrishabhanuvara. Vrishabhanuvar was a direct assistant of Nandaraja, however, Gopa, who was obsessed with the force of caste organization, did not care about it and went to him. 23-24 | (Girirajkhanda Chapter 1 to 5)

The Gopas said, "O Vrishabhanuvara! You are the chief and the supreme in our caste. So Gopeshwar Bhupal! You must separate the Nandarajas from the caste. 25.

Vrishabhanuvar said, "What is the fault of Nandaraja, that I should abandon him?" Nandaraja is the beloved of all Gopas, the crown of his caste, and the most beloved of me. 26.

Gopa said, "Rajan! Excellency! If you don't leave Nandaraj, we, the Vrajavas, will leave you. In your house, the bride has become old and worthy of marriage, and you, being the head of our nation and possessing wealth, have not yet given it into the hands of a superior groom; therefore, sin is on you. Your Majesty the King! From this day forward, we will regard you as a despot and separate from us; otherwise, leave Nandaraj soon and leave. 27-29 |

Vrishabhanuvar said, "Gopagana! I am attentive to what Gargji has to say so that your anxiety will soon subside. He explained - "Lokeshvara, the Supreme Lord, the Lord of innumerable universes, has descended as a child into the Nanda Griha. There is no greater boon for Sriradha than this. Prayers to Brahma lead to the incarnation of Lord Krishna on the ground floor to unload Bhumika and slay Kansadis. The daughters of Lord Krishna in Goloka named 'Sriradha' are the ones who have descended into your house in the form of daughters. You do not know that 'Para Devi'. I will not get these two married. Their wedding will take place at Bhandir-Van on the Yamuna. In a beautiful place near Vrindavan uninhabited, Lord Brahma will arrive and solemnize the marriage of Lord Radha and Lord Krishna. So please! You consider Sriradha's Lokachudamani to be the Ardha Swaroop of the Supreme Personality of Godhead Krishna and the Queen of Golokdham. All of you Gopaganas have also come to this earthly abode in Goloka. Similarly, gopis and cows have also come to Gokul from

Goloka at the wish of Sriradha. "Having said this, I never had any doubt or doubt about Sriradha from the day Mahamuni Gargacharya left. The Brahmanical text on this ground floor is Vedic in evidence. Goopo! All this mystery I have told you; what more do you want to hear? . 30-39 |

Thus was completed the fifth chapter called 'Gopavidyan' in the Sreenarada Bahulashva-Samvadam under the Srigirirajakhanda in the Srigarghasamhita. 5.

Sanskrit source · Hindi control witness

Girirāja-khaṇḍa · Chapter 6

Chapter 52 of 263 · 38 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

वृषभानुवरस्येदं वचःश्रुत्वा ब्रजौकसः।

ऊचुः पुनः शान्तिगता विस्मिता मुक्तसंशयाः ॥ १ ॥

गोपा ऊचुः -

समीचीनं वरो राजन् राधेयं तु हरिप्रिया ।

तत्प्रभावेण ते दीर्घं वैभवं दृश्यते भुवि ॥ २ ॥

सहस्रशो गजा मत्ताः कोटिशोऽश्वाश्च चंचलाः ।

रथाश्च देवधिष्याभाः शिबिकाः कोटिभ्यः शुभाः ॥ ३ ॥

कोटिभ्यः कोटिशो गावो हेमरत्नमनोहराः ।

मन्दिराणी विचित्राणि रत्नानि विविधानि च ॥ ४ ॥

सर्वं सौख्यं भोजनादि दृश्यते साम्प्रतं तव ।

कंसोऽपि धर्षितो जातो दृष्ट्वा ते बलमदभुतम् ॥ ५ ॥

कान्यकुब्जपतेः साक्षाद्भलन्दननृपस्य च ।

जामाता त्वं महावीर कुबेर इव कोशवान् ॥ ६ ॥

त्वत्समं वैभवं नास्ति नन्दराजगृहे क्वचित् ।

कृषीवलो नन्दराजो गोपतिर्दीनमानसः ॥ ७ ॥

यदि नन्दसुतः साक्षात्परिपूर्णतमो हरिः ।

सर्वेषां पश्यतां नस्तत्परिक्षां कारय प्रभो ॥ ८ ॥

श्रीनारद उवाच -

तेषां वाक्यं ततः श्रुत्वा वृषभानुवरो महान् ।

चकार नन्दराजस्य वैभवस्य परीक्षणम् ॥ ९ ॥

कोटिदामानि मुक्तानां स्थूलानां मैथिलेश्वर ।

एकैका येषु मुक्ताश्च कोटिमौल्याः स्फुरत्प्रभाः ॥ १० ॥

निधाय तानि पात्रेषु वृणानैः कुशलैर्जनैः ।

प्रेषयामास नन्दाय सर्वेषां पश्यतां नृप ॥ ११ ॥

नन्दराजसभां गत्वा वृणानाः कुशला भृशम् ।

निधाय दामपात्राणि नन्दमाहुः प्रणम्य तम् ॥ १२ ॥

वृणाना ऊचुः -

विवाहयोग्यां नवकंजनेत्रां

कोटीन्दुबिम्बद्युतिमादधानाम् ।

विज्ञाय राधां वृषभानुमुख्य-

श्चक्रे विचारं सुवरं विचिन्वन् ॥ १३ ॥

तवांगजं दिव्यमनंगमोहनं
 गोवर्द्धनोद्धारणदोःसामुद्भटम् ।
 संवीक्ष्य चास्मान्वृषभानुवदितः
 संप्रेषयामास विशाम्पते प्रभो ॥ १४ ॥
 वरस्य चाके भरणाय पूर्वं
 मुक्ताफलानां निययं गृहाण ।
 इतश्च कन्यार्थमलं प्रदेहि
 सैषा हि यास्मत्कुलजा प्रसिद्धिः ॥ १५ ॥
 श्रीनारद उवाच -
 दृष्ट्वा द्रव्यं परो नन्दो विस्मितोऽपि विचारयन् ।

प्रष्टुं यशोदां ततुल्यं नीत्वा चान्तःपुरं ययौ ॥ १६ ॥
 चिरं दध्यौ तदा नन्दो यशोदा च यशस्विनी ।
 एतन्मुक्तासमानं तु द्रव्यं नास्ति गृहे मम ॥ १७ ॥
 लोके लज्जा गता सर्वा हासः स्याच्चेद्धनोद्धृतम् ।
 किं कर्तव्यं तत्प्रति यच्छ्रीकृष्णोद्वाहकर्मणि ॥ १८ ॥
 ततोऽयोग्यं तद्ग्रहणं पश्चात्कार्यं धनागमे ।
 एवं चिन्तयतस्तस्य नन्दस्यैव यशोदया ॥ १९ ॥
 अलक्ष्य आगतस्तत्र भगवान्वृजिनार्दनः ।
 नीत्वा दामशतं तेषु बहिःक्षेत्रेषु सर्वतः ॥ २० ॥
 मुक्ताफलानि चैकैकम्प्राक्षिपत्स्वकरेण वै ।
 यथा बीजानि चान्नानां स्वक्षेत्रेषु कृषीवलाः ॥ २१ ॥
 अथ नन्दोऽपि गणयन् कलिकानिघयं पुनः ।
 शतं न्यूनं च तद्दृष्ट्वा सन्देहं स जगाम ह ॥ २२ ॥
 श्रीनन्द उवाच -

नास्ति पूर्वं यत्समानं तत्रापि न्यूनतां गतम् ।
 अहो कलंको भविता ज्ञातिषु स्वेषु सर्वतः ॥ २३ ॥
 अथवा क्रीडनार्थं हि कृष्णो यदि गृहीतवान् ।
 बलदेवोऽथवा बालस्तौ पृच्छे दीनमानसः ॥ २४ ॥
 श्रीनारद उवाच -
 इत्थं विचार्य नन्दोऽपि कृष्णं पप्रच्छ सादरम् ।
 प्रहसन् भगवान् नन्दं प्राह गोवर्धनोद्धरः ॥ २५ ॥
 श्रीभगवानुवाच -
 कृषीवला वयं गोपाः सर्वबीजप्ररोहकाः ।
 क्षेत्रे मुक्ताप्रबीजानि विकीर्णकृतवाहनम् ॥ २६ ॥
 श्रीनारद उवाच -
 श्रुत्वाथ स्वात्मजेनोक्तं तं निर्भर्त्स्य व्रजेश्वरः ।
 तानि नेतुं तत्सहितस्तत्क्षेत्राणि जगाम ह ॥ २७ ॥

तत्र मुक्ताफलानां तु शाखिनः शतशः शुभाः ।

दृश्यन्ते दीर्घवपुषो हरित्पल्लवशोभिताः ॥ २८ ॥

मुक्तानां स्तम्बकानां तु कोटिशः कोटिशो नृप ।

संघा विलंबिता रेजुर्ज्यातीर्षीव नभःस्थले ॥ २९ ॥

तदाऽतिहर्षितो नन्दो ज्ञात्वा कृष्णं परेश्वरम् ।

मुक्ताफलानि दिव्यानि पूर्वस्थूलसमानि च ॥ ३० ॥

तेषां तु कोटिभाराणि निधाय शकटेषु च ।

ददौ तेभ्यो वृणानेभ्यो नन्दराजो ब्रजेश्वरः ॥ ३१ ॥

ते गृहीत्वाऽथ तत्सर्वं वृषभानुवरं गताः ।

सर्वेषां शृण्वतां नन्दवैभवं प्रजगुर्नृप ॥ ३२ ॥

तदाऽतिविस्मिताः सर्वे ज्ञात्वा नन्दसुतं हरिम् ।

वृषभानुवरं नेमुर्निःसन्देहा ब्रजौकसः ॥ ३३ ॥

राधा हरेः प्रिया ज्ञाता राधायाश्च प्रियो हरिः ।

ज्ञातो ब्रजजनैः सर्वैस्तद्दिनान्मैथिलेश्वर ॥ ३४ ॥

मुक्ताक्षेपः कृतो यत्र हरिणा नन्दसूनुना ।

मुक्तासरोवरस्तत्र जातो मैथिल तीर्थराट् ॥ ३५ ॥

एकं मुक्ताफलस्यापि दानं तत्र करोति यः ।

लक्षमुक्तादानफलं समाप्नोति न संशयः ॥ ३६ ॥

एवं ते कथितो राजन् गिरिराजमहोत्सवः ।

भुक्तिमुक्तिप्रदो नृणां किं भूयः श्रोतुमिच्छसि ॥ ३७ ॥

इति श्रीगर्गसंहितायां गिरिराजखण्डे श्रीनारदबहुलाश्वसंवादे

हरिपरीक्षणं नाम षष्ठोऽध्यायः ॥ ६ ॥

हरिः ॐ तत्सच्छ्रीकृष्णार्पणमस्तु ॥

Roman transliteration

śrīnārada uvāca -

vr̥ṣabdhānuvarasyedam vacaḥśrutvā vrajaukasah |

ūcuḥ punaḥ śāntigatā vismitā muktasaṁśayāḥ || 1 ||

gopā ūcuḥ -

samīcīnam varo rājan rādheyaṁ tu haripriyā |

tatprabhāveṇa te dīrghaṁ vaibhavaṁ dṛśyate bhuvi || 2 ||

sahasraśo gajā mattāḥ koṭīśo'śvāśca caṁcalāḥ |

rathāśca devadhiṣṇyābhāḥ śibikāḥ koṭīśaḥ śubhāḥ || 3 ||

koṭīśaḥ koṭīśo gāvo hemarat□namanoharāḥ |

mandirāṇi vicitrāṇi rat□nāni vividhāni ca || 4 ||

sarvaṁ saukhyaṁ bhojanādi dṛśyate sāmpratam tava |

kaṁso'pi dharṣito jāto dṛṣtvā te balamad□bhutam || 5 ||

kānyakubjapateḥ sāksād□bhalandanar̥pasya ca |

jāmātā tvaṁ mahāvīra kubera iva kośavān || 6 ||

tvatsamaṃ vaibhavaṃ nāsti nandarājagrhe kvacit |
 kṛṣṇaḥ nandarājo gopatirdīnamānasaḥ || 7 ||
 yadi nandasutaḥ sāksātparipūrṇatamo hariḥ |
 sarveṣāṃ paśyatāṃ nastatparikṣāṃ kāraya prabho || 8 ||
 śrīnārada uvāca -
 teṣāṃ vākyāṃ tataḥ śrutvā vṛṣabhānuvaro mahān |
 cakāra nandarājasya vaibhavasya parikṣaṇam || 9 ||
 koṭidāmāni muktānāṃ sthūlānāṃ maithileśvara |
 ekaikā yeṣu muktāśca koṭimaulyāḥ sphuratprabhāḥ || 10 ||
 nidhāya tāni pātreṣu vṛṇānaiḥ kuśalairjanaiḥ |
 preṣayāmāsa nandāya sarveṣāṃ paśyatāṃ nṛpa || 11 ||
 nandarājasabhāṃ gatvā vṛṇānāḥ kuśalā bhṛṣam |
 nidhāya dāmapātrāṇi nandamāhuḥ praṇamya tam || 12 ||
 vṛṇānā ūcuḥ -

vivāhayogyāṃ navakaṃjanetrāṃ
 koṭindubimbadyutimādadhānām |
 vijñāya rādhaṃ vṛṣabhānumukhya-
 ścakre vicāraṃ suvaraṃ vicinvaṃ || 13 ||
 tavāṃgajaṃ divyamanāṃgamohanaṃ
 govarddhanoddhāraṇadoḥśāmodbhṛtam |
 saṃvikṣya cāsmānvṛṣabhānuvaṃditaḥ
 saṃpreṣayāmāsa viśāmpate prabho || 14 ||
 varasya cāṃke bharaṇāya pūrvaṃ
 muktāphalānāṃ nicayaṃ grhāṇa |
 itaśca kanyārthamalaṃ pradehi
 saīśa hi cāsmatkulajā prasiddhiḥ || 15 ||
 śrīnārada uvāca -
 dṛṣtvā dravyaṃ paro nando vismito'pi vicārayan |

praṣṭuṃ yaśodāṃ tattulyaṃ nītvā cāntaḥpuraṃ yayau || 16 ||
 ciraṃ dadhyau tadā nando yaśodā ca yaśasvinī |
 etanmuktāsamānaṃ tu dravyaṃ nāsti grhe mama || 17 ||
 loke lajjā gatā sarvā hāsaḥ syāceddhanodbhṛtam |
 kiṃ kartavyaṃ tatprati yacchrīkṛṣṇodvāhakarmaṇi || 18 ||
 tato'yogyaṃ tadgrahaṇaṃ paścātkāryaṃ dhanāgame |
 evaṃ cintayatastasya nandasyaiva yaśodayā || 19 ||
 alakṣya āgatastatra bhagavānvṛjīnārdanaḥ |
 nītvā dāmaśataṃ teṣu bahiḥkṣetreṣu sarvataḥ || 20 ||
 muktāphalāni caikaikamprākṣipatsvakareṇa vai |
 yathā bijāni cānnānāṃ svakṣetreṣu kṛṣṇivalaḥ || 21 ||
 atha nando'pi gaṇayan kalikānicayaṃ punaḥ |
 śataṃ nyūnaṃ ca tadā dṛṣtvā sandehaṃ sa jagāma ha || 22 ||
 śrīnārada uvāca -

nāsti pūrvaṃ yatsamānaṃ tatrāpi nyūnatāṃ gatam |
 aho kalamko bhavitā jñātiṣu sveṣu sarvataḥ || 23 ||
 athavā kṛīḍanārthaḥ hi kṛṣṇo yadi grhītavān |
 baladevo'thavā bālastau prcche dīnamānasaḥ || 24 ||
 śrīnārada uvāca -
 itthaṃ vicārya nando'pi kṛṣṇaṃ papraccha sādaram |
 prahasanaḥ bhagavānnandaṃ prāha govardhanoddharaḥ || 25 ||
 śrībhagavānuvāca -

*kṛṣṇalā vayaṃ gopāḥ sarvabījapraroḥakāḥ |
 kṣetre muktāprabījāni vikīṇīkṛtavāhanam || 26 ||
 śrīnārada uvāca -
 śrutvātha svātmajenoktaṃ taṃ nīrbhartsya vrajeśvaraḥ |
 tāni netuṃ tatsahitastatkṣetrāṇi jagāma ha || 27 ||
 tatra muktāphalānāṃ tu śākhinaḥ śataśaḥ śubhāḥ |*

*drśyante dīrghavapuṣo haritpallavaśobhitāḥ || 28 ||
 muktānāṃ stabakānāṃ tu koṭīśaḥ koṭīso nṛpa |
 saṃghā vilāmbitā rejurjyotiṃśiva nabhaḥsthale || 29 ||
 tadā'tihaarṣito nando jñātvā kṛṣṇaṃ pareśvaram |
 muktāphalāni divyāni pūrvasthūlasamāni ca || 30 ||
 teṣāṃ tu koṭibhārāṇi nidhāya śakaṭeṣu ca |
 dadau tebhyo vṛṇānebhyo nandarājo vrajeśvaraḥ || 31 ||
 te grhītva'tha tatsarvaṃ vṛṣabhānuvaraṃ gatāḥ |
 sarveṣāṃ śṛṇvatāṃ nandavaibhavaṃ prajagurnṛpa || 32 ||
 tadā'tivismitāḥ sarve jñātvā nandasutaṃ harim |
 vṛṣabhānuvaraṃ nemurniḥsandehā vrajaukasaḥ || 33 ||
 rādha hareḥ priyā jñātā rādhāyāśca priyo hariḥ |
 jñāto vrajajanaiḥ sarvaistaddīnānmaithīleśvara || 34 ||
 muktākṣepaḥ kṛto yatra hariṇā nandasūnū |*

*muktāsarovarastatra jāto maithīla tīrtharāt || 35 ||
 ekaṃ muktāphalasyāpi dānaṃ tatra karoti yaḥ |
 lakṣamuktādānaphalaṃ samāpnoti na saṃśayaḥ || 36 ||
 evaṃ te kathito rājan girirājamahotsavaḥ |
 bhuktimuktuprado nṛṇāṃ kiṃ bhūyaḥ śrotumicchasi || 37 ||
 iti śrīgargasamhitāyāṃ girirājakhaṇḍe śrīnārada bahulāśvasaṃvāde
 hariparikṣaṇaṃ nāma śaṣṭho'dhyāyaḥ || 6 ||
 hariḥ oṃ tatsacchrīkṛṣṇārpaṇamastu ||*

English rendering

To inspire the Gopas to test the divinity of Nandanandana by praising the splendor of Vrishabhanuvara, and to send the precious and numerous pearl necklaces to give the bride of Vrishabhanuvara as a bridegroom for her marriage, and to send Nandaraja an even greater amount of pearl for the bride by the grace of Krishna.

Srinardji says - Rajan! Hearing this from Vrishabhanuvar, all the Vrajas fell silent. All their doubts were removed and there was great wonder in their hearts. 1.

Mahavir! You are the son-in-law of King Bhalandan, the lord of the land of Kanyakubja, and like Kubera, the treasurer. Nowhere in the house of Nandaraja is there such splendor as yours. Nandaraj is a farmer, a cowherd, and a man of humble heart. O Lord! If Nanda's son is truly the most perfect Srihari, let us test Nanda's grandeur in front of everyone. 2 - 8.

Srinardji says - Rajan! Seeing the exquisite mass, Nandaraja was amazed; yet, after some thought, he went to the harem with all his belongings to ask Yashodaji if he had a gemstone equivalent. There Nanda and Yashaswini Yashoda pondered for a long time, but (finally) came to the conclusion that 'there is no other mass equal to this mautika amount in my house. Today, we lost all our pride in the people. There will be laughter all around us. What other money should we give in exchange for this

money? What to do? What should be done by us for this marriage of Krishna? First, whatever has come to the bridegroom must be received. Gifts will be sent to the bride when she has the money back. Thinking this, Nanda and Yashodaji came to Bhagwan Aghamardana Shrikrishna absentmindedly. He took a hundred of those precious necklaces out of the house into the fields, one pearl by one with his hand, and scattered them all over the fields, as a farmer scatters grain grains in his fields. Subsequently, when Nanda also started counting the muktamalas, he found them lacking in a hundred. 16-22 | (Girirajkhanda Chapter 6 to 11)

Nandaji said, "Hi! At first, there was no other gemstone in my house that had the same amount of runes, but now it has become scarce. Ahhh! There will be great reproach on me among the brothers and sisters on every side. Or if Lord Krishna or Balarama had taken some pearls out of it to play with, then now with humility, I will ask the same two children. 23-24 |

Srinardji says - Rajan! Thinking this way, Nanda also respectfully asked Krishna about the pearls. Then, laughing aloud, Govardhanadhari spoke to Lord Nanda. 25.

The Lord said, "O Baba! We are all cow farmers, who sow all kinds of seeds in the fields; therefore, we have scattered pearl seeds in the fields. 26.

Says Srinardji - Rajan. Hearing this from his son, Vrajeshwar Nanda scolded him and went with him to the fields to pick them all up. There were hundreds of beautiful pearl trees on display, adorned with lush green pallavas and huge in size. O Lord! The trees were adorned with bunches of pearls hanging in clusters, just as the stars adorned the sky. Then Brijeshwar Nandaraja, full of joy, knowing Lord Krishna as God, plucked the same coarse divine pearls from those trees and loaded a load of them on carts and gave them to the groomsmen. Nareshwar. With all that, the wise men went to Vrisha-Bhanuvara and began to describe the unparalleled splendor of the Nanda king while listening to everyone. 27-32 | (Girirajkhanda Chapter 6 to 11)

At that time, all the Gopas were very surprised. Knowing that Nanda-Nandana was indeed Srihari, the doubts of all the Vraja-dwellers were removed and they paid obeisance to Vrishabhanuvara. Mithileshwar! From the same day, all the people of Vraja came to know that Sri Radha is the beloved of Sri Hari and Sri Hari is the lifeblood of Sri Radha. The Mithilapates. Where Nandanandan Sriharan had scattered the pearls, 'Mukta-Sarovara' appeared, the king of pilgrimages. Whoever donates even one pearl there will no doubt reap the rewards of a million pearl donations. The king. Thus I described to you the Giriraj-Mahotsav, which is to provide enjoyment and salvation for mankind. Now what else do you want to hear? . 33-37 |

Thus was completed the sixth chapter, 'Srihariki Bhagavata Ka Pariksha', in the Sreenarada Bahulashva-Samvadham under the Srigirirajakhanda in the Srigargasamhita. 6.

Sanskrit source · Hindi control witness

Girirāja-khaṇḍa · Chapter 7

Chapter 53 of 263 · 41 detected Sanskrit verse markers

Sanskrit

श्रीबहुलाश्व उवाच -

कति मुख्यानि तीर्थानि गिरिराजे महात्मनि ।
एतद्ब्रूहि महायोगिन् साक्षात्त्वं दिव्यदर्शनः ॥ १ ॥

श्रीनारद उवाच -

राजन् गोवर्धनः सर्वः सर्वतीर्थवरः स्मृतः ।
वृन्दावनं च गोलोकमुकुटोऽद्भिः प्रपूजितः ॥ २ ॥
गोपगोपीगवां रक्षाप्रदः कृष्णप्रियो महान् ।
पूर्णब्रह्मातपत्रो यः यस्मातीर्थवरस्तु कः ॥ ३ ॥
इन्द्रयागं विनिर्भस्त्य सर्वैर्निजजनैः सह ।
यत्पूजनं समारेभे भगवान् भुवनेश्वरः ॥ ४ ॥
परिपूर्णतमः साक्षाच्छ्रीकृष्णो भगवान्स्वयम् ।
असंख्यब्रह्माण्डपतिर्गोलोकेशः परात्परः ॥ ५ ॥
यस्मिन्स्थितः सदा क्रीडामर्भकैः सह मैथिल ।
करोति तस्य माहात्म्यं वक्तुं नालं चतुर्मुखः ॥ ६ ॥

यत्र वै मानसी गंगा महापापौघनाशिनी ।
गोविन्दकुण्डं विशदं शुभं चन्द्रसरोवरम् ॥ ७ ॥
राधाकुण्डः कृष्णकुण्डो ललिताकुण्ड एव च ।
गोपालकुण्डस्तत्रैव कुसुमाकर एव च ॥ ८ ॥
श्रीकृष्णमौलिसंस्पर्शान्मौलिचिह्ना शिलाऽभवत् ।
तस्या दर्शनमात्रेण देवमौलिर्भवेज्जनः ॥ ९ ॥
यस्यां शिलायां कृष्णेन चित्राणि लिखितानि च ।
अद्यापि चित्रिता पुण्या नाम्ना चित्रशिला गिरौ ॥ १० ॥
यां शिलामर्भकैः कृष्णो वादयन् क्रीडने रतः ।
वादनी सा शिला जाता महापापौघनाशिनी ॥ ११ ॥
यत्र श्रीकृष्णवन्देण गोपालैः सह मैथिल ।
कृता वै कंदुकक्रीडा तत्क्षेत्रं कंदुकं स्मृतम् ॥ १२ ॥
दृष्ट्वा शक्रपदं याति नत्वा ब्रह्मपदं च तत् ।
विलुंठन् यस्य रजसा साक्षाद्विष्णुपदं व्रजेत् ॥ १३ ॥

गोपानामुष्णिषाण्यत्र घोरयामास माधवः ।
औष्णिषं नाम ततीर्थं महापापहरं गिरौ ॥ १४ ॥
तत्रैकदा वै दधिविक्रयार्थं
विनिर्गतो गोपवधूसमूहः ।

श्रुत्वा क्वणन्नूपुरशब्दमारा-
द्रुरोध तन्मार्गमनंगमोही ॥ १५ ॥

वंशीधरो वेत्रवरेण गोपैः

पुरश्च तासां विनिधाय पादम् ।

मह्यं करादानधनाय दानं

देहीति गोपीर्निजगाद मार्गे ॥ १६ ॥

गोप्य ऊचुः -

वक्रस्त्वमेवासि समास्थितः पथि

गोपार्भकैर्गौरसलम्पटो भृशम् ।

मात्रा च पित्रा सह कारयामो

बलाद्भवन्तं किल कंसबन्धने ॥ १७ ॥

श्रीभगवानुवाच -

कंसं हनिष्यामि महोग्रदण्डं

सबांधवं मे शपथो गवां च ।

एवं करिष्यामि यदोः पुरे बला-

न्नेष्ये सदाहं गिरिराजभूमेः ॥ १८ ॥

श्रीनारद उवाच -

इत्युक्त्वा दधिपात्राणि बालैर्नीत्वा पृथक् पृथक् ।

भूपृष्ठे पोथयामास सानन्दं नन्दनन्दनः ॥ १९ ॥

अहो एष परं धृष्टो निर्भयो नन्दनन्दनः ।

निरंकुशो भाषणीयो वने वीरः पुरेऽबलः ॥ २० ॥

ब्रुवामहे यशोदायै नन्दाय च किलाद्य वै ।

एवं वदन्त्यस्ता गोप्यः सस्मिताः प्रययुर्गृहान् ॥ २१ ॥

नीपपालाशपत्राणां कृत्वा द्रोणानि माधवः ।

जघास बालकैः सार्द्धं पिच्छलानि दधीनि च ॥ २२ ॥

द्रोणाकाराणि पत्राणि बभूवुः शाखिनां तदा ।

तत्क्षेत्रं च महापुण्यं द्रोणं नाम नृपेश्वर ॥ २३ ॥

दधिदानं तत्र कृत्वा पीत्वा पत्रधृतं दधि ।

नमस्क्रुर्यान्नरस्तस्य गोलोकान्न च्युतिर्भवेत् ॥ २४ ॥

नेत्रे त्वाच्छाद्य यत्रैव लीनोऽभून्माधवोऽर्भकैः ।

तत्र तीर्थं लौकिकं च जातं पापप्रणाशनम् ॥ २५ ॥

कदम्बखण्डतीर्थं च लीलामुक्तं हरेः सदा ।

तस्य दर्शनमात्रेण नरो नारायणो भवेत् ॥ २६ ॥

यत्र वै राधया रासे शृङ्गारोऽकारि मैथिल ।

तत्र गोवर्धने जातं स्थले शृङ्गारमण्डलम् ॥ २७ ॥

येन रूपेण कृष्णेन धृतो गोवर्धनो गिरिः ।

तदरूपं विद्यते तत्र नृप शृङ्गारमण्डलम् ॥ २८ ॥

अब्दाश्चतुःसहस्राणि तथा चाष्टौ शतानि च ।
 गतास्तत्र कलेरादौ क्षेत्रे शृङ्गारमण्डले ॥ २९ ॥
 गिरिराजगुहामध्यात्सर्वेषां पश्यतां नृप ।
 स्वतः सिद्धं च तद्रूपं हरेः प्रादुर्भविष्यति ॥ ३० ॥
 श्रीनाथं देवदमनं तं वदिष्यन्ति सज्जनाः ।
 गोवर्धने गिरौ राजन् सदा लीलां करोति यः ॥ ३१ ॥
 ये करिष्यन्ति नेत्राभ्यां तस्य रूपस्य दर्शनम् ।
 ते कृतार्था भविष्यन्ति मैथिलेन्द्र कलौ जनाः ॥ ३२ ॥
 जगन्नाथो रंगनाथो द्वारकानाथ एव च ।
 बद्धीनाथश्चतुष्कोणे भारतस्यापि पर्वते ॥ ३३ ॥
 मध्ये गोवर्धनस्यापि नाथोऽयं वर्तते नृप ।
 पवित्रे भारते वर्षे पंच नाथाः सुरेश्वराः ॥ ३४ ॥
 सद्धर्ममण्डपस्तम्बा आर्तत्राणपरायणाः ।
 तेषां तु दर्शनं कृत्वा नरो नारायणो भवेत् ॥ ३५ ॥
 चतुर्णां भुवि नाथानां कृत्वा यात्रां नरः सुधीः ।
 न पश्येद्देवदमनं स न यात्राफलं लभेत् ॥ ३६ ॥
 श्रीनाथं देवदमनं पश्येद्गोवर्धने गिरौ ।
 चतुर्णां भुवि नाथानां यात्रायाः फलमाप्नुयात् ॥ ३७ ॥
 ऐरावतस्य सुरभेः पादचिह्नानि यत्र वै ।
 तत्र नत्वा नरः पापी वैकुण्ठं याति मैथिल ॥ ३८ ॥
 हस्तचिह्नं पादचिह्नं श्रीकृष्णस्य महात्मनः ।
 दृष्ट्वा नत्वा नरः कश्चित्क्षास्त्रात्कृष्णपदं व्रजेत् ॥ ३९ ॥
 एतानि नृप तीर्थानि कुंडाद्यायतनानि च ।
 अंगानि गिरिराजस्य किं भूयः श्रोतुमिच्छसि ॥ ४० ॥
 इति श्रीगर्गसंहितायां गिरिराजखण्डे श्रीनारदबहुलाश्वसंवादे
 गिरिराजतीर्थवर्णनं नाम सप्तमोऽध्यायः ॥ ७ ॥
 हरिः ॐ तत्सच्छ्रीकृष्णार्पणमस्तु ॥

Roman transliteration

śrībahulāśva uvāca -
 kati mukhyāni tīrthāni girirāje mahātmani |
 etadbrūhi mahāyogin sākṣāttvaṃ divyadarśanaḥ || 1 ||
 śrīnārada uvāca -
 rājan govardhanaḥ sarvaḥ sarvatīrthavaraḥ smṛtaḥ |
 vṛndāvanaṃ ca golokamukho'driḥ prapūjitaḥ || 2 ||
 gopagopīgavaṃ rakṣāpradaḥ kṛṣṇapriyo mahān |
 pūrṇabrahmātapatro yaḥ yasmāttīrthavarastu kaḥ || 3 ||
 indrayāgaṃ vinirbharstyā sarvairnījanaiḥ saha |
 yatpūjanaṃ samārebhe bhagavān bhuvaneśvaraḥ || 4 ||

paripūrṇatamaḥ sākṣācchrīkṣṇo bhagavānsvayam |
 asaṃkhyābrahmāṇḍapatirgolokeśaḥ parātparaḥ || 5 ||
 yasminsthitaḥ sadā krīḍāmarbhakaiḥ saha maithila |
 karoti tasya mātmyam vaktuṃ nālaṃ caturmukhaḥ || 6 ||

yatra vai mānasī gaṅgā mahāpāpaughanāśinī |
 govindakuṇḍaṃ viśadaṃ śubhaṃ candrasarovaram || 7 ||
 rādhakuṇḍaḥ kṣṇakuṇḍo lalitakuṇḍa eva ca |
 gopālakuṇḍastatraiva kusumākara eva ca || 8 ||
 śrīkṣṇamaulisaṃsparśānmaulicihnā śilā'bhavat |
 tasyā darśanamātreṇa devamaulirbhavejjanah || 9 ||
 yasyāṃ śilāyāṃ kṣṇena citrāṇi likhitāni ca |
 adyāpi citritā puṇyā nāmnā citraśilā girau || 10 ||
 yāṃ śilāmarbhakaiḥ kṣṇo vādāyan krīḍane rataḥ |
 vādānī sā śilā jātā mahāpāpaughanāśinī || 11 ||
 yatra śrīkṣṇacandreṇa gopālaiḥ saha maithila |
 kṛtā vai kaṇḍukakrīḍā tatṣeṭraṃ kaṇḍukaṃ smṛtam || 12 ||
 dṛṣṭvā śakrapadaṃ yāti natvā brahmapadaṃ ca tat |
 viluṃṭhan yasya rajasā sākṣā□viṣṇupadaṃ vrajet || 13 ||

gopānāmuṣṇīṣāṇyatra corayāmāsa mādhaveḥ |
 auṣṇīsaṃ nāma tattirthaṃ mahāpāpaharaṃ girau || 14 ||
 tattraikadā vai dadhivikrayārthaṃ
 vinirgato gopavadhūsamūhaḥ |
 śrutvā kvaṇannūpuraśabdāmārā-
 druodha tanmārgamanaṃgamohī || 15 ||
 vaṃśīdharo vetravareṇa gopaiḥ
 puraśca tāsāṃ vinidhāya pādam |
 mahyaṃ karādānadhanāya dānaṃ
 dehīti gopīrṇijagāda mārge || 16 ||
 gopya ūcuḥ -
 vakrastvamevāsi samāsthitaḥ pathi
 gopārbhakaīrgorasalampaṭo bhṛśam |
 mātṛa ca pitṛa saha kārayāmo

balād□bhavantaṃ kila kaṃsabandhane || 17 ||
 śrībhagavānuvāca -
 kaṃsaṃ haniṣyāmi mahograpadaṇḍaṃ
 sabāṃdhavaṃ me śapatho gavāṃ ca |
 evaṃ kariṣyāmi yadoḥ pure balā-
 nneṣye sadāhaṃ girirājabhūmeḥ || 18 ||
 śrīnārada uvāca -
 ityuktvā dadhipātrāṇi bālairmītvā prthak prthak |
 bhūprṣṭhe pothayāmāsa śānandaṃ nandanandanaḥ || 19 ||
 aho eṣa paraṃ dhṛṣṭo nīrbhayo nandanandanaḥ |
 nīraṃkuśo bhāṣaṇīyo vane vīraḥ pure'balah || 20 ||
 bruvāmahe yaśodāyai nandāya ca kilādya vai |
 evaṃ vadantyastā gopyaḥ sasmītaḥ prayayurgṛhān || 21 ||
 nīpapālāśapatrāṇāṃ kṛtvā droṇāni mādhaveḥ |

jaghāsa bālakaiḥ sārddhaṃ picchalāni dadhīni ca || 22 ||
 droṇākārāṇi patrāṇi babhūvuḥ śākhināṃ tadā |

tatkṣetram ca mahāpuṇyaṃ droṇaṃ nāma nṛpeśvara || 23 ||
 dadhidānaṃ tatra kṛtvā pītvā patradhṛtaṃ dadhi |
 namaskuryāmnarastasya golokāna cyutirbhavet || 24 ||
 netre tvācchādyā yatraiva līno'bhūnmādhavo'r-bhakaiḥ |
 tatra tīrthaṃ laukikaṃ ca jātaṃ pāpaprāṇāśanam || 25 ||
 kadambakhaṇḍatīrthaṃ ca līlāyuktaṃ hareḥ sadā |
 tasya darśanamātreṇa naro nārāyaṇo bhavet || 26 ||
 yatra vai rādhayā rāse śṛṅgāro'kāri maithila |
 tatra govardhane jātaṃ sthale śṛṅgāramaṇḍalam || 27 ||
 yena rūpeṇa kṛṣṇeṇa dhṛto govardhano girīḥ |
 tadā rūpaṃ vidyate tatra nṛpa śṛṅgāramaṇḍalam || 28 ||
 abdhāscatuḥsahasrāṇi tathā cāṣṭau śatāni ca |

gatāstatra kalerādau kṣetre śṛṅgāramaṇḍale || 29 ||
 girirājaguhāmadhyātsarveṣāṃ paśyatāṃ nṛpa |
 svataḥ siddhaṃ ca tadā rūpaṃ hareḥ prādurbhaviṣyati || 30 ||
 śrīnāthaṃ devadamaṇaṃ taṃ vadiṣyanti sajjanāḥ |
 govardhane girau rājan sadā līlāṃ karoti yaḥ || 31 ||
 ye kariṣyanti netrābhyāṃ tasya rūpasya darśanam |
 te kṛtārthā bhaviṣyanti maithilendra kalau janāḥ || 32 ||
 jagannātho raṅganātho dvārakānātha eva ca |
 badrīnāthaścaturkoṇe bhāratasyāpi parvate || 33 ||
 madhye govardhanasyāpi nātho'yaṃ vartate nṛpa |
 pavitre bhārate varṣe pañca nāthāḥ sureśvarāḥ || 34 ||
 saddharmamaṇḍapastambā ārtatrāṇaparāyaṇāḥ |
 teṣāṃ tu darśanaṃ kṛtvā naro nārāyaṇo bhavet || 35 ||
 caturṇāṃ bhuvi nāthānāṃ kṛtvā yātrāṃ naraḥ sudhīḥ |

na paśyeddevadamaṇaṃ sa na yātrāphalaṃ labhet || 36 ||
 śrīnāthaṃ devadamaṇaṃ paśyedgovardhane girau |
 caturṇāṃ bhuvi nāthānāṃ yātrāyāḥ phalamāpnuyāt || 37 ||
 airāvatasya surabheḥ pādaciḥnāni yatra vai |
 tatra natvā naraḥ pāpī vaikuṇṭhaṃ yāti maithila || 38 ||
 hastaciḥnaṃ pādaciḥnaṃ śrīkṛṣṇasya mahātmanaḥ |
 dṛṣṭvā natvā naraḥ kaścitsākṣātkṛṣṇapadaṃ vrajet || 39 ||
 etāni nṛpa tīrthāni kuṃḍādyaṅyatanāni ca |
 aṃgāni girirājasya kiṃ bhūyaḥ śrotumicchasi || 40 ||
 iti śṛṅgargasamhitāyāṃ girirājakhaṇḍe śrīnārada bahulāśvasaṃvāde
 girirājatīrthavarṇanaṃ nāma saptamo'dhyāyaḥ || 7 ||
 hariḥ oṃ tatsacchrīkṛṣṇārpaṇamastu ||

English rendering

Description of the pilgrimages related to Giriraj Govardhan

Bahulashva asked - "Mahayogini! You are directly endowed with divine vision; so tell me how many main shrines are around or on Mahatma Giriraj? . 1.

Shrinarada said, "Rajan! The entire Govardhan mountain is considered superior to all the pilgrimages. Vrindavan is directly Goloka and Giriraja is honored by being described as his crown. He is the protector of the mountain gopas, gopis, and cows, and the great Krishna-priya. Who is a

better tirtha than the one that became the umbrella of the Absolute Brahman. Who would be more fortunate than the Giriraja who started the worship of Lord Krishna, the Lord of the innumerable universes, the Lord of the universe and the Supreme Personality of Godhead, along with all his people, by denouncing Indrayaga. Maithil! Even the four-faced Brahma is not able to describe the glory of the mountain on which Lord Krishna always plays with his hair. Who can describe the glory of Govardhan, where the great sins of the zodiac-destroying Manasi Ganga are present, the glittering Govindkund and the magnificent Chandra Sarovar, where the Radhakunda, Krishnakunda, Lalitakunda, Gopala-Kunda and Kusum Sarovar are adorned. Upon touching the crown of Lord Krishna, the stone becomes adorned with the emblem of the crown, and the person becomes Devashiramani by simply seeing the stone. The rock on which Krishna painted the paintings, the painted and sacred 'Chitrashila', is still visible on the peak of Giriraj. The stone played by Krishna, who was engaged in sports with children, became famous as 'Vadini Shila' (Playing Stone), a stone that destroyed the great sin. Maithil! The place where Lord Krishna performed Kanduk-Krida with his hair is called 'Kandukakshetra'. There are shrines called 'shakrapada' and 'brahmapada', which are visited and to which a person goes to Indraloka and Brahmaloaka. What rolls into the dust there is received directly by Vishnupad. Mahapahari Tirtha, where Madhava stole the turban of the Gopas, is famous as 'Aushnish' on that mountain. 2-14 |

Once upon a time, a community of cowherd women came there to sell milk. Hearing their shrieks, Madanmohan Krishna approached and blocked their path. Lord Krishna, dressed in a robe and a robe, surrounded them and placed his feet in front of them and said to the gopis on the way, "Taxes are collected from us on this path, so give us your alms." 15-16 |

The gopis said - You are very crooked, who stood in the way with curly hair? You are a very lazy person. Leave our way, we will force you, along with your parents, into the king's prison. 17. (Girirajkhanda Chapter 6 to 11)

The Lord said, "O Lord! What do you fear about Kansaka? I swear by the cows, I will kill Kansa with his kinsman, who is wearing a great turban; or I will drag him from Mathura to the valley of Govardhan. 18.

Srinardji says - Rajan! Having said this, Nandanandan, after ordering all the yogurt pots separately through Balakonda, dropped them on the ground with great joy. The gopis began to say to one another - 'Ah! This Nandaka Lala is very stubborn and fearless, absolute. It should not even be talked about. He remains weak in the village and becomes a hero in the forest. We go and tell Yashodaji and Nandrayaji today itself. With a smile, the Gopis went back to their homes. 19-21 |

Here, Madhava made two pieces of Kadamb and Palash leaves and ate them along with the children by taking the smooth yogurt. Since then, the leaves of the trees there have become double-shaped. Oh dear God! He became famous by the name of 'Drona', the realm of supreme virtue. A person who offers yogurt there and drinks the yogurt kept in the leaves himself pays obeisance to that Tirtha, never losing sight of his Goloka. Where blindly blinded Madhava used to play hide-and-seek games with children, there was a Papanasan Tirtha called 'Lokamak'. There is a shrine called 'Kadambakhand' with Srihariki Leelas, where Lord Krishna always resides. Just by having darshan of this tirtha, a man becomes Narayana. Maithil! The place on Govardhan where Sriradhana wore the Sringara in the rasa became famous as 'Sringaramandala'. O Lord! The form in which Lord Krishna held the Govardhan mountain is present in the Shringaramandala-Tirtha. When four thousand and eight hundred years of the Kali Yuga pass, Sriharika will automatically appear as Siddha, visible to all, from the center of the Girirajaki cave in the Sringaramandala region. O Lord! Gentlemen would invoke that form, which crushed the pride of the gods, by the name of 'Shrinathji'. The king. On

Mount Govardhan, Shrinathji always performs lila. Maithilendra! Those who will see the form of Shrinathji with their eyes in the Kali Yuga will be grateful. 22-32 |

Lord Jagannath is famous in the four corners of India as Shriranganatha, Shridwarakanatha, and Shribadrinatha respectively. O Lord! They also exist in the central part of India under the name Govardhanath. Thus, in the holy Bharatavarsha, these five Nathas are also the masters of the gods. They are the five pillars of the five-headed mandapa and are always ready to protect the people. After seeing all of them, Nara becomes Narayana. A learned man who does not visit the four Nathas on this ground floor to have a darshan of the intermediate Devadman Shri Govardhanath does not get the fruits of the journey. One who has a darshan of Devadman Shrinath on Govardhan mountain gets the fruits of the journey of the four Nathas on earth. 33-37 |

Maithil! While Airavata is the footprints of the elephant and Surabhi is the cow, a sinful person also goes to Vaikuntha Dham by offering Namaskar. Anyone who sees the handprints and footprints of Mahatma Krishna goes straight to the abode of Shri Krishna. O Lord! These shrines, ponds, and temples are part and parcel of Giriraj; tell him what else you want to hear. 38-40 | (Girirajkhanda Chapter 6 to 11)

Thus was completed the seventh chapter under the Srigirirajakhanda in the Srigirajasamhita, the Srinarada Bahulashva-samvada, titled 'Description of the Tirths of the Srigirirajas'. 7.

Sanskrit source · Hindi control witness

Girirāja-khaṇḍa · Chapter 8

Chapter 54 of 263 · 16 detected Sanskrit verse markers

Sanskrit

श्रीबहुलाश्व उवाच -

केषु केषु तदङ्गेषु किं किं तीर्थं समाश्रितम् ॥

वद देव महादेव त्वं परावरवित्तमः ॥१॥

श्रीनारद उवाच -

यत्र यस्य प्रसिद्धिः स्यात्तदंगं परमं विदुः ॥

क्रमतो नास्त्यंगचयो गिरिराजस्य मैथिल ॥२॥

यथा सर्वगतं ब्रह्म सर्वांगानि च तस्य वै ॥

विभूतेर्भावतः शश्वत्तथा वक्ष्यामि मानद ॥३॥

शृङ्गारमण्डलस्याधो मुखं गोवर्धनस्य च ॥

यत्रान्नकूटं कृतवान् भगवान् व्रजवासिभिः ॥४॥

नेत्रे वै मानसी गंगा नासा चन्द्रसरोवरः ॥

गोविन्दकुण्डो ह्यधरश्चिबुकं कृष्णकुण्डकः ॥५॥

राधाकुण्डं तस्य जिह्वा कपोली ललितासरः ॥

गोपालकुण्डः कर्णश्च कर्णान्तः कुसुमाकरः ॥६॥

मौलिचिह्ना शीला तस्य ललाटं विद्धि मैथिल ॥

शिरश्चित्रशिला तस्य ग्रीवा वै वादनी शिला ॥७॥

कांदुकं पार्श्वदेशज्य औष्णिषं कटिरुच्यते ॥

द्रोणतीर्थं पृष्ठदेशे लौकिकं चोदरे स्मृतम् ॥८॥

कदम्बखण्डमुरसि जीवः शृङ्गारमण्डलम् ॥

श्रीकृष्णपादचिह्नं तु मनस्तस्य महात्मनः ॥९॥

हस्तचिह्नं तथा बुद्धिरैरावतपदं पदम् ॥

सुरभेः पादचिह्नेषु पक्षौ तस्य महात्मनः ॥१०॥

पुच्छकुण्डे तथा पुच्छं वत्सकुण्डे बलं स्मृतम् ॥

रुद्रकुण्डे तथा क्रोधं कामं शक्रसरोवरे ॥११॥

कुबेरतीर्थं चोद्योगं ब्रह्मतीर्थं प्रसन्नताम् ॥

यमतीर्थं ह्यहंकारं वदन्तीत्यं पुराविदः ॥१२॥

एवमंगानि सर्वत्र गिरिराजस्य मैथिल ॥

कथितानि मया तुभ्यं सर्वपापहराणि च ॥१३॥

गिरिराजविभूतिं च यः शृणोति नरोत्तमः ॥

स गच्छेद्धाम परमं गोलोकं योगिदुर्लभम् ॥१४॥

समुत्थितोऽसौ हरिवक्षसो गिरि-

गोवर्धनो नाम गिरीन्द्रराजराट् ॥

समागतौ ह्यत्र पुलस्त्यतेजसा
यद्दर्शनाज्जन्म पुनर्न विद्यते ॥१५॥
इति श्रीगर्गसंहितायां गिरिराजखण्डे श्रीनारदबहुलाश्वसंवादे
गिरिराजविभूतीवर्णनं नामाष्टमोऽध्यायः ॥ ८ ॥
हरिः ॐ तत्सच्छ्रीकृष्णार्पणमस्तु ॥

Roman transliteration

śrībahulāśva uvāca -
keṣu keṣu tadañgeṣu kiṃ kiṃ tīrthaṃ samāśritam ||
vada deva mahādeva tvaṃ parāvaravittamaḥ ||1||
śrīnārada uvāca -
yatra yasya prasiddhiḥ syāttadaṃgaṃ paramaṃ viduḥ ||
kramato nāstyamgacayo girirājasya maithila ||2||
yathā sarvagataṃ brahma sarvāṃgāni ca tasya vai ||
vibhūterbhāvataḥ śāsvattathā vakṣyāmi mānada ||3||
śrīṅgāramaṇḍalasyādho mukhaṃ govardhanasya ca ||
yatrānnakūṭaṃ kṛtavān bhagavān vrajavāsibhiḥ ||4||
netre vai mānaśi gaṃgā nāsā candrasarovaraḥ ||
govindakuṇḍo hyadharaścibukaṃ kṛṣṇakuṇḍakaḥ ||5||
rādhākuṇḍaṃ tasya jihvā kapolau lalitāsaraḥ ||
gopālakuṇḍaḥ karṇaśca karṇāntaḥ kusumākaraḥ ||6||
maulīcinā śilā tasya lalāṭaṃ viddhi maithila ||
śīraścitraśilā tasya grīvā vai vādanī śilā ||7||
kāṇḍukaṃ pārśvadeśāṇca auṣṇiṣaṃ kaṭirucyate ||
droṇatīrthaṃ prsthadeśe laukikaṃ codare smṛtam ||8||
kadambakhaṇḍamurasi jīvaḥ śrīṅgāramaṇḍalam ||
śrīkṛṣṇapādacinnaṃ tu manastasya mahātmanaḥ ||9||
hastacinnaṃ tathā buddhirairāvatapadaṃ padam ||
surabheḥ pādacinheṣu pakṣau tasya mahātmanaḥ ||10||
pucchakuṇḍe tathā pucchaṃ vatsakuṇḍe balaṃ smṛtam ||
rudrakuṇḍe tathā krodhaṃ kāmaṃ śakrasarovare ||11||
kuberatīrthe codyogaṃ brahmatīrthe prasannatām ||
yamatīrthe hyaṇakāraṃ vadanītīthaṃ purāvidaḥ ||12||
evamaṃgāni sarvatra girirājasya maithila ||
kathitāni mayā tubhyaṃ sarvapāpaharāṇi ca ||13||
girirājavibhūtiṃ ca yaḥ śṛnoti narottamaḥ ||
sa gaccheddhāma paramaṃ golokaṃ yogidurlabham ||14||
samutthito'sau harivakṣaso giri-
rgovardhano nāma girindrarājaraḥ ||
samāgato hyatra pulastyatejaś
yaddarśanājjanma punarna vidyate ||15||
iti śrīgargasamhitāyāṃ girirājakhaṇḍe śrīnārada bahulāśvasamvāde
girirājavibhūti varṇanaṃ nāmāṣṭamo'dhyāyaḥ || 8 ||
hariḥ oṃ tatsacchrīkṛṣṇārpanamastu ||

English rendering

Description of the position of the various limbs of the Giriraja in different Tirthas

Bahulashva asked - "Great fortune! Oh God! Oh! On you, the best of the knowers of the past and the future. So, tell me, in which parts of Giriraj, which shrines are present? . 1.

Srinardji said, "Rajan! Where, the organ that has fame has been considered the best part of Giriraj. There is no place that is not a part of Giriraj when calculated sequentially. Honourable! Just as Brahman is omnipresent and all parts belong to Him, so I will describe the eternal parts of Govardhan in terms of vibrancy and emotion. 2-3.

At the bottom of the Sringaramandala is the face of Shri Govardhan, where the Lord celebrated Annakuta with the Vraja people. 'Mansi Ganga 'is both the eyes of Govardhan,' Chandra Sarovar 'is the nose,' Govindkund 'is the forehead and' Srikrishnakund 'is the chin. 'Radhakunda 'is the tongue of Govardhan and' Lalitasarovar 'is the forehead. Gopalkund is the ear and Kusum Sarovar is the cornea. Mithileshwar! Think of a rock with a crown symbol as the crown prince's forehead. The 'Chitrasila' is his forehead and the 'Vadini Shila' is his cervix. Kandukatirtha is his lateral part and Ushnishatirtha is said to be his lumbar region. The 'Dronatirtha' is in the background and the 'Lokatirtha' is in the abdomen. The 'Kadambakanda' is in the heartland. 'Sringaramandalatirtha 'is his soul. The 'Shri Krishna footprint' is the mind of Mahatma Govardhan. Hastakshanatirtha is his stage of intellect and Airavata is his stage. Among the early footprints are the wings of Mahatma Govardhan. In 'Tukkund', the feeling of tail is done. His strength is in 'Vatsakunda', anger in 'Rudrakunda' and lust in 'Indra Sarovar'. 'Kuberatirtha 'is his industrial estate and' Brahmatirtha 'is a symbol of happiness. The Puranas describe the state of Govardhan's ego in Purusha Yamatirtha. 4-12 | (Girirajkhanda Chapter 6 to 11)

Maithil! In this way I have made known to you everywhere the limbs of Giriraj, who is the avenger of all sins. The one who hears this apparition of the Supreme Being Giriraj goes to the supreme abode called Yogijandurlabh 'Goloka'. King Govardhan of Girirajanka has also appeared from the chest of Mount Sriharika and is blessed in this celestial realm by the radiance of the Polasti Muni. Man is not reborn in this world by his philosophy. 13-15 |

Thus was completed the eighth chapter in the Narada Bahulashva-Samvad under the Srigirirajakhanda in the Srigarghasamhita, titled 'The Description of the Vibhutis of Giriraja'. 8.

Sanskrit source · Hindi control witness

Girirāja-khaṇḍa · Chapter 9

Chapter 55 of 263 · 47 detected Sanskrit verse markers

Sanskrit

श्रीबहुलाश्व उवाच -

अहो गोवर्धनः साक्षाद्गिरिराजो हरिप्रियः ।
तत्समानं न तीर्थं हि विद्यते भूतले दिवौ ॥ १ ॥
कदा बभूव श्रीकृष्णवक्षसोऽयं गिरीश्वरः ।
एतद्वद महाबुद्धे त्वं साक्षाद्धरिमानसः ॥ २ ॥
श्रीनारद उवाच -
गोलोकोत्पत्तिवृत्तान्तं शृणु राजन् महामते ।
चतुष्पदार्थदं नृणामाद्यलीलासमन्वितम् ॥ ३ ॥
अनादिरात्मा पुरुषो निर्गुणः प्रकृतेः परः ।
परिपूर्णतमः साक्षाच्छ्रीकृष्णो भगवान्प्रभुः ॥ ४ ॥
प्रत्यग्धामा स्वयंज्योती रममाणो निरन्तरम् ।
यत्र कालः कलयतामीश्वरो धाममानिनाम् ॥ ५ ॥
राजन् प्रभवेन्माया न महाश्च गुणः कुतः ।
न विशन्ति क्वचिद् राजन् मनश्चितो मतिर्ह्यहम् ॥ ६ ॥

स्वधाम्नि ब्रह्म साकारमिच्छया व्यरचीकरत् ।
प्रथमं चाभवच्छेषो बिसश्वेतो बृहद्वपुः ॥ ७ ॥
तदुत्संगे महालोको गोलोको लोकवन्दितः ।
यं प्राप्य भक्तिसंयुक्तः पुनरावर्तते न हि ॥ ८ ॥
असंख्यब्रह्माण्डपतेर्गोलोकाधिपतेः प्रभोः ।
पुनः पादाब्जसंभूता गंगा त्रिपथगामिनी ॥ ९ ॥
पुनर्वामांसतस्तस्य कृष्णाऽभूत्सरितां वरा ।
रेजे शृङ्गारकुसुमैर्यथोष्णिङ्मुद्रिता नृप ॥ १० ॥
श्रीरासमण्डलं दिव्यं हेमरत्नसमन्वितम् ।
नानाशृङ्गारपटलं गुल्फाभ्यां श्रीहरेः प्रभोः ॥ ११ ॥
सभाप्राङ्गणवीथीभिर्मण्डपैः परिवेष्टितः ।
वसन्तमाधुर्यधरः कूजत्कोकिलसंकुलः ॥ १२ ॥
मयूरैः षट्पदैर्व्याप्तः सरोभिः परिसेवितः ।
जातो निकुंजो जङ्घाभ्यां श्रीकृष्णस्य महात्मनः ॥ १३ ॥

वृद्धावनं च जानुभ्यां राजन् सर्ववनोत्तमम् ।
लीलासरोवरः साक्षाद्भूभ्यां परमात्मनः ॥ १४ ॥
कटिदेशात्स्वर्णभूमिर्दिव्यरत्नखचित्प्रभा ।
उदरे रोमराजिश्च माधव्यो विस्तृता लताः ॥ १५ ॥

नानापक्षिगणैर्व्याप्ता ध्वनद्भ्रमरभूषिताः ।
 सुपुष्पफलभारैश्च नताः सत्कुलजा इव ॥ १६ ॥
 श्रीनाभिपंकजातस्य पंकजानि सहस्रशः ।
 सरःसु हरिलोकस्य तानि रेजुरितस्ततः ॥ १७ ॥
 त्रिबलिप्राततो वायुर्मन्दगाम्यतिशीतलः ।
 कण्ठस्थां द्वारकामेषां प्रयागं प्राणगं तथा ॥ - वायुपु. [https://sa.wikisource.org/s/5p5 १०४.७६] जत्रुदेशाच्छुभा
 जाता मथुरा द्वारकापुरी ॥ १८ ॥
 भुजाभ्यां श्रीहरेर्जाताः श्रीदामाद्यष्ट पार्षदाः ।
 नन्दाश्च मणिबंधाभ्यामुपनन्दाः कराग्रतः ॥ १९ ॥
 श्रीकृष्णबाहुमूलाभ्यां सर्वे वै वृषभानवः ।
 कृष्णरोमसमुद्भूताः सर्वे गोपगणा नृप ॥ २० ॥
 श्रीकृष्णमनसो गावो वृषा धर्मधुरन्धराः ।
 बुद्धेर्यवसगुल्मानि बभूवुर्मैथिलेश्वर ॥ २१ ॥
 तद्दामांसात्समुद्भूतं गौरं तेजः स्फुरत्प्रभम् ।
 लीला श्रीभूश्च विरजा तस्माज्जाता हरेः प्रियाः ॥ २२ ॥
 लीलावती प्रिया तस्य तां राधां तु विदुः परे ।
 श्रीराधाया भुजाभ्यां तु विशाखा ललिता सखी ॥ २३ ॥
 सहचर्यस्तथा गोप्यो राधारोमोद्भवा नृप ।
 एवं गोलोकरचनां चकार मधुसूदनः ॥ २४ ॥
 विधाय सर्व निजलोकमित्थं
 श्रीराधया तत्र रराज राजन् ।
 असंख्यलोकाण्डपतिः परात्मा
 परः परेशः परिपूर्णदेवः ॥ २५ ॥
 तत्रैकदा सुन्दररासमण्डले
 स्फुरत्क्वणन्तूपुरशब्दसंकुले ।
 सुच्छत्रमुक्ताफलदामजावृत-
 स्रवद्बृहदबिन्दुविराजितांगणे ॥ २६ ॥
 श्रीमालतीनां सुवितानजालतः
 स्वतः स्रवत्सन्मकरन्दगन्धिते ।
 मृदङ्गतालध्वनिवेणुनादिते
 सुकण्ठगीतादिमनोहरे परे ॥ २७ ॥
 श्रीसुन्दरीरासरसे मनोरमे
 मध्यस्थितं कोटिमनोजमोहनम् ।
 जगाद् राधापतिमूर्जया गिरा
 कृत्वा कटाक्षं रसदानकौशलम् ॥ २८ ॥
 राधोवाच -
 यदि रासे प्रसन्नोऽसि मम प्रेम्णा जगत्पते ।

तदाहं प्रार्थनां त्वां तु करोमि मनसि स्थिताम् ॥ २९ ॥

श्रीभगवानुवाच -

इच्छां वरय वामोरु या ते मनसि वर्तते ।

न देयं यदि यद्वस्तु प्रेम्णा दास्यामि तत्प्रिये ॥ ३० ॥

राधोवाच -

वृन्दावने दिव्यनिकुंजपाश्वे

कृष्णातटे रासरसाय योग्यम् ।

रहःस्थलं त्वं कुरुतान्मनोज्ञं

मनोरथोऽयं मम देवदेव ॥ ३१ ॥

श्रीनारद उवाच -

तथाऽस्तु चोक्त्वा भगवान् रहोयोग्यं विचिन्तयन् ।

स्वनेत्रपंकजाभ्यां तु हृदयं संददर्श ह ॥ ३२ ॥

तदैव कृष्णहृदयाद्गोपीव्यूहस्य पश्यतः ।

निर्गतं सजलं तेजोऽनुरागस्येव चांकुरम् ॥ ३३ ॥

पतितं रासभूमौ तदववृधे पर्वताकृति ।

रत्नधातुमयं दिव्यं सुनिर्झरदरीवृतम् ॥ ३४ ॥

कदंबबकुलाशोकलताजालमनोहरम् ।

मन्दारकुन्दवृन्दाढ्यं सुपक्षिगणसंकुलम् ॥ ३५ ॥

क्षणमात्रेण वैदेह लक्षयोजनविस्तृतम् ।

शतकोटिर्योजनानां लंबितं शेषवत्पुनः ॥ ३६ ॥

ऊर्ध्वं समुन्नतं जातं पञ्चाशत्कोटियोजनम् ।

करीन्द्रवत्स्थितं शश्वत्पञ्चाशत्कोटिविस्तृतम् ॥ ३७ ॥

कोटियोजनदीर्घागैः शृङ्गानां शतकैः स्फुरत् ।

उच्चकैः स्वर्णकलशैः प्रासादमिव मैथिल ॥ ३८ ॥

गोवर्धनाख्यं तच्चाहुः शतशृङ्गं तथापरे ।

एवंभूतं तु तदपि वर्द्धितं मनसोत्सुकम् ॥ ३९ ॥

कोलाहले तदा जाते गोलोके भयविह्वले ।

वीक्ष्योत्थाय हरिः साक्षाद्धस्तेनाशु तताड तम् ॥ ४० ॥

किं वर्द्धसे भो प्रच्छिन्नं लोकमाच्छाद्य तिष्ठसि ।

किं वा न चैते वसितुं तच्छान्तिमकरोद्धरिः ॥ ४१ ॥

संवीक्ष्य तं गिरिवरं प्रसन्ना भगवत्प्रिया ।

तस्मिन् रहःस्थले राजन् रराज हरिणा सह ॥ ४२ ॥

सोऽयं गिरिवरः साक्षाच्छ्रीकृष्णेन प्रणोदितः ।

सर्वतीर्थमयः श्यामो घनश्यामः सुरप्रियः ॥ ४३ ॥

भारतात्पश्चिमदिशि शाल्मलीद्वीपमध्यतः ।

गोवर्धनो जन्म लेभे पत्न्यां द्रोणाचलस्य च ॥ ४४ ॥

पुलस्त्येन समानीतो भारते व्रजमण्डले ।

वैदेह तस्यागमनं मया तुभ्यं पुरोदितम् ॥ ४५ ॥
 यथा पुरा वर्द्धितुमुत्सुकोऽयं
 तथा पिधानं भविता भवो वा ।
 विचिन्त्य शापं मुनिना परेशो
 द्रोणात्मजायेति ददौ क्षयार्थम् ॥ ४६ ॥
 इति श्रीगर्गसंहितायां गिरिराजखण्डे श्रीनारदबहुलाश्वसंवादे
 गिरिराजोत्पत्तिवर्णनं नाम नवमोऽध्यायः ॥ ९ ॥
 हरिः ॐ तत्सच्छ्रीकृष्णार्पणमस्तु ॥

Roman transliteration

śrībahulāsya uvāca -
 aho govardhanaḥ sākṣād gīrīrāja haripriyaḥ |
 tatsamānaṃ na tīrthaṃ hi vidyate bhūtale divi || 1 ||
 kadā babhūva śrīkṛṣṇavakṣaso'yaṃ girīśvaraḥ |
 etadvada mahābuddhe tvaṃ sākṣāddharimānasaḥ || 2 ||
 śrīnārada uvāca -
 golokotpattivṛttāntaṃ śṛṇu rājan mahāmate |
 catuṣpadārthadaṃ nṛṇāmādyalīlāsamanvitam || 3 ||
 anādirātmā puruṣo nīrguṇaḥ prakṛteḥ paraḥ |
 paripūrṇatamaḥ sākṣācchṛīkṛṣṇo bhagavānprabhuḥ || 4 ||
 pratyagdhāmā svayaṃjyotiḥ ramamāṇo nīrantaram |
 yatra kālāḥ kalayatāmīśvaro dhāmamāninām || 5 ||
 rājanna prabhavenmāyā na mahāṃśca guṇaḥ kutaḥ |
 na viśanti kvacid rājan manaścito matirhyaham || 6 ||
 svadhāmni brahma sākāramicchayā vyaracīkarat |
 prathamaṃ cābhavaccheṣo bisaśveto brhadvapuḥ || 7 ||
 tadutsaṃge mahāloko goloko lokavanditaḥ |
 yaṃ prāpya bhaktisaṃyuktaḥ punarāvartate na hi || 8 ||
 asaṃkhyabrahmaṇḍapa tergolokādhipateḥ prabhoḥ |
 punaḥ pādābjaṃbhūtā gaṃgā tripathagāmini || 9 ||
 punarvāṇāṃsatastasya kṛṣṇā'bhūtsarītāṃ varā |
 reje śṛṅgārakusumairya thoṣṇirī mudritā nṛpa || 10 ||
 śrīrāsamaṇḍalaṃ divyaṃ hemarat nasamanvitam |
 nānāśṛṅgārapaṭalaṃ gulphābhyāṃ śrīhareḥ prabhoḥ || 11 ||
 sabhāprāṃgaṇavīthibhirmaṇḍapaḥ pariveṣitāḥ |
 vasantamādhuryadharaḥ kūjatkokilasaṃkulaḥ || 12 ||
 mayūraiḥ śaṭpadairvyāptaḥ sarobhiḥ parisevitaḥ |
 jāto nikuṇḇo jaṃghābhyāṃ śrīkṛṣṇasya mahātmanaḥ || 13 ||
 vṛḍāvanaṃ ca jānubhyāṃ rājan sarvavanottamam |
 līlāsarovaraḥ sākṣādūrubhyāṃ paramātmanaḥ || 14 ||
 kaṭiḍeśātsvarṇabhūmirdivyaṃ nakhacitprabhā |
 udare romaṇjīśca mādavyo vistrīṭaḥ latāḥ || 15 ||
 nānāpākṣigaṇairvyāptaḥ dhvanad bhramarabhūṣitāḥ |
 supuṣpaphalabhāraiśca natāḥ satkulajā iva || 16 ||
 śrīnābhapaṃkajāttasya paṃkajāni sahasraśaḥ |

sarahaṣu harilokasya tāni rejuritastataḥ || 17 ||
tribaliprāṇtato vāyurmandagāmyatiśītalāḥ |
kaṇṭhasthāṃ dvārakāmeṣāṃ prayāgaṃ prāṇagaṃ tathā || - vāyupu. [https://sa.wikisource.org/s/5p5
104.76] jatrudeśacchubhā jātā mathurā dvārakāpurī || 18 ||
bhujābhyaṃ śrīharerjātāḥ śrīdāmādyasṭa pārṣadāḥ |
nandāśca maṇibaṃdhābhyaṃupanandāḥ karāgrataḥ || 19 ||
śrīkṛṣṇabāhumūlābhyaṃ sarve vai vṛṣabhānavaḥ |
kṛṣṇaromasamudbhūtāḥ sarve gopagaṇā nṛpa || 20 ||

śrīkṛṣṇamanaso gāvo vṛṣā dharmadhurandharāḥ |
buddheryavasagulmāni babhūvumaiṇṭhileśvara || 21 ||
tadvāmāṃsātsamudbhūtaṃ gaurāṃ tejaḥ sphuratprabham |
līlā śrīrbhūṣca virajā tasmājjātā hareḥ priyāḥ || 22 ||
līlāvatī priyā tasya tāṃ rādhāṃ tu viduḥ pare |
śrīrādhāyā bhujābhyaṃ tu viśākhā lalitā sakhī || 23 ||
sahacaryastathā gopyo rādhāromodbhavā nṛpa |
evaṃ golokaracanāṃ cakāra madhusūdanaḥ || 24 ||
vidhāya sarva nījalokamitthaṃ
śrīrādhāyā tatra rarāja rājan |
asaṃkhyalokāṇḍapatīḥ parātmā
paraḥ pareṣaḥ paripūrnadevaḥ || 25 ||
tattraikadā sundararāsamāṇḍale
sphuratkvāṇannūpuraśabdasamkule |

succhatramuktāphaladāmājvṛta-
sravadbhṛhadbinduvirājītāṃgaṇe || 26 ||
śrīmālatīnāṃ suvitāṇajālataḥ
svataḥ sravatsanmakarandagandhite |
mṛdaraṅgatāladhvaniveṇunādite
sukaṇṭhagītādimanohare pare || 27 ||
śrīsundarīrāsarase manorame
madhyasthitaṃ koṭimanojamohanam |
jagāda rādhāpatimūryajā girā
kṛtvā kaṭākṣaṃ rasadānakauśalam || 28 ||
rādhovāca -
yadi rāse prasanno'si mama premṇā jagatpate |
tadāhaṃ prārthanāṃ tvāṃ tu karomi manasi sthitām || 29 ||
śrībhagavānūvāca -

icchāṃ varaya vāmoru yā te manasi varttate |
na deyaṃ yadi yadvastu premṇā dāsyāmi tatpriye || 30 ||
rādhovāca -
vṛndāvane divyanikuṃjapārśve
kṛṣṇātate rāsarasāya योगyam |
rahaḥsthalāṃ tvaṃ kurutānmanojñāṃ
manoratho'yaṃ mama devadeva || 31 ||
śrīnārada uvāca -
tathā'stu coktvā bhagavān rahoyogyaṃ vicintayan |
svanetrapaṇikajābhyaṃ tu hṛdayaṃ saṃdadarśa ha || 32 ||
tadaiva kṛṣṇahṛdayād gopīvyūhasya paśyataḥ |
nirgataṃ sajalāṃ tejo'nurāgasyeva cāṃkuram || 33 ||
patitaṃ rāsabhūmau tadavardhe parvatākṛti |

rat□nadhātumayaṃ divyaṃ sunirjharadarivṛtam || 34 ||

kadam̐babakulāśokalātājālamanoḥaram |
 mandārakundavṛndāḍhyaṃ supakṣigaṇasaṃkulam || 35 ||
 kṣaṇamātreṇa vaideha lakṣayojanavistr̥tam |
 śatakoṭiryojanānāṃ lambitaṃ śeṣavatpunah || 36 ||
 ūrdhvaṃ samunnataṃ jātāṃ pañcāśatkoṭiyojanam |
 karīndravatsthitaṃ śaśvatpañcāśatkoṭivistr̥tam || 37 ||
 koṭiyojanadīrghāṃgaiḥ śṛṅgānāṃ śatakaiḥ sphurat |
 uccakaiḥ svarṇakalaśaiḥ prāsādamiṇa maithila || 38 ||
 govardhanākhyāṃ taccāhuḥ śataśṛṅgaṃ tathāpare |
 evaṃbhūtaṃ tu tadāpi varddhitaṃ manasotsukam || 39 ||
 kolāhale tadā jāte goloke bhayavivahle |
 vikṣyotthāya hariḥ sāksāddhastenaśu tatāḍa tam || 40 ||
 kiṃ varddhase bho pracchinnaṃ lokamācchādyā tiṣṭhasi |
 kiṃ vā na caite vasituṃ tacchāntimakaroddhariḥ || 41 ||

saṃvikṣya taṃ girivaraṃ prasannā bhagavatpriyā |
 tasmin̐ rahaṣṭhale rājan rarāja hariṇā saha || 42 ||
 so'yaṃ girivaraḥ sāksācchriḥṣṇena pranoditaḥ |
 sarvatīrthamayāḥ śyāmo ghanaśyāmāḥ surapriyaḥ || 43 ||
 bhāratātpaścimadīśi śālmalīdvīpamadhyataḥ |
 govardhano janma lebhe pat□nyāṃ droṇācalasya ca || 44 ||
 pulastyena samānīto bhārate vrajamaṇḍale |
 vaideha tasyāgamanāṃ mayā tubhyaṃ puroḍitam || 45 ||
 yathā purā varddhitumutsuko'yaṃ
 tathā pidhānaṃ bhavitā bhuvo vā |
 vicintya śāpaṃ muninā pareśo
 droṇātmajāyeti dadau kṣayārtham || 46 ||
 iti śṛṅgargasāṃhitāyāṃ girirājakhaṇḍe śrīnāradaḥ bahulāśvasaṃvāde
 girirājotpattivarṇanaṃ nāma navamo'dhyāyāḥ || 9 ||

hariḥ oṃ tatsacchriḥṣṇārpaṇamastu ||

English rendering

Description of the origin of Giriraj Govardhan

Bahulashva said, "O God! Thankfully, Govardhan is rightfully the king of the mountains and very dear to Sriharika. The other similar tirtha is neither on this earth nor in heaven. Excellency! You are truly the heart of Sriharika. So now tell me when this Giriraj appeared from the chest of Lord Krishna. 1-2.

Srinardji said, "Rajan! Excellency! Listen to the story of the origin of Goloka, it is associated with Srihariki Adilila and is supposed to give humans all four Purushartha - Dharma, Artha, Kama, and Moksha. The Absolute Supreme Personality of Godhead, Krishna, who exists beyond nature, is omnipotent, omnipresent, and the eternal soul. He has a strong introverted nature. Those self-manifested lords are constantly amusing, whom even the God 'Kaala' of the arrogant calculating gods is not able to rule over. The king! Even those on whom Maya cannot exert her influence, how can virtues such as importance and sattva control them? The king. They never have access to the mind, the mind, the intellect and even the ego. He expressed Brahman in His own form through His

will. 3-63 |

The first to appear is the giant Sheshnag, which is whitish like a lotus. In his godown appeared the beloved Mahaloka Goloka, after which the devotee does not return to this world. Then the triple-headed Ganges appeared at the feet of Lord Krishna, the ruler of countless universes, Goloknath. Nareshwar. From the left shoulder of Lord Krishna then emerged the superior Yamunaji among the Saritas, adorned with the same embellishments as the garland of a printed turban. Subsequently, both the ankles (ankles or knees) of Lord Sriharika gave rise to the divine Rasamandala consisting of Hemaratnas and a variety of ornamental devices. This was followed by the emergence of the Park from both the palaces of Mahatma Krishna, surrounded by halls, courtyards, alleys, and pavilions. He was wearing a spring scarf in the park. The cuckoo's cuckoo bark was everywhere in its diameter. He also seemed to be well-trained and served by peacocks, bumblebees, and various ponds. The king! From both the knees of the Lord, the perfect Sri Vrindavan emerged in the entire forest. Simultaneously, Lila-Sarovara appeared directly from both the thighs of the Supreme Being. From his lumbar region emerged the radiant golden earth enveloped by divine rays, and the hair follicles in his abdomen formed the elaborate Madhavi vines. In those vines, flocks of different types of birds were scattered and chirping. The murmurs of bewilderment adorned the vines. The vines were swaying with the weight of beautiful flowers and fruits, as if the daughters of the noble clan were bowing with shame and humility. Thousands of lotuses appeared from the nucleus of the Lord, adorning the lakes of Hariloka. The sluggish and extremely cold Samir appeared from the Trinity of God, and the two puris - Mathura and Dwarka - appeared with a smile on his neck. 7-18 | (Girirajkhanda Chapter 6 to 11)

From both the arms of Srihariki, eight councillors like 'Sridama' were born. From Kalaiyonsa, 'Nanda' and from Karagrabhaga, 'Upananda' appeared. All the bulls originated from the core parts of Krishna's arms. Nareshwar. All the Gopas are descended from the hair of Lord Krishna. The Manas cows and Dharmadhurandhar bulls of Lord Krishna appeared. Maithileshwar! Grasses and bushes appeared from their intelligence. From the left shoulder of the Lord appeared an all-knowing Gaura, radiant, from whom appeared Leela, Shri, Bhudevi, Viraja and other Haripriyas. The beloved of God who is' Sriradha 'is known to others as' Leelavati 'or' Leela '. From both the arms of Sriradha emerged two sakhis - 'Vishakha' and 'Lalita'. O Lord! The other two who are companion gopis are all revealed by Radha's hair. Thus Madhusudana composed Goloka. 19-24 |

The king! In this way, by creating his entire world, the Lord of innumerable universes, the Supreme Being, the Supreme Personality of Godhead, the Absolute God Srihari adorned himself there with Sri Radha. Once upon a time, in the beautiful rasmandal, where the melodious sounds of cymbals were echoing, the courtyard was adorned with large drops of rasaki due to the continuous rain of nectar from the pearl-leaf girls attached to the beautiful canopy; the nectar and gandha flowing spontaneously from the sandwiches of Malati were rich and fragrant; where the mridangam, the rhythmic sound, and the vamshinada were all pervasive; which seemed to be most enchanting due to the songs sung from the melodious kanthas, and was full of the rasasa of the beauties, and was most captivating; in the center of it, Kotimonojamojana hriday-vallabhse, Sriradhane said rasdan-kushal sarcastically, giving a serious speech. 25-28 |

Sriradha said - Jagadeeswar. If you are happy with my love in Rasam then I would like to express my heartfelt prayers to you. 29.

The Lord said, "Oh dear! Waamoru! Oh! Ask of me whatever you wish. Because of your love, I will also give you what is beyond measure. 30.

In Vrindavan, on the banks of the Yamuna, in the backdrop of the Divine Garden, Sri Radha said, "Reveal a secluded and picturesque place worthy of Rasaras." The Deity That's my intention. 31. (Girirajkhanda Chapter 6 to 11)

Naradji says - Rajan. Then, saying 'Tathastu', the Lord looked into his heart through the lotus eyes, contemplating a place worthy of solitude. At the same time, the gopi community appeared with an intense aura, like the embodiment of love, from the heart of Lord Krishna. It grew to the size of a mountain as it fell into the Rasbhumi. It was a gold-plated all-purpose divine mountain. It had a grandeur with beautiful waterfalls and ponds. The trees and vines of Kadamba, Bakul, Ashoka etc. made it all the more beautiful. A variety of birds were chirping on that hillock, rich with shrubs and groves. Woe to you! In an instant the mountain became a million yojanas wide and a hundred crore yojanas long like the rest. Its height became 500 million yojanas. Spread over fifty crore yojanas, the mountain looked like Gajraj's forever. Maithil! Hundreds of peaks in its range began to shine brightly. From those spires, Mount Govardhan was adorned in a manner similar to that of a high palace adorned with high golden urns. 32-38 |

Thus, a new chapter titled "The Origin of Srigiriraja" was completed in the Srigiriraja Samhita under the Srigirirajakhanda in the Srinarada Bahulashka-Samvad. 9.

Sanskrit source · Hindi control witness

Girirāja-khaṇḍa · Chapter 10

Chapter 56 of 263 · 42 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

अत्रैवोदाहरन्तीममितिहासं पुरातनम् ।
यस्य श्रवणमात्रेण महापापं प्रणश्यति ॥ १ ॥
विजयो ब्राह्मणः कश्चिद्गौतमीतीरवासकृत् ।
आययौ स्वमृणं नेतुं मथुरां पापनाशिनीम् ॥ २ ॥
कृत्वा कार्यं गृहं गच्छन् गोवर्धनतटीं गतः ।
वर्तुलं तत्र पाषाणं चैकं जग्राह मैथिल ॥ ३ ॥
शनैः शनैर्वनोद्वेष्टे निर्गतो व्रजमण्डलात् ।
अग्रे ददर्श चायान्तं राक्षसं घोररूपिणम् ॥ ४ ॥
हृदये च मुखं यस्य त्रयः पादा भुजाश्च षट् ।
हस्तत्रयं च स्थूलोष्ठो नासा हस्तसमुन्नता ॥ ५ ॥
सप्तहस्ता ललज्जिह्वा कंटाकाभास्तनूरुहाः ।
अरुणे अक्षिणी दीर्घे दंता वक्रा भयंकराः ॥ ६ ॥
राक्षसो घुर्धुरं शब्दं कृत्वा चापि बुभुक्षितः ।

आययौ संमुखे राजन् ब्राह्मणस्य स्थितस्य च ॥ ७ ॥
गिरिराजोद्भवेनासौ पाषाणेन जघान तम् ।
गिरिराजशिलास्पर्शात्त्यक्त्वाऽसौ राक्षसीं तनुम् ॥ ८ ॥
पद्मपत्रविशालाक्षः श्यामसुन्दरविग्रहः ।
वनमाली पीतवासा मुकुटी कुंडलान्वितः ॥ ९ ॥
वंशीधरो वेत्रहस्तः कामदेव इवापरः ।
भूत्वा कृताञ्जलिर्विप्रं प्रणनाम मुहुर्मुहुः ॥ १० ॥
सिद्ध उवाच -

धन्यस्त्वं ब्राह्मणश्रेष्ठ परत्राणपरायणः ।
त्वया विमोचितोऽहं वै राक्षसत्वान्महामते ॥ ११ ॥
पाषाणस्पर्शमात्रेण कल्याणं मे बभूव ह ।
न कोऽपि मां मोचयितुं समर्थो हि त्वया विना ॥ १२ ॥
श्रीब्राह्मण उवाच -
विस्मितस्तव वाक्येऽहं न त्वां मोचयितुं क्षमः ।

पाषाणस्पर्शनफलं न जाने वद सुव्रत ॥ १३ ॥
सिद्ध उवाच -
गिरिराजो हरे रूपं श्रीमान् गोवर्धनो गिरिः ।
तस्य दर्शनमात्रेण नरो याति कृतार्थताम् ॥ १४ ॥

गन्धमादनयात्रायां यत्फलं लभते नरः ।
 तस्मात्कोटिगुणं पुण्यं गिरिराजस्य दर्शने ॥ १५ ॥
 पंचवर्षसहस्राणि केदारे यत्तपःफलम् ।
 तच्च गोवर्धने विप्रक्षणेन लभते नरः ॥ १६ ॥
 मलयाद्रौ स्वर्णभारदानस्यापि च यत्फलम् ।
 तस्मात्कोटिगुणं पुण्यं गिरिराजे हि मासिकम् ॥ १७ ॥
 पर्वते मंगलप्रस्थे यो दद्याद्धेमदक्षिणाम् ।
 स याति विष्णुसारूप्यं युक्तः पापशतैरपि ॥ १८ ॥
 तत्पदं हि नरो याति गिरिराजस्य दर्शनात् ।
 गिरिराजसमं पुण्यमन्यतीर्थं न विद्यते ॥ १९ ॥

ऋषभाद्रौ कूटकाद्रौ कोलकाद्रौ तथा नरः ।
 सुवर्णशृङ्गयुक्तानां गवां कोटीर्ददाति यः ॥ २० ॥
 महापुण्यं लभेत्सोऽपि विप्रान्संपूज्य यत्नतः ।
 तस्माल्लक्षगुणं पुण्यं गिरौ गोवर्धने द्विज ॥ २१ ॥
 ऋष्यमूकस्य सहस्रस्य तथा देवगिरेः पुनः ।
 यात्रायां लभते पुण्यं समस्ताया भुवः फलम् ॥ २२ ॥
 गिरिराजस्य यात्रायां तस्मात्कोटिगुणं फलम् ।
 गिरिराजसमं तीर्थं न भूतं न भविष्यति ॥ २३ ॥
 श्रीशैले दश वर्षाणि कुण्डे विद्याधरे नरः ।
 स्नानं करोति सुकृती शतयज्ञफलं लभेत् ॥ २४ ॥
 गोवर्धने पुच्छकुण्डे दिनैकं स्नानकृन्नरः ।
 कोटियज्ञफलं साक्षात्पुण्यमेति न संशयः ॥ २५ ॥
 वैकटाद्रौ वारिधारे महेन्द्रे विन्ध्यपर्वते ।
 यज्ञं कृत्वा ह्यश्वमेधं नरो नाकपतिर्भवेत् ॥ २६ ॥

गोवर्धनेऽस्मिन्यो यज्ञं कृत्वा दत्त्वा सुदक्षिणाम् ।
 नाके पदं संविधाय स विष्णोः पदमाव्रजेत् ॥ २७ ॥
 चित्रकूटे पयस्विन्यां श्रीरामनवमीदिने ।
 पारियात्रे तृतीयायां वैशाखस्य द्विजोत्तम ॥ २८ ॥
 कुकुराद्रौ च पूर्णायां नीलाद्रौ द्वादशीदिने ।
 इन्द्रकीले च सप्तम्यां स्नानं दानं तपःक्रियाः ॥ २९ ॥
 तत्सर्वं कोटिगुणितं भवतीत्यर्थं हि भारते ।
 गोवर्धने तु तत्सर्वमनन्तं जायते द्विज ॥ ३० ॥
 गोदावर्यां गुरौ सिंहे मायापुर्यां तु कुम्भगे ।
 पुष्करे पुष्यनक्षत्रे कुरुक्षेत्रे रविग्रहे ॥ ३१ ॥
 चन्द्रग्रहे तु काश्यां वै फाल्गुने नैमिषे तथा ।
 एकादश्यां शूकरे च कार्तिक्यां गणमुक्तिदे ॥ ३२ ॥
 जन्माष्टम्यां मधोः पुर्यां खाण्डवे द्वादशीदिने ।

कार्तिक्यां पूर्णिमायां तु वटेश्वरमहावटे ॥ ३३ ॥

मकरार्के प्रयागे तु बर्हिष्मत्यां हि वैधृतौ ।
 अयोध्यासरयूतीरे श्रीरामनवमीदिने ॥ ३४ ॥
 एवं शिवचतुर्दश्यां वैजनाथशुभे वने ।
 तथा दर्शे सोमवारे गंगासागरसंगमे ॥ ३५ ॥
 दशम्यां सेतुबन्धे च श्रीरङ्गे सप्तमीदिने ।
 एषु दानं तपः स्नानं जपो देवद्विजार्चनम् ॥ ३६ ॥
 तत्सर्वं कोटिगुणितं भवतीह द्विजोत्तम ।
 ततुल्यं पुण्यमाप्नोति गिरौ गोवर्धने वरे ॥ ३७ ॥
 गोविन्दकुण्डे विशदे यः स्नाति कृष्णमानसः ।
 प्राप्नोति कृष्णसारूप्यं मैथिलेन्द्र न संशयः ॥ ३८ ॥
 अश्वमेधसहस्राणि राजसूयशतानि च ।
 मानसीगङ्गया तुल्यं न भवंत्यत्र नो गिरौ ॥ ३९ ॥
 त्वया विप्र कृतं साक्षाद्गिरिराजस्य दर्शनम् ।
 स्पर्शनं च ततः स्नानं न त्वतोऽप्यधिको भुवि ॥ ४० ॥

न मन्यसे चेन्मां पश्य महापातकिनं परम् ।
 गोवर्धनशिलास्पर्शात्कृष्णसारूप्यतां गतम् ॥ ४१ ॥
 इति श्रीगर्गसंहितायां गिरिराजखण्डे श्रीनारदबहुलाश्वसंवादे
 गिरिराजमाहात्म्यं नाम दशमोऽध्यायः ॥ १० ॥
 हरिः ॐ तत्सच्चिद्रीकृष्णार्पणमस्तु ॥

Roman transliteration

śrīnārada uvāca -
 atraivodāharantīmamitihāsaṃ purātanam |
 yasya śravaṇamātreṇa mahāpāpaṃ praṇśyati || 1 ||
 vijayo brāhmaṇaḥ kaścid□□gautamītiravāsakṛt |
 āyayau svamṛṇaṃ netuṃ mathurāṃ pāpanāśinīm || 2 ||
 kṛtvā kāryaṃ grhaṃ gacchan govardhanataṭiṃ gataḥ |
 vartulaṃ tatra pāśāṇaṃ caikaṃ jagrāha maithila || 3 ||
 śanaīḥ śanaīrvanoddeṣe nirgato vrajamaṇḍalāt |
 agre dadarśa cāyāntaṃ rākṣasaṃ ghorarūpiṇam || 4 ||
 hrdaye ca mukhaṃ yasya trayāḥ pādā bhujāśca śat |
 hastatrayaṃ ca sthūloṣṭho nāsā hastasamunnatā || 5 ||
 saptahastā lalajjihvā kaṇṭakābhāstanūruhāḥ |
 aruṇe akṣiṇī dīrḡhe daṃṭā vakrā bhayaṃkarāḥ || 6 ||
 rākṣaso ghurghuraṃ śabdaṃ kṛtvā cāpi bubhukṣitaḥ |
 āyayau saṃmukhe rājan brāhmaṇasya sthitasya ca || 7 ||
 girirājod□bhavenāsau pāśāṇena jaghāna tam |
 girirājaśīlāsparśāttyaktvā'sau rākṣasiṃ tanum || 8 ||
 padmapatraviśālākṣaḥ śyāmasundaravigrahaḥ |
 vanamālī pītavāsā mukuṭī kuṇḍalānvitaḥ || 9 ||

vaṃśīdharo vetrahastaḥ kāmādeva ivāparaḥ |
bhūtā kṛtāñjalirvipraṃ praṇānāma muhurmuḥuḥ || 10 ||
siddha uvāca -
dhanyastvaṃ brāhmaṇasreṣṭha paratrāṇaparāyaṇaḥ |
tvayā vimocito 'haṃ vai rākṣasatvān mahāmate || 11 ||
pāṣāṇasparśamātreṇa kalyāṇaṃ me babhūva ha |
na ko 'pi māṇi mocayituṃ samartho hi tvayā vinā || 12 ||
śrībrāhmaṇa uvāca -
vismītaṣṭava vākye 'haṃ na tvāṃ mocayituṃ kṣamaḥ |

pāṣāṇasparśanaphalaṃ na jāne vada suvrata || 13 ||
siddha uvāca -
gīrījā hare rūpaṃ śrīmān govardhano giriḥ |
tasya darśanamātreṇa naro yāti kṛtārthatām || 14 ||
gandhamādanayātrāyāṃ yatphalaṃ labhate naraḥ |
tasmātkoṭiguṇaṃ puṇyaṃ gīrījāsya darśane || 15 ||
pañcavarṣasahasrāṇi kedāre yattapaḥphalaṃ |
tacca govardhane vipra kṣaṇena labhate naraḥ || 16 ||
malayādrau svarṇabhāradānasyāpi ca yatphalaṃ |
tasmātkoṭiguṇaṃ puṇyaṃ gīrījāḥ hi māsikam || 17 ||
parvate maṃgalaprasṭhe yo dadyaḍdhemadakṣiṇām |
sa yāti viṣṇusārūpyaṃ yuktaḥ pāpaśatairapi || 18 ||
tatpadaṃ hi naro yāti gīrījāsya darśanāt |
gīrījāsamāṃ puṇyamanyattīrthaṃ na vidyate || 19 ||

ṛṣabhādrau kūṭakādrau kolakādrau tathā naraḥ |
suvarṇaśṛṅgayuktānāṃ gavāṃ koḥirdadāti yaḥ || 20 ||
mahāpuṇyaṃ labhetso 'pi viprānsaṃpūjya yatnataḥ |
tasmāllakṣaṅgaṇaṃ puṇyaṃ girau govardhane dvija || 21 ||
ṛṣyamūkasya sahyāsya tathā devagireḥ punaḥ |
yātrāyāṃ labhate puṇyaṃ samastāyā bhuvaḥ phalaṃ || 22 ||
gīrījāsya yātrāyāṃ tasmātkoṭiguṇaṃ phalaṃ |
gīrījāsamāṃ tīrthaṃ na bhūtaṃ na bhaviṣyati || 23 ||
śrīśaile daśa varṣāṇi kuṇḍe vidyādhare naraḥ |
snānaṃ karoti sukṛtī śatayajñaphalaṃ labhet || 24 ||
govardhane pucchakuṇḍe dinaikaṃ snānakṛnnaraḥ |
koṭiyajñaphalaṃ sāksātpuṇyameti na saṃśayaḥ || 25 ||
veṅkaṭādrau vāridhāre mahendre vindhyaparvate |
yajñaṃ kṛtvā hyaśvamedhaṃ naro nākapatirbhavet || 26 ||

govardhane 'sminyo yajñaṃ kṛtvā datvā sudakṣiṇām |
nāke padaṃ saṃvidhāya sa viṣṇoḥ padamāvrajet || 27 ||
citrakūṭe payasvinyāṃ śrīrāmanavamīdine |
pāriyātre tṛtīyāyāṃ vaiśākhasya dvijottama || 28 ||
kukurādrau ca pūrṇāyāṃ nīlādrau dvādaśīdine |
īndrakile ca saptamyāṃ snānaṃ dānaṃ tapaḥkriyāḥ || 29 ||
tatsarvaṃ koṭiguṇitaṃ bhavatītthaṃ hi bhārata |
govardhane tu tatsarvamanantaṃ jāyate dvija || 30 ||
godāvāryāṃ gurau siṃhe māyāpuryāṃ tu kuṃbhage |
puṣkare puṣyanakṣatre kurukṣetre ravigrahe || 31 ||
candragrahe tu kāśyāṃ vai phālgune naimiṣe tathā |
ekādaśyāṃ śūkare ca kārtikyāṃ gaṇamuktide || 32 ||

janmāṣṭamyām madhoḥ puryām khāṇḍave dvādaśīdine |
kārtikyām pūrṇimāyām tu vaṭṣevaramahāvaṭe || 33 ||

makarārke prayāge tu barhiṣmatyām hi vaidhṛtau |
ayodhyāsarayūtire śrīrāmanavamīdine || 34 ||
evaṃ śivacaturdaśyām vaijanāthaśubhe vane |
tathā darśe somavāre gaṃgāsāgarasaṃgame || 35 ||
daśamyām setubandhe ca śrīraṅge saptamīdine |
eṣu dānaṃ tapaḥ snānaṃ japo devadvijārcanam || 36 ||
tatsarvaṃ koṭiguṇitaṃ bhavatiha dvijottama |
tattulyaṃ puṇyamāpnoti girau govardhane vare || 37 ||
govindakuṇḍe viśade yaḥ snāti kṛṣṇamānasaḥ |
prāpnoti kṛṣṇasārūpyaṃ maithilendra na saṃśayaḥ || 38 ||
aśvamedhasahasrāṇi rājasūyaśatāni ca |
mānasīgaṇigayā tulyaṃ na bhavaṇtyatra no girau || 39 ||
tvayā vipra kṛtaṃ sāksād◻girirājasya darśanam |
sparśanaṃ ca tataḥ snānaṃ na tvatto'pyadhiko bhuvi || 40 ||

na manyase cenmām paśya mahāpātakinaṃ param |
govardhanaśīlāsparśātkṛṣṇasārūpyatām gatam || 41 ||
iti śrīgargasaṃhitāyām girirājakhaṇḍe śrīnāradabahuḷāsvasaṃvāde
girirājamāhātmyaṃ nāma daśamo'dhyāyaḥ || 10 ||
hariḥ oṃ tatsacchrikṛṣṇārpaṇamastu ||

English rendering

Govardhan - the salvation of a demon by the touch of a rock and the description of Govardhan's glory by the mouth of that Siddha in divine form

Srinardji says - Rajan! In this theme is narrated an old history, the mere hearing of which leads to the destruction of great sins. 1.

On the banks of the Gautami Ganga (Godavari) lived a Brahmin known as Vijaya. He came to Papanasini Mathurapuri to recover his debt. After completing his work, when he started returning home, he went to the banks of Govardhan. Mithileshwar! There he took a round stone. Slowly while in the forest, as he exited the celestial body, he saw a fierce demon coming from before him. His face was on her chest. He had three legs and six arms, but only three arms. The lips were very thick and the nose was one arm high. His seven hands were long tongues, his tears were as thorns, his eyes large and red, his teeth crooked and fierce. The king. The demon was very hungry, so he appeared to the Brahmin standing there, uttering the word 'Ghur-Ghur'. The Brahmin killed the demon with the stone of Giriraj. As soon as Giriraj touched the rock, he left the demon-body and took the form of Shyama Sundara. Her large eyes began to look like bright lotus leaves. Vanmala, Pitambara, Mukut and Kundala became her major adornment. With a staff and cane in his hand, he began to resemble another Kamadeva. Thus, in a divine form, he bowed repeatedly to the Brahmin deity with folded hands. 2-10 | (Girirajkhanda Chapter 6 to 11)

The Siddha said - Brahman Shrestha! Blessed are you, for you are engaged in the good work of saving others from trouble. Excellency! Today you made me free from the demon's vagina. The mere touch of this stone made me feel better. No one was able to save me but you. 11-12 |

The Siddhas said, "Brahman! Shri Giriraj Govardhan Parvat is the direct form of Shriharika. The mere sight of it makes a person grateful. The philosophy of Giriraj is as virtuous as the tablet that a person acquires by traveling to Gandhamadana. Wow! The fruit that is obtained by five thousand years of penance at Kedarnath Tirth is the same as that obtained by man momentarily by doing penance on Govardhan Parvat. 14-16 |

Donating a load of gold to Malayachala is worth a million times as much as donating a masha of gold to Giriraja. The one who bestows the golden daksha on Mount Mangalaprashta attains the likeness of Lord Vishnu despite having hundreds of sins. Man attains the same position of God by simply having a darshan of Giriraj. There is no other Punyatirtha like Giriraj. The one who donates ten million cows laden with gold on Mount Rishab, Mount Kootak, and Mount Kolak also shares in the great virtue by worshipping Brahmins diligently. O Brahman! Even a million times more virtuous than that is accessible by simply visiting Govardhan Parvat. The virtuous fruits that a person finds when he travels to Rishyamukha, Sahyagiri, and Devagiri and the whole earth, he gets even more than a million times more fruits when he travels to Giriraj Govardhan. Therefore, there has never been a pilgrimage like that of Giriraj and there will never be one in the future. 17-23 | (Girirajkhanda Chapter 6 to 11)

A virtuous man who stays on Srisailam for ten years and bathes daily in the Vidyadhara-kund there reaps the fruits of a hundred sacrifices; but a man who bathes one day in the Govardhan mountain's tail-kund reaps the fruits, no doubt, of the direct rituals of the Kotijñās. By performing an Ashwamedha-yajna ritual on Venkatachala, Varidhara, Mahendra, and Vindhyachal, a person becomes the lord of the heavenly realm; but the one who performs the yajna on this Govardhan mountain and gives the best daksha, steps on the head of the heavenly realm and goes to the abode of Lord Vishnu. Double whammy! On the day of Sri Rama Navami at Chitrakoot mountain at Payaswini (Mandakini), on the third day of Vaishakha at Pariyatra mountain, on the full moon day at Kukurachal, on the day of Dwadashi at Neelachal, and on the Saptami at Indrakeel mountain, the virtuous acts of bathing, charity, and penance, etc., are multiplied. O Brahman! Similarly, at Govardhan Tirtha in India, the Sranadi auspiciousness performed becomes infinite. When Jupiter is in the zodiac sign of Leo, it is in the Godavari, and when it is in the zodiac sign of Aquarius, it is in the Hardwar. When it is in the Pushyanakshatra, it is in Pushkar. When it is in the solar eclipse, it is in Kurukshetra. When it is in the lunar eclipse, it is in Kashi. When it is in the Phalgun, it is in the Naimisharanya. On Ekadashi, it is in the Shukratirtha. On Kartik Purnima, it is in the Garhmukteshwar. On Janmashtami, it is in the Mathuram. On Dwadashi, it is in the Khandav-Van. On Kartik Purnima, it is near the Mahavata called Vateshwar. On Makar Sankranti, it is in the Prayag-Teertha. When it is in the Vidyut-Yoga, it is in the Barhishmati. On Shri Ram Navami, it is on the banks of the Sarayuk near Ayodhya. On Shiva Chaturdashi, it is in the auspicious Vaidyanath-Van. He becomes a millionaire. The same virtue is attained only by a journey to Mount Govardhan. Maithilendra! Whoever bathes in the Nirmal Govindkund with his heart devoted to Lord Krishna attains the likeness of Lord Krishna - there is no doubt about it. The Manasi Ganges on our Govardhan mountain is devoid of the thousands of Ashwamedha yajnas and hundreds of Rajasuya yajnas that are akin to a dip. Wow! You have directly seen, touched and bathed in Giriraj, so there is no one else on this earth above you. Look at me if you don't believe me. I was a great devotee, but I attained the likeness of Lord Krishna only by touching the rock of Govardhan. 24-41 |

Thus was completed the tenth chapter named 'Mahalaya of Srigiriraja' in the Narada Bahulashva-Samvad under the Srigirirajakhanda in the Srigarghasamhita. 10.

Sanskrit source · Hindi control witness

Girirāja-khaṇḍa · Chapter 11

Chapter 57 of 263 · 28 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

इति श्रुत्वा सिद्धवाक्यं ब्राह्मणो विस्मयं गतः।

पुनः पप्रच्छ तं राजन् गिरिराजप्रभाववित् ॥ १ ॥

ब्राह्मण उवाच -

पुरा जन्मनि कस्त्वं भोस्त्वया किं कलुषं कृतम् ।

सर्वं वद महाभाग त्वं साक्षाद्विव्यदर्शनः ॥ २ ॥

सिद्ध उवाच -

पुरा जन्मनि वैश्योऽहं धनी वैश्यसुतो महान् ।

आबाल्याद्युतनिरतो विटगोष्ठीविशारदः ॥ ३ ॥

वैश्वरतः कुमारोऽहं मदिरामदविह्वलः ।

मात्रा पित्रा भार्ययापि भर्त्सितोऽहं सदा द्विज ॥ ४ ॥

एकदा तु मया विप्र पितरौ गरदानतः ।

मारितौ च तथा भार्या खड्गेन पथि मारिता ॥ ५ ॥

गृहीत्वा तद्धनं सर्वं वैश्यया सहितः खलः ।

दक्षिणाशां च गतवान् दस्युकर्माऽतिनिर्दयः ॥ ६ ॥

एकदा तु मया वैश्या निःक्षिप्ता ह्यंधकूपके ।

दस्युना हि मया पाशैर्मारिताः शतशो नराः ॥ ७ ॥

धनलोभेन भो विप्र ब्रह्महत्याशतं कृतम् ।

क्षत्रहत्या वैश्यहत्याः शूद्रहत्याः सहस्रशः ॥ ८ ॥

एकदा मांसमानेतुं मृगान् हन्तुं वने गतम् ।

सर्पोऽदशत्पदा स्पृष्टो दुष्टं मां निधनं गतम् ॥ ९ ॥

संताड्य मुद्गरैर्घोरैर्यमदूता भयंकराः ।

बद्ध्वा मां नरकं निन्युर्महापातकिनं खलम् ॥ १० ॥

मन्वन्तरं तु पतितः कुम्भीपाके महाखले ।

कल्पैकं तप्तसूर्मौ च महादुःखं गतः खलः ॥ ११ ॥

चतुरशीतिलक्षाणां नरकाणां पृथक् पृथक् ।

वर्षं वर्षं निपतितो निर्गतोऽहं यमेच्छया ॥ १२ ॥

ततस्तु भारते वर्षे प्राप्तोऽहं कर्मवासनाम् ।

दशवारं सूकरोऽहं व्याघ्रोऽहं शतजन्मसु ॥ १३ ॥

उष्ट्रोऽहं जन्मशतकं महिषः शतजन्मसु ।

सर्पोऽहं जन्मसाहस्रं मारितो दुष्टमानवैः ॥ १४ ॥

एवं वर्षायुतांते तु निर्जले विपिने द्विज ।

राक्षसश्चेद्दृशो जातो विकरालो महाखलः ॥ १५ ॥
 कस्य शूद्रस्य देहं वै समारुह्य व्रजं गतः ।
 वृन्दावनस्य निकटे यमुना निकटाच्छुभात् ॥ १६ ॥
 समुत्थिता यष्टिहस्ताः श्यामलाः कृष्णपार्षदाः ।
 तैस्ताडितो धर्षितोऽहं व्रजभूमौ पलायितः ॥ १७ ॥
 बुभिक्षितो बहुदिनैस्त्वां खादितुमिहागतः ।
 तावत्त्वया ताडितोऽहं गिरिराजाश्रमना मुने ॥ १८ ॥
 श्रीकृष्णकृपया साक्षात्कल्याणं मे बभूव ह ।
 श्रीनारद उवाच -
 एवं प्रवदतस्तस्य गोलोकाच्च महारथः ॥ १९ ॥

सहस्रादित्यसंकाशो हयायुतसमन्वितः ॥ २० ॥
 सहस्रचक्रध्वनिभृल्लक्षपार्षदमण्डितः ।
 मंजीरकिंकिणीजालो मनोहरतरो नृप ॥ २१ ॥
 पश्यतस्तस्य विप्रस्य तमानेतुं समागतः ।
 तमागतं रथं दिव्यं नेमतुर्विप्रनिर्जरौ ॥ २२ ॥
 ततः समारुह्य रथं स सिद्धो
 विरंजयन्मैथिल मण्डलं दिशाम् ।
 श्रीकृष्णलोकं प्रययौ परात्परं
 निकुंजलीलालितं मनोहरम् ॥ २३ ॥
 विप्रोऽपि तस्मात् पुनरागतो गिरिं
 गोवर्धनं सर्वगिरिन्द्रदैवतम् ।
 प्रदक्षिणीकृत्य पुनः प्रणम्य तं
 ययौ गृहं मैथिल तत्प्रभावित् ॥ २४ ॥
 इदं मया ते कथितं प्रचण्डं

सुमुक्तिदं श्रीगिरिराजखण्डम् ।
 श्रुत्वा जनः पाप्यपि न प्रचण्डं
 स्वप्नेऽपि पश्येद्यममुगदण्डम् ॥ २५ ॥
 यः शृणोतिगिरिराज यशस्वं
 गोपराज नवकेलिरहस्यम् ।
 देवराज इव सोऽत्र समेति
 नन्दराज इव शान्तिममुत्र ॥ २६ ॥
 इति श्रीगर्गसंहितायां गिरिराजखण्डे श्रीनारदबहुलाश्वसंवादे
 गिरिराजप्रभावप्रस्ताववर्णने सिद्धमोक्ष नाम एकादशोऽध्यायः ॥ ११ ॥
 इति श्रीगिरिराजखण्डः समाप्तः ॥ ३ ॥
 हरिः ॐ तत्सच्छ्रीकृष्णार्पणमस्तु ॥

Roman transliteration

śrīnārada uvāca -

iti śrutvā siddhavākyam brāhmaṇo vismayam gataḥ |
punaḥ papraccha taṁ rājan girirājaprabhāvat || 1 ||
brāhmaṇa uvāca -
purā janmaṁ kastvaṁ bhostvayā kiṁ kaluṣam kṛtam |
sarvaṁ vada mahābhāga tvaṁ sākṣāddivadarśanaḥ || 2 ||
siddha uvāca -

purā janmaṁ vaiśyo'haṁ dhanī vaiśyasuto mahān |
ābālyāddyutanirato viṭagoṣṭhiviśāradaḥ || 3 ||
veśyārataḥ kumārgo'haṁ madirāmadavihvalaḥ |
mātrā pitrā bhāryayāpi bhartsito'haṁ sadā dvija || 4 ||
ekadā tu mayā vipra pitarau garadānataḥ |
māritau ca tathā bhāryā khaḍgēna pathi mārītā || 5 ||
grhītvā taddhanaṁ sarvaṁ veśyayā sahitaḥ khalaḥ |

dakṣiṇāśāṇi ca gataṁ dasyukarmā'tinirdayaḥ || 6 ||
ekadā tu mayā veśyā niḥkṣiptā hyaṁdhakūpake |
dasyuṇā hi mayā pāśairmārītāḥ śataśo narāḥ || 7 ||
dhanalobhena bho vipra brahmahatyāśataṁ kṛtam |
kṣatrahatyā vaiśyahatyāḥ śūdrahatyāḥ sahasraśaḥ || 8 ||
ekadā māṇsamānetuṁ mṛgān hantuṁ vane gatam |
sarpo'daśatpadā sprṣṭo duṣṭaṁ māṇ nidhanaṁ gatam || 9 ||
saṅtāḍya mudgairairghorairyamadūtā bhayaṁkarāḥ |
badhū dhvā māṇ narakam ninyurmahāpātakinam khalam || 10 ||
manvantaram tu patitaḥ kumbhīpāke mahākhale |
kalpaikaṁ taptasūrmāu ca mahādūḥkham gataḥ khalaḥ || 11 ||
caturaśītilakṣāṇāṁ narakāṇāṁ prthak prthak |
varṣaṁ varṣaṁ nīpatito nirgato'haṁ yameccayā || 12 ||
tatastu bhārate varṣe prāpto'haṁ karmavāsanām |

daśavāraṁ sūkaro'haṁ vyāghro'haṁ śatajanmasu || 13 ||
uśtro'haṁ janmaśatakaṁ mahiṣaḥ śatajanmasu |
sarpo'haṁ janmaśahasraṁ mārīto duṣṭamānavaiḥ || 14 ||
evaṁ varṣāyutānte tu nirjale vipine dvija |
rākṣasaścedṛṣo jāto vikarālo mahākhalaḥ || 15 ||
kasya sūdrasya dehaṁ vai samāruhya vrajaṁ gataḥ |
vṛndāvanasya nikaṭe yamunā nikaṭacchubhāt || 16 ||
samutthitā yaśīhastāḥ śyāmalāḥ kṛṣṇapārśadāḥ |
taistāḍīto dharsito'haṁ vrajabhūmau palāyitaḥ || 17 ||
bubhikṣito bahudinaistvām khādītumihāgataḥ |
tāvattvayā tāḍīto'haṁ girirājāśmanā mune || 18 ||
śrīkṛṣṇakṛpayā sākṣātkalyāṇaṁ me babhūva ha |
śrīnārada uvāca -
evaṁ pravadatastasya golokācca mahārathaḥ || 19 ||

sahasrādityasaṁkāśo hayāyutasamanvitaḥ || 20 ||
sahasracakradhvanibhṛllakṣapārśadamaṇḍitaḥ |
maṇḍīrakīṇkiṇījālo manoharataro nṛpa || 21 ||
paśyatastasya viprasya tamānetuṁ samāgataḥ |
tamāgataṁ rathaṁ divyaṁ nematurvipranirjarau || 22 ||
tataḥ samāruhya rathaṁ sa siddho
viraṇḍījanmaithila maṇḍalaṁ diśām |
śrīkṛṣṇalokaṁ prayayau parātparam

nikuṇṇjalīlālitam manoharam || 23 ||
vipro'pi tasmāt punarāgato giriṇ
govardhanaṃ sarvagirindradaivatam |
pradakṣiṇīkṛtya punaḥ praṇamya taṃ
yayau grhaṇṇi maithila tatprabhāvit || 24 ||
idaṃ mayā te kathitaṃ pracaṇḍam

sumuktidaṃ śrīgirirājakaṇḍam |
śrutvā janaḥ pāpyapi na pracaṇḍam
svapne'pi paśyedyamamugradaṇḍam || 25 ||
yaḥ śṛṇotigirirāja yaśasyaṃ
goparāja navakelirahasyam |
devarāja iva so'tra sameti
nandarāja iva śāntimamutra || 26 ||
iti śrīgargasaṃhitāyāṃ girirājakaṇḍe śrīnārada bahulāśvasaṃvāde
girirājaprabhāva prastāva varṇane siddhamokṣa nāma ekādaśo'dhyāyaḥ || 11 ||
iti śrīgirirājakaṇḍaḥ samāptaḥ || 3 ||
hariḥ oṃ tatsacchṛīkṣṇāraṇamastu ||

English rendering

Siddhake narrates the story of his previous birth and his journey from Goloka to Sri Krishna-loka on a colossal chariot.

Srinardji says - Rajan! Hearing this, the Brahmin was astonished. Knowing the influence of Giriraj, he questioned Siddha again. 1.

The Brahmin asked - Mahabhaga! At this time, you appear to be in a direct divine form. But who were you in a previous life and what sin did you commit? . 2.

The king! Thus I have recited to you this strange and excellent salvation-giving Srigirirajakhandha. Even a sinful man, hearing this, never in a dream sees the fierce Yamaraja with a fierce staff. A person who hears the new-fangled mystery of Goparaja Krishna, full of the glory of Giriraja, enjoys happiness in this world like Devaraja Indra and experiences peace in the afterlife like Nandaraja. 25-26 |

Thus was completed the eleventh chapter called 'Siddhamoksha' in the context of the Sri Giriraja-influence proposal-description in the Sri Narda-Bahulashva-Samvad under the Sri Giriraj Khandha in the Sri Garga Samhita. 11.

Sanskrit source · Hindi control witness

Mādhurya-khaṇḍa · Chapter 1

Chapter 58 of 263 · 54 detected Sanskrit verse markers

Sanskrit

अतसीकुसुमोपमेयकांति-
र्यमुनाकूलकदंबमध्यवर्ती ।
नवगोपवधूविलासशाली
वनमाली विरनोतु मंगलानि ॥ १ ॥
परिकरीकृतपीतपटं हरिं
शिखिकिरीटनतीकृतकंधरम् ।
लकुटवेणुकरं चलकुण्डलं
पटुतरं नटवेषधरं भजे ॥ २ ॥
बहुलाश्व उवाच -
श्रुतिरूपादयो गोप्यो भूतपूर्वा वरान्मुने ।
कथं श्रीकृष्णचन्द्रेण जाताः पूर्णमनोरथाः ॥ ३ ॥
गोपालकृष्णचरितं पवित्रं परमाद्भुतम् ।
एतद्वद महाबुद्धे त्वं परावरवित्तमः ॥ ४ ॥
श्रीनारद उवाच -

श्रुतिरूपाश्च या गोप्यो गोपानां सुकुले व्रजे ।
लेभिरे जन्म वैदेह शेषशायीवराच्छ्रुतात् ॥ ५ ॥
कमनीयं नन्दसूनुं वीक्ष्य वृन्दावने च ताः ।
वृन्दावनेश्वरीं वृन्दां भेजिरे तद्वरेच्छया ॥ ६ ॥
वृन्दादत्ताद्वरादाशु प्रसन्नो भगवान् हरिः ।
नित्यं तासां गृहे याति रासार्थं भक्तवत्सलः ॥ ७ ॥
एकदा तु निशीथिन्या व्यतीते प्रहरद्वये ।
रासार्थं भगवान् कृष्णः प्राप्तवान् तद्गृहान् नृप ॥ ८ ॥
तदा उत्कंठिता गोप्यः कृत्वा तत्पूजनं परम् ।
पप्रच्छुः परया भक्त्या गिरा मधुरया प्रभुम् ॥ ९ ॥
गोप्य ऊचुः -
कथं न चागतः शीघ्रं नो गृहान् वृजिनार्दन ।
उत्कंठितानां गोपीनां त्वयि चन्द्रे चकोरवत् ॥ १० ॥
श्रीभगवानुवाच -

यो यस्य चित्ते वसति न स द्वारे कदाचन ।
खे सूर्यं कमलं भूमौ दृष्ट्वेदं स्फुटति प्रियाः ॥ ११ ॥
भाण्डीरे मे गुरुः साक्षात् दुर्वासा भगवान् मुनिः ।
आगतोऽद्य प्रियास्तस्य सेवार्थं गतवानहम् ॥ १२ ॥

गुरुर्ब्रह्मा गुरुर्विष्णुर्गुरुर्देवो महेश्वरः ।
 गुरुः साक्षात् परब्रह्म तस्मै श्रीगुरवे नमः ॥ १३ ॥
 अज्ञानतिमिरांधस्य ज्ञानांजनशलाकया ।
 चक्षुर्मीलितं येन तस्मै श्रीगुरवे नमः ॥ १४ ॥
 स्वगुरुं मां विजानीयान्नावमन्येत कर्हिचित् ।
 न मर्त्यबुद्ध्या सेवेत सर्वदेवमयो गुरुः ॥ १५ ॥
 तस्मात्तत्पूजनं कृत्वा नत्वा तत्पादपंकजम् ।
 आगतोऽहं विलंबेन भवतीनां गृहान् प्रियाः ॥ १६ ॥
 श्रीनारद उवाच -
 श्रुत्वा तत्परमं वाक्यं गोप्यः सर्वास्तु विस्मिताः ।

कृतांजलिपुटा ऊचुः श्रीकृष्णं नम्रकंधराः ॥ १७ ॥
 गोप्य ऊचुः -
 परिपूर्णतमस्यापि दुर्वासास्ते गुरुः स्मृतः ।
 अहो तद्दर्शनं कर्तुं मनो नश्योद्यतं प्रभो ॥ १८ ॥
 अद्य देव निशीथिन्या व्यतीते प्रहरद्वये ।
 कथं तद्दर्शनं भूयादस्माकं परमेश्वर ॥ १९ ॥
 तथा मध्ये दीर्घनदी यमुना प्रतिबन्धिका ।
 कथं तत्तरणं नावं ऋते देव भविष्यति ॥ २० ॥
 श्रीभगवानुवाच -
 अवश्यमेव गन्तव्यं भवतीभिर्यदा प्रियाः ।
 यमुनामेत्य चैतद्वै वक्तव्यं मार्गहेतवे ॥ २१ ॥
 यदि कृष्णो बालयतिः सर्वदोषविवर्जितः ।
 तर्हि नो देहि मार्गं वै कालिन्दि सरितां वरे ॥ २२ ॥
 इत्युक्ते वचने कृष्णामार्गं वो दास्यति स्वतः ।

सुखेन तेन व्रजत यूयं सर्वा व्रजांगनाः ॥ २३ ॥
 श्रीनारद उवाच -
 इति श्रुत्वाऽथ तद्वाक्यं पात्रैर्दीर्घैर्व्रजांगनाः ।
 षट्पंचाशत्तमान् भोगान् नीत्वा सर्वाः पृथक्पृथक् ॥ २४ ॥
 यमुनामेत्य हर्युक्तं जगुरानतकंधराः ।
 सद्यः कृष्णा ददौ मार्गं गोपीभ्यो मैथिलेश्वर ॥ २५ ॥
 तेन गोप्यो गताः सर्वा भाण्डीरं यातिविस्मिताः ।
 ततः प्रदक्षिणीकृत्य मुनिं दुर्वासनं च ताः ॥ २६ ॥
 नत्वा तद्दर्शनं चक्रुः पुरो धृत्वाऽशनं वहु ।
 मे पूर्वं चापि मे पूर्वमन्नं भोज्यं त्वया मुने ॥ २७ ॥
 एवं विवदमानानां गोपीनां भक्तिलक्षणम् ।
 विज्ञाय मुनिशार्दूलः प्रोवाच विमलं वचः ॥ २८ ॥
 मुनिरुवाच -

गोप्यः परमहंसोऽहं कृतकृत्यो हि निष्क्रियः ।

तस्मान्मुखे मे दातव्यं स्वं स्वं चाप्यशनं करैः ॥ २९ ॥

श्रीनारद उवाच -

एवं विदारिते तेन मुखे गोप्योऽतिहर्षिताः ।

षट्पंचाशत्तमान् भोगान् स्वान्स्वान् सर्वाः समाक्षिपन् ॥ ३० ॥

क्षिपन्तीनां च गोपीनां पश्यंतीनां मुनीश्वरः ।

जघास कोटिशो मारान् भोगान् सर्वान् क्षुधातुरः ॥ ३१ ॥

विस्मितानां च गोपीनां पश्यंतीनां परस्परम् ।

इत्थं भूत्यानि पात्राणि बभूवुर्नृपसत्तम ॥ ३२ ॥

अथ गोप्यो मुनिं शांतं नत्वा तं भक्तवत्सलम् ।

विस्मिताः प्रणताः प्राहुः सर्वाः पूर्णमनोरथाः ॥ ३३ ॥

गोप्य ऊचुः -

मुने आगमनात्पूर्वं कृष्णोक्तवचसा नदीम् ।

तीर्त्वाऽऽगतास्त्वत्समीपं दर्शनार्थं शुभेच्छया ॥ ३४ ॥

इतः कथं गमिष्यामः सन्देहोऽयं महानभूत् ।

तद्विधेहि नमस्तुभ्यं येन पन्था लघुर्भवेत् ॥ ३५ ॥

सुखेनातः प्रगन्तव्यं भवतीभिर्यदा स्वतः ।

यमुनामेत्य चैतद्वै वक्तव्यं मार्गहेतवे ॥ ३६ ॥

यदि दूर्वारसं पीत्वा दुर्वासाः केवलं क्षितौ ।

व्रती निरन्नो निर्वारि वर्तते पृथिवीतले ॥ ३७ ॥

तर्हि नो देहि मार्गं वै कालिंदि सरितां वरे ।

इत्युक्ते वचने कृष्ण मार्गं वो दास्यति स्वतः ॥ ३८ ॥

श्रीनारद उवाच -

इति श्रुत्वा वचो गोप्यो नत्वा तं मुनिपुंगवम् ।

यमुनामेत्य मुन्युक्तं चोक्त्वा तीर्त्वा नदीं नृप ॥ ३९ ॥

श्रीकृष्णपार्श्वमाजग्मुर्विस्मिता मंगलायनाः ॥ ४० ॥

अथ रासे गोपवध्वः सन्देहं मनसोत्थितम् ।

पप्रच्छुः श्रीहरिं वीक्ष्य रहः पूर्णमनोरथाः ॥ ४१ ॥

गोप्य ऊचुः -

दूर्वाससो दर्शनं भोः कृतमस्माभिरग्रतः ।

युवयोर्वाक्यतश्चात्र सन्देहोऽयं प्रजायते ॥ ४२ ॥

यथा गुरुस्तथा शिष्यो मृषावादी न संशयः ।

जारस्त्वमसि गोपीनां रसिको बाल्यतः प्रभो ॥ ४३ ॥

कथं बालयतिस्त्वं वै वद तद्वृजिनार्दन ।

कथं दूर्वारसं पीत्वा दुर्वासा बहुभुङ्मुनिः ।

नो जात एष सन्देहः पश्यन्तीनां व्रजेश्वर ॥ ४४ ॥

श्रीभगवानुवाच -

निर्ममो निरहंकारः समानः सर्वगः परः ।
 सदा वैषम्यरहितो निर्गुणोऽहं न संशयः ॥ ४५ ॥
 तथापि भक्तान् भजतो भजेऽहं वै यथा तथा ।
 तथैव साधुर्ज्ञानी वै वैषम्यरहितः सदा ॥ ४६ ॥
 न बुद्धिभेदं जनयेदज्ञानां कर्मसंगिनाम् ।
 जोषयेत्सर्वकर्माणि विद्वान् युक्तः समाचरन् ॥ ४७ ॥

यस्य सर्वे समारंभाः कामसंकल्पविर्जिताः ।
 ज्ञानाग्निदग्धकर्माणं तमाहुः पंडितं बुधाः ॥ ४८ ॥
 निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
 शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ ४९ ॥
 न हि ज्ञानेन सद्दृशं पवित्रमिह विद्यते ।
 तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ५० ॥
 ब्रह्मण्याधाय कर्माणि संगं त्यक्त्वा करोति यः ।
 लिप्यते न स पापेन पद्मपत्रमिवांभसा ॥ ५१ ॥
 तस्मान्मुनिस्तु दुर्वासा बहुभुक् त्वद्धिते रतः ।
 न तस्य भोजनेच्छा स्याद्दूर्वारसमिताशनः ॥ ५२ ॥
 श्रीनारद उवाच -
 इति श्रुत्वा वचो गोप्यः सर्वास्ताश्छिन्नसंशयाः ।
 श्रुतिरूपा ज्ञानमय्यो बभूवुर्मथिलेश्वर ॥ ५३ ॥
 इति श्रीगर्गसंहितायां माधुर्यखण्डे श्रीनारदबहुलाश्वसंवादे
 श्रुतिरूपोपाख्यानं नाम प्रथमोऽध्यायः ॥ १ ॥
 हरिः ॐ तत्सच्छ्रीकृष्णार्पणमस्तु ॥

Roman transliteration

atasikusumopameyakāṃti-
 ryamunākūlakadaṇḍabamadhyaṇvartī |
 navagopavadhūvilāsaśālī
 vanamālī viranotu maṅgalāni || 1 ||
 parikarīkṛtapītapataṇḍaṇ harin
 śikhikīrīṭanatīkṛtakamdharam |
 lakṣṭaveṇukaraṇī calakuṇḍalaṇ
 paṭutaraṇī naṭaveṣadharaṇī bhaje || 2 ||
 bahulāśva uvāca -
 śrutirūpādayo gopyo bhūtapūrvā varānmune |
 kathaṇī śrīkṛṣṇacandreṇa jātāḥ pūrṇamanorathāḥ || 3 ||
 gopālakṛṣṇacaritaṇ pavitraṇ paramād□bhutam |
 etad□vada mahābuddhe tvaṇ parāvaravittamaḥ || 4 ||
 śrīnārada uvāca -

śrutirūpāśca yā gopyo gopānāṇ sukule vraje |
 lebhīre janma vaideha śeṣaśāyīvarācchrutāt || 5 ||

kamanīyaṃ nandasūnuṃ vīkṣya vṛndāvane ca tāḥ |
 vṛndāvaneśvaraṃ vṛndāṃ bhejire tad□varechayā || 6 ||
 vṛndādattād□varādāśu prasanno bhagavān hariḥ |
 nityaṃ tāsāṃ gr̥he yāti rāsārthaṃ bhaktavatsalaḥ || 7 ||
 ekadā tu niśīthinīṃ vyatīte praharadvaye |
 rāsārthaṃ bhagavān kṛṣṇaḥ prāptavān tad□gr̥hānṛpa || 8 ||
 tadā utkaṇṭhitā gopyaḥ kṛtvā tatpūjanaṃ param |
 papracchuḥ parayā bhaktiyā girā madhurayā prabhum || 9 ||
 gopya ūcuḥ -
 kathaṃ na cāgataḥ śighraṃ no gr̥hān vṛjinārdana |
 utkaṇṭhitānāṃ gopināṃ tvayi candre cakoravat || 10 ||
 śrībhagavānuvāca -

yo yasya citte vasati na sa dūre kadācana |
 khe sūryaṃ kamalaṃ bhūmau dṛṣṭvedaṃ sphuṭati priyāḥ || 11 ||
 bhāṇḍire me guruḥ sāksāt durvāsā bhagavān muniḥ |
 āgato'dya priyāstāsya sevārthaṃ gatavānahaṃ || 12 ||
 gururbrahmā gururviṣṇurgururdevo maheśvaraḥ |
 guruḥ sāksāt parabrahma tasmai śrīgurave namaḥ || 13 ||
 ajñānatimirāṇdhasya jñānāṃjanaśālākayā |
 cakṣurumilitaṃ yena tasmai śrīgurave namaḥ || 14 ||
 svaguruṃ māṇ vijānīyānnāvamanyeta karhicit |
 na martyabuddhyā seveta sarvadevamayo guruḥ || 15 ||
 tasmāttatpūjanaṃ kṛtvā natvā tatpādapaṃkajam |
 āgato'haṃ vilambena bhavatīnāṃ gr̥hān priyāḥ || 16 ||
 śrīnārada uvāca -
 śrutvā tatparamaṃ vākyam gopyaḥ sarvāstu vismitāḥ |

kṛtāṃjalipuṭā ūcuḥ śrīkṛṣṇaṃ namrakaṃdharāḥ || 17 ||
 gopya ūcuḥ -
 paripūrṇatamasyāpi durvāsāste guruḥ smṛtaḥ |
 aho taddarśanaṃ kartuṃ mano naścodyataṃ prabho || 18 ||
 adya deva niśīthinīṃ vyatīte praharadvaye |
 kathaṃ taddarśanaṃ bhūyādasmākaṃ parameśvara || 19 ||
 tathā madhye dīrghanadī yamunā pratibandhikā |
 kathaṃ tattaraṇaṃ nāvaṃ ṛte deva bhaviṣyati || 20 ||
 śrībhagavānuvāca -
 avaśyameva gantavyaṃ bhavatībhīryadā priyāḥ |
 yamunāmetya caitadvai vaktavyaṃ mārgahetave || 21 ||
 yadi kṛṣṇo bālayatiḥ sarvadoṣavivarjitāḥ |
 tarhi no dehi mārgaṃ vai kālīndī saritāṃ vare || 22 ||
 ityukte vacane kṛṣṇā mārgaṃ vo dāsyati svataḥ |

sukhena tena vrajata yūyaṃ sarvā vrajāṃganāḥ || 23 ||
 śrīnārada uvāca -
 iti śrutvā'tha tadvākyam pātraīrdīrghairvrajāṃganāḥ |
 ṣaṭpaṃcāśattamān bhogān nītvā sarvāḥ prthak□prthak || 24 ||
 yamunāmetya haryuktaṃ jagurānatakaṃdharāḥ |
 sadyaḥ kṛṣṇā dadau mārgaṃ gopībhyo maithileśvara || 25 ||
 tena gopyo gatāḥ sarvā bhāṇḍīraṃ cātivismītāḥ |
 tataḥ pradakṣiṇīkṛtya muniṃ durvāsanaṃ ca tāḥ || 26 ||
 natvā taddarśanaṃ cakruḥ puro dhṛtvā'sanaṃ vahu |

me pūrvam cāpi me pūrvamannaṁ bhojyaṁ tvayā mune || 27 ||
 evaṁ vivadamānānaṁ gopīnāṁ bhaktīlakṣaṇam |
 vijñāya muniśārdūlaḥ provāca vimalaṁ vacaḥ || 28 ||
 munīruvāca -
 gopyaḥ paramahaṁso'haṁ kṛtakṛtṛyo hi niṣkriyāḥ |

tasmānmukhe me dātavyaṁ svaṁ svaṁ cāpyaśanaṁ karaiḥ || 29 ||
 śrīnārada uvāca -
 evaṁ vidārīte tena mukhe gopyo'tiharṣitāḥ |
 śatpāṁcāśattamān bhogān svānsvān sarvāḥ samākṣipān || 30 ||
 kṣipantīnāṁ ca gopīnāṁ paśyaṁtīnāṁ muniśvaraḥ |
 jaghāsa koṭīśo mārān bhogān sarvān kṣudhāturaḥ || 31 ||
 vismitānāṁ ca gopīnāṁ paśyaṁtīnāṁ parasparam |
 itthaṁ śūnyāni pātrāṇi babhūvurṇṇpasattama || 32 ||
 atha gopyo muniḥ śāṁtaṁ natvā taṁ bhaktavatsalam |
 vismitāḥ prañatāḥ prāhuḥ sarvāḥ pūrṇamanorathāḥ || 33 ||
 gopya ūcuḥ -
 mune āgamaṇātpūrvam kṛṣṇoktavacasā nadīm |
 tīrtvā"gatāstvat samīpaṁ darśanārthaṁ śubhecchayā || 34 ||
 itaḥ kathaṁ gamiṣyāmaḥ sandeho'yaṁ mahānabhūt |

tadvidhehi namastubhyaṁ yena paṁthā laghurbhavet || 35 ||
 sukhenātaḥ pragantavyaṁ bhavati bhīryadā svataḥ |
 yamunāmetya caitadvai vaktavyaṁ mārgahetave || 36 ||
 yadi dūrvārasaṁ pītṛvā dūrvāsāḥ kevalaṁ kṣitau |
 vratī niranno nīrvārī vartate prthivītale || 37 ||
 tarhi no dehi mārgaṁ vai kālīṇdi saritāṁ vare |
 ityukte vacane kṛṣṇā mārgaṁ vo dāsyati svataḥ || 38 ||
 śrīnārada uvāca -
 iti śrūtṛvā vaco gopyo natvā taṁ munipuṅgavam |
 yamunāmetya munīyuktaṁ cōktvā tīrtvā nadīm ṇṛpa || 39 ||
 śrīkṛṣṇapārśvamaṁ jagmurvismitā maṁgalāyanāḥ || 40 ||
 atha rāse gopavadhvaḥ sandehaṁ manasotthitam |
 papracchuḥ śrīharīṁ vīkṣya rahaḥ pūrṇamanorathāḥ || 41 ||
 gopya ūcuḥ -

dūrvāsaso darśanaṁ bhoḥ kṛtamasmābhiragrataḥ |
 yuvayorvākyataścātra sandeho'yaṁ prajāyate || 42 ||
 yathā gurustathā śiṣyo mṛśāvādī na saṁśayaḥ |
 jārastvamasi gopīnāṁ rasiko bālyataḥ prabho || 43 ||
 kathaṁ bālayatistvaṁ vai vada tad'vrjinārdana |
 kathaṁ dūrvārasaṁ pītṛvā dūrvāsā bahubhūi'muniḥ |
 no jāta eṣa sandehaḥ paśyantīnāṁ vrajeśvara || 44 ||
 śrībhagavānuvāca -
 nirmamo nirahaṁkāraḥ samānaḥ sarvagaḥ paraḥ |
 sadā vaiśaṁyarahito nirguṇo'haṁ na saṁśayaḥ || 45 ||
 tathāpi bhaktān bhajato bhaje'haṁ vai yathā tathā |
 tathaiva sādhuṛjñānī vai vaiśaṁyarahitaḥ sadā || 46 ||
 na buddhibhedaṁ janayedajñānāṁ karmasaṁgīnām |
 joṣayetsarvakarmāṇi vidvān yuktaḥ samācāraṇ || 47 ||

yasya sarve samāraṃbhāḥ kāmasaṃkalpavirjitāḥ |
jñānāgnidagdhakarmāṇaṃ tamāhuḥ paṇḍitaṃ budhāḥ || 48 ||
nirāśrīyatacittātmā tyaktasarvaparigrahaḥ |
śārīraṃ kevalaṃ karma kurvannāpnoti kilbiṣam || 49 ||
na hi jñānena sadṛśaṃ pavitraṃ miha vidyate |
tatsvayaṃ yogasaṃsiddhaḥ kālenātmani vindati || 50 ||
brahmaṇyādhyāya karmāṇi saṃgaṃ tyaktvā karoti yaḥ |
līpyate na sa pāpeṇa padmapatramivāmbhasā || 51 ||
tasmānmunistu durvāsā bahubhuk tvaddhite rataḥ |
na tasya bhojanecchā syāddūrvārasamitāśanaḥ || 52 ||
śrīnārada uvāca -
iti śrutvā vaco gopyaḥ sarvāstāśchinnasaṃśayāḥ |
śrutirūpā jñānamayyo babhūvurmaithileśvara || 53 ||
iti śrīgargasaṃhitāyāṃ mādhyakhaṇḍe śrīnārada bahulāśvasaṃvāde
śrutirūpopākhyānaṃ nāma prathamodhyāyaḥ || 1 ||
hariḥ oṃ tatsacchrīkṛṣṇārpaṇamastu ||

English rendering

An account of the Shrutirupa gopis, their doubts about Krishna and Durvasamuni and their removal by Krishna

Atasikusumopameyakantiryamunakulakudambarvadi. Vithanotu Manglani is a newly married woman with rich forestry.

May the Vanamali Sri Krishna expand the mangala, 'whose angakantiko is likened to the flax flower, which is present at the base of the Kadamba tree on the Yamuna bank and is exquisitely adorned with new Gopanganas.' 1.

Parikkarita Pitapattam Hari Shikhikirtanitakritha Kandharam. Lakkutvenukkaram chalkundalam patutaram nataveshadharam bhajans.

'I perform bhajans (meditations) to the Supreme Patu, the Natvesha-wearing Lord Krishna, who has placed the Pitambara's font on his head adorned with a peacock feather crown, and his neck tilted to one side, holding a lakuti and Vamsi hands, and his ears twinkling with a faint kundal. 2.

Bahulashwa asked, "Munna! How did the gopis like Srutirupa, who according to the Purvapradattavara had already appeared in Vraja, fulfill their purpose by receiving the company of Srikrishna Chandra? The Great War! The character of Gopala Srikrishnachandra is the most wonderful, say this; because you are the best among the gods. 3-4. (Madhurikand Chapter 1 to 5)

Srinardji said, "Vidhehraj! The gopis who were Śruti rupas originated in the noble clan of the vrajavasi gopas, the foretold lineage of the Seshashayi god Vishnu. They worshipped Vrindavaneshwari Vrindadevi in Vrindavan with a desire to see the most beautiful Nandananda and get her in the form of a boon. Lord Srihari, a devout devotee of Vrinda's grant, was soon pleased with him and began visiting his homes daily for Rasa-Krida. O Lord! One night, after two o'clock in the night, Lord Krishna went to her house for Rasa. At that time, the anxious gopis worshipped the Supreme Lord with great devotion and asked in a sweet voice. 5 - 9.

The gopis said - Aghanashana Sri Krishna! Just as Chakori looks forward to the sighting of the moon, we Gopanganas look forward to meeting you. So why didn't you come to our house sooner? . 10.

The Lord said, "Beloved! He who dwells in the heart is never far from it. Behold, the sun is in the sky, and the lotus is on the earth; yet it blooms at the sight of them (it feels the sun very close to it). Oh dear! Today, my direct Guru Bhagwan Durvasa Muni has reached Bhandir-Van. I had gone to serve them. The Guru is Brahma, the Guru is Vishnu, the Guru is Lord Maheshwara, and the Guru is the Supreme Brahman. My salutations to that Sri Guru. Salutations to Shri Gurudev, who has opened the eyes of a blind man blind to the darkness of ignorance, with the glow of enlightenment. My guru must understand my nature and never disregard him. Gurus are the embodiment of the entire pantheon of gods. Therefore, one should not serve them as ordinary human beings. Oh dear! I have reached your house late by worshipping him and paying obeisance at his feet. 11-16 |

Srinardji says - Rajan! Hearing this noble word of Lord Krishna, all the Gopangas were amazed. She bowed her head with folded hands and spoke to Lord Krishna. 17.

The gopis said, "O Lord! This is quite a surprise. Knowing that you yourself are the Guru Durvasa of the Absolute God, our hearts are filled with eagerness to see him. Oh God! Oh God! Oh! How can we have a glimpse of him when two o'clock has passed tonight? In the middle, the mighty river Yamuna stands as a barrier; therefore, Dev! How would it be possible to cross the Yamuna without a boat? . 18-20 | (Madhurikand Chapter 1 to 5)

The Lord said, "Beloved! If you must go there, reach out to Yamunaji to find a way by saying: 'If Shri Krishna is Balabrahmachari and devoid of all kinds of defects, then the best among the Saritas is Yamunaji!' Give us the way. "When you say this, the Yamuna will automatically give you the way. May all of you walk happily on that path. 21-23 |

Srinardji says - Rajan! Hearing this, all the gopis went to the banks of the Yamuna with fifty-six bhogas in different huge pots and bowed their heads and repeated what Lord Krishna had said. Maithileshwar! Yamuna then immediately gave way to the gopis. By that route, all the gopis reached near Bhandir-Vatke, much to their surprise. There he circumambulated Durvasamuniki and had a darshan of her with a lot of food in front of her. Then everyone began to say, 'Munne. Take my food first, eat my food first. Munisrestha Durvasa, knowing the devotional spirit of the gopis arguing with each other in this way, said this Vimal Vachana. 24-28 |

The sage said, "O gopis! I am Kritakritya Paramahamsa, passive. Therefore, put your food in my mouth with your own hands. 29.

Srinardji says - Rajan! With great joy all the gopis began to put their fifty-six bhogas together in their mouths as they spread out their mouths. Munishwar Durvasa, staring at the gopis while pouring food, stammered like a victim of hunger all those indulgences, which were not less than a million pounds. The gopis looked at each other in surprise. The Supreme Being In this way, all their utensils were emptied. Then all the gopis, amazed at the most serene and devout sage, bowed down wholeheartedly and said so. 30-33 |

Shrinardji says - Nareshwar! Hearing this, the gopis bowed down to the sage and came to the banks of the Yamuna and, after saying what the sage had said, crossed the river and came to Lord Krishna. Those Mangaldhama gopis were amazed by the peculiar experience of this journey. Subsequently, in the rasa, the Gopangas looked at Krishna and asked him about the doubts they had. In solitude, Srihari had fulfilled all their desires. 39-41 |

The Gopis said, "O Lord! We have seen Durvasa Munika before him; but upon hearing the words of both of you, we are filled with doubt as to their veracity. Just as Guruji is a liar, Chellaji is also a liar - there is no doubt about it. Ignorance! You are the vice-principal of the gopis and have been a jester

since childhood, then tell us clearly how you became a child-brahmachari; and how are these Durvasa who eat a lot of food (bhar-ke-bara chhappan bhog) in front of us, who only drink the juice of Durvaka? Vrajeshwar! This great doubt has arisen in our minds. . 42-443 |

The Lord said, "O Gopis! There is no doubt that I am devoid of affection and ego, have the same attitude towards everyone, am omnipresent, the most excellent, always devoid of inequality and devoid of natural qualities. Yet, as the devotees worship Me, so do I worship them. In the same way, the wise Sadhus and Mahatmas are always devoid of heterogeneity. A learned man with yoga should not discriminate between the ignorant who are engaged in karmas. Always make them consume all the karmas. All the karmas of a man whose samarambha (organization) are void of desire and will are burned up by advances in the form of knowledge (that is, for him those karmas are not binding). Such a man is called a jnanijana pundit (philosopher). One who has no desire in his mind, who has taken control of the mind and intellect, and who has given up all accumulation, does not attain to kilvisha (the auspicious fruit of karma) merely by performing bodily and subsistence-related karmas. There is nothing in this world as sacred as knowledge. The yogic person acquires that knowledge on his own in due course of time. One who renounces attachment to all karmas by sacrificing Brahma does not engage in sin in the same way as by burning a lotus leaf. So in front of Durvasa you became a great eater, eager to serve everyone's interests. By themselves they never have a desire for food. They eat only a limited amount of food. 45-52 |

Shrinaradji says - Maithileshwar! Hearing this statement of Lord Krishna, the doubts of all the gopis were destroyed. Those sruti rupa gopanganas became enlightened. 53.

Thus was completed the first chapter called 'Upakhyān of the Shrutarupa Gopis' in the Shrinarada Bahulashva-Samvad under Madhuryakanda in the Srigarghasamhita. 1.

Sanskrit source · Hindi control witness

Mādhurya-khaṇḍa · Chapter 2

Chapter 59 of 263 · 18 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच

गोपीनामृषिरूपाणामाख्यानं शृणु मैथिल ।
 सर्वपापहरं पुण्यं कृष्णभक्तविवर्धनम् ॥१॥
 वज्रेषु मङ्गलो नाम गोप आसीन्महामनाः ।
 लक्ष्मीवाञ्छुतसम्पन्नो नवलक्षगवां पतिः ॥२॥
 भार्याः पञ्चसहस्राणि बभूवुस्तस्य मैथिल ।
 कदाचिद्वैवयोगेन धनं सर्वं क्षयं गतम् ॥३॥
 चौरैर्नीतास्तस्य गावः काश्चिद्ब्रान्ना हता बलात् ।
 एवं दैन्ये च सम्प्राप्ते दुःखितो मङ्गलोऽभवत् ॥४॥
 तदा श्रीरामस्य वराहण्डकारण्यवासिनः ।
 ऋषयः स्त्रीत्वमापन्ना बभूवुस्तस्य कन्यकाः ॥५॥
 दृष्ट्वा कन्यासमूहं स दुःखी गोपोऽथ मङ्गलः ।
 उवाच दैन्यदुःखाढ्य आधिव्याधिसमाकुलः ॥६॥
 मङ्गल उवाच -

किं करोमि क्व गच्छामि को मे दुःखं व्यपोहति ।
 श्रीर्न भूतिर्नाभिजनो न बलं मेऽस्ति साम्प्रतम् ॥७॥
 धनं विना कथं चासां विवाहो हा भविष्यति ।
 भोजने यत्र सन्देहो धनाश तत्र कीदृशी ॥८॥
 सति दैन्ये कन्यकाः स्युः काकतालीयवद्गृहे ।
 तस्मात्कस्यापि राज्ञस्तु धनिनो बलिनस्त्वहम् ॥९॥
 दास्याम्येताः कन्यकाश्च कन्यानां सौख्यहेतवे ।
 कदर्थीकृत्य ता कन्याः एवं बुद्ध्या स्थितोऽभवत् ॥
 तदैव माथुराद्देशाद्गोपश्चैकः समागतः ॥१०॥
 नारद उवाच -

तीर्थयात्री जयो नाम वृद्धोबुद्धिमतां वरः ।
 तन्मुखान्मन्दराजस्य श्रुतं वैभवमद्भुतम् ॥११॥
 मन्दराजस्य बलये मङ्गलो दैन्यपीडितः ।
 विचिन्त्य प्रेषयामास कन्यकाश्चारुलोचनाः ॥ १२ ॥

ता मन्दराजस्य गृहे कन्यका रत्नभूषिताः ।
 गवां गोमयहारिण्यो बभूवुर्गोब्रजेषु च ॥ १३ ॥
 श्रीकृष्णं सुन्दरं दृष्ट्वा कन्या जातिस्मराश्च ताः ।
 कालिन्दीसेवनं चकुर्नित्यं श्रीकृष्णहेतवे ॥ १४ ॥

अथैकदा श्यामलाङ्गी कालिन्दी दीर्घलोचना । ताभ्यः स्वदर्शनं दत्त्वा वरं दातुं समुद्यता ॥ १५ ॥
 ता वत्रिरे ब्रजेशस्य पुत्रो भूयात्पतिश्च नः ।
 तथास्तु चोक्त्वा कालिन्दी तत्रैवान्तरधीयत ॥ १६ ॥
 ताः प्राप्ता वृन्दकारण्ये कार्तिक्यां रासमण्डले ।
 ताभिः सार्धं हरी रेमे सुरीभिः सुरराडिव ॥ १७ ॥
 इति श्रीगर्गसंहितायां माधुर्यखण्डे श्रीनारदबहुलाश्वसंवादे
 ऋषिरूपोपाख्यानं नाम द्वितीयोऽध्यायः ॥ २ ॥
 हरिः ॐ तत्सच्छ्रीकृष्णार्पणमस्तु ॥

Roman transliteration

śrīnārada uvāca
 gopīnāmṛṣīrūpāṇāmākhyānaṃ śṛṇu maithila |
 sarvapāpaharaṇaṃ puṇyaṃ kṛṣṇabhaktivivardhanam ||1||
 vaṇgeṣu maṅgalo nāma gopa āśīmahāmanāḥ |
 lakṣmīvāñchrutasampanno navalakṣagavāṇaṃ patih ||2||
 bhāryāḥ pañcasahasrāṇi babhūvustasya maithila |
 kadāciddaivayogena dhanaṃ sarvaṃ kṣayaṃ gatam ||3||
 caurairmītāstasya gāvaḥ kāścidrājñā hṛtā balāt |
 evaṃ daīnye ca samprāpte duḥkhito maṅgalo'bhavat ||4||
 tadā śrīrāmasya varāddanḍakāraṇyavāsinaḥ |
 ṛṣayaḥ śrītvamāpānnā babhūvustasya kanyakāḥ ||5||
 dṛṣṭvā kanyāsamūhaṃ sa duḥkhiḥ gopo'tha maṅgalaḥ |
 uvāca daīnyaduḥkḥādīhya ādhivyaḍhisamākulah ||6||
 maṅgala uvāca -

kiṃ karomi kva gacchāmi ko me duḥkhaṃ vyapohati |
 śrīrāma bhūtīrñābhijano na balaṃ me'sti sāmpratam ||7||
 dhanaṃ vinā kathaṃ cāsāṃ vivāho hā bhaviṣyati |
 bhojane yatra sandeho dhanāśa tatra kīḍṛṣī ||8||
 sati daīnye kanyakāḥ syuḥ kākatālīyavadgrhe |
 tasmātkasyāpi rājñastu dhanīno balīnavaham ||9||
 dāsyāmyetāḥ kanyakāśca kanyānāṃ saukeyahetave |
 kadamthikṛtya tā kanyāḥ evaṃ buddhyā sthito'bhavat ||
 tadaiva mātthurāddeśādgoṣaikaḥ samāgataḥ ||10||
 nārada uvāca -
 tīrthayāyi jayo nāma vṛddhobuddhimatāṃ varaḥ |
 tanmukhānnandarājasya śrutaṃ vaiḥbhavamadbhutam ||11||
 nandarājasya balaye maṅgalo daīnyapiḍitāḥ |
 vicīntya preṣayāmāsa kanyakāścārulocanāḥ || 12 ||

tā nandarājasya grhe kanyakā ratnabhūṣitāḥ |
 gavāṇaṃ gomayahārīṇyo babhūvurgovrajeṣu ca || 13 ||
 śrīkṛṣṇaṃ sundaraṃ dṛṣṭvā kanyā jātismarāśca tāḥ |
 kālīndīsevanaṃ cakrurnītyaṃ śrīkṛṣṇahetave || 14 ||
 athaikadā śyāmalāṅgī kālīndī dīrghalocanā | tābhyaḥ svadarśanaṃ datvā varaṃ dātuṃ samudyatā || 15 ||
 tā vavrire vrajeśasya putro bhūyātpatiśca naḥ |

tathāstu coktvā kālindī tatraivāntaradhīyata || 16 ||
 tāḥ prāptā vṛndakāraṇye kārtikyāṃ rāsamaṇḍale |
 tābhiḥ sārdaṃ harī reme surābhiḥ surarāḍiva || 17 ||
 iti śrīgargasaṃhitāyāṃ mādhyakhaṇḍe śrīnāradaḥ bahulāśvasaṃvāde
 ṛṣirūpapakhyānaṃ nāma dvitīyo'dhyāyaḥ || 2 ||
 hariḥ oṃ tatsacchrīkṣṇārpaṇamastu ||

English rendering

Legend of Sage Rupa Gopis - The Arrival of Mangal-Gopaki Daughters of Bengal in the Vrajam of Nandaraja and Entry into the Rasamandala on the banks of the Yamuna

Shrinaradji says - Maithil! Now listen to the story of the sage Rupa Gopis. She is the taker of all sins, the Most Holy, and the giver of increased devotion to Krishna. In Bengal, there was a great sage Gopa known as Mangal, who was lakshmivan, endowed with scriptural knowledge and the lord of nine lakh cows. Mithileshwar! He had as many as five thousand wives. At some point, all his wealth was destroyed by Daivayoga. His cows were kidnapped by thieves. Some cows were forcibly taken over by the king of the land. Mangal-gop became very sad on being humbled in this way. In those days, the sages of Dandakaranya, who had received the feminine aspect from the boon of Sri Ramachandra Ji, became his daughters. Grief-stricken at the sight of the girl-group, Gop Mangal became even more sorrowful and began to be troubled by paranoia. This is what he said to himself: 1 - 6.

Mangal said - What should I do? Where shall I go? Who will take away my sorrow? At this moment, I have neither Lakshmi, nor Aishwarya, nor family, nor any strength. Hi there! How will these girls get married without money? Where there is doubt even in food, what hope of riches? There was a sense of humility. Girls also came to this house because of the coincidental justice. Therefore, I will offer these daughters to a rich and powerful king, only then will these daughters find happiness. 7-93 | (Madhurikand Chapter 1 to 5)

Thus was completed the second chapter under the Madhuryakanda in the Srigarghasamhita, the Narada Bahulashva-Samvadā, titled 'The Upakhyāna of the Sage-Rupa-Gopis'. 2.

Sanskrit source · Hindi control witness

Mādhurya-khaṇḍa · Chapter 3

Chapter 60 of 263 · 19 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -
मैथिलीनां गोपिकानामाख्यानं शृणु मैथिल ।
दशाश्वमेधतीर्थस्य फलदं भक्तिवर्धनम् ॥ १ ॥
श्रीरामस्य वराज्जाताः नवनन्दगृहेषु याः ।
कमनीयं नन्दसूनुं दृष्ट्वा ता मोहमास्थिताः ॥ २ ॥
मार्गशीर्षे शुभे मासि चक्रुः कात्यायनीव्रतम् ।
उपचारैः षोडशभिः कृत्वा देवीं महीमयीम् ॥ ३ ॥
अरुणोदयवेलायां स्नाताः श्रीयमुनाजले ।
नित्यं समेता आजग्मुर्गायन्त्यो भगवद्गुणान् ॥ ४ ॥
एकदा ताः स्ववस्त्राणि तीरे न्यस्य व्रजांगनाः ।
विजर्हुर्यमुनातोये कराभ्यां सिंचतीर्मथः ॥ ५ ॥
तासां वासांसि संनीय भगवान् प्रातरागतः ।
त्वरं कदंबमारुह्य चौरवन्मौनमास्थितः ॥ ६ ॥
ता न वीक्ष्य स्ववासांसि विस्मिता गोपकन्यकाः ।

नीपस्थितं विलोक्याथ सलज्जा जहसुर्नृप ॥ ७ ॥
प्रतीच्छन्तु स्ववासांसि सर्वा आगत्य यात्र वै ।
अन्यथा न हि दास्यामि वृक्षात्कृष्ण उवाच ह ॥ ८ ॥
राजन्त्यस्ताः शीतजले हसन्त्यः प्राहुरानताः ॥ ९ ॥

गोप्य ऊचुः -
हे नन्दनन्दन मनोहर गोपरत्न
गोपालवंशनवहंस महार्तिहारिन् ।
श्रीश्यामसुन्दर तवोदितमद्य वाक्यं
कुर्मः कथं विवसनाः किल तेऽपि दास्यः ॥ १० ॥
गोपाङ्गनावसनमुणवनीतहारी
जातो व्रजेऽतिरसिकः किल निर्भयोऽसि ।
वासांसि देहि न येन्मथशुराधिपाय
वक्ष्यामहेऽनयमतीव कृतं त्वयाऽत्र ॥ ११ ॥
श्रीभगवानुवाच -

दास्यो ममैव यदि सुन्दरमन्दहासा
इच्छन्तु वैत्य किल यात्र कदंबमूले ।
नोचेत्समस्तवसनानि नयामि गोहां-
स्तस्मात्करिष्यथ ममैव वचोऽविलम्बात् ॥ १२ ॥

श्रीनारद उवाच - तदा ता निर्गताः सर्वा जलाद्गोप्योऽतिवेपिताः ।

आनता योनिमाच्छाद्य पाणिभ्यां शीतकर्षिताः ॥ १३ ॥

कृष्णदत्तानि वासांसि ददुः सर्वा ब्रजजांगनाः ।

मोहिताश्च स्थितास्तत्र कृष्णे लज्जायितेक्षणाः ॥ १४ ॥

ज्ञात्वा तासामभिप्रायं परमप्रेमलक्षणम् ।

आह मन्दस्मितः कृष्णः समन्ताद्वीक्ष्य ता वचः ॥ १५ ॥

श्रीभगवानुवाच -

भवतीभिर्मर्गशीर्षे कृतं कात्यायनीव्रतम् ।

मदर्थं तच्च सफलं भविष्यति न संशयः ॥ १६ ॥

परश्चोऽहनि चाटव्यां कृष्णातीरे मनोहरे ।

युष्माभिश्च करिष्यामि रासं पूर्णमनोरथम् ॥ १७ ॥

इत्युक्त्वाऽथ गते कृष्णे परिपूर्णतमे हरौ ।

प्राप्तानन्दा मंदहासा गोप्यः सर्वा गृहान् ययुः ॥ १८ ॥

इति श्रीगर्गसंहितायां माधुर्यखण्डे श्रीनारदबहुलाश्वसंवादे

मैथिल्युपाख्यानं नाम तृतीयोऽध्यायः ॥ ३ ॥

हरिः ॐ तत्सच्छ्रीकृष्णार्पणमस्तु ॥

Roman transliteration

śrīnārada uvāca -

maithilīnāṃ gopikānāmākhyānaṃ śṛṇu maithila |

daśāśvamedhatīrthasya phaladaṃ bhaktivardhanam || 1 ||

śrīrāmasya varājjātāḥ navanandagrheṣu yāḥ |

kamanīyaṃ nandasūnuṃ dṛṣṭvā tā mohamāsthītāḥ || 2 ||

mārgaśīrṣe śubhe māsi cakruḥ kātyāyanīvratam |

upacāraiḥ ṣoḍaśabhiḥ kṛtvā devīm mahīmayīm || 3 ||

aruṇodayavelāyāṃ snātāḥ śrīyamuṇājale |

nītyaṃ sametā ājagmurgāyantyog bhagavad-guṇān || 4 ||

ekadā tāḥ svavastrāṇi tīre nyasya vrajāṃganāḥ |

vījarhruryamunātōye karābhyaṃ siṃcatīrmithaḥ || 5 ||

tāsāṃ vāsāṃsi saṃnīya bhagavān prātarāgataḥ |

tvaraṃ kadaṃbamāruhya cauravanmaunamāsthitaḥ || 6 ||

tā na vīkṣya svavāsāṃsi vismitā gopakanyakāḥ |

nīpasthitaṃ vilokyātha salaṅgā jahasurnīpa || 7 ||

praticchantu svavāsāṃsi sarvā āgatya cātra vai |

anyathā na hi dāsyāmi vṛkṣātkrṣṇa uvāca ha || 8 ||

rājantyastātāḥ śītājale hasantyāḥ prāhurānatāḥ || 9 ||

gopya ūcuḥ -

he nandanandana manohara goparatna

gopālavamaśanavahama mahārtihārīn |

śrīśyāmasundara tavoditamadya vākyaṃ

kurmaḥ kathaṃ vivasanāḥ kila te'pi dāsyāḥ || 10 ||

gopāṅganāvasanamunnavanītahārī

jāto vraje'tirasikaḥ kila nīrbhāyo'si |

vāsāṃsi dehi na cenmathathurādhīpāya
vakṣyāmahe'nayamativa kṛtaṃ tvayā'□tra || 11 ||
śrībhagavānuvāca -

dāśyo mamaiva yaḍi sundaramandahāsā
icchantu vaitya kila cātra kadaṃbamūle |
nocetsamastavasanāni nayāmi gehāṃ-
stasmātkariṣyatha mamaiva vaco'vilambāt || 12 ||
śrīnārada uvāca - tadā tā nīratāḥ sarvā jalād□gopyo'tivepitāḥ |
ānatā yonimācchādya pāṇibhyāṃ śītakarśitāḥ || 13 ||
kṛṣṇadattāni vāsāṃsi daduḥ sarvā vrajajāṃganāḥ |
mohitāśca sthitāstatra kṛṣṇe lajjāyitekṣaṇāḥ || 14 ||
jñātvā tāsāmbhīprāyaṇi paramapremalakṣaṇam |
āha mandasmitaḥ kṛṣṇaḥ samantād□vikṣya tā vacaḥ || 15 ||
śrībhagavānuvāca -
bhavatībhirnārgaśirṣe kṛtaṃ kātyāyanīvratam |
madarthaṃ tacca saphalaṃ bhaviṣyati na saṃśayaḥ || 16 ||
paraśvo'hani cātavyāṃ kṛṣṇātire manohare |

yuṣmābhīśca kariṣyāmi rāsaṃ pūrṇamanoratham || 17 ||
ityuktvā'tha gate kṛṣṇe paripūrṇatame harau |
prāptānandā maṇḍahāsā gopyaḥ sarvā grhān yayuḥ || 18 ||
iti śrīgargasamhitāyāṃ mādhyakhaṇḍe śrīnārada bahulāśvasaṃvāde
maithilyupākhyānaṃ nāma trītiyo'dhyāyaḥ || 3 ||
hariḥ oṃ tatsacchrīkṛṣṇāraṇamastu ||

English rendering

Mythilirupa legends of gopis; Cheeraharanlila and boon-receiving

The Lord said, "Gopanganas adorned with beautiful smiles! If you are my maids, come to this Kadambaki root and take your garments. Otherwise, I'll take all these clothes home. Therefore, act promptly according to my word. 12.

Says Srinardji - Rajan. Then all those Vrajvasini gopis came out of the water with great trembling and covered their bodies with their hands, their vagina with their hands and, suffering from the cold, they took the clothes given by the hands of Lord Krishna and put them on their limbs. She then stood there fascinated, looking at Lord Krishna with shy eyes. Shyamsundara Shri Krishna looked around at him and spoke in this manner, smiling softly, knowing his most loving intentions. 13-15 |

The Lord said, "Gopanganao! The Katyayani fast that you have observed for my attainment in the month of Margashirsha will surely be successful - there is no doubt about it. The next day I will join you on the picturesque banks of the Yamuna within the forest, fulfilling your desire. 16-17 | (Madhurikand Chapter 1 to 5)

When the most perfect Srihari had said this, all the children went to their homes, full of joy and a glimmer of laughter. 18.

Thus was completed the third chapter, the 'Upakhyāna of the Maithilirupa Gopis' in the Narada Bahulashva-Samvad under the Madhurya Khanda in the Srigargasamhita. 3.

Sanskrit source · Hindi control witness

Mādhurya-khaṇḍa · Chapter 4

Chapter 61 of 263 · 16 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

कौशलानां गोपिकानां वर्णनं शृणु मैथिल ।
 सर्वपापहरं पुण्यं श्रीकृष्णचरितामृतम् ॥ १ ॥
 नवोपनन्दगेहेषु जाता रामवरादब्रजे ।
 परिणीता गोपजनै रत्नरभूषणभूषिताः ॥ २ ॥
 पूर्णचन्द्रप्रतीकाशा नवयौवनसंयुताः ।
 पद्मिन्यो हंसगमनाः पद्मपत्रविलोचनाः ॥ ३ ॥
 जारधर्मेण सुस्नेहं सुदृढं सर्वतोऽधिकम् ।
 चक्रुः कृष्णो नन्दसुते कमनीये महात्मनि ॥ ४ ॥
 ताभिः सार्द्धं सदा हास्यं ब्रजवीथीषु माधवः ।
 स्मितैः पीतपटादानैः कर्षणैः स चकार ह ॥ ५ ॥
 दधिविक्रयार्थं यान्त्यस्ताः कृष्ण कृष्णोति चाब्रुवन् ।
 कृष्णो हि प्रेमसंयुक्ता भ्रमंत्यः कुंजमडले ॥ ६ ॥
 खे वायौ चाग्निजलयोर्मह्यां ज्योतिर्दिशासु च ।

द्रुमेषु जनवृन्देषु तासां कृष्णो हि लक्ष्यते ॥ ७ ॥
 प्रेमलक्षणसंयुक्ताः श्रीकृष्णहृतमानसाः ।
 अष्टभिः सात्त्विकैर्भावैः संपन्नास्ताश्च योषितः ॥ ८ ॥
 प्रेम्णा परमहंसानां पदवीं समुपागताः ।
 कृष्णानन्दाः प्रधावन्त्यो ब्रजवीथीषु ता नृप ॥ ९ ॥
 जडा जडं न जानन्त्यो जडोन्मत्तपिशाचवत् ।
 अब्रुवन्त्यो ब्रुवन्त्यो वा गतलज्जा गतव्यथाः ॥ १० ॥
 एवं कृतार्थतां प्राप्तास्तन्मया याश्च गोपिकाः ।
 बलादाकृष्य कृष्णस्य युयुर्मुखपंकजम् ॥ ११ ॥
 तासां तपः किं कथयामि राजन्
 पूर्णे परे ब्रह्मणि वासुदेवे ।
 याश्चक्रिरे प्रेम हर्दिद्वियाद्यै-
 र्विसृज्य लोकव्यवहारमार्गम् ॥ १२ ॥
 या रासरंगे विनिधाय बाहुं

कृष्णांसयोः प्रेमविभिन्नचिताः ।
 चक्रुर्वशे कृष्णमलं तपस्त-
 दवक्तुं न शक्तो वदनैः फणीन्द्रः ॥ १३ ॥
 योगेन सांख्येन शुभेन कर्मणा

न्यायादिवैशेषिकतत्त्ववित्तमैः ।
यत्प्राप्यते तच्च पदं वेदेहराट्
संप्राप्यते केवलभक्तिभावतः ॥ १४ ॥
भक्त्यैव वश्यो हरिरादिदेवः
सदा प्रमाणं किल चात्र गोप्यः ।
सांख्यं च योगं न कृतं कदापि
प्रेम्णैव यस्य प्रकृतिं गताः स्युः ॥ १५ ॥
इति श्रीगर्गसंहितायां माधुर्यखण्डे श्रीनारदबहुलाश्वसंवादे
कौशलपोख्यानं नाम चतुर्थोऽध्यायः ॥ ४ ॥
हरिः ॐ तत्सच्छ्रीकृष्णार्पणमस्तु ॥

Roman transliteration

śrīnārada uvāca -
kauśalānām gopikānām varṇanam śṛṇu maithila |
sarvapāpaharam puṇyam śrīkṛṣṇacaritāmṛtam || 1 ||
navopanandageṣu jātā rāmavarād▯vraje |
pariṇītā gopajanai ratnarabhūṣaṇabhūṣitāḥ || 2 ||
pūrṇacandrapratikāśā navayauvanasaṃyutāḥ |
padmīnyo haṃsagamanāḥ padmapatravilocanāḥ || 3 ||
jāradharmaṇa susnehaṃ sudṛḍhaṃ sarvato'dhikam |
cakruḥ kṛṣṇe nandasute kamaṇīye mahātmani || 4 ||
tābhiḥ sārddhaṃ sadā hāsyam vrajavīthīsu mādhaveḥ |
smitaiḥ pitapaṭādānaiḥ karṣaṇaiḥ sa cakāra ha || 5 ||
dadhivikrayārthaṃ yāntyastāḥ kṛṣṇa kṛṣṇeti cābruvan |
kṛṣṇe hi premasaṃyuktā bhramaṇtyaḥ kuṃjamaḍale || 6 ||
khe vāyau cāgnījalayormahyaṃ jyotirdiśāsu ca |

drumeṣu janavṛndeṣu tāsāṃ kṛṣṇo hi lakṣyate || 7 ||
premalakṣaṇasaṃyuktāḥ śrīkṛṣṇaḥṛtamanāsāḥ |
aṣṭabhiḥ sāttvikairbhāvaiḥ saṃpannāstāśca yoṣitāḥ || 8 ||
premnā paramahaṃsānām padaviṃ samupāgatāḥ |
kṛṣṇanandāḥ pradhāvantyo vrajavīthīsu tā nṛpa || 9 ||
jaḍā jaḍaṃ na jānaṃtyo jaḍonmattapiśācavat |
abruvantyo bruvantyo vā gatalajjā gatavyathāḥ || 10 ||
evaṃ kṛtārthatāṃ prāpttāstanmayā yāśca gopikāḥ |
balādākrṣya kṛṣṇasya cucūḥburmukhapamkajam || 11 ||
tāsāṃ tapaḥ kiṃ kathayāmi rājan
pūrṇe pare brahmaṇi vāsudeve |
yāścakraire prema hr̥dīṇdriyādyai-
rviśṛjya lokavyavahāramārgam || 12 ||
yā rāsaraṃge vinidhāya bāhuṃ

kṛṣṇāṃsayoḥ premavibhinnacittāḥ |
cakrurvaśe kṛṣṇamalaṃ tapasta-
d▯vaktuṃ na śakto vadanaiḥ phaṇīndraḥ || 13 ||
yogena sāmkyena śubhena karmaṇā
nyāyādīvaiśeṣikatattvavittamaiḥ |

yatprāpyate tacca padaṃ vedeharāt
 saṃprāpyate kevalabhaktibhāvataḥ || 14 ||
 bhaktyaiva vaśyo harirāḍidevaḥ
 sadā pramāṇaṃ kila cātra gopyaḥ |
 sāṅkhyāṃ ca yogaṃ na kṛtaṃ kadāpi
 premṇaiva yasya prakṛtiṃ gatāḥ syuḥ || 15 ||
 iti śrīgargasaṃhitāyāṃ mādhyakhaṇḍe śrīnārada bahulāśvasaṃvāde
 kauśalapākhyānaṃ nāma caturtho'dhyāyaḥ || 4 ||
 hariḥ oṃ tatsacchrikṛṣṇāraṇamaṣtu ||

English rendering

The exclusive love of the Kosala women for Lord Krishna by becoming a Gopi in Vrajam.

Shrinaradji says - Mithileshwar! Now listen to the description of the gopikas of the Kosala region. This Sri Krishna-Charitamrita is the destroyer of all sins and the creator of virtue. The women of the Kosala region were born in the Varasa Vraja of Sri Rama in nine subhandaka households and were married to the Gopajans of the Vraja. They were adorned with all sorts of jewelled ornaments. His penis was the same size as a full moon. She was full of newfound youth. His gait was like that of a swan, and his eyes were as vast as that of a cheerful lotus. They were women of the Padmini caste. He showed the best, strongest and the greatest affection according to Zardharma to the charming Mahatma Nanda-Nandan Shri Krishna. 1 - 4.

In the streets of Vrajki, Madhav would always laugh and make fun of Pitambar by smiling and pulling his anklets. When the cowherd girls went out to sell curd, they forgot to say 'take curd, take curd' and started saying 'take Krishna, take Krishna'. Fascinated by Krishna, she used to visit Kunjamandala. Even in the heavens, the air, the fire, the water, the earth, the constellations, the whole direction, the trees, and the masses, they saw only Krishna. All the signs of love were evident in him. Krishna had taken away their hearts. All those Vrajangas were endowed with eight sattvic emotions. 5-8 | (Madhurikand Chapter 1 to 5)

Love had brought them all to the state of Paramahamsa (celibate Mahatmas). O Lord! Those Kantimati Gopangas used to roam the streets of Bhraj in the joy of Lord Krishna. They were no longer in a state of consciousness. She was rooty, maniacal, and like vampires, sometimes silent and sometimes very talkative. She had given way to shame and anxiety. In this way, those who were grateful to Lord Krishna would forcefully pull the gopanganas and kiss Lord Krishna's foreheads. The king. What am I going to describe to them? All those who, paying obeisance to folk conduct and the path of dignity, made unwavering love to the Supreme Brahman, Vasudeva, by heart and senses, etc., who had placed her arms on the shoulders of Shri Krishna in the Rasa-Krida, having completely subdued Shri Krishna out of love; even Nagaraja Sesha is not able to describe his penance to his thousand faces. Woe to you! Among the philosophers of Nyaya-Vaisheshika and other philosophies, the highest Mahatmya attains through Yoga-Sankhya and Shubha-Karma, which is attained only through devotion. Adidev Srihari is only subjugated by devotion, of course, the gopis are always the proof in this regard. He never practiced Samkhya and yoga, yet it was only through love that he attained Bhagavata-like nature. 9-15 |

Thus was completed the fourth chapter in the Narada Bahulashva-Samvad under Madhuryakanda in the Srīgarghasamhita, the 'Narrative of the Kosalapradeshiya Gopikas'. 4.

Sanskrit source · Hindi control witness

Mādhurya-khaṇḍa · Chapter 5

Chapter 62 of 263 · 23 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

अयोध्यावासिनीनां तु गोपीनां वर्णनं शृणु ।
चतुष्पदार्थदं साक्षात्कृष्णप्राप्तिकरं परम् ॥ १ ॥
सिन्धुदेशेषु नगरी चंपका नाम मैथिल ।
बभूव तस्यां विमलो राजा धर्मपरायणः ॥ २ ॥
कुवेर इव कोशाढ्यो मनस्वी मृगराडिव ।
विष्णुभक्तः प्रशांतात्मा प्रह्लाद इव मूर्तिमान् ॥ ३ ॥
भार्याणां षट्सहस्राणि बभूवुस्तस्य भूपतेः ।
रूपवत्यः कंजनेत्रा वंध्यात्वं ताः समागताः ॥ ४ ॥
अपत्यं केन पुण्येन भूयान् मेऽत्र शुभं नृप ।
एवं चिन्तयतस्तस्य बहवो वत्सरा गताः ॥ ५ ॥
एकदा याज्ञवल्क्यस्तु मुनीन्द्रस्तमुपागतः ।
तं नत्वाभ्यर्च्य विधिवन्नुपस्तत्संमुखे स्थितः ॥ ६ ॥
चिंताकुलं नृपं वीक्ष्य याज्ञवल्क्यो महामुनिः ।

सर्वज्ञः सर्वविच्छान्तः प्रत्युवाच नृपोत्तमम् ॥ ७ ॥
श्रीयाज्ञवल्क्य उवाच -
राजन् कृशोऽसि कस्मात्त्वं का चिंता ते हृदि स्थिता ।
सप्रस्वगेषु कुशलं दृश्यते सांप्रतं तव ॥ ८ ॥
विमल उवाच -

ब्रह्मंस्त्वं किं न जानासि तपसा दिव्यचक्षुषा ।
तथाऽप्यहं वदिष्यामि भवतो वाक्यगौरवात् ॥ ९ ॥
आनपत्येन दुःखेन व्याप्तोऽहं मुनिसत्तम ।
किं करोमि तपो दानं वद येन भवेत्प्रजा ॥ १० ॥

श्रीनारद उवाच -

इति श्रुत्वा याज्ञवल्क्यो ध्यानस्तिमितलोचनः ।
दीर्घं दध्यौ मुनिश्रेष्ठो भूतं भव्यं विचिंतयन् ॥ ११ ॥

श्रीयाज्ञवल्क्य उवाच -

अस्मिन् जन्मनि राजेन्द्र पुत्रो नैव च नैव च ।

पुत्र्यस्तव भविष्यन्ति कोटिशो नृपसत्तम ॥ १२ ॥

राजोवाच -

पुत्रं विना पूर्वऋणान्न कोऽपि
प्रमुच्यते भूमितले मुनीन्द्र ।

सदा ह्यपुत्रस्य गृहे व्यथा स्या-

त्परं त्विहामुत्र सुखं न किञ्चित् ॥ १३ ॥

श्रीयाज्ञवल्क्य उवाच -

मा खेदं कुरु राजेन्द्र पुत्र्यो देयास्तवया खलु ।

श्रीकृष्णाय भविष्याय परं दायादिकैः सह ॥ १४ ॥

तेनैव कर्मणा त्वं वै देवर्षिपितृणामृणात् ।

विमुक्तो नृपशार्दूल परं मोक्षमवाप्स्यसि ॥ १५ ॥

श्रीनारद उवाच -

तदाऽतिहर्षितो राजा श्रुत्वा वाक्यं महामुनेः ।

पुनः पप्रच्छ संदेहं याज्ञवल्क्यं महामुनिम् ॥ १६ ॥

राजोवाच -

कस्मिन् कुले कुत्र देशे भविष्यः श्रीहरिः स्वयम् ।

कीदृगरूपश्च किंवर्णो वर्षैश्च कतिभिर्गतेः ॥ १७ ॥

श्रीयाज्ञवल्क्य उवाच -

द्वापरस्य युगस्यास्य तव राज्यान्महाभुज ।

अवशेषे वर्षशते तथा पञ्चदशे नृप ॥ १८ ॥

तस्मिन् वर्षे यदुकुले मथुरायां यदोः पुरे ।

भाद्रे बुधे कृष्णपक्षे धात्रर्क्षे हर्षणे वृषे ॥ १९ ॥

बवेऽष्टम्यामर्धरात्रे नक्षत्रेशमहोदये ।

अंधकारावृते काले देवक्यां शौरिमन्दिरे ॥ २० ॥

भविष्यति हरिः साक्षादरण्यामध्वरेऽग्निवत् ।

श्रीवत्सांको घनश्यामो वनमाल्यतिसुन्दरः ॥ २१ ॥

पीतांबरः पद्मनेत्रो भविष्यति घृतभुजः ।

तस्मै देया त्वया कन्या आयुस्तेऽस्ति न संशयः ॥ २२ ॥

इति श्रीगर्गसंहितायां माधुर्यखण्डे श्रीनारदबहुलाश्वसंवादे

अयोध्यापुरवासिन्युपाख्यानं नाम पञ्चमोऽध्यायः ॥ ५ ॥

हरिः ॐ तत्सच्छ्रीकृष्णार्पणमस्तु ॥

Roman transliteration

śrīnārada uvāca -

ayodhyāvāsīnīnām tu gopīnām varṇanam śrīṇu |

catuspadārthadam sākṣātkṛṣṇaprāptikaram param || 1 ||

sīndhudeśeṣu nagarī caṃpakā nāma maithila |

babhūva tasyāṃ vimalo rājā dharmaparāyaṇaḥ || 2 ||

kuvera iva kośāḍhyo manasvī mṛgarāḍiva |

viṣṇubhaktāḥ praśāntātmā prahlāda iva mūrtimān || 3 ||

bhāryāṇām śaṭsahasrāṇi babhūvustasya bhūpateḥ |

rūpavatyaḥ kaṃjanetrā vaṃdhyātvaṃ tāḥ samāgatāḥ || 4 ||

apatyaṃ kena puṇyena bhūyān me'tra śubham nṛpa |

evaṃ cintayatastasya bahavo vatsarā gatāḥ || 5 ||
 ekadā yājñavalkyastu munīndrastamupāgataḥ |
 taṃ natvābhyarca vidhivannṛpastatsaṃmukhe sthitaḥ || 6 ||
 ciṃtākulaṃ nṛpaṃ vikṣya yājñavalkyo mahāmuniḥ |

sarvajñaḥ sarvavicchāntaḥ pratyuvāca nṛpottamaḥ || 7 ||
 śrīyājñavalkya uvāca -
 rājan kṛśo'si kasmāttvaṃ kā ciṃtā te hṛdi sthitā |
 saprasvageṣu kuśalaṃ dṛśyate sāṃprataṃ tava || 8 ||
 vimala uvāca -
 brahmaṃstvaṃ kiṃ na jānāsi tapasā divyacakṣuṣā |
 tathā'pyahaṃ vadiṣyāmi bhavato vākyagauravāt || 9 ||
 ānapatyena duḥkhena vyāpto'haṃ munisattama |
 kiṃ karomi tapo dānaṃ vada yena bhavetprajā || 10 ||
 śrīnārada uvāca -
 iti śrutvā yājñavalkyo dhyānastimitalocanaḥ |
 dīrghaṃ dadhyau munīśreṣṭho bhūtaṃ bhavyaṃ viciṃtayan || 11 ||
 śrīyājñavalkya uvāca -
 asmiṃ janmani rājendra putro naiva ca naiva ca |

putryastava bhaviṣyanti koṭīśo nṛpasattama || 12 ||
 rājovāca -
 putraṃ vinā pūrvaṇṇāna ko'pi
 pramucyate bhūmitale munīndra |
 sadā hyaputrasya grhe vyathā syā-
 tparaṃ tvihāmutra sukhaṃ na kiṃcit || 13 ||
 śrīyājñavalkya uvāca -
 mā khedaṃ kuru rājendra putryo deyāstvayā khalu |
 śrīkṛṣṇāya bhaviṣyāya paraṃ dāyādikaḥ saha || 14 ||
 tenaiva karmaṇā tvaṃ vai devarṣipitṛṇāṃṇāt |
 vimukto nṛpaśārdūla paraṃ mokṣamavāpsyasi || 15 ||
 śrīnārada uvāca -
 tadā'tiharṣito rājā śrutvā vākyam mahāmuneḥ |
 pūnaḥ papraccha saṃdehaṃ yājñavalkyaṃ mahāmuniḥ || 16 ||

rājovāca -
 kasmīṃ kule kutra deśe bhaviṣyaḥ śrīhariḥ svayam |
 kīdṛḡrūpaśca kiṃvarṇo varṣaiśca katibhīrgataiḥ || 17 ||
 śrīyājñavalkya uvāca -
 dvāparasya yugasyaśya tava rājyānmahābhūja |
 avāśeṣe varṣāśate tathā pañcadaśe nṛpa || 18 ||
 tasmiṃ varṣe yadukule mathurāyāṃ yadoḥ pure |
 bhādre budhe kṛṣṇapakṣe dhātrarkṣe harṣaṇe vṛṣe || 19 ||
 bave'sṭamāyāmadharātre nakṣatreśamahodaye |
 aṃdhakārāvṛte kāle devakyaṃ śaurimandire || 20 ||
 bhaviṣyati hariḥ sākṣādaraṇyāmadhware'gnivat |
 śrīvatsāṅko ghaṇaśyāmo vanamālyatisundaraḥ || 21 ||
 pītāṃbaraḥ padmanetro bhaviṣyati caturbhujah |
 tasmai deyā tvayā kanyā āyuste'sti na saṃśayaḥ || 22 ||

iti śrīgargasamhitāyāṃ mādhuryakhaṇḍe śrīnārada bahulāśvasaṃvāde
 ayodhyāpuravāsinyupākhyānaṃ nāma pañcamo'dhyāyaḥ || 5 ||

hariḥ om tatsacchrīkṣṇārpānamastu ||

English rendering

Concern for King Vimal's progeny in the context of the narrative of the Ayodhya-based gopis and Mahamuni Yajnavalkya's conviction of having many daughters.

Srinardji says - Rajan! Now listen to the description of the Ayodhya-Vasini gopis, who is the best giver of all the four substances and the ultimate means of attaining Shri Krishna. 1.

Mithileshwar! There was a city in Sindh known as Champaka, which had a king named Dharmaprayana Vimal. He was as rich in wealth as Kubera and as generous as a lion. He was a devotee of Lord Vishnu and a peace-loving Mahatma. He appeared to be Murty Prahlada because of his unwavering devotion. There were six thousand queens of that land. All of them were beautiful and effeminate, but fortunately, they turned out to be dwarfs. The king! 'Which virtue shall I obtain the best offspring? King Vimal spent many years thinking about this. 2 - 5. (Madhurikand Chapter 1 to 5)

Yajnavalkya said, "O king! Why have you become weak? What concern has arisen in your heart? At this point in time, all seven organs of your kingdom seem to be in a state of prosperity. . 8.

Vimal said - Brahman. What do you not know from your penance and divine vision? Yet, taking pride in Your commandments, I declare My sufferings. O Lord! I am troubled by the pain of childlessness. What penance and charity should I do so that I may have children? 9-10 |

Hearing this from Vimal, Yajnavalkyamuni's eyes widened in meditation, says Srinardji. He meditated for a long time, contemplating the past and the present. 11.

Yajnavalkya said, "Rajendra! You are not destined to have a son in this life, but Nripa Shrestha! You will get daughters in millions. 12.

The king said, "O Munindra! No one is free from the debt of ancestors on this earth without a son. There is always distress in the home of the childless. He does not enjoy anything in this world or the Hereafter. 13.

Yajnavalkya said, "Rajendra! Don't be sorry. In the future, Lord Krishna is going to incarnate. You shall surrender to them all your daughters with a dowry. Oh dear Lord! By doing the same, you will be free from the debt of the gods, sages, and ancestors and will attain supreme liberation. 14-15 | (Madhurikand Chapter 1 to 5)

The king was overjoyed at that moment when he heard the words of Mahamunika, says Srinardji. He asked Maharishi Yajnavalkya his doubts again? . 16.

The king exclaimed, "O Lord! After how many years, in which country and in which clan will Shri Hari directly descend? What will be their appearance at that time? . 17.

Yajnavalkya said - Mahabaho. In the remaining years of this Dwapara Yuga, when one hundred and fifteen years have passed since your reign, within the Yaduvapuri Mathurams Yadukula, in the month of Bhadrapadamas, Krishna Paksha, Wednesday, Rohini Nakshatra, Harshana Yoga, Vrishalagra, Vav Karan, and Ashtami Tithi, at midnight during the moonrise period, while everything is obscured by darkness, in Vasudeva-Bhavan, directly from Devaki's womb, Sriharika will appear - just as in the Yajna, Agni is revealed from the arani-wood. There will be a sign of Srivatsa on the chest of the Lord.

Their limbs will be as dark as a cloud. They will be adorned with forest garlands and will be very beautiful. Pitambardhari, Kamalanayana and Avataarakala will have quadrupeds. You are to give them your daughters. You are too old right now. There is no doubt that you will live to that point. 18-22 |

Thus was completed the fifth chapter, the 'Upakhyan of the Ayodhyavasini Gopanganas' in the Narada Bahulashva-Samvad under the Madhuryakanda in the Srigarghasamhita. 5.

Sanskrit source · Hindi control witness

Mādhurya-khaṇḍa · Chapter 6

Chapter 63 of 263 · 32 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

एवमुक्त्वा गते साक्षाद्याज्ञवल्क्ये महामुनी ॥
अतीव हर्षमापन्नौ विमलश्चम्पकापतिः ॥ १ ॥
अयोध्यापुरवासिन्यः श्रीरामस्य वराच्च याः ॥
बभूवुस्तस्य भार्यासु ताः सर्वाः कन्यकाः शुभाः ॥ २ ॥
विवाहयोग्यास्ता दृष्ट्वा चिन्तयन् चम्पकापतिः ॥
याज्ञवल्क्यवचः स्मृत्वा द्रुतमाह नृपेश्वरः ॥ ३ ॥
विमल उवाच -

मथुरां गच्छ द्रुत त्वं गत्वा शौरिगृहं शुभम् ॥
दर्शनीयस्त्वया पुत्रो वसुदेवस्य सुन्दरः ॥ ४ ॥
श्रीवत्सांको घनश्यामो वनमाली चतुर्भुजः ॥
यदि स्यात्तर्हि दास्यामि तस्मै सर्वाः सुकन्यकाः ॥ ५ ॥
श्रीनारद उवाच -

इति वाक्यं ततः श्रुत्वा द्रुतोऽसौ मथुरां गतः ।
पप्रच्छ सर्वाभिप्रायं माथुरांश्च महाजनान् ॥ ६ ॥
तद्वाक्यं माथुराः श्रुत्वा कंसभीताः सुबुद्धयः ।
तं द्रुतं रहसि प्राहुः कर्णाति मंदवाग्यथा ॥ ७ ॥
माथुरा ऊचुः
वसुदेवस्य ये पुत्राः कंसेन बहवो हताः ।
एकाऽवशिष्टावरजा कन्या साऽपि दिवं गता ॥ ८ ॥
वसुदेवोऽस्ति चात्रैव ह्यपुत्रो दीनमानसः ।
इदं न कथनीयं हि त्वया कंसभयं पुरे ॥ ९ ॥
शौरिसंतानवार्ता यो वक्ति चेन्मथुरापुरे ।
तं दंडयति कंसोऽसौ शौर्यष्टमशिशो रिपुः ॥ १० ॥
श्रीनारद उवाच -
जनवाक्यं ततः श्रुत्वा द्रुतो वै चम्पकापुरीम् ।
गत्वाऽथ कथयामास राज्ञे कारणमद्भुतम् ॥ ११ ॥
द्रुत उवाच -

मथुरायामस्ति शौरिरनपत्योऽतिदीनवत् ।
तत्पुत्रास्तु पुरा जाताः कंसेन निहताः श्रुतम् ॥ १२ ॥
एकावशिष्टा कन्याऽपि खं गता कंसहस्ततः ।
एवं श्रुत्वा यदपुरान्निर्गतोऽहं शनैः शनैः ॥ १३ ॥

चरन् वृन्दावने रम्ये कालिन्दीनिकटे शुभे ।
 अकस्माल्लतिकावृन्दे दृष्टः कश्चिच्छिर्भुर्मया ॥ १४ ॥
 तल्लक्षणसमो राजन् गोगोपगणमध्यतः ।
 श्रीवत्सांको घनश्यामो वनमाल्यतिसुन्दरः ॥ १५ ॥
 द्विभुजो गोपसूनुश्च परं त्वेतद्विलक्षणम् ।
 त्वया घतुर्भुजश्चोक्तो वसुदेवात्मजो हरिः ॥ १६ ॥
 किं कर्तव्यं वद नृप मुनिवाक्यं मृषा न हि ।
 यत्र यत्र यथेच्छा ते तत्र मां प्रेषय प्रभो ॥ १७ ॥
 श्रीनारद उवाच -
 इति चिन्तयतस्तस्य विस्मितस्य नृपस्य च ।

गजाह्वयात्सिन्धुदेशान् जेतुं भीष्मः समागतः ॥ १८ ॥
 तं पूज्य विमलो राजा दत्त्वा तस्मै बलिं बहु ।
 पप्रच्छ सर्वाभिप्रायं भीष्मं धर्मभृतां वरम् ॥ १९ ॥
 विमल उवाच -
 याज्ञवल्क्येन पूर्वोक्तो मथुरायां हरिः स्वयम् ।
 वसुदेवस्य देवक्यां भविष्यति न संशयः ॥ २० ॥
 न जातो वसुदेवस्य सकाशेऽद्य हरिः परः ।
 ऋषिवाक्यं मृषा न स्यात्कस्मै दास्यामि कन्यकाः ॥ २१ ॥
 महाभागवतः साक्षात्त्वं परावरवित्तमः ।
 जितेन्द्रियो बाल्यभावाद्वीरो धन्वी वसूतमः ।
 एतद्वद महाबुद्धे किं कर्तव्यं मयाऽत्र वै ॥ २२ ॥
 श्रीनारद उवाच -
 विमलं प्राह गांगेयो महाभागवतः कविः ।
 दिव्यदृग्धर्मतत्त्वज्ञः श्रीकृष्णस्य प्रभाववित् ॥ २३ ॥

भीष्म उवाच -
 हे राजन् गुप्तमाख्यानं वेदव्यासमुखाच्छ्रुतम् ।
 सर्वपापहरं पुण्यं शृणु हर्षविवर्द्धनम् ॥ २४ ॥
 देवानां रक्षणार्थाय दैत्यानां हि वधाय च ।
 वसुदेवगृहे जातः परिपूर्णतमो हरिः ॥ २५ ॥
 अर्धरात्रे कंसभयान्नीत्वा शौरिरिष्य तं त्वरम् ।
 गत्वा च गोकुले पुत्रं निधाय शयने नृप ॥ २६ ॥
 यशोदानन्दयोः पुत्री मायां नीत्वा पुरं ययौ ।
 ववृधे गोकुले कृष्णो गुप्तो ज्ञातो न कैर्नृभिः ॥ २७ ॥
 सोऽद्यैव वृदकारण्ये हरिर्गोपालवेषधृक् ।
 एकादश समास्तत्र गूढो वासं करिष्यति ।
 दैत्यं कंसं घातयित्वा प्रकटः स भविष्यति ॥ २८ ॥
 अयोध्यापुरवासिन्यः श्रीरामस्य वराच्च याः ।

ताः सर्वास्तव भार्यासु बभूवुः कन्यकाः शुभाः ॥ २९ ॥

गूढाय देवदेवाय देयाः कन्यास्त्वया खलु ।

न विलम्बः क्वचित्कार्यो देहः कालवशो ह्ययम् ॥ ३० ॥

इत्युक्त्वाऽथ गते भीष्मे सर्वज्ञे हस्तिनापुरम् ।

द्रुतं स्वं प्रेषयामास विमलो नन्दसूनवे ॥ ३१ ॥

इति श्रीगर्गसंहितायां माधुर्यखण्डे श्रीनारदबहुलाश्वसंवादे

अयोध्यापुरवासिन्युपाख्यानं नाम षष्ठोऽध्यायः ॥ ६ ॥

हरिः ॐ तत्सच्छ्रीकृष्णार्पणमस्तु ॥

Roman transliteration

śrīnārada uvāca -

evamuktvā gate sākṣādyājñavalkye mahāmunau ||

atīva haṣṣamāpannau vimalaścampakāpatih || 1 ||

ayodhyāpuravāsinyah śrīrāmasya varācca yāh ||

babhūvustasya bhāryāsu tāh sarvāh kanyakāh śubhāh || 2 ||

vivāhayogyāstā dṛṣṭvā cintayan campakāpatih ||

yājñavalkyavacaḥ smṛtvā dūtāmāha nṛpeśvaraḥ || 3 ||

vimala uvāca -

mathurām gaccha dūta tvam gatvā śaurigrahaṁ śubham ||

darśanīyastvayā putro vasudevasya sundaraḥ || 4 ||

śrīvatsāṁko ghaṇaśyāmo vanamālī caturbhujah ||

yadi syāttarhi dāsyāmi tasmai sarvāh sukanyakāh || 5 ||

śrīnārada uvāca -

iti vākyaṁ tataḥ śrutvā dūto'sau mathurām gataḥ |

papraccha sarvābhiprāyaṁ māthurāmśca mahājanān || 6 ||

tadvākyaṁ māthurāḥ śrutvā kṛṣṇasabhitāḥ subuddhayaḥ |

taṁ dūtaṁ rahasi prāhuḥ karṇāṁte maṇḍavāgyathā || 7 ||

māthurā ūcuḥ

vasudevasya ye putrāḥ kṛṣṇasena bahavo hatāḥ |

ekā'vaśiṣṭāvarajā kanyā sā'pi divaṁ gatā || 8 ||

vasudevo'sti cātraiva hyaputro dīnamānasaḥ |

idaṁ na kathañīyaṁ hi tvayā kṛṣṇasabhayaṁ pure || 9 ||

śaurisaṁtānavartāṁ yo vakti cenmathurāpure |

taṁ daṁḍayati kṛṣṇo'sau śauryaśtamaśiṣo ripuḥ || 10 ||

śrīnārada uvāca -

janavākyaṁ tataḥ śrutvā dūto vai campakāpurīm |

gatvā'tha kathayāmāsa rājñe kārṇamād-bhutam || 11 ||

dūta uvāca -

mathurāyāmasti śaurirānapatyo'tidīnavat |

tatputrāstu purā jātāḥ kṛṣṇasena nihatāḥ śrutam || 12 ||

ekā'vaśiṣṭā kanyā'pi khaṁ gatā kṛṣṇasahastataḥ |

evaṁ śrtvā yadupurānnirgato'haṁ śanaiḥ śanaiḥ || 13 ||

caraṇa vṛndāvane rāmye kālīndīnikaṭe śubhe |

akasmāllatikāvṛnde dṛṣṭaḥ kaścicchīsurmayā || 14 ||

tallakṣaṇasamo rājan gogopagaṇamadhyataḥ |

śrīvatsāṃko ghanaśyāmo vanamālyatisundarah || 15 ||
 dvibhujō gopasūnuśca paraṃ tvetadvilakṣaṇam |
 tvayā caturbhujāścokto vasudevātmajo hariḥ || 16 ||
 kiṃ kartavyaṃ vada nṛpa munivākyam mṛṣā na hi |
 yatra yatra yathecchā te tatra māṇ preṣaya prabho || 17 ||
 śrīnārada uvāca -
 iti cintayatastasya viśmitasya nṛpasya ca |
 gajāhvayātsindhudeśān jetuṃ bhīṣmaḥ samāgataḥ || 18 ||
 taṃ pūjya vimalo rājā datvā tasmai baliṃ bahu |
 papraccha sarvābhīprāyaṃ bhīṣmaṃ dharmabhṛtāṃ varam || 19 ||
 vimala uvāca -
 yājñavalkyaena pūrvokto mathurāyāṃ hariḥ svayam |
 vasudevasya devakyāṃ bhaviṣyati na saṃśayaḥ || 20 ||
 na jāto vasudevasya sakāśe'dya hariḥ paraḥ |
 ṛṣivākyam mṛṣā na syātkasmai dāsyāmi kanyakāḥ || 21 ||
 mahābhāgavataḥ śākṣāttvaṃ parāvaravittamaḥ |
 jīteन्द्रiyo bālyabhāvād□viro dhanvī vasūttamaḥ |
 etadvada mahābuddhe kiṃ kartavyaṃ mayā'tra vai || 22 ||
 śrīnārada uvāca -
 vimalaṃ prāha gāṃgeyo mahābhāgavataḥ kaviḥ |
 divyadṛgdharmatatvajñāḥ śrīkṛṣṇasya prabhāvavit || 23 ||
 bhīṣma uvāca -
 he rājan guptamākhyaṇaṃ vedavyāsamukhācchrutam |
 sarvapāpaharam puṇyaṃ śṛṇu harṣavivarddhanam || 24 ||
 devānāṃ rakṣaṇārthāya daityānāṃ hi vadhāya ca |
 vasudevagrhe jātāḥ paripūrṇatamo hariḥ || 25 ||
 ardhāratre kaṃsabhayānnitvā śauriśca taṃ tvaram |
 gatvā ca gokule putraṃ nidhāya śayane nṛpa || 26 ||
 yaśodānandayoḥ putrīṃ māyāṃ nītvā puram yayau |
 vavṛdhe gokule kṛṣṇo gupto jñāto na kairṇbhīḥ || 27 ||
 so'dyaiva vṛdakāraṇye harirgopālaveśadhṛk |
 ekādaśa samāstatra gūḍho vāsaṃ kariṣyati |
 daityaṃ kaṃsaṃ ghātayitvā prakāṣaḥ sa bhaviṣyati || 28 ||
 ayodhyāpuravāsīnyaḥ śrīrāmasya varācca yāḥ |
 tāḥ sarvāstava bhāryāsu babhūvuḥ kanyakāḥ śubhāḥ || 29 ||
 gūḍhāya devadevāya deyāḥ kanyāstvayā khalu |
 na vilambaḥ kvacitkāryo dehaḥ kālavaśo hyayam || 30 ||
 ityuktvā'tha gate bhīṣme sarvajñe hastināpuram |
 dūtāṃ svaṃ preṣayāmāsa vimalo nandasūnave || 31 ||
 iti śrīgargasamhitāyāṃ mādhuryakhaṇḍe śrīnārada bahulāśvasaṃvāde
 ayodhyāpuravāsīnyupākhyānaṃ nāma ṣaṣṭho'dhyāyaḥ || 6 ||
 hariḥ oṃ tatsacchrīkṛṣṇārpānamastu ||

English rendering

Srinardji says - Rajan! King Vimal, the lord of the city of Champaka, was overjoyed when the great king Yajnavalkya left directly after saying this. The women of Ayodhyapur appeared as daughters from the wombs of their queens by the boon of Shri Rama. All of those princesses were very

beautiful. Seeing her in a marriageable state worried Nripatiromani Champakeshwar. He remembered Yajnavalkya's words and spoke to the messenger. 1-3.

Vimal said, "The messenger! You go to Mathura and there you reach the beautiful abode of Vasudeva, the son of Shur. Vasudeva would have a very beautiful son. His thorax will have the sign of Srivatsa, the angakanti will be dark like a cloud, and he will be forest-dwelling and quadrupedal. If that is the case, I will give all my beautiful daughters into his hands. 4-5.

Srinardji says - Rajan! Hearing of this, the envoy went to Mathurapuri and asked the elders of Mathura all the things he desired. Hearing him, the wise men of Mathura, who were afraid of Kansa, led the messenger away into seclusion and spoke to him in a very low voice. 6 - 7. (Madhurikand chapters 6 to 11)

The Mathurans said that many of Vasudeva's sons were killed by Kansa. A little girl had survived, but she too flew away into the sky. Vasudeva lives here, but he is very sad because he has been separated from his sons. What you are asking of us at this time should not be said anywhere else, for there is a fear of Kansa in this city. In Mathurapuri, someone who talks about Vasudeva's progeny is severely punished by his eighth son's enemy Kansa. 8-10 |

Srinardji says - Rajan! Hearing this from the people, the envoy returned to Champakpuri. There he went and told the king the wonderful conversation. 11.

The messenger said, "Your Majesty! Mathurama is of course the son of Shur, Vasudeva, but being childless, he leads a very lowly life. It is heard that he had many sons before, who have been killed by Kansa. A maiden was left, but she too escaped from Kansa's hands and flew away into the sky. Hearing this story, I slowly walked out of Yadupuri. While wandering on the beautiful and picturesque shores of Kalindi in Vrindavan, I suddenly saw a baby among a group of vines. The king! There was no other child among the Gopas who had the same traits as him. The boy had the mark of Srivatsa on his chest. His body was dark like a cloud and he looked very beautiful wearing a forest garland. But the only difference is that the boy had only two arms and you mentioned Vasudevakumar Sriharika as a quadrilateral. O Lord! Tell me, what should I do now? This is because a myth cannot be a lie. O Lord! Send me wherever you wish, wherever you wish. 12-17 |

Srinardji says - Rajan! At the same time as King Vimal was thus contemplating, Bhishma came from Hastinapura to conquer the Indus. 18.

Shri Nardaji says - Ganganananda Bhishmaji was a great devotee of Bhagavad, a scholar, endowed with divine vision, a philosopher of dharma, and a connoisseur of the influence of Shri Krishna. He said this to King Vimal. 22.

Bhishma said, "O king! This is a secret, which I heard from the mouth of Vedavyasa. This context is all-pervading, virtuous, and joyful; listen to it. The Supreme Lord Srihari has descended into the house of Vasudeva to protect the gods and slay the demons. But at midnight, Vasudeva, fearing Kansa, immediately left for Gokul with the child and there returned to Mathurapuri, sleeping his son on Yashoda's bed and taking Yashoda and Nanda's daughter Maya with him. Thus, no other human being knows that Krishna grew up secretly in Gokul. They would live in secret for eleven years in Srihari Vrindavan, adorned with Gopala. Kansa will then appear by slaying the demon. The women of Ayodhya who have been born to Gopibhava in the year of Shriramchandraji are born as beautiful daughters from the wombs of your wives. You must give all your daughters to Lord Krishna, the God who exists in those dark forms. Never delay in this task; for this body is subject to time. 23-29 |

Having said this, when the omniscient Bhishmaji left for Hastinapur, King Vimal sent his emissary to Nandananda. 30.

Thus the Narada Bahulashka Samvad, under the Madhuryakanda in the Srigarghasamhita, completed the sixth chapter, the "Upakhyan of the Gopikas of Ayodhyapuravasini." 6.

Sanskrit source · Hindi control witness

Mādhurya-khaṇḍa · Chapter 7

Chapter 64 of 263 · 32 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

अथ दूतः सिन्धुदेशान् माथुरान्पुनरागतः ।
 चरन् वृन्दावने कृष्णातीरे कृष्णं ददर्श ह ॥ १ ॥
 कृष्णं प्रणम्य रहसि कृताञ्जलिपुटः शनैः ।
 प्रदक्षिणीकृत्य दूतो विमलोक्तमुवाच सः ॥ २ ॥
 दूत उवाच -

स्वयं परं ब्रह्म परः परेशः
 परैरदृश्यः परिपूर्णदेवः ।
 यः पुण्यसंधैः सततं हि दूरः
 तस्मै नमः सज्जनगोचराय ॥ ३ ॥
 गोविप्रदेवश्रुतिसाधुधर्म
 रक्षार्थमद्यैव यदोः कुलेऽजः ।
 जातोऽसि कंसादिवधाय योऽसौ
 तस्मै नमोऽनंतगुणार्णवाय ॥ ४ ॥

अहो परं भाग्यमलं व्रजौकसां
 धन्यं कुलं नन्दवरस्य ते पितुः ।
 धन्यो व्रजौ धन्यमरण्यमेतद्
 यत्रैव साक्षात्प्रकटः परो हरिः ॥ ५ ॥
 यद्वाधिकासुन्दरकण्ठरत्नं
 यद्गोपिकाजीवनमूलरूपम् ।
 तदेव मन्त्रेणपथि प्रजातं
 किं वर्णये भाग्यमतः स्वकीयम् ॥ ६ ॥
 गुप्तो व्रजे गोपभिषेण चासि
 कस्तूरिकामोद इव प्रसिद्धः ।
 यशश्च ते निर्मलमाशु शुक्ली
 करोति सर्वत्र गतं त्रिलोकीम् ॥ ७ ॥
 जानासि सर्वं जनयैत्यभावं
 क्षेत्रज्ञ आत्मा कृतिवृन्दसाक्षी ।

तथापि वक्ष्ये नृपवाक्यमुक्तं
 परं रहस्यं रहसि स्वधर्मम् ॥ ८ ॥
 या सिन्धुदेशेषु पुरी प्रसिद्धा
 श्रीचम्पका नाम शुभा यथैन्द्री ।

तत्पालकोऽसौ विमलो यथेन्द्रः
 त्वत्पादपद्मे कृतचित्तवृत्तिः ॥ ९ ॥
 सदा कृतं यज्ञशतं त्वदर्थं
 दानं तपो ब्राह्मणसेवनं च ।
 तीर्थं जपं येन सुसाधनेन
 तस्मै परं दर्शनमेव देहि ॥ १० ॥
 तत्कन्यकाः पद्मविशालनेत्राः
 पूर्णं पतिं त्वां मृगयन्त्य आरात् ।
 सदा त्वदर्थं नियमव्रतस्था-
 स्त्वत्पादसेवाविमलीकृताङ्गाः ॥ ११ ॥

गृहाण तासां ब्रजदेव पाणीन्
 दत्त्वा परं दर्शनमद्भुतं स्वम् ।
 गच्छाशु सिन्धून् विशदीकुरु त्वं
 विमृश्य कर्तव्यमिदं त्वया हि ॥ १२ ॥
 श्रीनारद उवाच -
 द्रुतवाक्यं च तच्छ्रुत्वा प्रसन्नो भगवान्ह्रिः ।
 क्षणमात्रेण गतवान् सद्रुतश्चम्पकं पुरीम् ॥ १३ ॥
 विमलस्य महायज्ञे वेदध्वनिसमाकुले ।
 सद्रुतः कृष्ण आकाशात्सहसाऽवततार ह ॥ १४ ॥
 श्रीवत्साकं घनश्यामं सुन्दरं वनमालिनम् ।
 पीतांबरं पद्मनेत्रं यज्ञवाटागतं हरिम् ॥ १५ ॥
 तं दृष्ट्वा सहसोत्थाय विमलः प्रेमविह्वलः ।
 पपात घरणोपांते रोमांची सन्कृताञ्जलिः ॥ १६ ॥
 संस्थाप्य पीठके दिव्ये रत्नहेमखचित्पदे ।

स्तुत्वा सम्पूज्य विधिवदराजा तत्संमुखे स्थितः ॥ १७ ॥
 गवाक्षेभ्यः प्रपश्यन्तीः सुन्दरीर्वीक्ष्य माधवः ।
 उवाच विमलं कृष्णो मेघगंभीरया गिरा ॥ १८ ॥
 श्रीभगवानुवाच -
 महामते वरं ब्रूहि यत्ते मनसि वर्तते ।
 याज्ञवल्क्यस्य वचसा जातं मद्दर्शनं तव ॥ १९ ॥
 विमल उवाच -
 मनो मे भ्रमरीभूतं सदा त्वत्पादपंकजे ।
 वासं कुर्याद् देवदेव नान्येच्छा मे कदाचन ॥ २० ॥
 श्रीनारद उवाच -
 झत्युक्त्वा विमलो राजा सर्वं कोशधनं महत् ।
 द्विपवाजिरथैः सार्द्धं चक्रे आत्मनिवेदनम् ॥ २१ ॥
 समर्प्य विधिना सर्वाः कन्यका हरये नृप ।

नमश्चकार कृष्णाय विमलो भक्तितत्परः ॥ २२ ॥

तदा जयजयारावो बभूव जनमण्डले ।

ववृषुः पुष्पवर्षाणि देवता गगनस्थिताः ॥ २३ ॥

तदैव कृष्णसारूप्यं प्राप्तोऽनंगस्फुरद्द्युतिः ।

शतसूर्यप्रतीकाशो द्योतयन्मंडलं दिशाम् ॥ २४ ॥

वैनतेयं समारुह्य नत्वा श्रीगरुडध्वजम् ।

सभार्यः पश्यतां नृणां वैकुण्ठं विमलो ययौ ॥ २५ ॥

दत्त्वा मुक्तिं नृपतये श्रीकृष्णो भगवान्स्वयम् ।

तत्सुताः सुन्दरीनीत्वा व्रजमंडलमाययौ ॥ २६ ॥

तत्र कामवने रम्ये दिव्यमन्दिरसंयुते ।

क्रीडन्त्यः कंदुकैः सर्वाः तस्थुः कृष्णप्रियाः शुभाः ॥ २७ ॥

यावतीश्च प्रिया मुख्याः तावद् रूपधरो हरिः ।

रराज रासे व्रजराड् अञ्जयंस्तन्मनाः प्रभुः ॥ २८ ॥

रासे विमलपुत्रीणां आनन्दजलबिन्दुभिः ।

च्युतैर्विमलकुण्डोऽभूत् तीर्थानां तीर्थमुत्तमम् ॥ २९ ॥

दृष्ट्वा पीत्वा च तं स्नात्वा पूजयित्वा नृपेश्वर ।

छित्त्वा मेरुसमं पापं गोलोकं याति मानवः ॥ ३० ॥

अयोध्यावासिनीनां तु कथां यः शृणुयान्नरः ।

स व्रजेद्धाम परमं गोलोकं योगिदुर्लभम् ॥ ३१ ॥

इति श्रीगर्गसंहितायां माधुर्यखण्डे श्रीनारदबहुलाश्वसंवादे

अयोध्यापुरवासिन्युपाख्यानं नाम सप्तमोऽध्यायः ॥ ७ ॥

हरिः ॐ तत्सच्छ्रीकृष्णार्पणमस्तु ॥

Roman transliteration

śrīnārada uvāca -

atha dūtaḥ sindhudeśān māthurānpunarāgataḥ |

caran vṛndāvane kṛṣṇātīre kṛṣṇaṃ dadarśa ha || 1 ||

kṛṣṇaṃ praṇamya rahasi kṛtāñjaliḥ puṭaḥ śanaīḥ |

pradakṣiṇīkṛtya dūto vimaloktamuvāca saḥ || 2 ||

dūta uvāca -

svayaṃ paraṃ brahma paraḥ pareśaḥ

parairadrśyaḥ paripūrṇadevaḥ |

yaḥ puṇyasaṃghaiḥ satataṃ hi dūraḥ

tasmai namaḥ sajjanagocarāya || 3 ||

govipradevaśrutisādhudharma

rakṣārthamadyaiva yadoḥ kule'jaḥ |

jāto'si kaṃsādivadhāya yo'sau

tasmai namo'naṇṭtaguṇārṇavāya || 4 ||

aho paraṃ bhāgyamalaṃ vrajaukaśaṃ

dhanyaṃ kulaṃ nandavarasya te pituḥ |

dhanyo vrajau dhanyamaraṇyametad
yatraiva sāksātprakaṭaḥ paro hariḥ || 5 ||
yadā rādhikāsundarakaṇṭharatānam
yadā gopikājīvanamūlarūpam |
tadeva mannetrapathi prajātaṁ
kiṁ varṇaye bhāgyamataḥ svakīyam || 6 ||
gupto vraje gopabhiṣeṇa cāsi
kastūrikāmoda iva prasiddhaḥ |
yasaśca te nirmalamāśu śuklī
karoti sarvatra gataṁ trilokīm || 7 ||
jānāsi sarvaṁ janacaittyabhāvaṁ
kṣetrajña ātmā kṛtivr̥ndasākṣī |

tathāpi vakṣye nṛpavākyamuktaṁ
paraṁ rahasyaṁ rahasi svadharmam || 8 ||
yā śimdhudeśeṣu purī prasiddhā
śrīcampakā nāma śubhā yathaindrī |
tatpālako'sau vimalo yathendraḥ
tvatpādapadme kṛtaccittavṛttiḥ || 9 ||
sadā kṛtaṁ yajñasataṁ tvadarthaṁ
dānaṁ tapo brāhmaṇasevanaṁ ca |
tīrthaṁ japaṁ yena susādhana
tasmai paraṁ darśanameva dehi || 10 ||
tatkanyakāḥ padmaviśālanetrāḥ
pūrṇaṁ patiṁ tvāṁ mṛgayamṛtya ārāt |
sadā tvadarthaṁ nīyamavratassthā-
stvatpādasevāvimalkīkṛtāṅgāḥ || 11 ||

grhāṇa tāsāṁ vrajadeva pāṇin
datvā paraṁ darśanamadābhutaṁ svam |
gacchāśu sindhūn viśadīkuru tvaṁ
vimṛśya kartavyamidaṁ tvayā hi || 12 ||
śrīnārada uvāca -
dūtavākyam ca tacchrutvā prasanno bhagavānhariḥ |
kṣaṇamātreṇa gataṁ sadūtaścāmpakāṁ purīm || 13 ||
vimalasya mahāyajñe vedadhvanisamākule |
sadūtaḥ kṛṣṇa ākāśātsahasā'vatatāra ha || 14 ||
śrīvatsāṁkaṁ ghanaśyāmaṁ sundaraṁ vanamālinam |
pitāmbaraṁ padmanetraṁ yajñāvātāgataṁ harim || 15 ||
taṁ dṛṣtvā sahasotthāya vimalaḥ premavihvalaḥ |
papāta caraṇopāṇṁte romāṇcī sankṛtāñjaliḥ || 16 ||
saṁsthāpya pīṭhake divye ratnṛhemakhacitpade |

stutvā sampūjya vidhivadārajā tatsaṁmukhe sthitaḥ || 17 ||
gavākṣebhyaḥ prapaśyantīḥ suandarīvikṣya mādhabaḥ |
uvāca vimalaṁ kṛṣṇo meghagaṁbhīrayā girā || 18 ||
śrībhagavānuvāca -
mahāmate varaṁ brūhi yatte manasi vartate |
yajñavalkyasya vacasā jātaṁ maddarśanaṁ tava || 19 ||
vimala uvāca -
mano me bhramarībhūtaṁ sadā tvatpādapaṁkaje |
vāsaṁ kuryād devadeva nānyecchā me kadācana || 20 ||

śrīnārada uvāca -

ityuktvā vimalo rājā sarvaṃ kośadhaṇaṃ mahat |
dvipavājīrathaiḥ sārddhaṃ cakre ātmanivedanam || 21 ||
samarpya vidhinā sarvāḥ kanyakā haraye nṛpa |
namaścakāra kṛṣṇāya vimalo bhaktitatparaḥ || 22 ||

tadā jayajayārāvo babhūva janamaṇḍale |
vavṛṣuḥ puṣpavarṣāṇi devatā gaganasthitāḥ || 23 ||
tadaiva kṛṣṇasārūpyaṃ prāpto'namgasphuraddyutiḥ |
śatasūryapratikāśo dyotayanmaṇḍalaṃ diśām || 24 ||
vainateyaṃ samāruhya natvā śrīgaruḍadhvajam |
sabhāryaḥ paśyatāṃ nṛnāṃ vaikuṇṭhaṃ vimalo yayau || 25 ||
datvā muktiṃ nṛpataye śrīkṛṣṇo bhagavānsvayam |
tatsutāḥ suandarīmītvā vrajamaṇḍalamāyayau || 26 ||
tatra kāmavane ramye divyamandirasamnyute |
krīḍantyāḥ kaṇḍukaiḥ sarvāḥ tasthuḥ kṛṣṇapriyāḥ śubhāḥ || 27 ||
yāvatiśca priyā mukhyāḥ tāvad rūpadharo hariḥ |
rarāja rāse vrajarāḍ aṅgajayamaṇmanāḥ prabhūḥ || 28 ||
rāse vimalaputrīnāṃ ānandajalabindubhiḥ |
cyutairvimalakuṇḍo'bhūt tīrthānāṃ tīrthamuttamam || 29 ||

drṣtvā pītvā ca taṃ snātvā pūjayitvā nṛpeśvara |
chitvā merusamaṃ pāpaṃ golokaṃ yāti mānavaḥ || 30 ||
ayodhyāvāsīnīnāṃ tu kathāṃ yaḥ śṛṇuyānnaraḥ |
sa vrajeddhāma paramaṃ golokaṃ yogidurlabham || 31 ||
iti śrīgarugasamhitāyāṃ mādhyakhaṇḍe śrīnārada bahulāśvasaṃvāde
ayodhyāpurāvāsīnyupākhyānāṃ nāma saptamo'dhyāyaḥ || 7 ||
hariḥ oṃ tatsacchrīkṛṣṇarpanamastu ||

English rendering

Receiving King Vimal's message, Lord Krishna granted him darshan and moksha and returned to Vrajmandal with his princesses.

Srinardji says - Rajan! The envoy then returned to Mathura from Sindh. While wandering in Vrindavan, he had a vision of Lord Krishna on the banks of the Yamuna. In solitude, he paid obeisance to Lord Krishna, joined both hands, and circumambulated him, slowly repeating what King Vimal had said. 1-2.

The messenger said, "My salutations to Lord Krishna, who is the Supreme Personality of Godhead, transcendent and invisible to all, ever rising above the zodiac sign of the perfect God, yet giving direct vision to the saints." My salutations to you, Srihari, the ocean of infinite virtues that have arisen in Yadukula these days to slay demons like Kansa, despite being unborn, for the protection of cows, Brahmins, gods, Vedas, ascetic men, and Dharma. Ahhh! The people of Braj are very fortunate. Blessed is the family of your father Nandaraja, blessed is this Vrajamandala and this Vrindavan, where you, Parameshwara Srihari, are manifest. O Lord! You are the beautiful (sapphire) necklace adorned in Sriradharani's necklace, as ubiquitous as the fragrance of musk, and your ubiquitous serene glow instantly whitens the entire triloki. You know all the meanings of people's minds; for you are the soul, the knower of all realms, and the witness of karma. Nevertheless, I will tell you in private what King Vimal has said concerning the ultimate mystery and self-righteousness. Vimal Devaraja,

the foster king of the beautiful city known as Champaka in Sindh, is as prosperous as Indra. Their attitude is always at your fingertips. He has always performed hundreds of yajnas for your happiness and has done charity, penance, Brahmin service, tirtha seva, and chanting, etc. Be sure to give them your best shot at making them worth their money with these excellent tools. She has many daughters, who are adorned with large eyes like a cheerful lotus, and you look forward to the auspicious occasion of finding the perfect God close to you as a husband. Those princesses are always ready to follow the rules and vows for your attainment and the services of your feet have become pure in their body, mind. Oh dear God! Take a bath in all those princesses by giving your excellent and wonderful darshan. Consider this duty that has been entrusted to you at this time, and go to the land of Sindh and purify the people there of your holy philosophy. 3-11 | (Madhurikand chapters 6 to 11)

Srinardji says - Rajan! Hearing this from the messenger, Lord Srihari was very happy and immediately went to Champakapuri with the messenger. At that time, the great Yajna of King Vimal was in progress. The sound of Veda mantras was echoing in it. Along with the messenger, Lord Krishna suddenly descended from the sky into the yajna. King Vimal suddenly stood up and fell at the feet of Kamalanayan Sriharika, adorned with the symbol of Srivatsa in the chest, adorned with dark kanti-like clouds, adorned with beautiful forest garlands, and covered in yellow, as he entered the sacrificial ground. At that time, there was excitement in his limbs. Then the king rose and placed the Lord on a divine throne studded with jewels and gold, praised him, and, after performing the ritual, stood before him. Looking out of the window at the beautiful princesses, Madhava Krishna spoke to King Vimal in a serious voice like a cloud. 12-17 |

The Lord spoke - Mahamate. Ask of me the bridegroom that is desired in your heart. It is by the word of Mahamuni Yajnavalkya that you have seen Me at this time. 18.

Vimal said, "O God! It is my desire that my mind may dwell in your feet in confusion. There is no other desire that comes to my mind. 19.

King Vimal, with all his wealth and great splendor, elephants, horses, and chariots, offered himself to Lord Krishna, says Srinardji. He also offered himself at their feet. O Lord! Devotional King Vimal saluted Lord Krishna by ceremoniously surrendering all his daughters into the hands of Srihari. The sound of cheering echoed in the crowd at that time and the gods standing in the sky showered divine flowers there. Then at the same time King Vimal got the likeness of Lord Krishna. His Angakanti was published as Kamadeva. Holding fast as the hundred suns, they began to illuminate the horizon. King Vimal, with his wives and all the men present at the sacrifice, ascended on Garuda, saluted Lord Garuda and went to Vaikuntha Loka. 20-24 |

Thus, after granting salvation to the king, Lord Krishna himself came to Vrajamandala, taking with him his beautiful virgins. There, in the idyllic Kamavana, adorned with divine temples, the beautiful Krishnapriya came and lived and indulged in kanduka-krida with the Lord. As many as they were Srikrishnapriya sakhis, the beautiful Vrajarajas sat in the Srikrishna Rasmandal, entertaining them. The blissful drops that fell from the eyes of those Vimalkumari in that Rasmandal revealed a place called 'Vimalakunda', which is the best of all the Tirthas. Oh dear God! By having a darshan of Vimalakunda, drinking its water, and bathing and worshiping in it, a person also destroys sins as great as Mount Meru and goes to Golokdham. The person who hears this story of the Gopis of Ayodhya will go to the heavenly abode of Yogidharlabh. 25-30 |

Thus was completed the seventh chapter, the 'Upakhyān of the Gopis of Ayodhyapuravasini', in the Narada Bahulashva-Samvad under the Madhuryakanda in the Srigarghasamhita. 7.

Mādhurya-khaṇḍa · Chapter 8

Chapter 65 of 263 · 54 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

गोपीनां यज्ञसीतानामाख्यानं शृणु मैथिल ।
 सर्वपापहरं पुण्यं कामदं मङ्गलायनम् ॥१॥
 उशीनरो नाम देशो दक्षिणस्यां दिशि स्थितः ।
 एकदा तत्र पर्जन्यो न ववर्ष समा दश ॥२॥
 धनवन्तस्तत्र गोपा अनावृष्टिभयातुराः ।
 सकुटुम्बा गोधनैश्च व्रजमण्डलमाययुः ॥३॥
 पुण्ये वृन्दावने रम्ये कालिन्दीनिकटे शुभे ।
 नन्दराजसहायेन वासं ते चक्रिरे नृप ॥४॥
 तेषां गृहेषु सञ्जाता यज्ञसीताश्च गोपिकाः ।
 श्रीरामस्य वरा दिव्या दिव्ययौवनभूषिताः ॥५॥
 श्रीकृष्णं सुन्दरं दृष्ट्वा मोहितास्ता नृपेश्वर ।
 व्रतं कृष्णप्रसादार्थं प्रष्टुं राधां समाययुः ॥६॥
 गोप्य ऊचुः -

वृषभानुसुते दिव्ये हे राधे कञ्जलोचने ।
 श्रीकृष्णस्य प्रसादार्थं वद किञ्चिद्व्रतं शुभम् ॥७॥
 तव वश्यो नन्दसूनुर्देवैरपि सुदुर्गमः ।
 त्वं जगन्मोहिनी राधे सर्वशास्त्रार्थपारगा ॥८॥

श्रीराधोवाच -

श्रीकृष्णस्य प्रसादार्थं कुरुतैकादशीव्रतम् ।
 तेन वश्यो हरिः साक्षाद्भविष्यति न संशयः ॥९॥
 गोप्य ऊचुः -

संवत्सरस्य द्वादश्या नामानि वद राधिके ।
 मासे मासे व्रतं तस्याः कर्तव्यं केन भावतः ॥१०॥

श्रीराधोवाच -

मार्गशीर्षे कृष्णपक्षे उत्पन्ना विष्णुदेहतः ।
 मुरदैत्यवधार्थाय तिथिरैकादशी वरा ॥११॥
 मासे मासे पृथग्भूता सैव सर्वव्रतोत्तमा ।

तस्याः षड्विंशतिं नाम्नां वक्ष्यामि हितकाम्यया ॥१२॥

उत्पत्तिश्च तथा मोक्षा सफला च ततः परम् ।
 पुत्रदा षट्तिला चैव जया च विजया तथा ॥१३॥
 आमलकी तथा पञ्चान्नाम्ना वै पापमोचनी ।

कामदा च ततः पश्चात्कथिता वै वरूथिनी ॥१४॥
 मोहिनी चापरा प्रोक्ता निर्जला कथिता ततः ।
 योगिनी देवशयनी कामिनी च ततः परम् ॥१५॥
 पवित्रा चाप्यजा पद्मा इन्दिरा च ततः परम् ।
 पाशाङ्कुशा रमा चैव ततः पश्चात्प्रबोधिनी ॥१६॥
 सर्वसम्पत्प्रदा चैव द्वे प्रोक्ते मलमासजे ।
 एवं षड्विंशतिं नाम्नामेकादश्याः पठेच्च यः ॥१७॥
 संवत्सरद्वादशीनां फलमाप्नोति सोऽपि हि ।
 एकादश्याश्च नियमं शृणुताथ व्रजाङ्गनाः ॥
 भूमिशायी दशभ्यां तु चैकभुक्तो जितेन्द्रियः ॥ १८॥

एकवारं जलं पीत्वा धौतवस्त्रोऽतिनिर्मलः ।
 ब्राह्मे मुहुर्त उत्थाय चैकादश्यां हरिं नतः ॥१९॥
 अधमं कूपिकास्नानं वाण्यां स्नानं तु मध्यमम् ।
 तडागे चोत्तमं स्नानं नद्याः स्नानं ततः परम् ॥२०॥
 एवं स्नात्वा नरवरः क्रोधलोभविवर्जितः ।
 नालपेतद्दिने नीचांस्तथा पाखण्डिनो नरान् ॥२१॥
 मिथ्यावादरतांश्चैव तथा ब्राह्मणनिन्दकान् ।
 अन्यांश्चैव दुराचारानगम्यागमने रतान् ॥२२॥
 परद्रव्यापहारांश्च परदाराभिगामिनः ।
 दुर्वृतान् भिन्नमर्यादान्नालपीत्स व्रती नरः ॥२३॥
 केशवं पूजयित्वा तु नैवेद्यं तत्र कारयेत् ।
 दीपं दद्याद्गृहे तत्र भक्तियुक्तेन चेतसा ॥२४॥
 कथाः श्रुत्वा ब्राह्मणेभ्यो दद्यात्सहस्रिणां पुनः ।
 रात्रौ जागरणं कुर्याद्वायन् कृष्णपदानि च ॥२५॥

कांस्यं मांसं मसूरांश्च कोद्वयं चणकं तथा ।
 शाकं मधु परान्नं च पुनर्भोजनमैथुनम् ॥२६॥
 विष्णुव्रते च कर्तव्ये दशाभ्यां दश वर्जयेत् ।
 द्यूतं क्रीडां च निद्रां च ताम्बूलं दन्तधावनम् ॥२७॥
 परापवादं पैशुन्यं स्तेयं हिंसां तथा रतिम् ।
 क्रोधाढ्यं ह्यनृतं वाक्यमेकादश्यां विवर्जयेत् ॥२८॥
 कांस्यं मांसं सुरां क्षौद्रं तैलं वितथभाषणम् ।
 पुष्टिषष्टिमसूरांश्च द्वादश्यां परिवर्जयेत् ॥२९॥
 अनीन विधिना कुर्याद्द्वादशीव्रतमुत्तमम् ॥३०॥
 गोप्य ऊचुः -
 एकादशीव्रतस्यास्य कालं वद महामते ।
 किं फलं वद तस्यास्तु माहात्म्यं वद तत्त्वतः ॥३१॥
 श्रीराधोवाच -

दशमी पञ्चपञ्चाशद्धटिका चैत्प्रदृश्यते ।

तर्हि चैकादशी त्याज्या द्वादशीं समुपोषयेत् ॥३२॥
 दशमी पलमात्रेण त्याज्या चैकादशी तिथिः ।
 मदिराबिन्दुपातेन त्याज्यो गङ्गाघटो यथा ॥३३॥
 एकादशी यदा वृद्धिं द्वादशी च यदा गता ।
 तदा परा ह्युपोष्या स्यात्पूर्वा वै द्वादशीव्रते ॥३४॥
 एकादशीव्रतस्यास्य फलं वक्ष्ये ब्रजज्जनाः ।
 यस्य श्रवणमात्रेण वाजपेयफलं लभेत् ॥३५॥
 अष्टाशीतिसहस्राणि द्विजान्भोजयते तु यः ।
 तत्कृतं फलमाप्नोति द्वादशीव्रतकृन्नरः ॥३६॥
 ससागरवनोपेतां यो ददाति वसुधराम् ।
 तत्सहस्रगुणं पुण्यमेकादश्या महाव्रते ॥३७॥
 ये संसारार्णवे मग्नाः पापपङ्कसमाकुले ।
 तेषामुद्धरणार्थाय द्वादशीव्रतमुत्तमम् ॥३८॥
 रात्रौ जागरणं कृत्यैकादशीव्रतकृन्नरः ।

न पश्यति यमं रौद्रं युक्तः पापशतैरपि ॥३९॥
 पूजयेद्यो हरिं भक्त्या द्वादश्यां तुलसीदलैः ।
 लिप्यते न स पापेन पञ्चपत्रमिवाम्भसा ॥४०॥
 अश्वमेधसहस्राणि राजसूयशतानि च ।
 एकादश्युपवासस्य कलां नार्हन्ति षोडशीम् ॥४१॥
 दश वै मातृके पक्षे तथा वै दश पैतृके ।
 प्रियाया दश पक्षे तु पुरुषानुद्धरेन्नरः ॥४२॥
 यथा शुक्ला तथा कृष्णा द्वयोश्च सदृशं फलम् ।
 धेनुः श्वेता तथा कृष्णा उभयोः सदृशं पयः ॥४३॥
 मेरुमन्दरमात्राणि पापानि शतजन्मसु ।
 एका चैकादशी गोप्यो दहते तूलराशिवत् ॥४४॥
 विधिवद्विधिहीनं वा द्वादश्यां दानमेव च ।
 स्वल्पं वा सुकृतं गोप्यो मेरुतुल्यं भवेच्च तत् ॥४५॥
 एकादशीदिने विष्णोः शृणुते यो हरेः कथाम् ।

सप्तद्वीपवतीदाने लत्फलं लभते च सः ॥४६॥
 शङ्खोद्धारे नरः स्नात्वा दृष्ट्वा देवं गदाधरम् ।
 एकादश्युपवासस्य कलां नार्हति षोडशीम् ॥४७॥
 प्रभासे च कुरुक्षेत्रे केदारे बदरिकाश्रमे ।
 काश्यां च सूकरक्षेत्रे ग्रहणे चन्द्रसूर्ययोः ॥४८॥
 सङ्क्रान्तीनां चतुर्लक्षं दानं दत्तं च यन्नरैः ।
 एकादश्युपवासस्य कलां नार्हति षोडशीम् ॥४९॥
 नागानां च यथा शेषः पक्षिणां गरुडो यथा ।

देवानां च यथा विष्णुर्वर्णानां ब्राह्मणो यथा ॥५०॥

वृक्षाणां च यथाश्वत्थः पत्राणां तुलसी यथा ।

व्रतानां च तथा गोप्यो वरा वैकादशी तिथिः ॥५१॥

दशवर्षसहस्राणि तपस्तप्यति यो नरः ।

तत्तुल्यं फलमाप्नोति द्वादशीव्रतकृन्नरः ॥५२॥

इत्थमेकादशीनां च फलमुक्तं ब्रजाङ्गनाः ।

कुरुताशु व्रतं यूयं किं भूयः श्रोतुमिच्छथ ॥५३॥

इति श्रीगर्गसंहितायां माधुर्यखण्डे श्रीनारद बहुलाश्व संवादे

यज्ञसीतोपाख्याने एकादशीमाहात्म्यं नामाष्टमोऽध्यायः ॥८॥

हरिः ॐ तत्सच्छ्रीकृष्णार्पणमस्तु ॥

Roman transliteration

śrīnārada uvāca -

gopināṃ yajñasītānāmākhyānaṃ śṛṇu maithila |
sarvāpāharaṇaṃ puṇyaṃ kāmadaṇi maṅgalāyanam ||1||
uśīnaro nāma deśo dakṣiṇasyāṃ dīśi sthitaḥ |
ekadā tatra parjanya na vavaṛṣa samā daśa ||2||
dhanavantastatra gopā anāvṛṣṭibhayātūrāḥ |
sakutumbā godhanaśca vṛajamaṇḍalamāyayuh ||3||
puṇye vṛndāvane ramye kālindīnakaṭe śubhe |
nandarājasahāyena vāsaṇi te cakrire nṛpa ||4||
teṣāṃ grheṣu sañjātā yajñasītāśca gopikāḥ |
śrīrāmasya varā divyā divyayauvanabhūṣitāḥ ||5||
śrīkṛṣṇaṃ sundaraṃ dṛṣṭvā mohitāstā nṛpeśvara |
vratāṃ kṛṣṇaprasādārthaṃ praṣṭuṃ rādhāṃ samāyayuh ||6||
gopya ūcuḥ -

vṛṣabhānusute divye he rādhhe kañjalocane |
śrīkṛṣṇasya prasādārthaṃ vada kiñcidvratāṃ śubham ||7||
tava vaśyo nandasūnurdevairapi sudurgamaḥ |
tvam jagannāminī rādhhe sarvaśāstrārthapāragā ||8||
śrīrādhovāca -
śrīkṛṣṇasya prasādārthaṃ kurutaikādaśivratam |
tena vaśyo hariḥ sākṣādbhaviṣyati na saṃsayāḥ ||9||
gopya ūcuḥ -
saṃvatsarasya dvādaśyā nāmāni vada rādhike |
māse māse vratāṃ tasyāḥ kartavyaṃ kena bhāvataḥ ||10||
śrīrādhovāca -
mārgaśīrṣe kṛṣṇapakṣe utpannā viṣṇudehataḥ |
muradaityavadhārthāya tithirekādaśī varā ||11||
māse māse prthagbhūtā saiva sarvavratottamā |

tasyāḥ ṣaḍviṃśatiṃ nāmnāṃ vakṣyāmi hitakāmyayā ||12||
utpattīśca tathā mokṣā saphalā ca tataḥ param |
putradā ṣaṭtilā caiva jayā ca vijayā tathā ||13||
āmalakī tathā paścānnāmnā vai pāpamocanī |

kāmadā ca tataḥ paścātkathitā vai varūthinī ||14||
 mohinī cāparā proktā nirjalā kathitā tataḥ |
 yoginī devaśayanī kāmīnī ca tataḥ param ||15||
 pavitrā cāpyajā padmā indirā ca tataḥ param |
 pāśāṅkuśā ramā caiva tataḥ paścātprabodhinī ||16||
 sarvasampatpradā caiva dve prokte malamāsaje |
 evaṃ śaḍvīmśatiṃ nāmnāmekādaśyāḥ paṭhecca yaḥ ||17||
 saṃvatsaradvādaśināṃ phalamāpnoti so'pi hi |
 ekādaśyāśca niyamam śṛṇutātha vrajāṅganāḥ ||
 bhūmiśāyī daśabhyāṃ tu caikabhukto jīten driyaḥ || 18||

ekavāraṃ jalam pītū dhautavastro'tinirmalāḥ |
 brāhme muhūrta utthāya caikādaśyāṃ hariṃ nataḥ ||19||
 adhamam kūpikāsnānam vāpyāṃ snānam tu madhyamam |
 taḍāge cottamam snānam nadyāḥ snānam tataḥ param ||20||
 evaṃ snātū nara varāḥ krodhalobhavivarjitaḥ |
 nālapettaddine nicāṃstathā pākhaṇḍīno narān ||21||
 mithyāvādaratāmścaiva tathā brāhmaṇanindakān |
 anyāmścaiva durācārānagamyāgamane ratān ||22||
 paradravypahārāmśca paradārābhigāmināḥ |
 durvṛttān bhinnamaryādānnālapīta vṛati naraḥ ||23||
 keśavam pūjayitvā tu naivedyam tatra kārayet |
 dīpaṃ dadyādgṛhe tatra bhaktiyuktena cetasā ||24||
 kathāḥ śrutvā brāhmaṇebhyo dadyātsaddakṣiṇām punaḥ |
 rātrau jāgaraṇam kuryādgāyaṃ kṛṣṇapadāni ca ||25||

kāṃsyaṃ māṃsaṃ masūrāmśca kodravaṃ caṇakam tathā |
 śākaṃ madhu parāṇnam ca punarbhojanamait hunam ||26||
 viṣṇuvrate ca kartavye daśābhyāṃ daśa varjayet |
 dyūtam kriḍāṃ ca nidrāṃ ca tāmbūlam dantadhāvanam ||27||
 parāpavādam paśunyaṃ steyaṃ himsām tathā ratim |
 krodhādhyam hyaṇṛtam vākya mekādaśyāṃ vivarjayet ||28||
 kāṃsyaṃ māṃsaṃ surām kṣaudraṃ tailam vitathabhāṣaṇam |
 puṣṭiśaṣṭi masūrāmśca dvādaśyāṃ parivarjayet ||29||
 anīna vidhinā kuryāddvādaśivratamuttamam ||30||
 gopya ūcuḥ -
 ekādaśivratasyāśya kālam vada mahāmate |
 kiṃ phalam vada tasyāstu mātmyam vada tattvataḥ ||31||
 śrīrādhovāca -
 daśamī pañcapañcāśadghaṭikā cetpradṛśyate |

tarhi caikādaśī tyājyā dvādaśiṃ samupoṣayet ||32||
 daśamī palamātreṇa tyājyā caikādaśī tithiḥ |
 madirābindupātena tyājyā gaṅgāghaṭo yathā ||33||
 ekādaśī yadā vṛddhiṃ dvādaśī ca yadā gatā |
 tadā parā hyupoṣyā syātpūrvā vai dvādaśivrate ||34||
 ekādaśivratasyāśya phalam vakṣye vrajāṅganāḥ |
 yasya śravaṇamātreṇa vājapeyaphalam labhet ||35||
 aṣṭāṣṭisahasrāṇi dvijānbhojayate tu yaḥ |
 tatkr̥tam phalamāpnoti dvādaśivratakr̥nnaraḥ ||36||
 sasāgaravanopetām yo dadāti vasundharām |
 tatsahasraguṇam puṇyamekādaśyā mahāvrate ||37||

ye saṁsārārṇave magnāḥ pāpapañkasamākule |
teṣāmuddharaṇārthāya dvādaśivratamuttamam ||38||
rātrau jāgaraṇaṁ kṛtvaikādaśivratākṛnnaraḥ |

na paśyati yamaṁ raudraṁ yuktaḥ pāpaśatairapi ||39||
pūjayedyo hariṁ bhaktyā dvādaśyāṁ tulasīdalaiḥ |
lipyate na sa pāpena padmapatramivāmbhasā ||40||
aśvamedhasahasrāṇi rājasūyaśatāni ca |
ekādaśyupavāsasya kalām nārhanti śoḍaśim ||41||
daśa vai mātṛke pakṣe tathā vai daśa paitṛke |
priyāyā daśa pakṣe tu puruṣānuddharennaraḥ ||42||
yathā śuklā tathā kṛṣṇā dvayośca sadṛśaṁ phalam |
dhenuḥ śvetā tathā kṛṣṇā ubhayoḥ sadṛśaṁ payaḥ ||43||
merumandaramātrāṇi pāpāni śatajanmasu |
ekā caikādaśī gopyo dahate tūlarāśivat ||44||
vidhivadvidhihiṇaṁ vā dvādaśyāṁ dānameva ca |
svalpaṁ vā sukṛtaṁ gopyo merutulyaṁ bhavacca tat ||45||
ekādaśīdīne viṣṇoḥ śṛṇute yo hareḥ kathām |

saptadvīpavatīdāne latphalaṁ labhate ca saḥ ||46||
śaṅkhoddhāre naraḥ snātvā dṛṣṭvā devaṁ gadādharam |
ekādaśyupavāsasya kalām nārhati śoḍaśim ||47||
prabhāse ca kurukṣetre kedāre badarikāśrame |
kāśyāṁ ca sūkarakṣetre grahaṇe candrasūryayorḥ ||48||
saṅkrāntināṁ caturlakṣaṁ dānaṁ dattaṁ ca yannaraiḥ |
ekādaśyupavāsasya kalām nārhati śoḍaśim ||49||
nāgānāṁ ca yathā śeṣaḥ pakṣināṁ garuḍo yathā |
devānāṁ ca yathā viṣṇurvarṇānāṁ brāhmaṇo yathā ||50||
vṛkṣāṇāṁ ca yathāśvatthaḥ patrāṇāṁ tulasī yathā |
vratānāṁ ca tathā gopyo varā caikādaśī tithiḥ ||51||
daśavarṣasahasrāṇi tapastapyati yo naraḥ |
tattulyaṁ phalamāpnoti dvādaśivratākṛnnaraḥ ||52||
itthamekādaśināṁ ca phalamuktaṁ vrajāṅganāḥ |

kurutāśu vrataṁ yūyaṁ kiṁ bhūyaḥ śrotumicchatha ||53||
iti śṛīgargasamhitāyāṁ mādhyakhaṇḍe śrīnārada bahulāśva saṁvāde
yajñasītopākhyāne ekādaśimāhātmyaṁ nāmāṣṭamo'dhyāyaḥ ||8||
hariḥ oṃ tatsacchrīkṛṣṇaparaṇamastu ||

English rendering

Yajnasitasvarupa asks the gopis to narrate the Ekadashi-vrata ritual for the happiness of Sri Radha and describe its method, rules, and significance.

Shrinaradji says - Mithileshwar! Now listen to the description of the Gopis in the form of Yajna-Sita, the taker of all sins, the bestower of virtue, the purifier of desires, and the abode of good. 1.

To the south is a country known as Ushinara, where Indra did not rain for ten years at a time. The cowherd gopas in that country came with their families and herdsmen to Vrajmandal in fear of drought. O Lord! With the help of Nandaraja, they settled on the beautiful and picturesque banks of the Yamuna in the holy Vrindavan. Gopanganas in the form of Yajnasita were born in their homes to

Lord Rama. They all had divine bodies and were adorned with divine youth. Nripesvara. One day she was fascinated by seeing the beautiful Lord Krishna and warmed up near Sriradha with the intention of asking for a fast to please Lord Krishna. 2 - 6.

The gopis said - Divine, lotus-like, Vrishabhanunandini Sriradhe! You tell us something auspicious for the happiness of Lord Krishna. Those who are extremely rare even to the gods, Sreenandanandan, remain under your control. Radhe! You are world-fascinated and well-versed in the meaning of all scriptures. 7 - 8. (Madhurikand chapters 6 to 11)

Sriradhana said, "Dear sisters! May all of you observe Ekadashi fast for the happiness of Lord Krishna. There is no doubt that you will be directly subjugated by him. 9.

The gopis asked - Radhika! Explain the names of the Ekadashis throughout the year. In what spirit should the Ekadashi fast be observed in each month? . 10.

Sri Radha said, "Gopakumariyo! Ekadashi originated in the Krishna Paksha of Margashirsha month to slay an Asura from the body of Lord Vishnu - mainly his mouth, hence that date is superior to all other dates. Each month has a different Ekadashi. He is the best of all the vows. I am naming the twenty-sixth of that date in the best interest of all of you. (There are twenty-four Ekadashi dates starting from Margashirsha Krishna Ekadashi to Kartik Shukla Ekadashi. Their names are as follows respectively -) Ijati, Moksha, Safala, Putrada, Shattila, Jaya, Vijaya, Amalaki, Papamochani, Kamada, Varuthini, Mohini, Apra, Nirjala, Yogini, Devshayani, Kamini, Pavitra, Aja, Padma, Indira, Papankusha, Rama and Prabodhini. The two Ekadashi dates are Malmasaki. They both have the same name as Sarvapada. Thus one who recites the twenty-six names of Ekadashi also reaps the fruits of the year-long fast of Dwadashi (Ekadashi) dates. 11-17 |

Vrajangnao! Now listen to the rules of Ekadashi fasting! A person should eat food at the same time on Dashami and sleep on the ground at night by staying awake. Drink water at the same time as well. Wear dusty clothes and keep your body and mind clean. Then rise in the Brahma-muhurta and bow at the feet of Srihari on Ekadashi. Then take a bath after taking a break from the toilet. The Kuenka stream is the lowest, the stepwell bath is the middle one, the pond and pond bath are considered the best, and the river stream is even better. Thus the best of men who take a bath and fast should renounce anger and greed and not speak to lowly and hypocritical men on that day. Even those who are untruthful, Brahmanic blasphemers, perverts, adulterers, adulterers, adulterers, perverts, and transgressors should not be spoken of by a fasting man. Worship Lord Keshav in the temple and make offerings there and offer lamps with a devotional heart. Listen to stories from Brahmins, give them dakshina, keep them awake at night, and sing and chant verses related to Krishna. To observe Vaishnavavrat (Ekadashi), on Dashami, give up ten things - bronze vessels, meat, lentils, coconuts, chickpeas, greens, honey, parched grains, re-eating, and sex. These eleven things should be discarded on Ekadashi - gambling, sleep, drinking, toothache, blasphemy, gossip, theft, violence, lust, anger, and untruthful speech. Do not consume bronchi, meat, honey, oil, fad, pididi, sattika rice and lentils, etc., on Dwadashi. Perform the Uttama Ekadashivrata ritual with this method. 18-30 |

Shri Radha said - If Dashami is observed till fifty-five hours (Danda) then that Ekadashi is wasted. Then one should fast only on Dwadashi. The entire Ekadashi tithi is liable to be discarded if the darshan is received from Dashami for even a moment, just as a drop of wine washes away the urn filled with Ganga water. If Ekadashi extends for some time even on the day of Dwadashi, then Ekadashi on the second day is worth fasting. On the first Ekadashi, one should not fast during that fast. 32-34 |

The Vrajanganao. Now I am telling you the fruits of this Ekadashi fast, from the mere listening of which the Vajpayya Yajna bears fruit. The one who feeds eighty-eight thousand Brahmins receives the same lotus as the one who observes the Ekadashi fast. One who donates all the Vasundhara, including the sea and the forests, gets a thousand times as much merit as he gets from performing the great fast ritual of Ekadashi. The Ekadashi fast is the best means for the salvation of those who are immersed in the ocean of sinful world. A person who observes the Ekadashi fast before awakening at night does not see the radiant form of Yamaraja, even if it involves hundreds of sins. One who worships Sriharika with devotion on Dwadashi with Tulasi leaves does not indulge in sin like a lotus leaf with water. Even thousands of Ashvamedha and hundreds of Rajasuya Yajnas cannot equal the sixteenth art of fasting on Ekadashi. A person who observes the Ekadashi fast saves ten generations of the matrilineal lineage, ten generations of the paternal lineage, and ten generations of the wife's lineage. Just as Shukupaksha is Ekadashi, so is Krishna's; both bear the same fruit. Black, like a milch cow, is white - both have the same milk. The Gopis If the sins of a hundred births, as great as those of Meru and Mandrachala, are on one side and the fast of the same Ekadashi on the other, she incinerates those sins of Parvatopam in the same manner as a spark of fire burns a heap of cotton. 35-44 | (Madhurikand Chapter 6 to 11)

Goopanganau Ritually or unceremoniously, if even a little bit is donated to Dwadashi, it becomes as great as Mount Meru. One who hears the story of Lord Vishnu on Ekadashi gets the fruits of the donation of the earth consisting of seven islands. Even if a person accumulates the great virtue of darshan of God Gadadhara by bathing in Shankhodhar Tirtha, he cannot match the sixteenth art of fasting on Punya Ekadashi. In Prabhas, Kurukshetra, Kedar, Badarikasrama, Kashi, and Sukara Kshetra, donations made by humans on the occasion of lunar eclipses, solar eclipses, and four lakh Sankrantis are also not equal to the sixteenth art of fasting on Ekadashi. The Gopis The Ekadashi Tithi is the best among the fasts, just as Shesh among the Nagas, Garuda among the birds, Vishnu among the gods, Brahmana among the years, Pipal among the trees, and Tulasidal among the leaves. A person who performs intense penance for ten thousand years reaps the same fruits as a person who observes the Ekadashi fast. Vrajanganao! Thus I have described to you the Tablets of the Eleven. Now you must begin this fast at once. Tell me, what else do you want to hear? . 45-53 |

Thus, the eighth chapter titled 'Upakhyān and Ekadashi-Mahatmya of Yajnasitas' was completed in the Shrinārada Bahulashva-Samvad under Madhuryakanda in the Srigarghasamhita. 8.

Sanskrit source · Hindi control witness

Mādhurya-khaṇḍa · Chapter 9

Chapter 66 of 263 · 25 detected Sanskrit verse markers

Sanskrit

गोप्य ऊचुः -
 वृषभानुसुते सुभु सर्वशास्त्रार्थपारगे ।
 विडंबयंती त्वं वाचा वाचं वाचस्पतेर्मुने ॥ १ ॥
 एकादशीव्रतं राधे केन केन पुरा कृतम् ।
 तद्ब्रूहि नो विशेषेण त्वं साक्षात् ज्ञानशेवधिः ॥ २ ॥
 श्रीराधोवाच -
 आदौ देवैः कृतं गोप्यो वरमेकादशीव्रतम् ।
 भ्रष्टराज्यस्य लाभार्थं दैत्यानां नाशनाय च ॥ ३ ॥
 वैशंतेन पुरा राज्ञा कृतमेकादशीव्रतम् ।
 स्वपितुस्तारणार्थाय यमलोकगतस्य च ॥ ४ ॥
 अक्स्माल्लुपकेनापि ज्ञातित्यक्तेन पापिना ।
 एकादशी कृता येन राज्यं लेभे स लुपकः ॥ ५ ॥
 भद्रावत्यां केतुमता कृतमेकादशीव्रतम् ।
 पुत्रहीनेन सद्वाक्यात्पुत्रं लेभे स मानवः ॥ ६ ॥
 ब्राह्मण्यै देवपत्नीभिर्दत्तमेकादशीव्रतम् ।
 तेन लेभे स्वर्गसौख्यं धनधान्यं च मानुषी ॥ ७ ॥
 पुष्पदंतीमाल्यवंती शक्रशापात्पिश्यायताम् ।
 प्राप्ती कृतं व्रतं ताभ्यां पुनर्गन्धर्वतां गतौ ॥ ८ ॥
 पुरा श्रीरामचन्द्रेण कृतमेकादशीव्रतम् ।
 समुद्रे सेतुबन्धार्थं रावणस्य वधाय च ॥ ९ ॥
 लयांते च समुत्पन्ना धातृवृक्षतले सुराः ।
 एकादशीव्रतं चक्रुः सर्वकल्याणहेतवे ॥ १० ॥
 व्रतं चकार मेधावी ह्यादश्याः पितृवाक्यतः ।
 अप्सरःस्पर्शदोषेण मुक्तोऽभून्निर्मलद्युतिः ॥ ११ ॥
 गंधर्वो ललितः पत्न्या गतः शापात्स रक्षताम् ।
 एकादशीव्रतेनापि पुनर्गन्धर्वतां गतः ॥ १२ ॥
 एकादशीव्रतेनापि मांधाता स्वर्गतिं गतः ।
 सगरस्य कुकुत्स्थश्च मुचकुन्दो महामतिः ॥ १३ ॥
 धुंधुमारादयश्चान्ये राजानो बहवस्तथा ।
 ब्रह्मकपालनिर्मुक्तो बभूव भगवान्भवः ॥ १४ ॥
 धृष्टबुद्धिर्वैश्यपुत्रो ज्ञातित्यक्तो महाखलः ।
 एकादशीव्रतं कृत्वा वैकुण्ठं स जगाम ह ॥ १५ ॥

राज्ञा रुक्मांगदेनापि कृतमेकादशीव्रतम् ।
 तेन भूमण्डलं भुक्त्वा वैकुण्ठं सपुरो ययौ ॥ १६ ॥
 अंबरीषेण राज्ञाऽपि कृतमेकादशीव्रतम् ।
 नास्पृशद्ब्रह्मशापोऽपि यो न प्रतिहतः क्वचित् ॥ १७ ॥
 हेममाली नाम यक्षः कुष्ठी धनदशापतः ।
 एकादशीव्रतं कृत्वा चन्द्रतुल्यो बभूव ह ॥ १८ ॥
 महीजिता नृपेणापि कृतमेकादशीव्रतम् ।
 तेन पुत्रं शुभं लब्ध्वा वैकुण्ठं स जगाम ह ॥ १९ ॥
 हरिश्चन्द्रेण राज्ञाऽपि कृतमेकादशीव्रतम् ।
 तेन लब्ध्वा महीराज्यं वैकुण्ठं सपुरो ययौ ॥ २० ॥

श्रीशोभनो नाम पुरा कृते युगे
 जामातृकोऽभून्मुचुकुन्दभूभृतः ।
 एकादशीं यः समुपोष्य भारते
 प्राप्तः स दैवैः किल मंदराचले ॥ २१ ॥
 अद्यापि राज्यं कुरुते कुबेरव-
 द्दराज्ञा युतोऽसौ किल चन्द्रभागया ।
 एकादशीं सर्वतिथीश्वरीं परां
 जानीथ गोप्यो न हि तत्समाऽन्या ॥ २२ ॥
 श्रीनारद उवाच -
 इति राधामुखाच्छ्रुत्वा यज्ञसीताश्च गोपिकाः ।
 एकादशीव्रतं चक्रुर्विधिवत्कृष्णलालसाः ॥ २३ ॥
 एकादशीव्रतेनापि प्रसन्नः श्रीहरिः स्वयम् ।
 मार्गशीर्षे पूर्णिमायां रासं ताभिश्चकार ह ॥ २४ ॥
 इति श्रीगर्गसंहितायां माधुर्यखण्डे श्रीनारदबहुलाश्वसंवादे
 एकादशीमाहात्म्यं नाम नवमोऽध्यायः ॥ ९ ॥
 हरिः ॐ तत्सच्छ्रीकृष्णार्पणमस्तु ॥

Roman transliteration

gopya ūcuḥ -
vr̥ṣabdhānūsute subhru sarvaśāstrārthapāraḡe |
viḍaṇḡbayaṇṡit̥i tvaṇ vācā vācam vācaspaternune || 1 ||
ekādaśivratam rādhe kena kena purā kṛtam |
tad□brūhi no viśeṣeṇa tvaṇ sāksāt jñānaśevadhiḥ || 2 ||
śrīrādhovāca -
ādaḡ devaiḥ kṛtam gopyo varamekādaśivratam |
bhraṣṡarājyasya lābhārtham daityānām nāśanāya ca || 3 ||
vaiśaṇṡtena purā rājñā kṛtamekādaśivratam |
svapitustāraṇārthāya yamalokagatasya ca || 4 ||
aksmālluṇṡpakenāpi jñātityaktena pāpinā |
ekādaśi kṛtā yena rājyaṇ lebhe sa luṇṡpakaḥ || 5 ||

bhadrāvatyāṃ ketumatā kṛtamekādaśivratam |
putrahinena sadvākyaṭputraṃ lebhe sa mānavaḥ || 6 ||

brāhmaṇyāi devapatnībhirhattamekādaśivratam |
tena lebhe svargasaukhyaṃ dhanadhānyaṃ ca mānuṣī || 7 ||
puṣpadaṇṭīmālyavaṇṭtau śakraśāpātpiśācatām |
prāṇtau kṛtaṃ vrataṃ tābhyāṃ punargandharvatām gatau || 8 ||
purā śrīrāmacandreṇa kṛtamekādaśivratam |
samudre setubandhārthaṃ rāvaṇasya vadhāya ca || 9 ||
layāṃte ca samutpannā dhātṛvṛkṣatale surāḥ |
ekādaśivratam cakruḥ sarvakalyāṇahetave || 10 ||
vrataṃ cakāra medhāvī dvādaśyāḥ piṭrvākyaṭaḥ |
apsaraḥsparśadoṣeṇa mukto'bhūnnirmaladyutiḥ || 11 ||
gaṇḍharvo lalitāḥ patnīyā gataḥ śāpātsa rakṣatām |
ekādaśivratenāpi punargaṇḍharvatām gataḥ || 12 ||
ekādaśivratenāpi māṇḍhātā svargatīṃ gataḥ |
sagarasya kakutsthaśca mucakundo mahāmatiḥ || 13 ||

dhumdhumārādayāścānye rājāno bahavastathā |
brahmakapālanirmukto babhūva bhagavānbhavaḥ || 14 ||
dhyṣṭabuddhīrvaśīyaputro jñātīyaktō mahākhalaḥ |
ekādaśivratam kṛtvā vaikuṇṭhaṃ sa jagāma ha || 15 ||
rājñā rukmāṅgadenāpi kṛtamekādaśivratam |
tena bhūmaṇḍalaṃ bhuktvā vaikuṇṭhaṃ sapuro yayau || 16 ||
aṃbarīṣeṇa rājñā'pi kṛtamekādaśivratam |
nāspṛśadbrahmaśāpo'pi yo na pratihataḥ kvacit || 17 ||
hemamālī nāma yakṣaḥ kuṣṭhī dhanadaśāpataḥ |
ekādaśivratam kṛtvā candratulyo babhūva ha || 18 ||
mahījītā nṛpeṇāpi kṛtamekādaśivratam |
tena putraṃ śubhaṃ labdhvā vaikuṇṭhaṃ sa jagāma ha || 19 ||
hāriscandreṇa rājñā'pi kṛtamekādaśivratam |
tena labdhvā mahīrājyaṃ vaikuṇṭhaṃ sapuro yayau || 20 ||

śrīśobhano nāma purā kṛte yuge
jāmātrko'bhūnmucukundabhūbhṛtaḥ |
ekādaśīṃ yaḥ samupoṣya bhārate
prāptaḥ sa daivaiḥ kila maṇḍarācale || 21 ||
adyāpi rājyaṃ kurute kuberava-
d rājñā yuto'sau kila candrabhāgayā |
ekādaśī sarvatithīśvarīṃ parāṃ
jānītha gopyo na hi tatsamā'nyā || 22 ||
śrīnārada uvāca -
iti rādhāmukhācchrutvā yajñasītāśca gopikāḥ |
ekādaśivratam cakrurvidhivatkrṣṇalālasāḥ || 23 ||
ekādaśivratenāpi prasannaḥ śrīharihḥ svayam |
mārgaśīrṣe pūrṇimāyāṃ rāsaṃ tābhiścakāra ha || 24 ||
iti śrīgargasāṇhitāyāṃ mādhyakhaṇḍe śrīnārada bahulāśvasaṇvāde

ekādaśīmāhātmyaṃ nāma navamo'dhyāyaḥ || 9 ||
harihḥ oṃ tatsacchrīkrṣṇārpaṇamastu ||

English rendering

In the past, the Ekadashi fast introduced the virtues who obtained the desired results and the Gopikas in the form of Yajnasitas attained Sri Krishna-Sanidhi through the influence of the Ekadashi fast.

The gopis said, "Beautiful Vrishabhanu Nandini, who has mastered the interpretation of all the scriptures!" You imitate Brihaspati Muni's speech with your speech. Radhe! Who performed this Ekadashi fast earlier? Tell us this in particular, for you are truly a treasure trove of knowledge. 1-2.

Sri Radha said, "The gopis. First, the gods performed the Ekadashi Vrat ritual for the attainment of their lost kingdom and destruction of the demons. King Vaishanta in the past observed the Ekadashi fast for the salvation of his Yamalokagata father. A king named Lumpaka was suddenly abandoned by his family because of his sin. Lumpakne also observed Ekadashi fast and gained his lost kingdom under its influence. In the city of Bhadravati, the sonless king Ketumanne performed the Ekadashi fast at the behest of the saints and was blessed with a son. A Brahmin woman was blessed with the Ekadashi Vrat by her godwives, which brought her wealth and bliss in heaven. Both Pushpadanti and Malyavana were vampires who were possessed by Indra's curse. They both observed the Ekadashi fast and re-acquired Gandharvatva by virtue of it. In the past, Sri Ramachandra Ji observed Ekadashi fast to build a bridge over the sea and slay Ravana. The gods had fasted Ekadashi for the well-being of all by sitting under the Amla tree, which arose at the end of the holocaust. At his father's behest, Medhavi observed the Ekadashi fast, freeing him from the guilt of contact with an apsara and complete with serene radiance. A Gandharva named Lalit, along with his wife, was cursed to become a demon, but regained Gandharva through the Ekadashi fast. It was from the fast of Ekadashi that King Mandhata, Sagara, Kakutastha, and Mahamati Muchukunda attained Punyaloka. Many other kings like Dhundhumara also attained sadhagati under the influence of Ekadashi fast and Lord Shankara was liberated from Brahmakapala. It was on Ekadashi that Dhrishtabuddhi, the great-great-grandson of Vaishya, who was abandoned by his family, entered Vaikuntha Loka. King Rukmangad also observed the Ekadashi fast and under its influence, after enjoying the kingdom of the earth, he arrived in Vaikuntha Loka with the Puravasis. King Ambarisha also observed the Ekadashi fast, which prevented him from being touched by the inviolable curse of Brahma. A yaksha named Hemamali was leprosy-prone by Kubera's curse, but by performing the Ekadashi fast, he became as radiant as the moon again. King Mahijit also observed the Ekadashi fast, under whose influence he himself attained Vaikuntha by procuring a beautiful son. King Harishchandra also observed the Ekadashi fast, from which he went to Vaikuntha-Dham, along with the Puravasis, after enjoying the kingdom of the earth. In the earlier Satya Yuga, King Muchukunda's son-in-law Shobhan went to Mandrachal with the gods under the benevolent influence of fasting on Ekadashi in Bharatavarsha. He still enjoys the kingdom there like Kubera with his queen Chandrabhaga. The Gopis! Consider Ekadashi the lord of all dates. There is no other date that compares to it. 3-22 | (Madhurikand Chapter 6 to 11)

Srinardji says - Rajan! Hearing the glories of Ekadashi thus from the mouth of Shri Radha, the yajnasita-svarupa gopikas ritually performed the Ekadashi Vrata ritual in the lust for the darshan of Shri Krishna. Pleased with the Ekadashi fast, Lord Srihari performed Rasa with them on the full moon night of the Margashirsha month. 23-24 |

Thus a new chapter called 'Ekadashi ka Mahatmya' was completed in the context of Yajnasitopakhyana in Narada Bahulashva-Samvad under Madhuryakanda in Srigharha Samhita. 9.

Sanskrit source · Hindi control witness

Mādhurya-khaṇḍa · Chapter 10

Chapter 67 of 263 · 17 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

पुलिंदकानां गोपीनां करिष्ये वर्णनं ह्यतः ।
 सर्वपापहरं पुण्यमद्भुतं भक्तित्ववर्द्धनम् ॥ १ ॥
 पुलिन्दा ऊढभटाः केचिद्विध्याद्वि वनवासिनः ।
 विलुपंतो राजवसु दीनानां न कदाचन ॥ २ ॥
 कुपितस्तेषु बलवान् विन्ध्यदेशाधिपो बली ।
 अक्षौहिणीभ्यां तान्सर्वान् पुलिंदान्स रुरोध ह ॥ ३ ॥
 युयुधुस्तेऽपि खड्गैश्च कुन्तैः शूलैः परश्वधैः ।
 शक्त्यष्टिभिर्भृशुण्डीभिः शरैः कति दिनानि च ॥ ४ ॥
 पत्रं ते प्रेषयामासुः कंसाय यद्भूभृते ।
 कंसप्रणोदितो दैत्यः प्रलंबो बलवांस्तदा ॥ ५ ॥
 योजनद्वयमुच्च्यांगं कालमेघसमद्युतिम् ।
 किरीटकुंडलधरं सर्पहारविभूषितम् ॥ ६ ॥
 पादयोः शृङ्खलायुक्तं गदापाणिं कृतांतवत् ।

ललज्जिह्वं घोररूपं पातयन्तं गिरीन्दुमान् ॥ ७ ॥
 कंपयंतं भुवं वेगात्प्रलम्बं युद्धदुर्मदम् ।
 दृष्ट्वा प्रधर्षितो राजा ससैन्यो रणमंडलम् ॥ ८ ॥
 त्यक्त्वा दुद्राव सहसा सिंहं वीक्ष्य गजो यथा ।
 प्रलंबस्तान् समानीय मथुरामाययौ पुनः ॥ ९ ॥
 पुलिन्दास्तेऽपि कंसस्य भृत्यत्वं समुपागताः ।
 सकुटुंबाः कामगिरौ वासं चक्रुर्नृपेश्वर ॥ १० ॥
 तेषां गृहेषु संजाताः श्रीरामस्य वरात्परात् ।
 पुलिंदः कन्यका दिव्या रूपिण्यः श्रीरिवार्चिताः ॥ ११ ॥
 तद्दर्शनस्मररुजः पुलिंदः प्रेमविह्वलाः ।
 श्रीमत्पादरजो धृत्वा ध्यायंत्यस्तमहर्निशम् ॥ १२ ॥
 ताश्चापि रासे संप्राप्ताः श्रीकृष्णं परमेश्वरम् ।
 परिपूर्णतमं साक्षाद्गोलोकाधिपतिं प्रभुम् ॥ १३ ॥
 श्रीकृष्णवरणाम्भोजरजो देवैः सुदुर्लभम् ।

अहो भाग्यं पुलिंदीनां तासां प्राप्तं विशेषतः ॥ १४ ॥
 यः पारमेष्ठ्यमखिलं न महेन्द्रधिष्यं
 नो सार्वभौममनिशं न रसाधिपत्यम् ।
 नो योगसिद्धिमभितो न पुनर्भवं वा

वाञ्छत्यलं परमपादरजः स भक्तः ॥ १५ ॥
 निष्किंचनाः स्वकृतकर्मफलैर्विरागा
 यत्तत्पदं हरिजना मुनयो महांतः ।
 भक्ता जुषन्ति हरिपादरजःप्रसक्ता
 अन्ये वदन्ति न सुखं किल नैरपेक्ष्यम् ॥ १६ ॥
 इति श्रीगर्गसंहितायां माधुर्यखण्डे श्रीनारदबहुलाश्वसंवादे
 पुलिन्दकोपाख्यानं नाम दशमोऽध्यायः ॥ १० ॥
 हरिः ॐ तत्सच्छ्रीकृष्णार्पणमस्तु ॥

Roman transliteration

śrīnārada uvāca -
 puliṇḍakānāṃ gopīnāṃ kariṣye varṇanam hyataḥ |
 sarvapāpaharaṃ puṇyamadābhutaṃ bhaktivarddhanam || 1 ||
 puliṇḍā ūdābhaṭāḥ kecīdāviṇḍhyādri vanavāsinaḥ |
 viluṇṇapaṇto rājāvasu dīnānāṃ na kadācana || 2 ||
 kupitasteṣu balavān vindhyadeśādhipo balī |
 akṣauhiṇībhyāṃ tānsarvān puliṇḍānsa rurodha ha || 3 ||
 yuyudhuste'pi khaḍgaīśca kuntaiḥ śūlaiḥ paraśvadhaiḥ |
 śaktyarṣṭibhirbhṛṣuṇḍībhiḥ śaraiḥ kati dīnāni ca || 4 ||
 patraṇ te preṣayāmāsuḥ kaṇṣāya yadubhūbhṛte |
 kaṇṣapraṇodito daityaḥ pralaṃbo balavāmstadā || 5 ||
 yojanadvayamuccāṅgaṃ kālameghasamadyutim |
 kirīṭakunḍaladharaṃ sarpahāravibhūṣitam || 6 ||
 pādāyoh śrīkhalāyuktaṃ gadāpāṇiṃ kṛtāmtavat |

lajjīhvaṃ ghorarūpaṃ pātayantaṃ girīndrumān || 7 ||
 kaṇṇpayāntaṃ bhuvaṃ vegātpralambaṃ yuddhadurmadam |
 dṛṣṭvā pradharṣito rājā sasainyo raṇamaṇḍalam || 8 ||
 tyaktvā dudrāva sahasā siṃhaṃ vikṣya gajo yathā |
 pralaṃbastān samānīya mathurāmāyayau punaḥ || 9 ||
 puliṇḍāste'pi kaṇṣasya bhṛtyatvaṃ samupāgatāḥ |
 sakuṇṇbāḥ kāmagirau vāsaṃ cakrurṇṛpeśvara || 10 ||
 teṣāṃ grheṣu saṇjātāḥ śrīrāmasya varātparāt |
 puliṇḍyaḥ kanyakā divya rūpīṇyaḥ śrīrīvārcitāḥ || 11 ||
 taddarśanasmararūjaḥ puliṇḍyaḥ premavīhvalāḥ |
 śrīmatpādarajo dhṛtvā dhyāyaṃtyastamaharṇiśam || 12 ||
 tāścāpi rāse saṇṇprāptāḥ śrīkṛṣṇaṃ parameśvaram |
 paripūrṇatamaṃ sāksādāgolokādhipatiṃ prabhum || 13 ||
 śrīkṛṣṇacarāṇāmbhojarajo devaiḥ sudurlabham |

aho bhāgyaṃ puliṇḍīnāṃ tāsāṃ prāptaṃ viśeṣataḥ || 14 ||
 yaḥ pārameṣṭhyamakhilaṃ na mahendradhīṣṇyaṃ
 no sārvaabhaumamāniśaṃ na rasādhipatyam |
 no yogasiddhimabhīto na punarbhavaṃ vā
 vāñchatyalaṃ paramapādarajaḥ sa bhaktaḥ || 15 ||
 niṣkiṃcanāḥ svakṛtakarmaphalairvirāgā
 yattatpadaṃ harijanā munayo mahāntaḥ |

*bhaktā juṣanti haripādarajaḥprasaktā
 anye vadanti na sukhaṃ kila nairapekṣyam || 16 ||
 iti śrīgargasañhitāyāṃ mādhyakhaṇḍe śrīnāradabahulāśvasaṃvāde
 pulindakopākhyānaṃ nāma daśamo'dhyāyaḥ || 10 ||
 hariḥ oṃ tatsacchriḥṣṇārpaṇamastu ||*

English rendering

Description of the fortunes of the Pulinda-Kanyarupini gopis

Now I describe the women of the Pulinda (Kol-Bheel) caste who were received by the Gopi-Bhava, says Srinardji. This narration is kidnapping of all sins, virtuous, wonderful, and uplifting to devotion.

1.

The forest of Vindhyachal was inhabited by a few Pulindas (Kol-Bheels). They were fierce warriors and only looted the king's wealth. Nothing that belonged to the poor was ever touched. The mighty king of the Vindhyas, in a fit of rage, laid siege to all those palanquins with two Axis armies. They also battled the royal troops with swords, spears, spears, spears, spears, powers, spears, daggers and arrows for many days. (Seeing no hope of victory) he sent a letter to King Kansa of the Yadavas for help. Then, on the orders of Kansaki, the mighty demon Paralabha came there. His body was two yojanas high. The color of the body was black, similar to the darkening of the clouds. Wearing a crown on his forehead and a kundal in his ears, he was adorned with garlands of giant serpents. He had a gold chain around his feet and a mace in his hands, resembling a giant kalaka. His tongue was sticky and his form was terrible. He would uproot rocks and big trees and throw mountains at the enemy. Frightened and defeated, the Vindhya king left the battlefield with an army as if the elephant had fled after seeing the lion, as if shaking the earth with the threat of his feet. Prahlabha then took all the Pulindos and returned to Mathurapuri. 2-9 | (Madhurikand Chapter 6 to 11)

They all became servants of Pulinda Kansaka. Oh dear God! They all lived on Kamagiri with their families. In their homes, by the exquisite boon of Lord Rama, those polished women appeared as divine daughters, worshipped and admired like the embodiment of Lakshmi. The sight of Lord Krishna awakened in his heart the pain of love. The brides-to-be were captivated by love and were immersed day and night in their meditation and contemplation, wearing the Lord's graceful crown on their heads. She too came to Rasa by the grace of the Lord and attained eternity to the Almighty, the Supreme Personality of Godhead, Shri Krishna, the Lord of the Universe. Ahhh! It is the great fortune of these brides-to-be that they received the king of Sri Krishna Charanaravindaki, the raja most rare even to the gods. One who has a strong devotion to the supreme supreme foot of God - the lotus - desires neither the position of Brahma, nor the position of Mahendra, nor the position of a perpetual sovereign emperor, nor the dominion of the underworld, nor yogasiddhi, nor anuparvartva (liberation). The ultimate bliss is what the sage, a devotee of God's kinsman, who is attached to Hari-Kaara-Rajam, who is unyielding, devoid of the fruits of his deeds, consumes; what others call happiness is not truly absolute. 10-16 | (Madhurikand chapters 6 to 11)

Thus was completed the tenth chapter, Pulindi-Upakhyān, in the Narada Bahulashva-Samvad under Mādhyakhaṇḍa in the Srigargasamhitā. 10.

Sanskrit source · Hindi control witness

Mādhurya-khaṇḍa · Chapter 11

Chapter 68 of 263 · 26 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

अन्यासां चैव गोपीनां वर्णनं शृणु मैथिल ।
सर्वपापहरं पुण्यं हरिभक्तिविवर्द्धनम् ॥ १ ॥
नीतिविन्मार्गदः शुक्लः पतंगो दिव्यवाहनः ।
गोपेष्टश्च व्रजे राजन् जाता षड्वृषभानवः ॥ २ ॥
तेषां गृहेषु संजाता लक्ष्मीपतिवरात्प्रजाः ।
रमावैकुण्ठवासिन्यः श्रीसख्योऽपि समुद्रजाः ॥ ३ ॥
ऊर्ध्वं वैकुण्ठवासिन्यः तथाऽजितपदाश्रिताः ।
श्रीलोकाचलवासिन्यः श्रीसख्योऽपि समुद्रजाः ॥ ४ ॥
चिन्तयन्त्यः सदा श्रीमद्गोविन्दचरणांबुजम् ।
श्रीकृष्णस्य प्रसादार्थं ताभिर्माघघ्नतं कृतम् ॥ ५ ॥
माघस्य शुक्लपंचम्यां वसन्तादौ हरिः स्वयम् ।
तासां प्रेमपरीक्षार्थं कृष्णो वै तद्गृहानगतः ॥ ६ ॥
व्याघ्रचर्माम्बरं बिभ्रन् जटामुकुटमंडितः ।

विभूतिधूसरो वेणुं वादयन् मोहयन् जगत् ॥ ७ ॥
तासां वीथीषु संप्राप्तिं वीक्ष्य गोप्योऽपि सर्वतः ।
आययुर्दर्शनं कर्तुं मोहिताः प्रेमविह्वलाः ॥ ८ ॥
अतीव सुन्दरं दृष्ट्वा योगिनं गोपकन्यकाः ।
ऊचुः परस्परं सर्वाः प्रेमानन्दसमाकुलाः ॥ ९ ॥
गोप्य ऊचुः -

कोऽयं शिशुर्नन्दसुताकृतिर्वर
कस्यापि पुत्रो धनिनो नृपस्य ।
नारीकुवाग्बाणविभिन्नमर्मा
जातो विरक्तो गतकृत्यकर्मा ॥ १० ॥
अतीव रम्यः सुकुमारदेहो
मनोजवद्विश्वमनोहरोऽयम् ।
अहो कथं जीवति चास्य माता
पिता च भार्या भगिनी विनैनम् ॥ ११ ॥

एवं ताः सर्वतो यूथीभूत्वा सर्वा ब्रजांगनाः ।
पप्रच्छुस्तं योगिवरं विस्मिताः प्रेमविह्वलाः ॥ १२ ॥
गोप्य ऊचुः -
कस्त्वं योगिन्नाम किं ते कुत्र वासस्तु ते मुने ।

का वृत्तिस्तव का सिद्धिर्वद नो वदतां वर ॥ १३ ॥

सिद्ध उवाच -

योगेश्वरोऽहं मे वासः सदा मानसरोवरे ।

नाम्ना स्वयंप्रकाशोऽहं निरन्नः स्वबलात्सदा ॥ १४ ॥

सार्धं परमहंसानां याम्यहं हे ब्रजांगनाः ।

भूतं भव्यं वर्तमानं वेदम्यहं दिव्यदर्शनः ॥ १५ ॥

उच्चाटनं मारणं च मोहनं स्तम्भनं तथा ।

जानामि मंत्रविद्याभिः वशीकरणमेव च ॥ १६ ॥

गोप्य ऊचुः -

यदि जानासि योगिंस्त्वं वार्तां कालत्रयोद्भवाम् ।

किं वर्तते नो मनसि वद तर्हि महामते ॥ १७ ॥

सिद्ध उवाच -

भवतीनां च कर्णाति कथनीयमिदं वचः ।

युष्मदाज्ञया वा वक्ष्ये सर्वेषां शृण्वतामिह ॥ १८ ॥

गोप्य ऊचुः -

सत्यं योगेश्वरोऽसि त्वं त्रिकालज्ञो न संशयः ।

वशीकरणमंत्रेण सद्यः पठनमात्रतः ॥ १९ ॥

यदि सोऽत्रैव चायाति चिंतितो योऽस्ति वै मुने ।

तदा मन्यामहे त्वां वै मंत्रिणां प्रवरं परम् ॥ २० ॥

सिद्ध उवाच -

दुर्लभो दुर्घटो भावो युष्माभिर्गदितः स्त्रियः ।

तथाप्यहं करिष्यामि वाक्यं न चलते सताम् ॥ २१ ॥

निमीलयत नेत्राणि मा शोचं कुरुत स्त्रियः ।

भविष्यति न संदेहो युष्माकं कार्यमेव च ॥ २२ ॥

श्रीनारद उवाच -

तथेति मीलिताक्षीषु गोपीषु भगवान्हरिः ।

विहाय तद्योगिरूपं बभौ श्रीनन्दनन्दनः ॥ २३ ॥

नेत्राण्युन्मील्य ददृशुः सानन्दं नन्दनन्दनम् ।

विस्मितास्तत्प्रभावज्ञा हर्षिता मोहमागताः ॥ २४ ॥

माघमासे महारासे पुण्ये वृन्दावने वने ।

ताभिः सार्द्धं हरी रेमे सुरीभिः सुरराडिब ॥ २५ ॥

इति श्रीगर्गसंहितायां माधुर्यखण्डे श्रीनारदबहुलाश्वसंवादे

रमावैकुण्ठ श्वेतद्वीपोर्ध्ववैकुण्ठाजितपद श्रीलोकाचलवासिनी

श्रीसखीनामुपाख्यानं नाम एकादशोऽध्यायः ॥ ११ ॥

हरिः ॐ तत्सच्छ्रीकृष्णार्पणमस्तु ॥

Roman transliteration

śrīnārada uvāca -
 anyāsāṃ caiva gopināṃ varṇanaṃ śṛṇu maithila |
 sarvapāpaharaṃ puṇyaṃ haribhaktivivardhanaṃ || 1 ||
 nītinimārgadaḥ śuklaḥ pataṅgo divyavāhanaḥ |
 gopeśaśca vraje rājan jātā ṣaḍvṛṣabhānavaḥ || 2 ||
 teṣāṃ grheṣu saṅjātā lakṣmīpativarātprajāḥ |
 ramāvaikuṇṭhavāsinyaḥ śṛisakhyo'pi samudrajāḥ || 3 ||
 ūrdhvaṃ vaikuṇṭhavāsinyaḥ tathā'jitapadāśritāḥ |
 śrīlokācalavāsinyaḥ śṛisakhyo'pi samudrajāḥ || 4 ||
 cintayantyāḥ sadā śrīmadgovindacaraṇāmbujam |
 śrīkṛṣṇasya prasādārthaṃ tābhirmāghavratam kṛtam || 5 ||
 māghasya śuklapañcamyāṃ vasantādau hariḥ svayam |
 tāsāṃ premaparīkṣārthaṃ kṛṣṇo vai tadgrhāngataḥ || 6 ||
 vyāghracarmāmbaram bibhran jaṭāmukutaṃamṇḍitaḥ |

vibhūtidhūsaro veṇuṃ vādayan mohayan jagat || 7 ||
 tāsāṃ vithīṣu saṃprāptiṃ vikṣya gopyo'pi sarvataḥ |
 āyayurdarśanaṃ kartuṃ mohitāḥ premavīhvalāḥ || 8 ||
 atīva sundaraṃ dṛṣṭvā yoginaṃ gopakanyakāḥ |
 ūcuḥ parasparaṃ sarvāḥ premānandasamākulāḥ || 9 ||
 gopya ūcuḥ -
 ko'yaṃ śīṣurnandasutākṛtirvā
 kasyāpi putro dhanino nṛpasya |
 nārīkuvāgbhānavibhinnamarmā
 jāto virakto gatakrītyakarmā || 10 ||
 atīva ramyaḥ sukumāradeho
 manojavadviśvamanoharo'yaṃ |
 aho kathaṃ jīvati cāsyā mātā
 pitā ca bhāryā bhaginī vainānam || 11 ||

evaṃ tāḥ sarvato yūthībhūtvā sarvā vrajāṅganāḥ |
 papracchustaṃ yogivaraṃ vismitāḥ premavīhvalāḥ || 12 ||
 gopya ūcuḥ -
 kastaṃ yoginnāma kiṃ te kutra vāsastu te mune |
 kā vṛttistava kā siddhirvada no vadatāṃ vara || 13 ||
 siddha uvāca -
 yogeśvaro'haṃ me vāsaḥ sadā mānasarovare |
 nāmnā svayaṃprakāśo'haṃ nirannaḥ svabalātsadā || 14 ||
 sārthe paramahaṃsānāṃ yāmyahaṃ he vrajāṅganāḥ |
 bhūtaṃ bhavyaṃ vartamānaṃ vedmyahaṃ divyadarśanaḥ || 15 ||
 uccāṇaṃ mārāṇaṃ ca mohanaṃ stambanaṃ tathā |
 jñānāni maṇtravidyābhiḥ vaśīkaraṇameva ca || 16 ||
 gopya ūcuḥ -
 yadi jñāsi yogiṃstvaṃ vārtāṃ kālātrayodbhavām |

kiṃ vartate no manasi vada tarhi mahāmate || 17 ||
 siddha uvāca -
 bhavatināṃ ca karṇāṇte kathanīyamidaṃ vacaḥ |
 yuṣmadājñāyā vā vakṣye sarveṣāṃ śṛṇvatāmiha || 18 ||
 gopya ūcuḥ -
 satyaṃ yogeśvaro'si tvaṃ trikālajño na saṃśayaḥ |
 vaśīkaraṇamaṇtreṇa sadyaḥ paṭhanamātrataḥ || 19 ||
 yadi so'traiva cāyāti cimtīto yo'sti vai mune |

tadā manyāmahe tvām vai maṁtriṇām pravaram param || 20 ||
siddha uvāca -
durlabho durghaṭo bhāvo yuṣmābhīrgaditaḥ striyaḥ |
tathāpyaḥaṁ kariṣyāmi vākyam na calate satām || 21 ||
nīmīlayata netrāṇi mā śocaṁ kuruta striyaḥ |
bhaviṣyati na samdeho yuṣmākaṁ kāryameva ca || 22 ||

śrīnārada uvāca -
tatheti mīlītākṣīṣu gopīṣu bhagavānharīḥ |
vihāya tadyogirūpaṁ babhau śrīnandanandanāḥ || 23 ||
netrāṇyunmīlya dadṛśuḥ sānandaṁ nandanandanam |
vismītatatprabhāvajñā harṣitā mohamāgatāḥ || 24 ||
māghamāse mahārāse puṇye vṛndāvane vane |
tābhīḥ sārddhaṁ harī reme surībhīḥ surarāḍiva || 25 ||
iti śrīgargasaṁhitāyām mādhyakhaṇḍe śrīnārada bahulāśvasaṁvāde
ramāvaikuṇṭha śvetadvīpordhvavaikuṇṭhājītapada śrīlōkācalavāsīnī
śrīsakhīnāmupākhyānaṁ nāma ekādaśo dhyāyaḥ || 11 ||
harīḥ oṁ tatsacchrīkṣṇārapanamastu ||

English rendering

Lakshmi's Sakhis are born as virgins in the houses of the Vrishabhanus to please and receive Lord Krishna by fasting in the month of Magha.

Shrinadarji says - Mithileshwar! Now listen also to the description of the other Gopis, who are the takers of all sins, the benefactors, and the enhancers of devotion to Srihari. 1.

The king! The Vraja has produced six Vrishabhanus, named as Nitivita, Margada, Shuku, Kite, Divyavahana, and Gopeshta (who were nominally virtuous). The virgins born in his house by the boon of Lakshmiapati Narayana were Rama-Vaikuntha-Vasini and Lakshmi-ji's companions born from the sea, some were Ajitapadasini and some were Upartha-Vaikuntha-loka-nivasini goddesses, some were Lokachala-Vasini Samudrasambhava-Lakshmi-patachariyas. He fasted in the month of Magha, always contemplating the feet of Shri Govinda. The purpose of the fast was to please Lord Krishna. On the fifth day of Shukupaksha in the month of Magha, the first day of the auspicious spring, Lord Krishna approached their house to test their love. He was dressed in tiger-skin clothes, wearing a crown of jewels, adorned in the guise of a yogi with vibrancy in all his limbs, playing the flute, captivating the hearts of the people of the world. Enchanted and in love with his good fortune in his streets, Gopanganas from all directions came to see the young yogi. Seeing that very beautiful yogi, all the Gopa girls, who were filled with love and joy, started talking to each other. 2 - 9.

The gopis said, "Who is this child, whose form is exactly like that of Nandanandana; or this must be the son of a rich king, who has been estranged from home and has left all his activities due to his wife's hard-hitting arrow." It is extremely delightful. How delicate is its body! It is as captivating to the world as Kamadeva. Ah yes. How would its mother, its father, its wife and its sister survive without it? Thinking this, swarms of people came to him from all directions and, amazed and amazed by their love, asked Yogishvara. 10-12 | (Madhurikand chapters 6 to 11)

The gopis asked - "Yogi baba! What's your name? Muniji! Where do u live? What is your vocation and what accomplishment have you achieved? The best of the speakers. Tell us all about it. 13.

Siddhayogi said - I am Yogesvara and always reside in Manasarovar. My name is Swayamprakash. I am always without food and drink by my own strength. Vrajangnao! I am going for the realization of the self-realization that is the self-realization of the Paramahamsa. I have attained to a transcendental vision. I know the past, the future and the present in all three tenses. I also know Upatana, Maran, Mohana, Sthambana and Vashikaran through Mantra-Vidya. 14-16 |

The gopis asked - "Yogi baba! You are a very intelligent person. If you know about all three times, tell me, what is on our minds? . 17.

Siddhayogi said, "This is what you can hear." Or, if you will, I will say it to all the people. 18.

The gopis said - Munna! You are truly a Yogeshvara. You have knowledge of all three tenses, no doubt about it. If they come here immediately after reciting your mantra of subjugation, which we contemplate with all our heart, then we will believe that you are the best of the magicians. 19-20 | (Madhurikand chapters 6 to 11)

The Siddhayogi said, "Vrajanganao! You have expressed an emotion that is extremely rare and difficult; yet I will reveal your chosen object, for the words of good men are not a lie. Ladies and gentlemen! Don't worry; close your eyes. Your work will surely be proven, there is no doubt about it. 21-22 |

Srinardji says - Rajan! When the gopis closed their eyes, saying 'very good', Lord Srihari left the form of Yogi and appeared as Sri Nandanandan. The gopis opened their eyes and saw Nandanandan Sanand smiling in front of them. At first, she was extremely surprised; then she was pleased to know the yogi's influence and was fascinated by the darling's charming appearance. Subsequently, in the Maharsa of the month of Magha, within the sacred Vrindavan, Srihari took a vihara with the Gopanganas, just as Devaraja Indra does with the Devanganas. 23-25 |

Thus, the Narada Bahulashva-Samvada under Madhuryakanda in the Srigarghasamhita completed the eleventh chapter titled Ramavaikuntha, Shwetadvipa, Upartha Vaikuntha, Ajitapada and the 'Narrative of the Appearance of Lakshmi's Sakhis as Gopis' residing in Srilokachal. 11.

Sanskrit source · Hindi control witness

Mādhurya-khaṇḍa · Chapter 12

Chapter 69 of 263 · 23 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

इदं मया ते कथितं गोपीनां चरितं शुभम् ।
 अन्यसां चैव गोपीनां वर्णनं शृणु मैथिल ॥ १ ॥
 वीतिहोत्रोऽग्निभुक् सांबः श्रीकरो गोपतिः श्रुतः ।
 ब्रजेशः पावनः शोत उपनन्दा ब्रजेभवाः ॥ २ ॥
 धनवंतो रूपवंतः पुत्रवंतो बहुश्रुताः ।
 शीलादिगुणसंपन्नाः सर्वे दानपरायणाः ॥ ३ ॥
 तेषां गृहेषु संजाताः कन्यका देववाक्यतः ।
 काश्चिद्विव्या अदिव्याश्च तथा त्रिगुणवृत्तयः ॥ ४ ॥
 भूमिगोप्यश्च संजाताः पुण्यैर्नानाविधैः कृतैः ।
 राधिकासहचर्यस्ताः सख्योऽभूवन् विदेहराट् ॥ ५ ॥
 एकदा मानिनीं राधां ताः सर्वा ब्रजगोपिकाः ।
 ऊचुर्वीक्ष्य हरिं प्राप्तं होलिकाया महोत्सवे ॥ ६ ॥
 गोप्य ऊचुः -

रंभोरु चन्द्रवदने मधुमानिनीशे
 राधे वयः सुललितं ललने शृणु त्वम् ।
 श्रीहोलिकोत्सवविहारमलं विधातु-
 मायाति ते पुरवने ब्रजभूषणोऽयम् ॥ ७ ॥
 श्रीयौवनोन्मदविधूर्णितलोचनोऽसौ
 नीलालकालिकलितां सकपोलगोलः ।
 सत्पीतकंचुकघनांतमशेषमाराद्
 आघालयन्ध्वनिमता स्वपदारुणेन ॥ ८ ॥
 बालार्कमौलिविमलांगदहारमुद्य-
 द्बिद्युत्क्षिपन् मकरकुण्डलमादधानः ।
 पीतांबरं जयति द्युतिमण्डलोऽसौ
 भूमण्डले सधनुषेव घनो दिविस्थः ॥ ९ ॥
 आबीरकुंकुमरसैश्च विलिप्तदेहो
 हस्ते गृहीतनवसेचनयंत्र आरात् ।

प्रेक्ष्यंस्तवाशु सखि वाटमतीव राधे
 त्वदरासरंगरसकेलिरतः स्थितः सः ॥ १० ॥
 निर्गच्छ फाल्गुनमिषेण विहाय मानं
 दातव्यमद्य च यशः किल होलिकायै ।

कर्तव्यमाशु निजमन्दिररङ्गवारि-

पाटीरपंकमकरन्दचयं च तूर्णम् ॥ ११ ॥

उत्तिष्ठ गच्छ सहसा निजमण्डलीभि-

र्यत्रास्ति सोऽपि किल तत्र महामते त्वम् ।

एतादृशोऽपि समयो न कदापि लभ्यः

प्रक्षालितं करतलं विदितं प्रवाहे ॥ १२ ॥

श्रीनारद उवाच -

अथ मानवती राधा मानं त्यक्त्वा समुत्थिता ।

सखीसंचैः परिवृता प्रकर्तुं होलिकोत्सवम् ॥ १३ ॥

श्रीखण्डागुरुकस्तूरीहरिद्राकुंकुमद्रवैः ।

पूरिताभिर्दृतीभिश्च संयुक्तास्ता ब्रजांगनाः ॥ १४ ॥

रक्तहस्ताः पीतवस्त्राः कूजन् नूपुरमेखलाः ।

गायंत्यो होलिकागीतीः गालीभिर्हास्यसंधिभिः ॥ १५ ॥

आबीरारुणचूर्णानां मुष्टिभिस्ता इतस्ततः ।

कुर्वत्यश्चारुणं भूमिं दिगन्तं चांबरं तथा ॥ १६ ॥

कोटिशः कोटिशस्तत्र स्फुरंत्याबीरमुष्टयः ।

सुगंधारुणचूर्णानां कोटिशः कोटिशस्तथा ॥ १७ ॥

सर्वतो जगृहुः कृष्णं कराभ्यां ब्रजगोपिकाः ।

यथा मेघं च दामिन्यः संध्यायां श्रावणस्य च ॥ १८ ॥

तन्मुखं च विलिम्पन्त्योऽथाबीरारुणमुष्टिभिः ।

कुंकुमाक्तदृतीभिस्तं आर्द्रीचकुर्विधानतः ॥ १९ ॥

भगवनपि तत्रैव यावतीर्ब्रजयोषितः ।

धृत्वा रूपाणि तावति विजहार नृपेश्वर ॥ २० ॥

राधया शुशुभे तत्र होलिकाया महोत्सवे ।

वर्षासंध्याक्षणे कृष्णः सौदामिन्या घनो यथा ॥ २१ ॥

कृष्णोऽपि तद्धस्तकृताक्तनेत्रो

दत्त्वा स्वकीयं नवमुत्तरीयम् ।

ताभ्यो ययौ नन्दगृहं परेशो

देवेषु वर्षत्सु च पुष्यवर्षम् ॥ २२ ॥

इति श्रीगर्गसंहितायां माधुर्यखण्डे श्रीनारदबहुलाश्वसंवादे

होलिकोत्सवे दिव्यत्रिगुणवृत्तिभूमिगोप्युपाख्यानं नाम द्वादशोऽध्यायः ॥ १२ ॥

हरिः ॐ तत्सच्छ्रीकृष्णार्पणमस्तु ॥

Roman transliteration

śrīnārada uvāca -

idaṃ mayā te kathitaṃ gopināṃ caritaṃ śubham |

anyaśāṃ caiva gopināṃ varṇanaṃ śrṇu maithila || 1 ||

vitihotro'gnibhuk sām̐baḥ śrīkaro gopatiḥ śrutaḥ |

vrajeśaḥ pāvanaḥ śāṃta upanandā vrajebhavāḥ || 2 ||
 dhanavaṃto rūpavaṃtaḥ putravaṃto bahuśrutāḥ |
 śīlādiguṇasaṃpannāḥ sarve dānaparāyaṇāḥ || 3 ||
 teṣāṃ grheṣu saṃjātāḥ kanyakā devavākyataḥ |
 kāściddivya adivyāśca tathā triguṇavṛttayaḥ || 4 ||
 bhūmigopyaśca saṃjātāḥ puṇyairnānāvidhaiḥ kṛtaiḥ |
 rādhikāśahacaryastāḥ sakhyo'bhūvan videharāt || 5 ||
 ekadā māniniṃ rādhāṃ tāḥ sarvā vrajagopikāḥ |
 ūcurvikṣya harim̐ prāptaṃ holikāyā mahotsave || 6 ||
 gopya ūcuḥ -

raṃbhoru candravādane madhumāniniṣe
 rādhe vacaḥ sulalitaṃ lalane śṛṇu tvam |
 śṛīholikotsavavihāramalaṃ vidhātu-
 māyāti te puravane vrajabhūṣaṇo'yaṃ || 7 ||
 śṛīyauvanonmadavidhūrṇitalocano'sau
 nīlākālīkalitāṃ sakapologolaḥ |
 satpītakaṃcukaghanāṃtamaśeṣamārād
 ācālayandhvanimatā svapadāruṇena || 8 ||
 bālārka Maulivimalāṃgadadhāramudya-
 dvidyutkṣiṇaṃ makarakuṇḍalamādadhānaḥ |
 pītāmbareṇa jayati dyutimaṇḍalo'sau
 bhūmaṇḍale sadhanuṣeṇa ghano diviṣṭhaḥ || 9 ||
 ābīrakuṃkumarasaiśca viliptadeho
 haste grhītanavasecanayaṃtra ārāt |

prekṣyaṃstavāśu sakhi vāṭamativa rādhe
 tvad□rāsaraṃgarasakelirataḥ sthitaḥ saḥ || 10 ||
 nīrgaccha phālguṇamiṣeṇa vihāya mānaṃ
 dātavyamadya ca yaśaḥ kila holikāyai |
 kartavyamāśu nījamandīraraṇḍavāri-
 pāṭīrapaṃkamakarandacayaṃ ca tūrṇam || 11 ||
 uttiṣṭha gaccha sahasā nījamaṇḍalībhi-
 ryatrāsti so'pi kila tatra mahāmate tvam |
 etādṛśo'pi samayo na kadāpi labhyaḥ
 prakṣālitaṃ karatalaṃ viditaṃ pravāhe || 12 ||
 śṛīnārada uvāca -
 atha mānavatī rādhā mānaṃ tyaktvā samutthitā |
 sakhīsaṃghaiḥ parivṛtā prakartuṃ holikotsavam || 13 ||
 śṛīkhaṇḍāgurukastūriharidrākumkumadravaiḥ |

pūritābhīrdṛtibhiśca saṃyuktāstā vrajāṃganāḥ || 14 ||
 raktahastāḥ pītavastrāḥ kūjaṃ nūpuramekhalāḥ |
 gāyaṃtyo holikāgītīḥ gālībhirhāsyasamdhībhiḥ || 15 ||
 ābīraruṇacūrṇānāṃ muṣṭībhistā itastataḥ |
 kurvaṃtyaścāruṇaṃ bhūmiṃ digantaṃ cāmbaram tathā || 16 ||
 koṭīśaḥ koṭīśastatra sphuraṃtyābīramuṣṭayaḥ |
 sugaṃdhāruṇacūrṇānāṃ koṭīśaḥ koṭīśastathā || 17 ||
 sarvato jagṛhuḥ kṛṣṇaṃ karābhīyāṃ vrajagopikāḥ |
 yathā meghaṃ ca dāminyaḥ saṃdhyāyāṃ śrāvaṇasya ca || 18 ||
 tanmukhaṃ ca vilimpantyo'thābīraruṇamuṣṭībhiḥ |
 kuṃkumāktadṛtibhistam̐ ādrīcakrurvidhānataḥ || 19 ||

*bhagavanapi tatraiva yāvatīrvrajayoṣitaḥ |
dhṛtvā rūpāṇi tāvaṃti vijahāra nṛpeśvara || 20 ||
rādhayā śuśubhe tatra holikāyā mahotsave |*

*varṣāsaṃdhyākṣaṇe kṛṣṇaḥ saudāminyā ghano yathā || 21 ||
kṛṣṇo'pi taddhastakṛtāktanetro
datvā svakīyaṃ navamuttariyaṃ |
tābhyo yayau nandagrhaṃ pareśo
deveṣu varṣatsu ca puṣpavarṣam || 22 ||
iti śṛigargasaṃhitāyāṃ mādhyakhaṇḍe śrīnārada bahulāśvasaṃvāde
holikotsave divyatriguṇavṛttibhūmīgopyupākhyānaṃ nāma dvādaśo'dhyāyaḥ || 12 ||
hariḥ oṃ tatsacchrīkṛṣṇārpaṇamastu ||*

English rendering

Divyadivya, description of Trigunavrittimayi ground-gopis and Holi of Gopis with Shri Radha with Shri Krishna

Shrinardji says - Mithileshwar! Here I have described to you the auspicious character of the gopis, now listen to the description of other gopis. Vetihotra, Agnibhuk, Sambu, Shrikar, Gopati, Shruta, Vrajesh, Pavana, and Shanta are the names of the nine tributaries that originated in Vraj. They are all rich, handsome, sons and daughters, possessing knowledge of many scriptures, possessing virtues such as modesty, virtue, and charity. In their homes, the daughters who were born as per the order of the gods were divine, non-dual, and trinitarian. They all appeared on the ground floor as Gopakanyas as a result of various pre-formed virtues. Woe to you! All of them were his aunts living with Sridhara. One day, on the occasion of Holika Mahotsav, all the Vrajagopikas saw Srihariko coming and asked for Manini Sriradha. 1 - 6.

The Gopis said, "Rambhoru! Oh, the moonlight! Madhu - Manini! The owner Laughing! Oh dear! Listen to this beautiful talk of ours. This Vrajbhushan Nandanandan is coming to visit your Barsana - the Holi festival in the city's gardens. His fidgety eyes twinkle at the thought of a youthful beauty. The swollen navel is kissing their shoulders and forehead. The yellow silk turban spreads its richness on the body. He is capturing everyone's attention with his Aruna Charanarvindo with the sound of cymbals playing. On his head is a shimmering crown similar to that of a Balarvi. They are wearing a Vimal angad in the arms, a necklace on the thorax, and a Makara-shaped kundal that also absorbs electricity in the ears. His dark cantilever adorned with the yellow shadow of Pitambara on this globe is exquisite, as is the cloud system adorned with a rainbow in the sky. Abeer and Saffron Juice cover all his limbs. He has a new Pichkari in his hands and Sakhi Radhe! Those shyamsundars who are engrossed in the fun-filled game of Rasa Rang with you are standing nearby, waiting for your early departure. You also leave Mann and go out on the pretext of Phagua (Holi). Of course, Holika should be celebrated today and you should immediately stock up on colorful water, sandalwood powder, and nectar (perfume, etc.) in your building. The most intelligent dear friend! Get up and suddenly walk with your circle of friends to the place where they are also present Shyamsundar. There will never be a time like this again. Hands should be washed in the flowing stream - this saying is known everywhere. 7-12 |

Srinardji says - Rajan! Then Manavati Radha left Mann and set out to celebrate Holi surrounded by a group of friends. The majority of the devotees walked together carrying baskets filled with sandalwood, agar, musk, turmeric and saffron solution. The loins, adorned with painted red-red

hands, yellow vasanti-coloured clothes, feet with ringing nipples, and a twinkling turban, were the most enchanting charms of these gopanganas. She was singing Holi songs adorned with humorous slurs. Abeer, carrying the powder of gulal in his fists and throwing it around, would make the earth, the sky, and the clothes red. There were millions and millions of fists flying by at once. The powder of fragrant gulal was also scattered by hand. 13-17 | (Madhurikand Chapter 12 to 18)

At the same time, the Vrajagopis surrounded Lord Krishna, as if the clouds had been blocked on all sides by lightning on the evening of Savan. First, he poured a lot of abeer and gulal on their faces, then showered all the angopar with abeer-gulal and ritually doused them with dolchis filled with saffron. Oh dear God! As many gopis as there were, the Bhagavan, taking the same form, continued to roam with them. There, at Holika-Mahotsav, Lord Krishna would adorn himself with Shriradha, just as at dusk in the rainy season, a cloud adorned himself with lightning. Radha applied kajal to the eyes of Lord Krishna. Lord Krishna also gifted his new Uttariya (scarf) to the Gopis. Then they went back to Parameshwara Sreenanda Bhavan. At that time, all the gods began to shower them with flowers. 18-22 |

Thus was completed the twelfth chapter in the context of the Holikovana in the Narada Bahulashva-Samvad under the Madhuryakanda in the Srigarghasamhita, the Divyadivya-Trigunavrittimmayi Bhootala-Upakhyana of the Gopis. 12.

Sanskrit source · Hindi control witness

Mādhurya-khaṇḍa · Chapter 13

Chapter 70 of 263 · 15 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

अथ देवांगनानां च गोपीनां वर्णनं शृणु ।
चतुष्पदार्थदं नृणां भक्तिवर्धनमुत्तमम् ॥ १ ॥
बभूव मालवे देशे गोपो नन्दो दिवस्पतिः ।
भार्यासहस्रसंयुक्तो धनवान् नीतिमान्परः ॥ २ ॥
तीर्थयात्राप्रसंगेन मथुरायां समागतः ।
नन्दराजं ब्रजाधीशं श्रुत्वा श्रीगोकुलं ययौ ॥ ३ ॥
मिलित्वा गोपराजं स दृष्ट्वा वृन्दावनश्रियम् ।
नन्दराजाज्ञया तत्र वासं चक्रे महामनाः ॥ ४ ॥
योजनद्वयमाश्रित्य घोषं चक्रे गवां पुनः ।
मुदं प्राप ब्रजे राजन् ज्ञातिभिः स दिवस्पतिः ॥ ५ ॥
तस्य देवलवाक्येन सर्वा देवजनस्त्रियः ।
जाताः कन्या महादिव्या ज्वलदग्निशिखोपमाः ॥ ६ ॥
श्रीकृष्णं सुन्दरं दृष्ट्वा मोहिताः कन्यकाश्च ताः ।

दामोदरस्य प्राप्त्यर्थं चक्रुर्मार्गव्रतं परम् ॥ ७ ॥
अर्धोदयेऽर्के यमुनां नित्यं स्नात्वा ब्रजांगनाः ।
उच्चैर्जगुः कृष्णलीलां प्रेमानन्दसमाकुलाः ॥ ८ ॥
तासां प्रसन्नः श्रीकृष्णो वरं ब्रूहीत्युवाच ह ।
ता ऊचुस्तं परं नत्वा कृताञ्जलिपुटाः शनैः ॥ ९ ॥
गोप्य ऊचुः -

योगीश्वराणां किल दुर्लभस्त्वं
सर्वेश्वरः कारणकारणोऽसि ।
त्वं नेत्रगामी भवतात्सदा नो
वंशीधरो मन्मथमन्मथांगः ॥ १० ॥
तथाऽस्तु चोक्त्वा हरिरादिदेवः
तासां तु यो दर्शनमाततान ।
भूयात्सदा ते हृदि नेत्रमार्गे
तथा स आहुत इवाशु चित्ते ॥ ११ ॥

परिपूर्णतमः साक्षाच्छ्रीकृष्णो नान्य एव हि ।
एककार्यार्थमागत्य कोटिकार्यं चकार ह ॥ १२ ॥
परिकरीकृतपीतपटं हरिं
शिखिकिरीटनतीकृतकंधरम् ।

लकुटवेणुकरं चलकुंडलं
 पटुतरं नतवेषधरं भजे ॥ १३ ॥
 भक्त्यैव वश्यो हरिरादिदेवः
 सदा प्रमाणं किल चात्र गोप्यः ।
 सांख्यं च योगं न कृतं कदापि
 प्रेम्णैव यस्य प्रकृतिं गताः स्युः ॥ १४ ॥
 इति श्रीगर्गसंहितायां माधुर्यखण्डे श्रीनारदबहुलाश्वसंवादे
 देवजनस्त्री उपाख्यानं नाम त्रयोदशोऽध्यायः ॥ १३ ॥
 हरिः ॐ तत्सच्छ्रीकृष्णार्पणमस्तु ॥

Roman transliteration

śrīnārada uvāca -
 atha devāṅganānāṃ ca gopīnāṃ varṇanaṃ śṛṇu |
 catuṣpadārthadaṇi nīṇāṇi bhaktivardhanamuttamam || 1 ||
 babhūva mālave deśe gopo nando divaspatih |
 bhāryāsahasrasaṇṇiyukto dhanavān nītimāṇparaḥ || 2 ||
 tīrthayātrāprasaṇṇigena mathurāyāṇi samāgataḥ |
 nandarājāṇi vṛajādhīśaṇi śrutvā śṛigokulaṇi yayau || 3 ||
 militvā goparājāṇi sa dr̥ṣṭvā vṛmdāvanaśrīyam |
 nandarājājñāyā tatra vāsaṇi cakre mahāmanāḥ || 4 ||
 yojanadvayamāśrītya ghoṣaṇi cakre gavāṇi punaḥ |
 mudāṇi prāpa vṛaje rājan jñātibhiḥ sa divaspatih || 5 ||
 tasya devalavākyaena sarvā devajānastrīyaḥ |
 jātāḥ kanyā mahādivyā jvaladagnīśikhopamāḥ || 6 ||
 śrīkṛṣṇaṇi sundaraṇi dr̥ṣṭvā mohitāḥ kanyakāśca tāḥ |
 dāmodarasya prāptyartham cakrurmāghavratam param || 7 ||
 ardhodaye'rke yamunāṇi nityaṇi snātvā vṛajāṇganāḥ |
 uccairjaguḥ kṛṣṇalīlāṇi premānandasamākulāḥ || 8 ||
 tāsāṇi prasannaḥ śrīkṛṣṇo varam brūhityuvāca ha |
 tā ūcustaṇi paraṇi natvā kṛtāñjalipuṭāḥ śanaiḥ || 9 ||
 gopya ūcuḥ -
 yogīśvarāṇāṇi kila durlabhastvaṇi
 sarveśvaraḥ kāraṇakāraṇo'si |
 tvaṇi netragāmi bhavatātsadā no
 vaṇśidharo manmathamanmathāṇgaḥ || 10 ||
 tathā'stu coktvā harirāḍidevaḥ
 tāsāṇi tu yo darśanamātātāna |
 bhūyātsadā te hṛdi netramāge
 tathā sa āhūta ivāśu citte || 11 ||
 paripūrṇatamaḥ sāksācchrīkṛṣṇo nānya eva hi |
 ekakāryarthamāgatya koṭīkāryaṇi cakāra ha || 12 ||
 parikarīkṛtapītapataṇi harīṇi
 śikhīkīrīṭanatikṛtakamdharam |
 lakṣṭaveṇukaraṇi calakumḍalaṇi
 paṭutaraṇi nataveśadharaṇi bhaje || 13 ||

*bhaktyaiva vaśyo harirāḍidevaḥ
sadā pramāṇaṃ kila cātra gopyaḥ |
sāṃkhyāṃ ca yogaṃ na kṛtaṃ kadāpi
premaiva yasya prakṛtiṃ gatāḥ syuḥ || 14 ||
iti śrīgargasāṇhitāyāṃ mādhyakhaṇḍe śrīnārada bahulāśvaṣaṇvāde
devajānastrī upākhyānaṃ nāma trayodaśo'dhyāyaḥ || 13 ||
hariḥ oṃ tatsacchrīkṛṣṇārpaṇamastu ||*

English rendering

Gopis as Goddesses

Shrinaradji says - Mithileshwar! Now listen to the description of the Gopis in the form of Devanganas, who are the best instruments that give the four substances to humans and increase their devotion. 1.

There was a Gopa in Malavadesh, whose name was Dipti Nanda. He had a thousand wives. He was a man of great wealth and ethics. At one point, he came to Mathura on a pilgrimage. There he heard the name of Vrajadhishwara Nandaraja and went to Gokul to meet him. There, after meeting the Nanda king and seeing the splendor of Vrindavan, Mahamana Diwapati started living there by the order of the Nanda king. He built a cowshed encircling two yojana lands. The king! Living with his family and relatives on that day brought great joy to the day. By the command of Deval Muni, all the Devangas became Mahadivya girls of the same day and night, radiant like a burning fire. 2 - 6.

At some point, all the girls were fascinated by the sight of Lord Krishna, Shyamsundar, and they fasted in the month of Magha to attain Damodar. Every day at half sunrise, they would go to the Yamuna to take a bath and sing hymns of Lord Krishna, filled with love and joy. Lord Krishna was pleased with him and said - 'You ask for a boon. Then he bowed to the Almighty with both hands joined together and said to him slowly. 7 - 9.

The Gopis said, "O Lord! Surely you are rare even to yogis. There are also causes for everyone's God and causes. You are the bearer of the lineage. Your body is also the enchantress of Manmath. Mayst thou ever be before our eyes. 10.

The king! Then may the Adi Deva Sri Hari, who, by saying 'Tathastu, "opened the doors of his darshan to the Gopis, always reside in your heart, in the eye path, and be immediately present in the mind from the calling. I sing hymns to those who have placed Pitambar Dam around their waist, adorned with a peacock feather crown on their heads and their necks bent, with flutes and anklets in their hands and jewelled kundals twinkling in their ears. Adideva Srihari is subject only to devotion. Surely in this the Gopis are always attested, who never contemplated Sankhya nor the rituals of yoga; it was only through love that they attained the form of God. 11-14 |

Thus was completed the thirteenth chapter, the 'Upakhyāna of the Gopis as Devanagana', in the Narada Bahulashka Samvad under the Madhyakhaṇḍa in the Srigargasamhita. 13.

Sanskrit source · Hindi control witness

Mādhurya-khaṇḍa · Chapter 14

Chapter 71 of 263 · 37 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

जालंधरीणां गोपीनां जन्मानि शृणु मैथिल ।
कर्माणि च महाराज पापघ्नानि नृणां सदा ॥ १ ॥
रजन् सप्तनदीतीरे रंगपत्तनमुत्तमम् ।
सर्वसंपद्युतं दीर्घं योजनद्वयवर्तुलम् ॥ २ ॥
रंगोजिस्तत्र गोपालः पुराधीशो महाबलः ।
पुत्रपौत्रसमायुक्तो धनधान्यसमृद्धिमान् ॥ ३ ॥
हस्तिनापुरनाथाय धृतराष्ट्राय भूभृते ।
हैमानामर्बुदशतं वार्षिकं स ददौ सदा ॥ ४ ॥
एकदा तत्र वर्षाति व्यतीते किल मैथिल ।
वार्षिकं तु करं राज्ञे न ददौ स मदोत्कटः ॥ ५ ॥
मिलनार्थं न चायते रंगोजौ गोपनायके ।
वीरा दश सहस्राणि धृतराष्ट्रप्रणोदिताः ॥ ६ ॥
बद्ध्वा तं दामभिर्गोपमाजग्मुस्ते गजद्वयम् ।

कति वर्षाणि रंगोजिः कारागारे स्थितोऽभवत् ॥ ७ ॥
सन्निरुद्धस्ताडितोऽपि लोभी भीरुर्न चाभवत् ।
न ददौ स धनं किञ्चिद्भृतराष्ट्राय भूभृते ॥ ८ ॥
कारागारान्महाभीमात्कदाचित्स पलायितः ।
रात्रौ रंगपुरं प्रागाद् रंगोजिर्गोपनायकः ॥ ९ ॥
पुनस्तं हि समाहर्तुं धृतराष्ट्रप्रणोदितम् ।
अक्षौहिणीत्रयं राजन् समर्थबलवाहनम् ॥ १० ॥
तेन सार्द्धं स बाणौघैस्तीक्ष्णधारैः स्फुरत्प्रभैः ।
युयुधे दंशितो युद्धे धनुष्टंकारयन्मुहुः ॥ ११ ॥
शत्रुभिश्छिन्नकवचः छिन्नधन्वा हतस्वकः ।
पुरमेत्य मृधं वक्रे रंगोजिः कतिभिर्दिनैः ॥ १२ ॥
अनाथः शरणं चेच्छन् कंसाय यदूभूभृते ।
दूतं स्वं प्रेषयामास रंगोजिर्भयपीडितः ॥ १३ ॥
दूतस्तु मथुरामेत्य सभां गत्वा नताननः ।

कृताञ्जलिश्चौगसेनिं नत्वा प्राह गिराऽऽर्द्रया ॥ १४ ॥
रंगोजिनामा नृप रंगपत्तने
गोपोऽस्ति नीतिज्ञवरः पुराधिपः ।
स्वशत्रुसंरुद्धपुरो महाधिभृद्

अलब्धनाथः शरणं गतस्तव ॥ १५ ॥

त्वं दीनदुःखार्तिहरो महीतले

भौमदिसंगीतगुणो महाबलः ।

सुरासुरानुद्धटभूमिपालकान्

विजित्य युद्धे सुरराडिव स्थितः ॥ १६ ॥

चन्द्रं चकोरश्च रविं कुशेशयो

यथा शरच्छीकरमेव चातकः ।

क्षुधातुरोऽन्नं च जलं तृषातुरः

स्मरत्यसौ शत्रुभये तथा त्वाम् ॥ १७ ॥

इत्थं श्रुत्वा वचस्तस्य कंसो वै दीनवत्सलः ।

दैत्यकोटिसमायुक्तो मनो गंतुं समादधे ॥ १८ ॥

गोमूत्रघयसिन्दूरकस्तूरीपत्रभृन्मुखम् ।

विन्ध्याद्विसदृशं श्यामं मदनिर्झरसंयुतम् ॥ १९ ॥

पादे च शृङ्खलाजालं नदंतं घनवदभृशम् ।

द्विपं कुवलयापीडं समारुह्य मदोत्कटः ॥ २० ॥

चाणूरमुष्टिकाद्यैश्च केशिव्योमवृषासुरैः ।

सहसा दंशितः कंसः प्रययौ रंगपत्तनम् ॥ २१ ॥

यदूनां च कुरूणां च बलयोस्तु परस्परम् ।

बाणैः खड्गैः त्रिशूलैश्च घोरं युद्धं बभूव ह ॥ २२ ॥

बाणांधकारे संजाते कंसो नीत्वा महागदाम् ।

विवेश कुरुसेनासु वने वैश्वानरो यथा ॥ २३ ॥

कांश्चिद्दीरान् सकवचान् गदया वज्रकल्पया ।

पातयामास भूपृष्ठे वज्रेणोद्रो यथा गिरिम् ॥ २४ ॥

रथान्ममर्द पादाभ्यां पाष्णिघातेन घोटकान् ।

गजे गजं ताडयित्वा गजान्प्रोन्नीय चाग्निषु ॥ २५ ॥

स्कन्धयोः कक्षयोर्धृत्वा सनीडान् रत्नकंबलान् ।

कांश्चिद्बलाद्भ्रामयित्वा चिक्षेप गगने बली ॥ २६ ॥

गजाञ्छुण्डासु घोन्नीय लोलघंटासमावृतान् ।

चिक्षेप संमुखे राजन् मृधे व्योमासुरो बली ॥ २७ ॥

रथान् गृहीत्वा साश्वान्श्च शृङ्गाभं भ्रामयन्मुहुः ।

चिक्षेप दिक्षु बलवान् दैत्यो दुष्टो वृषासुरः ॥ २८ ॥

बलात्पश्चिमपादाभ्यां वीरानश्वानितस्ततः ।

पातयामास राजेन्द्र केशी दैत्याधिपो बली ॥ २९ ॥

एवं भयंकरं युद्धं दृष्ट्वा वै कुरुसैनिकाः ।

शेषा भयातुरा वीरा जग्मुस्तेऽपि दिशो दश ॥ ३० ॥

रंगोजिं सकुटुम्बं तं नीत्वा कंसोऽथ दैत्यराट् ।

मथुरां प्रययौ वीरो नादयन् दुंदुभीञ्छनैः ॥ ३१ ॥

श्रुत्वा पराजयं स्वस्य कौरवाः क्रोधमूर्छिताः ।

दैत्यानां समयं दृष्ट्वा सर्वे वै मौनमास्थिताः ॥ ३२ ॥

पुरं बर्हिषदं नाम व्रजसीम्नि मनोहरम् ।

रंगोजये ददौ कंसो दैत्यानामधिपो बली ॥ ३३ ॥

वासं चकार तत्रैव रंगोजिर्गोपनायकः ।

बभूवुस्तस्य भार्यासु जालंधर्यो हरेर्वरात् ॥ ३४ ॥

परिणीता गोपजनै रूपयौवनभूषिताः ।

जारधर्मेण सुस्नेहं श्रीकृष्णे ताः प्रयक्रिरे ॥ ३५ ॥

चैत्रमासे महारासे ताभिः साकं हरिः स्वयम् ।

पुण्ये वृन्दावने रम्ये रेमे वृन्दावनेश्वरः ॥ ३६ ॥

इति श्रीगर्गसंहितायां माधुर्यखण्डे श्रीनारदबहुलाश्वसंवादे

जालंधर्युपाख्यानं नाम चतुर्दशोऽध्यायः ॥ १४ ॥

हरिः ॐ तत्सच्छ्रीकृष्णार्पणमस्तु ॥

Roman transliteration

śrīnārada uvāca -

jālaṇḍharīṇāṃ gopīnāṃ janmāni śṛṇu maithila |
karmāṇi ca mahārāja pāpaghnāni nṛṇāṃ sadā || 1 ||
rajan saptanadītre raṇgapattanamuttamam |
sarvasampadyutaṃ dīrghaṃ yojanadvayavartulam || 2 ||
raṇgojīstatra gopālaḥ purādhiśo mahābalaḥ |
putrapautrasamāyukto dhanadhānyasamṛddhimān || 3 ||
hastināpuranāthāya dhṛtarāṣṭrāya bhūbhṛte |
haimānāmarbudaśataṃ vārṣikaṃ sa dadau sadā || 4 ||
ekadā tatra varṣāṃte vyatīte kila maithila |
vārṣikaṃ tu karaṇi rājñe na dadau sa madotkṛtaḥ || 5 ||
milanārthaṃ na cāyate raṇgojau gopanāyake |
virā daśa sahasrāṇi dhṛtarāṣṭrapraṇoditāḥ || 6 ||
baddhvā taṃ dāmabhirgopamājagmuste gajahvayam |

kati varṣāṇi raṇgojīḥ kārāgāre sthito'bhavat || 7 ||
sanniruddhastāḍīto'pi lobhī bhīrurna cābhavat |
na dadau sa dhanāṃ kiṃcid dhṛtarāṣṭrāya bhūbhṛte || 8 ||
kārāgārānmahābhīmātkadācitsa palāyitaḥ |
rātrau raṇgapuraṃ prāgād raṇgojirgopanāyakaḥ || 9 ||
punastaṃ hi samāhartuṃ dhṛtarāṣṭrapraṇoditam |
akṣauhiṇītrayaṃ rājan samarthabalavāhanam || 10 ||
tena sārddhaṃ sa bāṇaughastikṣṇadhārāiḥ sphuratprabhāiḥ |
yuyudhe daṃśīto yuddhe dhanuṣṭaṃkārāyanmuhuḥ || 11 ||
śatrubhīschinnakavacaḥ chinnadhanvā hatasvakaḥ |
purametya mṛdhaṃ cakre raṇgojīḥ katibhīrdinaiḥ || 12 ||
anāthaḥ śaraṇaṃ cecchan kaṃsāya yadūbhūbhṛte |
dūtāṃ svaṃ preṣayāmāsa raṇgojirbhayapīḍitaḥ || 13 ||
dūtastu mathurāmetya sabhāṃ gatvā natānanaḥ |

kṛtāñjaliścaugraseniṃ natvā prāha girā"rdrayā || 14 ||
 raṇgojināmā nṛpa raṇgapattane
 gopo'sti nitijñavarāḥ purādhipaḥ |
 svaśatrusaṇruddhapuro mahādhibhṛd
 alabdhanāthaḥ śaraṇaṃ gatastava || 15 ||
 tvaṃ dīnaduḥkhārtiharo mahātale
 bhaumadisamgītaguṇo mahābalaḥ |
 surāsuraṇudbhaṭabhūmipālakān
 vijītya yuddhe surarāḍīva sthitaḥ || 16 ||
 candraṃ cakoraśca raviṃ kuśeṣayo
 yathā śaracchikārameva cātakaḥ |
 kṣudhāturo'nnaṃ ca jalaṃ tṛṣāturaḥ
 smaratyasau śatrubhaye tathā tvām || 17 ||
 ithaṃ śrutvā vacastasya kaṃso vai dīnavatsalaḥ |

daityakoṣīsamāyukto mano gaṃtuṃ samādadhe || 18 ||
 gomūtracayasindūrakastūrīpatrabhṛnmukham |
 vindhyādriśadṛśaṃ śyāmaṃ madanirjharasaṃyutam || 19 ||
 pāde ca śṛṅkhalājālaṃ nadamtaṃ ghanavad□bhṛśam |
 dvīpaṃ kuvalayāpīḍaṃ samāruhya madotkaṭaḥ || 20 ||
 cāñūramuṣṭikādyaiśca keśivyomavṛṣāsuraiḥ |
 sahasā damśitaḥ kaṃsaḥ prayayau raṇgapattanam || 21 ||
 yadūnāṇ ca kurūnāṇ ca balayostu parasparam |
 bāṇaiḥ khaḍgaiḥ triśūlaiśca ghorāṃ yuddhaṃ babhūva ha || 22 ||
 bāṇāṃdhakāre saṃjāte kaṃso nītvā mahāgadām |
 viveśa kurusenāsu vane vaiśvānaro yathā || 23 ||
 kāmścidvirān sakavacān gadayā vajrakalpaya |
 pātayāmāsa bhūprṣṭhe vajreṇendro yathā girim || 24 ||
 rathānmamarda pādābhyāṃ pārṣṇighātena ghoṭakān |

gaje gajaṃ tāḍayitvā gajānpronnīya cāṅghriṣu || 25 ||
 skandhayoḥ kakṣayordhṛtvā saniḍān rat□nakambalān |
 kāmścid□balād□□bhrāmayitvā cikṣepa gagane balī || 26 ||
 gajāñchuṇḍāsu conniya lolaghaṃtāsamāvṛtān |
 cikṣepa saṇmukhe rājan mṛdhe vyomāsuro balī || 27 ||
 rathān gṛhītvā sāsūvāśca śṛṅgābhaṃ bhrāmayanmuhuḥ |
 cikṣepa dikṣu balavān daityo duṣṭo vṛṣāsuraḥ || 28 ||
 balātpaścīmapādābhyāṃ virānaśvānitastataḥ |
 pātayāmāsa rājeṃdra keśi daityādhipo balī || 29 ||
 evaṃ bhayaṇkaraṃ yuddhaṃ dṛṣtvā vai kurusainikāḥ |
 śeṣā bhayātura virā jagmuste'pi dīśo daśa || 30 ||
 raṇgojīṇ sakuṭumbaṃ taṃ nītvā kaṃso'tha daityarāt |
 mathurāṃ prayayau viro nādayan dumdubhīñchanaiḥ || 31 ||
 śrutvā parājayaṃ svasya kauravāḥ krodhamūrchitāḥ |

daityānāṃ samayaṃ dṛṣtvā sarve vai maunamāsthītāḥ || 32 ||
 puraṃ barhiśadaṃ nāma vṛjaśimni manoharam |
 raṇgojaye dadau kaṃso daityānāmadhipo balī || 33 ||
 vāsaṃ cakāra tatraiva raṇgojirgopanaḥyakaḥ |
 babhūvustasya bhāryāsu jālaṃdharyo hareravarāt || 34 ||
 pariṇītā gopajanai rūpayawanabhūṣitāḥ |
 jāraddharmeṇa susnehaṃ śṛīkṛṣṇe tāḥ pracakṛire || 35 ||
 caitramāse mahārāse tābhiḥ sākaṃ hariḥ svayam |

puṇye vṛndāvane ramiye reme vṛndāvaneśvaraḥ || 36 ||
iti śṛīgargasaṃhitāyāṃ mādhyakhaṇḍe śrīnāradaḥulāśvasaṃvāde
jālaṇḍharyupākhyānaṃ nāma caturdaśo'dhyāyaḥ || 14 ||
hariḥ oṃ tatsacchrikṛṣṇāraṇamastu ||

English rendering

Rangoji Gopaka, a victim of the Kaurava army, with the help of Kansaki, resides on the border of Vrajmandal and manifests as his daughter in the form of the Jalandhari Gopis.

Naradji says - Mithileshwar! Now listen to the description of women in the harem of Jalandhar being born as Gopis. Your Majesty! At the same time, listen to the works of those who are always at the mercy of men for their sins. 1.

The king! On the banks of the Saptanadi, there was an excellent town known as ' Rangapattana ', which was rich and vast with all kinds of wealth. It was a two plan wide circular town. The owner or patriarch of the town was a Gopa named Rangoji, who was a great warrior. He was a joint son and grandson and was rich in wealth. He always gave one crore gold coins in annual form to King Dhritarashtra, the lord of Hastinapur. Mithileshwar! Once upon a time, even after years had passed, the money maniac secretly did not pay the king an annual tax. Not only that, he did not go until he met Gopanayak Rangoji. Then ten thousand warriors sent by Dhritarashtra went and bound the cowherd and brought him to Hastinapur. For many years, Rangoji was locked up in a prison. Even when tied up and beaten, the greedy cow is not afraid. He did not give even a little money to King Dhritarashtra. 2 - 8. (Madhurikand chapters 12 to 18)

At some point, Gopanayak Rangoji escaped from that dreadful prison and came to Rangpur overnight. Then again three Aksauhini forces, armed with the powerful force sent by Dhritarashtra, went to capture him. The Gopa, also in armor, began to confront Dhritarashtra's army by repeatedly spreading bow and arrow across the battlefield, raining down flashes of bright arrows. The enemy cut off his armor and bows and killed his relatives; then he came to his pur (fortress) and fought for a few days. In the end, the orphaned and terrified Rangoji yearned for a protector or protector. He sent his emissary to the Yadava king Kansa. After reaching Mathura, the envoy went to the royal court and bowed before Ugrasenkumar Kansa with his head bowed and both hands tied with anklets. 9-14 |

'Maharaj! Rangapatna has a Gopa known as Rangoji, who is the best among the lords and moralists of that town. The enemy has surrounded their city from all sides. They have become very worried and come to your shelter as orphans. On this earth, only you are the one who will defeat the sufferings of the poor and the afflicted. Veeras like Bhaumasura sing your virtues. You are Mahabali and after conquering the gods, demons, and demons in battle, Devaraja sits in his capital like Indra. Just as the Chakor Chandramako, the community of lotuses, remembers the sun, the water particles rained down by the clouds of the bright autumn season, the starving man remembers food, and the thirsty creature, Pani, similarly, Rangoji Gop is remembering only you, struck by the fear of the enemy. " 15-17 | (Madhurikand Chapter 12 to 18)

Naradji says - Rajan! Hearing this from the messenger, Dinwatsala Kansa considered going there with an army of millions of demons. The epigraph was composed of vermilion and musk melted in cow urine at the site of his elephant's herd. The elephant was as tall as the Vindhyaçal and was shedding feathers from its trunk. He had ankles on his legs. He would howl loudly like the roar of a cloud. Thus, riding on a Gajaraja named Kuvalayapida, the madamata king Kansa suddenly set out for

Rangapatna, armed with armor, and accompanied by the Mallas of Chanur, Mushti, etc., and the daitya-warriors of Keshi, Vyomasura, and Vrishasura. There was a fierce battle between the armies of the Yadavas and the Kauravas with arrows, swords, and tridents hitting each other. As darkness fell from the arrows, Kansa entered the Kaurava army with a huge mace in his hands, just as wildfire had entered the forest. Just as Indra brought down the mountain with his Vajra, Kansa knocked down many armoured heroes with his Vajra-like mace. He trampled the chariots with a stroke of the foot, struck the horses with his heels, and pulled them out of the saddle. The elephant was killed by the elephant and several elephants were trampled at their feet. Mahabali Kansa captured the shoulders or orbits of many elephants and hurled them into the sky while moving them forcefully with canoes and swings. The king! On that battlefield, the mighty Vyomasura would capture the tusks of elephants, toss them with frantic bells, and throw them in front of him. The wicked demon, the mighty Vrishasura, with his horses, lifted the chariots on his horns and hurled them in all four directions, moving them repeatedly. Rajendra! The mighty daitya king Keshin forcefully knocked down many heroes and horses with his hind legs. Seeing such a fierce battle, the remaining heroes of the Kaurava army fled in ten directions, terrified. The demon king Veer Kansa took Rangoji Gopa with him to Mathura with his family, playing drums in celebration of the victory. 18-31 | (Madhurikand Chapter 12 to 18)

The Kauravas were filled with fury on hearing the news of their army's defeat. But they all fell silent, seeing the favor of the demons of the present day. On the border of Brajmandal was a beautiful town known as Berhishad, which was given to Rangoji by the mighty daitya king Kansa. Gopanayak Rangoji started living there. By the boon of Sriharika, the women of Jalandhar's ancestors were conceived by the wives of the same Gopa. Those Gopa daughters, adorned with form and youth, were given in marriage to other Gopas, but they fell deeply in love with Lord Krishna out of jealousy. Vrindavaneshwara Shyamsundara, in the month of Chaitra, in the great month of Maharash, took a tour with all of them inside the virtuous and beautiful Vrindavan. 32-36 |

Thus was completed the fourteenth chapter, the 'Upakhyan of the Jalandhari Gopis', in the Narada Bahulashva-Samvad under the Madhuryakanda in the Srigarghasamhita. 14.

Sanskrit source · Hindi control witness

Mādhurya-khaṇḍa · Chapter 15

Chapter 72 of 263 · 23 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

ब्रजे शोणपुराधीशो गोपो नन्दो धनी महान् ।
 भार्याः पञ्चसहस्राणि बभूवुस्तस्य मैथिल ॥ १ ॥
 जाता मत्स्यवरात्तास्तु समुद्रे गोपकन्यकाः ।
 तथाऽन्याश्च त्रिवाचापि पृथिव्या दोहनान् नृप ॥ २ ॥
 बर्हिष्मतीपुरं द्रव्यो या जाता जातिस्मराः पराः ।
 तथाऽन्याप्सरसोऽभूवन् वरान् नारायणस्य च ॥ ३ ॥
 तथा सुतलवासिन्यो वामनस्य वरात्स्त्रियः ।
 तथा नागेन्द्रकन्याश्च जाताः शेषवरात्परात् ॥ ४ ॥
 ताभ्यो दुर्वाससा दत्तं कृष्णापञ्चांगमद्भुतम् ।
 तेन संपूज्य यमुनां वव्रिरे श्रीपतिं वरम् ॥ ५ ॥
 एकदा श्रीहरिस्ताभिर्वृन्दारण्ये मनोहरे ।
 यमुनानिकटे दिव्ये पुंस्कोकिलतरुव्रजे ॥ ६ ॥
 मधुपध्वनिसंयुक्ते कूजत्कोकिलसारसे ।

मधुमासे मन्दवायौ वसन्तलतिकावृते ॥ ७ ॥
 दौलोत्सवं समारेभे हरिर्मदनमोहनः ।
 कदम्बवृक्षे रहसि कल्पवृक्षे मनोहरे ॥ ८ ॥
 कालिन्दीजलकल्लोलकोलाहलसमाकुले ।
 तद्दौलाखेलनं चक्रुः ता गोप्यः प्रेमविह्वलाः ॥ ९ ॥
 राधया कीर्तिसुतया चन्द्रकोटिप्रकाशया ।
 रेजे वृन्दावने कृष्णो यथा रत्या रतीश्वरः ॥ १० ॥
 एवं प्राप्ताश्च याः सर्वाः श्रीकृष्णं नन्दनन्दनम् ।
 परिपूर्णतमं साक्षात्तासां किं वर्ण्यते तपः ॥ ११ ॥
 नागेन्द्रकन्या याः सर्वाः चैत्रमासे मनोहरे ।
 बलभद्रं हरिं प्राप्ताः कृष्णातीरे तु ताः शुभा ॥ १२ ॥
 इदं मया ते कथितं गोपीनां चरितं शुभम् ।
 सर्वपापहरं पुण्यं किं भूयः श्रोतुमिच्छसि ॥ १३ ॥
 श्रीबहुलाश्व उवाच -

यमुनायाश्च पञ्चांगं दत्तं दुर्वाससा मुने ।
 गोपीभ्यो येन गोविन्दः प्राप्तस्तद्ब्रूहि मां प्रभो ॥ १४ ॥
 श्रीनारद उवाच -
 अत्रैवोदाहरन्तीममितिहासं पुरातनम् ।

यस्य श्रवणमात्रेण पापहानिः परा भवेत् ॥ १५ ॥
 अयोध्याधिपतिः श्रीमान् मांधाता राजसत्तमः ।
 मृगयां विचरन् प्राप्तः सौभरेराश्रमं शुभम् ॥ १६ ॥
 वृन्दावने स्थितं साक्षात्कृष्णातीरं मनोहरे ।
 नत्वा जामातरं राजा सौभरिं प्राह मानदः ॥ १७ ॥
 मांधातोवाच -
 भगवन् सर्ववित्साक्षात्त्वं परावरवित्तमः ।
 लोकानां तमसोऽन्धानां दिव्यसूर्य इवापरः ॥ १८ ॥
 इह लोके भवेद्राज्यं सर्वसिद्धिसमन्वितम् ।
 अमुत्र कृष्णसारूप्यं येन स्यात्तद्वदाशु मे ॥ १९ ॥

सौभरिरुवाच -
 यमुनायाश्च पञ्चागं वदिष्यामि तवाग्रतः ।
 सर्वसिद्धिकरं शश्वत्कृष्णसारूप्यकारकम् ॥ २० ॥
 यावत्सूर्य उदेति स्म यावच्च प्रतितिष्ठति ।
 तावद्द्राज्यप्रदं यात्र श्रीकृष्णवशकारकम् ॥ २१ ॥
 कवचं च स्तवं नाम्नां सहस्रं पटलं तथा ।
 पद्धतिं सूर्यवंशेन्द्र पञ्चांगानि विदुर्बुधाः ॥ २२ ॥
 इति श्रीगर्गसंहितायां माधुर्यखण्डे श्रीनारदबहुलाश्वसंवादे
 श्रीसौभरिमांधातृसंवादे बर्हिष्मतीपुरंध्यप्सरः सुतलवासिनी
 नागेन्द्रकन्योपाख्यानं नाम पञ्चदशोऽध्यायः ॥ १५ ॥
 हरिः ॐ तत्सच्चिद्रीकृष्णार्पणमस्तु ॥

Roman transliteration

śrīnārada uvāca -
 vraje śoṇapurādhiśo gopo nando dhanī mahān |
 bhāryāḥ pañcasahasrāṇi babhūvustasya maithila || 1 ||
 jātā matsyavarātāstu samudre gopakanyakāḥ |
 tathā'nyāśca trivācāpi pṛthivyā dohanānnṛpa || 2 ||
 barhiṣmatipuramdhryo yā jātā jātismarāḥ parāḥ |
 tathā'nyāpsaraso'bhūvan varānnārāyaṇasya ca || 3 ||
 tathā sūtalavāsīnyo vāmanasya varātsūtriyāḥ |
 tathā nāgendrakanyāśca jātāḥ śeṣavarātparāt || 4 ||
 tābhyo durvāsasā dattam kṛṣṇāpañcāṅgamad-bhutam |
 tena saṃpūjya yamunāṇi vavṛire śrīpatiṃ varam || 5 ||
 ekadā śrīharistābhīrvṛndārāṇye manohare |
 yamunānikāṇe divye puṃskokilataruvraje || 6 ||
 madhupadhnvanisaṃyukte kūjatkokilasārase |

madhumāse mandavāyau vasantalatikāvṛte || 7 ||
 dolotsavaṇi samārebhe harimadanamohanaḥ |
 kadambavṛkṣe rahasi kalpavṛkṣe manohare || 8 ||
 kālīndījalakallolalāhalasamākule |

taddolākhelanaṃ cakruḥ tā gopyaḥ premavihvalāḥ || 9 ||
 rādhayā kirtisutayā candrakotiṣprakāśayā |
 reje vṛndāvane kṛṣṇo yathā ratyā ratīśvaraḥ || 10 ||
 evaṃ prāptāśca yāḥ sarvāḥ śrīkṛṣṇaṃ naṃdanaṃdanam |
 paripūrṇatamaṃ sākṣāttāsāṃ kiṃ varṇyate tapaḥ || 11 ||
 nāgendrakanyā yāḥ sarvāḥ caitrāmāse manohare |
 balabhadraṃ hariṃ prāptāḥ kṛṣṇātīre tu tāḥ śubhā || 12 ||
 idaṃ mayā te kathitaṃ gopināṃ caritaṃ śubham |
 sarvapāpaharaṃ puṇyaṃ kiṃ bhūyaḥ śrotumicchasi || 13 ||
 śrībahulāśva uvāca -

yamunāyāśca pañcāṅgaṃ dattaṃ durvāśasā mune |
 goṇibhyo yena govindaḥ prāptastadbrūhi māṇ prabho || 14 ||
 śrīnārada uvāca -
 atraivodāharantīmamitiḥāsaṃ purāṇanam |
 yasya śravaṇamātreṇa pāpāṇiḥ parā bhavet || 15 ||
 ayodhyādhīpatiḥ śrīmān māṇdhātā rājasattamaḥ |
 mṛgayāṃ vicaraṇaṃ prāptaḥ saubharerāśramaṃ śubham || 16 ||
 vṛndāvane sthitaṃ sākṣātkṛṣṇātīre manohare |
 natvā jāmātaraṃ rājā saubharīṇaṃ prāha mānadaḥ || 17 ||
 māṇdhātovāca -
 bhagavaṇ sarvavitsākṣāttvaṃ parāvaravittamaḥ |
 lokānāṃ tamaso'ndhānāṃ divyasūrya ivāparaḥ || 18 ||
 iha loka bhavedrājyaṃ sarvasiddhisamanvitam |
 amutra kṛṣṇasārūpyaṃ yena syāttadvadāśu me || 19 ||

saubhariruvāca -
 yamunāyāśca pañcāṅgaṃ vadiṣyāmi tavāgrataḥ |
 sarvasiddhikaraṃ śaśvatikṛṣṇasārūpyakāraṇam || 20 ||
 yāvatsūrya udeti sma yāvacca pratitiṣṭhati |
 tāvadrājyaṃpradaṃ cātra śrīkṛṣṇavaśakāraṇam || 21 ||
 kavacaṃ ca stavaṃ nāmnāṃ sahasraṃ paṭalaṃ tathā |
 paddhatiṃ sūryavaṃśendra pañcāṅgāni vidurbudhāḥ || 22 ||
 iti śrīgargasaṃhitāyāṃ mādhyakhaṇḍe śrīnārada bahulāśvasaṃvāde
 śrīsaubharīmāṇdhātṛsaṃvāde barhiṣmatipuraṇdhryapsaraḥ sutalavāsini
 nāgendrakanyopākhyānaṃ nāma pañcadaśo'dhyāyaḥ || 15 ||
 hariḥ oṃ tatsacchrīkṛṣṇāraṇamastu ||

English rendering

Varishmatipuri, etc., manifestation of vanithas as gopis and their raasvilas with God; preface to the Yamuna-calendar in Mandhata and Saubhareke Samvad

Naradji says - Rajan! Swami Nanda of Shonpur in Braj was very wealthy. Mithileshwar! He had over five thousand wives. From her womb were born the companions of Samudrasambhava Lakshmi, who received a similar boon from the Matsya avatar-wearing god. O Lord! Apart from these, other strange herbs, revealed by the exploitation of the earth, appeared there in the form of gopis. The women of Barhishmati Puri, who were blessed by King Prithuka, were also born in Vraj as Jatismara Gopis and the nymphs were also revealed as Gopis by the boon of Nar-Narayana. The daughters of Vamana and Nagaraja were born in the great spring of Lord Sesha. Durvasa Muni had given them all the wonderful 'Krishna-calendar', by which by worshipping Yamunaji, they were described as Sripatika

Varu. 1 - 5.

Once upon a time, in the enchanting Vrindavan, on the divine Yamuna Plateau, adorned with lush green trees and communities adorned with male and cuckoos, cuckoos and cranes buzzed with the hum of bumblebees, and in the honeymoon season, surrounded by lush vines and served by a cool, fragrant breeze, Madanmohan Shyamsundar Sriharini, along with the Gopanganas, began the festival of swinging in seclusion under the kadamba tree, which seemed to be enchanting from the range of Kalpavriksha. There was an uproar of rippling waves of the Yamuna. She was swinging with Premavihwala Gopanganayen Srihari. Just as Rati and husband Kamadeva adorned themselves with Rati, Shyamsundara Sri Krishna adorned himself in Vrindavan with Kantimati Kirtikumari Sriradha, more than a million moons. What can be the description of the penance of all the Gopanganas who were thus received by Sri Krishna as the most perfect Nandananda? All the beautiful daughters of the Nagarajas, who were born as Gopis, were present in the service of Sribalabhada Hariki on the banks of the Yamuna in the month of Manohar Chaitra. The king! Thus I described to you the auspicious character of the gopis, who are most holy and bearer of all sins. What do you want to hear again now? . 6-13 |

The multitude of people spoke up. Oh my lord. What is the Yamunajika calendar given by Durvasa, which gave the Gopis access to Govinda? Explain it to me. 14.

Srinardji said, "Rajan! In this regard, experts cite the example of an ancient history, the mere hearing of which leads to the complete expiation of sins. In Ayodhya, a brilliant Rajasiromani known as Mandhata was the ruler of that Puri. One day they went into the forest to hunt and, while wandering, reached the beautiful ashram of Saubharimuni. His ashram was located directly on the picturesque banks of the Yamuna in Vrindavan. There, paying obeisance to his son-in-law Soubhramuni, the respected Mandhata said. 15-17 |

He said, "Oh my goodness! You are the all-knowing, the best of the almighty, and to those blinded by ignorance is like another divine sun. Tell me soon any excellent means by which a kingdom may be established in this world endowed with complete achievements and attain the likeness of Lord Krishna in the Hereafter. 18-19 |

Thus was completed the fifteenth chapter of the Narada Bahulashva-Samvad under Madhuryakanda in the Shri Garga Samhita, titled 'The Dialogue of Soubhari and Mandhata and the Anecdote of the Origination of the Females of Berhishmatipuri, the Apsaras, the Asuras, the Asura-Kanyas, and the Nagaraja Girls as Gopis'. 15.

Sanskrit source · Hindi control witness

Mādhurya-khaṇḍa · Chapter 16

Chapter 73 of 263 · 15 detected Sanskrit verse markers

Sanskrit

मांधातोवाच -

यमुनायाः कृष्णराज्ञ्याः कवचं सर्वतोऽमलम् ।

देहि मह्यं महाभाग धारयिष्याम्यहं सदा ॥ १ ॥

सौभरिरुवाच -

यमुनायाश्च कवचं सर्वरक्षाकरं नृणाम् ।

चतुष्पदार्थदं साक्षाच्छृणु राजन्महामते ॥ २ ॥

कृष्णं चतुर्भुजं श्यामां पुण्डरीकदलेक्षणाम् ।

रथस्थं सुन्दरीं ध्यात्वा धारयेत्कवचं ततः ॥ ३ ॥

स्नातः पूर्वमुखो मौनि कृतसंध्यः कुशासने ।

कुशैर्बद्धशिखो विप्रः पठेद्वै स्वस्तिकासनः ॥ ४ ॥

यमुना मे शिरः पातु कृष्ण नेत्रद्वयं सदा ।

श्यामा भ्रूभङ्गदेशं च नासिकां नाकवासिनी ॥ ५ ॥

कपोलौ पातु मे साक्षात्परमानन्दरूपिणी ।

कृष्णवामांससंभूता पातु कर्णद्वयं मम ॥ ६ ॥

अधरौ पातु कालिन्दी चिबुकं सूर्यकन्यका ।

यमस्वसा कन्धरां च हृदयं मे महानदी ॥ ७ ॥

कृष्णप्रिया पातु पृष्ठं तटिनि मे भुजद्वयम् ।

श्रोणीतटं च सुश्रोणी कटिं मे चारुदर्शना ॥ ८ ॥

ऊरुद्वयं तु रंभोरुर्जानुनी त्वग्निभेदिनी ।

गुल्फौ रासेश्वरी पातु पादौ पापप्रहारिणी ॥ ९ ॥

अंतर्बहिरधश्चोर्ध्वं दिशासु विदिशासु च ।

समंतात्पातु जगतः परिपूर्णतमप्रिया ॥ १० ॥

इदं श्रीयमुनाश्च कवचं परमाद्भुतम् ।

दशवारं पठेद्भक्त्या निर्धनो धनवान्भवेत् ॥ ११ ॥

त्रिभिर्मासैः पठेद्धीमान् ब्रह्मचारी मिताशनः ।

सर्वराज्याधिपत्यञ्च प्राप्यते नात्र संशयः ॥ १२ ॥

दशोत्तरशतं नित्यं त्रिमासावधि भक्तितः ।

यः पठेत्प्रयतो भूत्वा तस्य किं किं न जायते ॥ १३ ॥

यः पठेत्प्रातरुत्थाय सर्वतीर्थफलं लभेत् ।

अन्ते व्रजेत्परं धाम गोलोकं योगिदुर्लभम् ॥ १४ ॥

इति श्रीगर्गसंहितायां माधुर्यखण्डे श्रीनारदबहुलाश्वसंवादे

श्रीसौभरिमांधातृसंवादे श्रीयमुनाकवचं नाम षोडशोऽध्यायः ॥ १६ ॥

हरिः ॐ तत्सच्छ्रीकृष्णार्पणमस्तु ॥

Roman transliteration

māṁdhātovāca -
yamunāyāḥ kṛṣṇarājñiyāḥ kavacaṁ sarvato'malam |
dehi mahyaṁ mahābhāga dhārayiṣyāmyahaṁ sadā || 1 ||
saubhariruvāca -
yamunāyāśca kavacaṁ sarvarakṣākaraṁ nṛṇām |
catuṣpadārthadaṁ sākṣācchṛṇu rājanmahāmate || 2 ||
kṛṣṇāṁ caturbhujāṁ śyāmāṁ puṇḍarikadalekṣaṇām |
rathasthāṁ sundarīṁ dhyātvā dhārayetkavacaṁ tataḥ || 3 ||
snātaḥ pūrvamukho mauni kṛtasamdhyaḥ kuśāsane |
kuśairbaddhaśikho vipraḥ paṭhedvai svastikāśanaḥ || 4 ||
yamunā me śiraḥ pātu kṛṣṇā netradvayaṁ sadā |
śyāmā bhrūbhaṁgadeśaṁ ca nāsikāṁ nākavāsinī || 5 ||
kapolau pātu me sākṣātparamānandarūpiṇi |
kṛṣṇavāmāṁśasaṁbhūtā pātu karṇadvayaṁ mama || 6 ||
adharau pātu kālindī cibukaṁ sūryakanyakā |
yamasvasā kandharāṁ ca hṛdayaṁ me mahānadī || 7 ||
kṛṣṇapriyā pātu prṣṭhāṁ taṭini me bhujadvayam |
śroṇītaṁ ca suśroṇī kaṭiṁ me cārudaśanā || 8 ||
ūrudvayaṁ tu raṁbhorurjānuni tvamghribhedinī |
gulphau rāseśvari pātu pādau pāpaprakhāriṇi || 9 ||
aṁtarbahiradhaścordhvaṁ diśāsu vidīśāsu ca |
samāṁtātpātu jagataḥ paṇḍurmatamapriyā || 10 ||
idaṁ śrīyamunāśca kavacaṁ paramādibhutam |
daśavāraṁ paṭhedbhaktyā nirdhano dhanavānbhavet || 11 ||
tribhīrnāsaiḥ paṭheddhīmān brahmacārī mitāśanaḥ |
sarvarājyādhipatyaiṇa prāpyate nātra saṁśayaḥ || 12 ||
daśottaraśataṁ nityaṁ trimāsāvadhi bhaktitāḥ |
yaḥ paṭhetprayato bhūtvā tasya kiṁ kiṁ na jāyate || 13 ||
yaḥ paṭhetprātarutthāya sarvatīrthaphalaṁ labhet |
aṁte vrajetparaṁ dhāma golokaṁ yogidurlabham || 14 ||
iti śrīgargasaṁhitāyāṁ mādhyakhaṇḍe śrīnāradaśāstrīyāṁ
śrīsaubharīmāṁdhātṛsaṁvāde śrīyamunākavacaṁ nāma śoḍaśo'dhyāyaḥ || 16 ||
hariḥ oṁ tatsacchṛīkṛṣṇāṁparṇamastu ||

English rendering

Shri Yamuna Kavach

Mandhata said - Mahabhagya! Preach to me the purest armour of the Yamuna, the path of Lord Krishna, and I will bear it always. 1.

Saubhari said, "Your Majesty the King! The armour of Yamuna Ji is the protector of humans in every way and directly gives the four substances, you hear it - Yamuna Ji has four arms. He is Shyama (dark complexion and of sixteen years of age). Their eyes are as large and beautiful as a bright lotus.

She is the most beautiful and sits on the divine chariot. Meditate on them in this way and wear armor. 2-3 | (Madhurikand Chapter 12 to 18)

After bathing, face east, sit silently on the kushasana, and after tying the Shikha with the kushas and offering the Sandhya Vandana, the Brahmana (or Dwijamatra) should recite the Kavach, standing on the swastikasana. May 'Yamuna' protect my head and 'Krishna' always both eyes. Protect the 'Shyama' eyebrow-deshki and 'Nakavasini' nostrils. May 'Saat Paramananda Rupini' protect both my foreheads. May 'Krishnavaasa Sambhuta' (the goddess who appeared from the left shoulder of Lord Krishna) protect both my ears. Protect the 'Kalindi' chin and 'Suryakanya' chin. May 'Yamaswasa' (Yamaraja's sister) protect my cervix and 'Mahanadi' my heart. May 'Krishnapriya' protect both the back-parts and 'Tatini' protect my arms. May 'Sushroni' protect the pelvis (buttocks) and 'Charudarshana' protect my lumbar region. May 'Rambhoru' protect both the thighs (thighs) and 'Anghribhedini' protect both my knees. Endure the 'raseshwari' of the gulphons (knees) and the 'papapaharini' of the ankles. Protect me from all sides, inside and out, down and up, in directions and in directions. 4-10 | (Madhurikand Chapter 12 to 18)

This is the supreme miraculous armour of Shriyamunaka. The one who recites it ten times with devotion becomes rich, even the poor. The wise man who recites it for three months, consuming a limited diet in observance of celibacy, will no doubt attain the dominion of all the kingdoms. Whoever recites it one hundred and ten times every day with devotion and purity of mind in the three months of Avadhika, will not get what? Whoever wakes up in the morning and recites it will get the fruits of bathing in all the pilgrimages and at the end, he will go to the heavenly abode of yogidharma. 11-14 |

Thus was completed the sixteenth chapter, 'Yamuna-Kavach', in the dialogue of Srisaubhari Mandhata under Madhuryakanda in the Srigargha Samhita. 16.

Sanskrit source · Hindi control witness

Mādhurya-khaṇḍa · Chapter 17

Chapter 74 of 263 · 12 detected Sanskrit verse markers

Sanskrit

मांधातोवाच -

यमुनायाः स्तवं दिव्यं सर्वसिद्धिकरं परम् ।

सौभरे मुनिशार्दूल वद मां कृपया त्वरम् ॥ १ ॥

श्रीसौभरिरुवाच -

मार्तण्डकन्यकायास्तु स्तवं शृणु महामते ।

सर्वसिद्धिकरं भूमौ चातुर्वर्ग्यफलप्रदम् ॥ २ ॥

कृष्णवामांसभूतायै कृष्णायै सततं नमः ।

नमः श्रीकृष्णरूपिण्यै कृष्णे तुभ्यं नमो नमः ॥ ३ ॥

यः पापपङ्कांबुकलंककुत्सितः

कामी कुधीः सत्सु कलिं करोति हि ।

वृन्दावनं धाम ददाति तस्मै

नदन्मिलिन्दादि कलिन्दनन्दिनी ॥ ४ ॥

कृष्णे साक्षात्कृष्णरूपा त्वमेव

वेगावर्ते वर्तसे मत्स्वरूपी ।

ऊर्मावूर्मौ कूर्मरूपी सदा ते

बिंदौ बिंदौ भाति गोविन्ददेवः ॥ ५ ॥

वन्दे लीलावतीं त्वां

सगनघननिभां कृष्णवामांसभूतां ।

वेगं वै वैरजाख्यं

सकलजलघयं खण्डयंतीं बलात्स्वात् ।

छित्त्वा ब्रह्माण्डमारात्

सुरनगरनगान् गण्डशैलादिदुर्गान् ।

भित्त्वा भूखण्डमध्ये

तटनिधृतवतीमूर्तिमालां प्रयान्तीम् ॥ ६ ॥

दिव्यं कौ नामधेयं

श्रुतमथ यमुने दण्डयत्यद्वितुल्यं ।

पापव्यूहं त्वखण्डं

वसतु मम गिरां मण्डले तु क्षणं तत् ।

दण्ड्यांश्चाकार्यदण्ड्या

सकृदपि वचसा खण्डितं यद्गृहीतं ।

भ्रातुर्मार्तण्डसूनो-

रटति पुरि दृढः ते प्रचण्डोऽतिदण्डः ॥ ७ ॥

रज्जुर्वा विषयांधकूपतरणे
पापाखुदर्वीकरी ।
वेण्युष्णिक् च विराजमूर्तिशिरसो
मालाऽस्ति वा सुन्दरी ।
धन्यं भाग्यमतः परं भुवि नृणां
यत्रादिकृद्वल्लभा ।
गोलोकेऽप्यतिदुर्लभाऽतिशुभगा
भात्यद्वितीया नदी ॥ ८ ॥
गोपीगोकुलगोपकेलिकलिते
कालिन्दि कृष्णप्रभे ।

त्वत्कूले जललोलगोलविचलत्
कल्लोलकोलाहलः ।
त्वत्कांतारकुतूहलालिकुलकृत्
झंकारकेकाकुलः ।
कूजत्कोकिलसंकुलो व्रजलता
लंकारभृत्पातु माम् ॥ ९ ॥
भवंति जिह्वास्तनुरोमतुल्या
गिरो यदा भूसिकता इवाशु ।
तदप्यलं यान्ति न ते गुणांतं
संतो महांतः किल शेषतुल्याः ॥ १० ॥
कलिन्दगिरिनन्दिनीस्तव उषस्थयं वापरः
श्रुतश्च यदि पाठितो भुवि तनोति सन्मंगलम् ।
जनोऽपि यदि धारयेत्किल पठेच्च यो नित्यशः
स याति परमं पदं निजनिकुञ्जलीलावृतम् ॥ ११ ॥

इति श्रीगर्गसंहितायां माधुर्यखण्डे श्रीनारदबहुलाश्वसंवादे
श्रीसौभरिमांधातृसंवादे श्रीयमुनास्तवो नाम सप्तदशोऽध्यायः ॥ १७ ॥
हरिः ॐ तत्सच्छ्रीकृष्णार्पणमस्तु ॥

Roman transliteration

māṃdhātovāca -
yamunāyāḥ stavaṃ divyaṃ sarvasiddhikaraṃ param |
saubhare muniśārdūla vada māṃ kṛpayā tvaram || 1 ||
śrīsaubhariruvāca -
mārtaṇḍakanyakāyāstu stavaṃ śṛṇu mahāmate |
sarvasiddhikaraṃ bhūmau cāturvargyaphalapradam || 2 ||
kṛṣṇavāmāsabhūtāyai kṛṣṇāyai satataṃ namaḥ |
namaḥ śrīkṛṣṇarūpīnyai kṛṣṇe tubhyaṃ namo namaḥ || 3 ||
yāḥ pāpapaṃkāmbukalamkākutitāḥ
kāmaḥ kudhīḥ satsu kalim karoti hi |

vr̥ndāvanam dhāma dadāti tasmai
nadanmilindādi kalindanandinī || 4 ||
kṛṣṇe sākṣātkṛṣṇarūpā tvameva
vegāvarte vartase matsyarūpī |

ūrmāvūrmau kūrmarūpī sadā te
biṇḍau biṇḍau bhāti govindadevaḥ || 5 ||
vande līlavatīm tvām
saganaghananibhām kṛṣṇavāmāmsabhūtām |
vegaṃ vai vairajākhyam
sakalajalacayam khaṇḍayamṭīm balātsvāt |
chitvā brahmāṇḍamārāt
suranagaranagān gaṇḍaśailādidurgān |
bhītvā bhūkhaṇḍamadhye
taṭanidhṛtavatīmūrmimālām prayāntīm || 6 ||
divyam kau nāmadheyam
śrutamatha yamune daṇḍayatyadritulyam |
pāpavyūhaṃ tvakhaṇḍam
vasatu mama girām maṇḍale tu kṣaṇam tat |

daṇḍyāṇścākāryadaṇḍyā
sakṛdapi vacasā khaṇḍitam yadgr̥hitam |
bhrāturmārtanḍasūno-
raṭati puri dṛḍhaḥ te pracaṇḍo'tidaṇḍaḥ || 7 ||
rajjuvā viśayāmīdhakūpataraṇe
pāpākhudarvikarī |
veṇyuṣṇik ca virājamūrṭiśīraso
mālā'sti vā sundarī |
dhanyam bhāgyamataḥ param bhuvi nṛṇām
yatradīkṛdvallabhā |
goloke'pyatidur-labhā'tisubhagā
bhātyadvitīyā nadī || 8 ||
gopīgokulagopakelikalīte
kālīndi kṛṣṇaprabhe |

tvatkūle jalalolagolavicalat
kallolalakōlahalāḥ |
tvatkāṇṭāarakutūhalālīkulakṛt
jhaṃkārakekākulāḥ |
kūjatkokilasamkulo vrajamatā
laṃkārabhṛtpātu mām || 9 ||
bhavaṃti jihvāstanuromatulyā
giro yadā bhūikatā ivāśu |
tadapyalam yānti na te guṇāṇṭam
saṃto mahāṇṭaḥ kila śeṣatulyāḥ || 10 ||
kalindagirinandinīstava uśasyayam vāparaḥ
śrutaśca yadi pāṭhito bhuvi tanoti sanmaṇḍalam |
jano'pi yadi dhārayetkila paṭhecca yo nityaśaḥ
sa yāti paramam padam nijanikuñjajilāvṛtam || 11 ||

iti śṛīgargasamhitāyām mādhuryakhaṇḍe śrīnārada bahulāśvasamvāde
śrīsaubharīmādhātṛsamvāde śrīyamunāstavo nāma saptadaśo'dhyāyaḥ || 17 ||

hariḥ om tatsacchrīkṣṇāpānamastu ||

English rendering

Stotra of Shri Yamuna

Mandhata said, "Munisreshtha Saubhare! Please describe to me the divine supreme hymn of Yamunaji, which is a complete accomplishment. 1.

S ´ rī saubhrimuni said - Mahamate! Now listen to the hymn of the sun-krishna Yamuna, who on this earth is the giver of all accomplishments and the fruit of the four pursuits - Dharma, Artha, Kama, and Moksha. My salutations are always to 'Krishna' who appeared from the left shoulder of Lord Krishna. Krishna! You are Shri Krishna Swaroopini; I salute you again and again. Kalindanandini Yamuna with murmurs and water birds provides Vrindavanadham to the wicked and evil-minded man who quarrels with the good-for-nothing. Krishna! You are the embodiment of Lord Krishna. You take the form of a great fish in the swift whirlwind of the Dead Sea. In your Urmi-Urmi, God resides in the form of Kurma and in your dots and dots, the aura of Shri Govindadeva is seen. Don't go to the beach! You are Leelavati, I salute you. You wear dark kanti like a thick ghost cloud. You have appeared from the left shoulder of Lord Krishna. By cutting through the universe and piercing inaccessible objects like Devanagari, Parbat, Gandashail, you establish your waves in the middle of this landmass, breaking even the zodiacal form of the entire water, which is the velocity of the Viraja river. The Yamuna! Your name on earth is Divine. He also punishes and shatters the mountain-shaped group of sins by coming to the hearth. May that unbroken name of yours remain in my lyrical vocabulary even for a moment. All sins are repudiated if they are accepted even once by speech. The remembrance of him makes even the condemned sinners inexcusable. In the city of your brother, the son of the sun, Yamaraja, your name 'Prachanda' wanders as a strong rod. You are the rope to cross the thematic dungeon; or the black serpent that swallows the sinful rats; or the garland of blue flowers adorning the sculptural braid of the great man, or the beautiful sapphire garland adorning his head. Where the Vallabha of the primordial Lord Krishna, the rare, very fortunate Adivitiya River Shriyamuna flows even in the Goloka, the fate of the humans on the ground is blessed for this reason. Kalinda-Nandini Yamuna learned from the community of cows and the game of gopas and gopis! The Lord of Krishna. May the gentle gurgling, crisp, and roaring waves that sweep along your shores, protect me at all times. The cacophony of whispers, peacock cakes, and howling cuckoos from the delusional community who are curious about your inaccessible wells is also mingled with the noise and is about to wear the embellishments of the fountains. The more hairs there are in the body, the more tongues there are, the more disciples there are on the earth, the more goddesses come, and with them, the saints and mahatmas, with thousands of tongues like Sheshnag, begin to glorify, yet there can be no end to your virtues. This excellent hymn of the Kalindagirinandini Yamuna, if heard or recited by a Brahmin himself in the morning, expands the supreme auspiciousness on the ground floor. Any human being who observes it (contemplation) on a daily basis is a recitation of the Paramapada described by the Lord's Own Garden. 2-11 |

Thus was completed the seventeenth chapter called 'Shriyamunastotra' in the dialogue of Shri Saubhri Mandhata under Madhuryakanda in the Srigarghasamhita. 17.

Sanskrit source · Hindi control witness

Mādhurya-khaṇḍa · Chapter 18

Chapter 75 of 263 · 19 detected Sanskrit verse markers

Sanskrit

मांधातोवाच -

कृष्णायाः पटलं पुण्यं कामदं पद्धतिं तथा ।

वद मां मुनिशार्दूल त्वं साक्षात् ज्ञानशेवधिः ॥ १ ॥

सौभरिरुवाच -

पटलं पद्धतिं वक्ष्ये यमुनाया महामते ।

कृत्वा श्रुत्वाऽथ जप्त्वा वा जीवन्मुक्तो भवेन्नरः ॥ २ ॥

प्रणवं पूर्वमुद्धृत्य मायाबीजं ततः परम् ।

रमाबीजं ततः कृत्वा कामबीजं विधानतः ॥ ३ ॥

कालिन्दीति चतुर्थ्यै देवीपदमतः परम् ।

नमः पश्चात्संविधार्य जपेन्मन्त्रमिमं नरः ॥ ४ ॥

जप्तैकादशलक्षाणि मन्त्रसिद्धिर्भवेद्भुवि ।

जनैः प्रार्थ्याश्च ये कामाः सर्वे प्राप्याः स्वतश्च ते ॥ ५ ॥

विधाय षोडशदलं पद्मं सिंहासने शुभे ।

कर्णिकायां च कालिंदीं न्यसेच्छ्रीकृष्णसंयुताम् ॥ ६ ॥

जाह्नवीं विरजां कृष्णां चन्द्रभागां सरस्वतीम् ।

गोमतीं कौशिकीं वेणीं सिंधुं गोदावरीं तथा ॥ ७ ॥

वेदस्मृतिं वेत्रवतीं शतदुं सरयूं तथा ।

पूजयेन् मानवश्रेष्ठ ऋषिकुल्यां ककुब्जिनीम् ॥ ८ ॥

पृथक्पृथक् तद्दलेषु नामोच्चार्य विधानतः ।

वृन्दावनं गोवर्द्धनं वृन्दां च तुलसीं तथा ।

चतुर्दिक्षु विधायाशु पूजयेन्नामभिः पृथक् ॥ ९ ॥

ॐ नमो भगवत्यै कलिन्दनन्दिन्यै सूर्यकन्यकायै

यमभगिन्यै श्रीकृष्णप्रियायै यूथीभूतायै स्वाहा ।

अनेन मन्त्रेण आवाहनादि षोडशोपचारान् समाहित उपाहरेत् ॥ १० ॥

इत्येव पटलं विद्धि तुभ्यं वक्ष्यामि पद्धतिम् ।

यावत्संपूर्णतां याति पुरश्चरणमेव हि ॥ ११ ॥

तावद्भवेद् ब्रह्मचारी जपेन्मौनव्रती द्विजः ।

यवभोजी भूमिशायी पत्रभुग् जितमानसः ॥ १२ ॥

कामं क्रोधं तथा लोभं मोहं द्वेषं विसृज्य सः ।

भक्त्या परमया राजन् वर्तमानस्तु देशकः ॥ १३ ॥

ब्राह्मे मुहुर्ते उत्थाय ध्यात्वा देवीं कलिंदजाम् ।

अरुणोदयवेलायां नद्यां स्नानं समाचरेत् ॥ १४ ॥

माध्याह्ने चापि संध्यायां संध्यावन्दनतत्परः ।
 सप्तमे नियमे राजन् कालिन्दीतीरमास्थितः ॥ १५ ॥
 दशलक्षं ब्राह्मणानां सपुत्राणां महात्मनाम् ।
 पूजयित्वा गन्धपुष्पैर्दत्त्वा तेभ्यः सुभोजनम् ॥ १६ ॥
 वस्त्रभूषणसौवर्णपात्राणि प्रस्फुरन्ति च ।
 दक्षिणाश्च शुभा दद्यात्ततः सिद्धिर्भवेत् खलु ॥ १७ ॥
 इति ते पद्धतिः प्रोक्ता मया राजन् महमते ।
 कुरु त्वं नियमं सर्वं किं भूयः श्रोतुमिच्छसि ॥ १८ ॥
 इति श्रीगर्गसंहितायां माधुर्यखण्डे श्रीनारदबहुलाश्वसंवादे
 श्रीसौभरिमांधातृसंवादे पटलपद्धतिवर्णनं नामाष्टादशोऽध्यायः ॥ १८ ॥
 हरिः ॐ तत्सच्छ्रीकृष्णार्पणमस्तु ॥

Roman transliteration

mām̐dhātovāca -
 kṛṣṇāyāḥ paṭalaṃ puṇyaṃ kāmadaṃ paddhatiṃ tathā |
 vada māṃ muniśārḍula tvaṃ sākṣāt jñānaśevadhiḥ || 1 ||
 saubhariruvāca -
 paṭalaṃ paddhatiṃ vakṣye yamunāyā mahāmate |
 kṛtvā śrutvā'tha japtvā vā jīvanmukto bhavennaraḥ || 2 ||
 praṇavaṃ pūrvamudādhṛtya mātṛyābjaṃ tataḥ param |
 ramābjaṃ tataḥ kṛtvā kāmabjaṃ vidhānataḥ || 3 ||
 kālindīti caturthyam̐te devīpadamataḥ param |
 namaḥ paścātsaṃvidhārya japeṃmantramimam̐ naraḥ || 4 ||
 japtvaikādaśalakṣāṇi maṃtrasiddhirbhavedābhuvi |
 janaiḥ prārthyāśca ye kāmāḥ sarve prāpyāḥ svataśca te || 5 ||
 vidhāya śoḍaśadalaṃ padmaṃ siṃhāsane śubhe |
 karṇikāyāṃ ca kālīṃdīṃ nyasecchrikṛṣṇasaṃyutām || 6 ||
 jāhnavīṃ virajāṃ kṛṣṇāṃ candrabhāgāṃ sarasvatīm |
 gomatiṃ kauśikīṃ venīṃ siṃdhvaṃ godāvarīm̐ tathā || 7 ||
 vedasmr̥tiṃ vetravatiṃ śatadruṃ sarayūṃ tathā |
 pūjāyen mānavaśreṣṭha ṛṣikulyāṃ kakudminīm̐ || 8 ||
 prthakprthak taddaleṣu nāmoccārya vidhānataḥ |
 vṛndāvanaṃ govardhanaṃ vṛndāṃ ca tulasīm̐ tathā |
 caturdikṣu vidhāyāṣu pūjāyennāmabhiḥ prthak || 9 ||
 oṃnamo bhagavatyaḥ kalindanandinyai sūryakanyakāyai
 yamabhaginyai śrīkṛṣṇapriyāyai yūthibhūtāyai svāhā |
 anena maṃtreṇa āvāhanādi śoḍaśopacārān samāhita upāharet || 10 ||
 ityeva paṭalaṃ vidhī tubhyaṃ vakṣyāmi paddhatim̐ |
 yāvatsaṃpūrṇatāṃ yāti puraścaraṇameva hi || 11 ||
 tāvadā bhaved brahmacārī japeṃmaunavratī dvijaḥ |
 yavabhojī bhūmiśāyī patrabhuḡ jītamānasaḥ || 12 ||
 kāmāṃ krodhaṃ tathā lobhaṃ mohaṃ dveṣaṃ viṣṛjya saḥ |
 bhaktyā paramayā rājan vartamānastu deśakaḥ || 13 ||
 brāhme muhūrte utthāya dhyātvā devīm̐ kalīṃdajām̐ |

aruṇodayavelāyāṃ nadyāṃ snānaṃ samācaret || 14 ||
 mādhyāhne cāpi saṃdhyāyāṃ saṃdhyāvandanatatparaḥ |
 saptame niyame rājan kālindītiramāsthitaḥ || 15 ||
 daśalakṣaṇ brāhmaṇānāṃ saputrāṇāṃ mahātmanām |
 pūjayitvā gandhapuṣpaidatvā tebhyaḥ subhojanam || 16 ||
 vastrabhūṣaṇasauvarṇapātrāṇi praspuramti ca |
 dakṣiṇāśca śubhā dadyāttataḥ siddhīrbhavet khalu || 17 ||
 iti te paddhatiḥ proktā mayā rājan mahamate |
 kuru tvam niyamaṃ sarvaṃ kiṃ bhūyaḥ śrotumicchasi || 18 ||
 iti śrīgargasapṇhitāyāṃ mādhyakhaṇḍe śrīnārada bahulāśvasaṃvāde
 śrīsaubharimāṃdhātṛsaṃvāde paṭalapaddhativarṇanaṃ nāmāṣṭādaśo'dhyāyaḥ || 18 ||
 hariḥ oṃ tatsacchriḥṣṇārpaṇamastu ||

English rendering

Description of the panel and method for chanting and worship of Yamunaji

Mandhata said, "Munishreshtha! Tell me that the work of the Yamuna is in the form of a sacred board and a system, for you are a treasure trove of knowledge. 1.

Saubhare said, "Your Majesty! Now I also describe the panels and the methodologies of the Yamuna, which by ritual, listening, or chanting, a person becomes lifeless. Pronounce Pranav (Om) first and then Mayabeej (Hrim). Then place the Laxmibij (sacred thread) and then use the Kambij (sacred thread) properly. It is followed by the fourth form (kalinchau) of the word 'kalindi'. Then add the word 'Namah' at the end by using the quadrant form (devai) of the word 'Devi'. (Thus 'Om Hrim Shri Krim Kalinchau Devay Namah. This will become the mantra.) This mantra should be chanted by a person formally. One can attain siddhi on this earth by chanting eleven lakh chants of this eleven-letter mantra. All things that are prayed for by humans are automatically accessible. 2 - 4. (Madhurikand chapters 12 to 18)

Draw the sixteenth lotus on the beautiful throne and place the Kalindi with Lord Krishna in its Karnika. In the sixteen lotus troupes, the best of human beings should worship Ganga, Viraja, Krishna, Chandrabhaga, Saraswati, Gomati, Kaushiki, Veni, Sindhu, Godavari, Vedasmriti, Vetravati, Shatadru, Sarayu, Rushikulya, and Kakudmini, respectively, by taking different ritual names. Purvadi should worship Vrindavan, Govardhan, Vrinda, and Tulsi in the four directions, respectively, with their names being chanted. After that, 'Om Namo Bhagavathya swam on Kalindanadini, Surya Kanyakai, Yama Bhagini, Shrikrishna Priya, and Yuthibhutai. Concentrate and offer sixteen cures, such as the invocation with this mantra. 5-10 | (Madhurikand Chapter 12 to 18)

In this way, know the course of the Yamuna. Now I will show you the method. Until the purusvara is complete, the dvija should be chanted in silence, following brahmacharya. During Purusharana, one eats jowar flour, sleeps on the earth, eats on the plate, and controls the mind. The king! The acharyas should shun lust, anger, greed, attachment, and malice and engage in chanting with utmost devotion. Get up at Brahma Muhurta, meditate on Goddess Kalindi and take a bath in the river on the eve of Arunoday. The Sandhya Vandana must be performed in the afternoon and during both evenings. The king! When the ritual is over, visit the banks of the Yamuna and offer fine food to a million Brahmins, including their sons, by worshipping them with flowers. Then give away clothes, jewelry, and bright golden pots and pans. This certainly leads to accomplishment. 11-17 |

The great O King! Thus I have explained to you the method of chanting and worshiping Yamuna Ji. You complete all of the rules. Tell me What else do you want to hear now? . 18.

Thus was completed the eighteenth chapter in the Srigarghasamhita, under the Madhuryakanda, the Mandhata and the Saubhareke Samvadana, titled 'The Patala and the Methodical Description'. 18.

Sanskrit source · Hindi control witness

Mādhurya-khaṇḍa · Chapter 19

Chapter 76 of 263 · 142 detected Sanskrit verse markers

Sanskrit

मान्धातोवाच -

नाम्नां सहस्रं कृष्णायाः सर्वसिद्धिकरं परम् ।

वद मां मुनिशार्दूल त्वं सर्वज्ञो निरामयः ॥ १ ॥

सौभरिरुवाच -

नाम्ना सहस्रं कालिंघा मान्धातस्ते वदाम्यहम् ।

सर्वसिद्धिकरं दिव्यं श्रीकृष्णवशकारकम् ॥ २ ॥

ॐ अस्य श्रीकालिन्दीसहस्रनामस्तोत्रमंत्रस्य

सौभरिऋषिः श्रीयमुना देवताः अनुष्टुप् छंदः

मायाबीजमिति कीलकम् रमाबीजमिति शक्तिः

श्रीकलिंदनन्दिनी प्रसादसिद्ध्यर्थे जपे विनियोगः ।

अथ ध्यानम् ।

श्यामामंभोजनेत्रां सघनघनरुचिं

रत्नमञ्जीरकूजत्

काञ्चीकेयुरयुक्तां कनकमणीमये

बिभ्रतीं कुण्डले द्वे ।

भ्राजच्छ्रीनीलवस्त्र स्फुरदमलचल-

द्धारभारां मनोज्ञां

ध्यायेन्मार्तण्डपुत्रीं तनुकिरणचयो-

द्दीप्तपाभिरामाम् ॥ ३ ॥

इति ध्यानम् ।

ॐ कालिन्दी यमुना कृष्णा कृष्णरूपा सनातनी ।

कृष्णवामांससंभूता परमानदरुपिणी ॥ ४ ॥

गोलोकवासिनी श्यामा वृन्दावनविनोदिनी ।

राधासखी रासलीला रासमंडलमंडनी ॥ ५ ॥

निकुञ्जमाधवीवल्ली रंगवल्ली मनोहरा ।

श्रीरासमण्डलीभूता यूथीभूता हरिप्रिया ॥ ६ ॥

गोलोकतटिनी दिव्या निकुञ्जतलवासिनी ।

दीर्घोर्मिवेग गंभीरा पुष्पपल्लववाहिनी ॥ ७ ॥

घनश्यामा मेघमाला बलाका पद्ममालिनी ।

परिपूर्णतमा पूर्णा पूर्णब्रह्मप्रिया परा ॥ ८ ॥

महावेगवती साक्षान्निकुञ्जद्वारनिर्गता ।

महानदी मंदगतिर्विरजा वेगभेदनी ॥ ९ ॥

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 वैकुण्ठपरिखीभूता परिखा पापहारिणी ।
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 कल्पवृक्षस्थली स्थूला सुधासौधनिवासिनी ॥ ६९ ॥
 गोलोकवासिनी सुभूः यष्टिभृद्द्वारपालिका ।
 शृङ्गारप्रकरा शृङ्गा स्वच्छा शय्योपकारिका ॥ ७० ॥

पार्षदा सुसखीसेव्या श्रीवृन्दावनपालिका ।
 निकुञ्जभृकुंजपुञ्जा गुञ्जाभरणभूषिता ॥ ७१ ॥
 निकुञ्जवासिनी प्रोष्या गोवर्धनतटीभवा ।
 विशाखा ललिता रामा नीरुजा मधुमाधवी ॥ ७२ ॥
 एका नैकसखी शुक्ला सखीमध्या महामनाः ।
 श्रुतिरूपा ऋषिरूपा मैथिलाः कौशलाः स्त्रियः ॥ ७३ ॥
 अयोध्यापुरवासिन्यो यज्ञसीताः पुलिंदकाः ।
 रमावैकुण्ठवासिन्यः श्वेतद्वीपसखीजनाः ॥ ७४ ॥
 ऊर्ध्ववैकुण्ठवासिन्यो द्विव्याऽजितपदाश्रिताः ।
 श्रीलोकचलवासिन्यः श्रीसख्यः सागरोद्भवाः ॥ ७५ ॥
 दिव्या अदिव्या दिव्यांगा व्याप्तास्त्रिगुणवृत्तयः ।
 भूमिगोप्यो देवनार्यो लता ओषधिवीरूधः ॥ ७६ ॥
 जालंधर्यः सिन्धुसुताः पृथुबर्हिष्मतीभवाः ।
 दिव्यांबरा अप्सरसः सौतला नागकन्यकाः ॥ ७७ ॥

परं धाम परं ब्रह्म पौरुषा प्रकृतिः परा ।
 तटस्था गुणभूर्गीता गुणागुणमयी गुणा ॥ ७८ ॥
 चिदघना सदसन्माला दृष्टिर्दृश्या गुणाकरी ।
 महत्तत्त्वमहंकारो मनो बुद्धिः प्रचेतना ॥ ७९ ॥
 चेतो वृत्तिः स्वांतरात्मा चतुर्थी चतुरक्षरा ।
 चतुर्व्यूहा चतुर्मूर्तिः व्योमवायुरदो जलम् ॥ ८० ॥
 मही शब्दो रसो गन्धः स्पर्शो रूपमनेकधा ।
 कर्मेन्द्रियं कर्ममयी ज्ञानं ज्ञानेन्द्रियं द्विधा ॥ ८१ ॥
 त्रिधाधिभूतमध्यात्ममधिदैवमधिस्थितम् ।
 ज्ञानशक्तिः क्रियाशक्तिः सर्वदेवाधिदेवता ॥ ८२ ॥
 तत्त्वसंघा विराण्मूर्तिः धारणा धारणामयी ।
 श्रुतिः स्मृतिर्वेदमूर्तिः संहिता गर्गसंहिता ॥ ८३ ॥

पाराशरी सैव सृष्टिः पारहंसी विधातृका ।
याज्ञवल्की भागवती श्रीमद्भागवतार्चिता ॥ ८४ ॥

रामायणमयी रम्या पुराणपुरुषप्रिया ।
पुराणमूर्तिः पुण्यांगा शास्त्रमूर्तिर्महोन्नता ॥ ८५ ॥
मनीषा धिषणा बुद्धिर्वाणी धीः श्रेमुषी मतिः ।
गायत्री वेदसावित्री ब्रह्माणी ब्रह्मलक्षणा ॥ ८६ ॥
दुर्गाऽपर्णा सती सत्या पार्वती चंडिकाबिका ।
आर्या दाक्षायणी दाक्षी दक्षयज्ञविधातिनी ॥ ८७ ॥
पुलोजमा शचीन्द्राणी देवी देववरार्पिता ।
वायुना धारिणी धन्या वायवी वायुवेगगा ॥ ८८ ॥
यमानुजा संयमनी संज्ञा छाया स्फुरद्भ्युतिः ।
रत्नदेवी रत्नवृन्दा तारा तरणिमण्डला ॥ ८९ ॥
रुचिः शान्तिः क्षमा शोभा दया दक्षा द्युतिस्त्रपा ।
तलतुष्टिर्विभा पुष्टिः सन्तुष्टिः पुष्टभावना ॥ ९० ॥
चतुर्भुजा चारुनेत्रा द्विभुजाऽष्टभुजाऽबला ।
शंखहस्ता पद्महस्ता चक्रहस्ता गदाधरा ॥ ९१ ॥

निषंगधारिणी चर्मखड्गपाणिर्धनुर्द्धरा ।
धनुष्टंकारणी योद्धी दैत्योद्भटविनाशिनी ॥ ९२ ॥
रथस्था गरुडारूढा श्रीकृष्णहृदयस्थिता ।
वंशीधरा कृष्णवेषा सग्विणी वनमालिनी ॥ ९३ ॥
किरीटधारिणी याना मन्दमन्दगतिर्गतिः ।
चन्द्रकोटिप्रतीकाशा तन्वी कोमलविग्रहा ॥ ९४ ॥
भैष्मी भीष्मसुता भीमा रुक्मिणी रूक्मरूपिणी ।
सत्यभामा जांबवती सत्या भद्रा सुदक्षिणा ॥ ९५ ॥
मित्रविन्दा सखीवृन्दा वृन्दारण्यध्वजोर्ध्वगा ।
शृङ्गारकारिणी शृङ्गा शृङ्गभूः शृङ्गदा खगा ॥ ९६ ॥
तितिक्षेक्षा स्मृतिःस्पर्धा स्पृहा श्रद्धा स्वनिर्वृतिः ।
ईशा तृष्णा भिदा प्रीतिः हिंसायाच्चाक्लमा कृषिः ॥ ९७ ॥
आशा निद्रा योगनिद्रा योगिनी योगदाऽयुगा ।
निष्ठा प्रतिष्ठा शमितिः सत्वप्रकृतिरुत्तमा ॥ ९८ ॥

तमःप्रकृतिदुर्मर्षी रजःप्रकृतिरानतिः ।
क्रियाऽक्रिया कृतिर्गानिः सात्विक्याध्यात्मिकी वृषा ॥ ९९ ॥
सेवाशिखामणिर्वृद्धिराहुतिः पिंगलोद्भवा ।
नागभाषा नागभूषा नागरी नगरी नगा ॥ १०० ॥
नौनौका भवनौर्भाव्या भवसागरसेतुका ।
मनोमयी दारुमयी सैकती सिकतामयी ॥ १०१ ॥
लेख्या लेख्या मणिमयी प्रतिहेमविनिर्मिता ।

शैली शैलभवा शीला शीकराभा चलाऽचला ॥ १०२ ॥
 अस्थिता सुस्थिता तूली वैदकी तांत्रिकी विधिः ।
 संध्या संध्याभ्रवसना वेदसंधिः सुधामयी ॥ १०३ ॥
 सायंतनी शिखा वेध्या सूक्ष्मा जीवकलाकृतिः ।
 आत्मभूता भाविताऽण्वी प्रह्वी कमलकर्णिका ॥ १०४ ॥
 नीराजनी महाविद्या कंदली कार्यसाधनी ।
 पूजा प्रतिष्ठा विपुला पुनंती पारलौकिकी ॥ १०५ ॥

शुक्लशुक्तिमौक्तिकी च प्रतीतिः परमेश्वरी ।
 विरजोष्णिग्विराड्वेणी वेणुका वेणुनादिनी ॥ १०६ ॥
 आवर्तिनी वार्तिकदा वार्ता वृत्तिर्विमानगा ।
 रासाढ्या रासिनी रासा रासमण्डलवर्तिनी ॥ १०७ ॥
 गोपगोपीश्वरी गोपी गोपीगोपालवन्दिता ।
 गोचारिणी गोपनदी गोपानन्दप्रदायिनी ॥ १०८ ॥
 पशव्यदा गोपसेव्या कोटिशो गोगणावृता ।
 गोपानुगा गोपवती गोविन्दपदपादुका ॥ १०९ ॥
 वृषभानुसुता राधा श्रीकृष्णवशकारिणी ।
 कृष्णप्राणाधिका शश्वदरसिका रसिकेश्वरी ॥ ११० ॥
 अवटोदा ताम्रपर्णी कृतमाला विहायसी ।
 कृष्णा वेणी भीमरथी तापी रेवा महापगा ॥ १११ ॥
 वैयासकी च कावेरी तुंगभद्रा सरस्वती ।
 चन्द्रभागा वेत्रवती ऋषिकुल्या ककुब्जिनी ॥ ११२ ॥

गौतमी कौशिकी सिन्धुः बाणगंगाऽतिसिद्धिदा ।
 गोदावरी रत्नमाला गंगा मन्दाकिनी बला ॥ ११३ ॥
 स्वर्णदी जाह्नवी वेला वैष्णवी मंगलालया ।
 बाला विष्णुपदी प्रोक्ता सिन्धुसागरसंगता ॥ ११४ ॥
 गंगासागरशोभाढ्या सामुद्री रत्नदा धुनी ।
 भागीरथी स्वर्धुनी भूः श्रीवामनपदच्युता ॥ ११५ ॥
 लक्ष्मी रमा रमणीया भार्गवी विष्णुवल्लभा ।
 सीताऽर्चिर्जानकी माता कलंकरहिता कला ॥ ११६ ॥
 कृष्णपादाब्जसंभूता सर्वा त्रिपथगामिनी ।
 धरा विश्वंभराऽनन्ता भूमिर्धात्री क्षमामयी ॥ ११७ ॥
 स्थिरा धरित्री धरणी उर्वी शेषफणस्थिता ।
 अयोध्या राघवपुरी कौशिकी रघुवंशजा ॥ ११८ ॥
 मथुरा माथुरी पंथा यादवी ध्रुवपूजिता ।
 मयायुर्बिल्वनीलोदा गंगाद्वारविनिर्गता ॥ ११९ ॥

कुशावर्तमयी ध्रौव्या ध्रुवमण्डलमध्यगा ।
 काशी शिवपुरी शेषा विंध्या वाराणसी शिवा ॥ १२० ॥

अवंतिका देवपुरी प्रोज्ज्वलोज्जयिनी जिता ।
 द्वारावती द्वारकामा कुशभूता कुशस्थली ॥ १२१ ॥
 महापुरी सप्तपुरी नन्दिग्रामस्थलस्थिता ।
 शालग्रामशिलादित्या शंभलग्राममध्यगा ॥ १२२ ॥
 वंशगोपालिनी क्षिप्ता हरिमन्दिरवर्तिनी ।
 बर्हिष्मती हस्तिपुरी शक्रप्रस्थनिवासिनी ॥ १२३ ॥
 दाडिमी सैधवी जंबूः पौष्करी पुष्करप्रसूः ।
 उत्पलावर्तगमना नैमिषी नैमिषावृता ॥ १२४ ॥
 कुरुजांगलभूः काली हैमवत्यर्बुदी बुधा ।
 भूकरक्षेत्रविदिता श्वेतवाराहधारिता ॥ १२५ ॥
 सर्वतीर्थमयी तीर्था तीर्थानां तीर्थकारिणी ।
 हारिणी सर्वदोषाणां दायिनी सर्वसम्पदाम् ॥ १२६ ॥

वर्द्धिनी तेजसां साक्षादगर्भवासनिकृंतनी ।
 गोलोकधामधनिनी निकुञ्जनिजमंजरी ॥ १२७ ॥
 सर्वोत्तमा सर्वपुण्या सर्वसौंदर्यशृङ्खला ।
 सर्वतीर्थोपरिगता सर्वतीर्थाधिदेवता ॥ १२८ ॥
 श्रीदा श्रीशा श्रीनिवासा श्रीनिधिः श्रीविभावना ।
 स्वक्षा स्वंगा शतानंदा नन्दा ज्योतिर्गणेश्वरी ॥ १२९ ॥
 नाम्नां सहस्रं कालिंदाः कीर्तिदं कामदं परम् ।
 महापापहरं पुण्यं आयुर्वर्द्धनमुत्तमम् ॥ १३० ॥
 एकवारं पठेद्रात्रौ चौरैभ्यो न भयं भवेत् ।
 द्विवारं प्रपठेन्मार्गे दस्युभ्यो न भयं क्वचित् ॥ १३१ ॥
 द्वितीयां तु समारभ्य पठेत्पूर्णावधिं द्विजः ।
 दशवारमिदं भक्त्या ध्यात्वा देवीं कलिंदजाम् ॥ १३२ ॥
 रोगी रोगात्प्रमुच्येत बद्धो मुच्येत बन्धनात् ।
 गुर्विणी जनयेत्पुत्रं विद्यार्थी पंडितो भवेत् ॥ १३३ ॥

मोहनं स्तंभनं शश्वद्वशीकरणमेव च ।
 उच्चाटनं घातनं च शोषणं दीपनं तथा ॥ १३४ ॥
 उन्मादनं तापनं च निधिदर्शनमेव च ।
 यद्यद्वाञ्छति चित्तेन तत्तत्प्राप्नोति मानवः ॥ १३५ ॥
 ब्राह्मणो ब्रह्मवर्चस्वी राजन्यो जगतीपतिः ।
 वैश्यो निधिपतिर्भूयाच्छूद्रः श्रुत्वा तु निर्मलः ॥ १३६ ॥
 पूजाकाले तु यो नित्यं पठते भक्तिभावतः ।
 लिप्यते न स पापेन पद्मपत्रमिवांभसा ॥ १३७ ॥
 शतवारं पठेन्नित्यं वर्षावधिमतः परम् ।
 पटलं पद्धतिं कृत्वा स्तवं च कवचं तथा ॥ १३८ ॥
 सप्तद्वीपमहीराज्यं प्राप्नुयान्नात्र संशयः ॥ १३९ ॥

निष्कारणं पठेद्यस्तु यमुनाभक्तिसंयुतः ।

त्रैवर्ग्यमेत्य सुकृती जीवन्मुक्तो भवेदिह ॥ १४० ॥

निकुंजलीलालितं मनोहरं

कलिंदजाकूललताकदम्बकम् ।

वृन्दावनोन्मत्तमिलिंदशब्दितं

व्रजेत्स गोलोकमिदं पठेच्च यः ॥ १४१ ॥

इति श्रीगर्गसंहितायां माधुर्यखण्डे श्रीनारदबहुलाश्वसंवादे

श्रीसौभरिमांधातृसंवादे श्रीयमुनासहस्रनामकथनं नामैकोनविंशोऽध्यायः ॥ १९ ॥

हरिः ॐ तत्सच्छ्रीकृष्णार्पणमस्तु ॥

Roman transliteration

māndhātovāca -

nāmnām sahasraṃ kṛṣṇāyāḥ sarvasiddhikaraṃ param |
vada māṃ muniśārdūla tvaṃ sarvajña nirāmayāḥ || 1 ||

saubhariruvāca -

nāmnā sahasraṃ kāliṇḍyā māndhātaste vadāmyaham |
sarvasiddhikaraṃ divyaṃ śrīkṛṣṇaśakārakam || 2 ||
omasya śrīkāliṇḍisahasranāmastotraṃ namāstrasya
saubhariṣṭh śrīyamunā devatāḥ anuṣṭup chaṇḍaḥ
māyābhijamiti kilakam ramābhijamiti śaktiḥ
śrīkāliṇḍanandinī prasādasiddhyarthē jape viniyogaḥ |
atha dhyānam |

śyāmāmaṇbhōjanetrām saghanaghanaruciṃ
rat□namañjīrakūjat
kāñjīkeyurayuktām kanakamañimaye

bibhratiṃ kuṇḍale dve |

bhrājacchrinilavastra sphuradamalacala-
ddhārabhārāṇi manojnām
dhyāyenmārtamḍaputrīṃ tanukiraṇacayo-
ddīptapābhīrāmām || 3 ||

iti dhyānam |

omkāliṇḍi yamunā kṛṣṇā kṛṣṇarūpā sanātani |
kṛṣṇavāmāmsasaṃbhūtā paramānadarupinī || 4 ||
golokavāsini śyāmā vṛndāvanavinodinī |
rādhasakhī rāsālilā rāsamañḍalamañḍanī || 5 ||
nikuñjamādhavivallī raṃgavallī manoharā |
śrīrāsamañḍalībhūtā yūthībhūtā haripriyā || 6 ||
golokataṇi divyā nikuñjatalavāsini |
dīrghormivega gaṃbhīrā puṣpapallavavāhinī || 7 ||

ghanaśyāmā meghamālā balākā padmamālīnī |
paripūrṇatamā pūrṇā pūrṇabrahmapriyā parā || 8 ||
mahāvegavatī sākṣānnikuñjadvāranirgatā |
mahānādī mañḍagatirvirajā vegabhedanī || 9 ||
anekabrahmañḍagatā brahmadravasamākulā |

gaṃgāmiśrā nirjalābhā nirmalā saritām varā || 10 ||
 rat□nabaddhobhayataṭi hamsapadmādisaṃkulā |
 nadī nirmalapānīyā sarvabrahmāṇḍapāvanī || 11 ||
 vaikuṇṭhapaṛikhībhitā paṛikhā pāpahāriṇī |
 brahmalokagatā brāhmī svargā svarganivāsini || 12 ||
 ullasanti protpatanti merumālā mahojjvalā |
 śrīgaṃgāṃbhahāśikharīṇī gaṃgāśailavibhedinī || 13 ||
 deśānpunanti gacchantī vahaṃtī bhūmimadhyagā |
 mārtāṇḍatanujā puṇyā kalindagirinandinī || 14 ||

yamasvasā mandahāsā sudvijā racitāmbarā |
 nīlāmbarā padmamukhī caraṃtī cārudaśanā || 15 ||
 raṇbhorūḥ padmanayanā mādhavī pramadottamā |
 tapaścaraṃtī suśroṇī kūjanmūpuramekhalā || 16 ||
 jalasthitā śyāmalāṃgī khāṇḍavābhā vihāriṇī |
 gāṃḍivibhāṣiṇī vanyā śrīkṛṣṇaṃ varamicchatī || 17 ||
 dvārakāgamanā rājñī paṭṭarājñī paraṃgatā |
 mahārājñī rat□nabhūṣā gomatītiracāriṇī || 18 ||
 svakīyā ca sukhā svārthā svabhaktakāryasādhini |
 navalāṅgābalā mugdhā varāṅgā vāmalocanā || 19 ||
 ajñātayauvanā dīnā prabhākāntīrdyutiśchaviḥ |
 suśobhā paramā kīrtiḥ kuśalā'jñātayauvanā || 20 ||
 navoḍhā madhyagā madhyā prauḍhiḥ prauḍhā pragalbhakā |
 dhīrā'dhīrā dhairyadharā jeṣṭhā śreṣṭhā kulāṃganā || 21 ||

kṣaṇaprabhā cañcalārcā vidyutsaudāmini tadit |
 svādhīnapatikā lakṣmīḥ puṣṭā svādhīnabhartṛkā || 22 ||
 kalahāntarītā bhīruicchāprotkāṇṭhitākulā |
 kaśīpuṣṭhā divyaśayyā govīṇḍaḥṭamānāsā || 23 ||
 khaṇḍitākhaṇḍāśobhāḍhyā vipralabdhābhisārikā |
 virahārtā virahīṇī nārī proṣitabhartṛkā || 24 ||
 mānini mānadā prājñā māndāranavāsini |
 jhaṃkāriṇī jhaṇatkārī raṇanmañjīranūpurā || 25 ||
 mekhalā'mekhalā kāñci kāñcinī kāñcanāmayī |
 kaṃcukī kaṃcukamaṇiḥ śrīkaṇṭhāḍhyā mahāmaṇiḥ || 26 ||
 śrīhāriṇī padmahārā muktā muktaphalārcitā |
 rat□nakaṃkaṇakeyūrā sphuraḍaṃgulibhūṣaṇā || 27 ||
 darpaṇā darpaṇībhitā duṣṭadarpavināśini |
 kaṇbugrīvā kaṃbudharā graiveyakavirājītā || 28 ||

tāṭaṃkinī daṃṭadharā hemakuṇḍalamaṇḍitā |
 śikhābhūṣā bhālapuṣpā nāsāmaukṭikaśobhitā || 29 ||
 maṇibhūmigatā devī raivatādrivihāriṇī |
 vṛndāvanagatā vṛndā vṛndāraṇyanivāsini || 30 ||
 vṛndāvanalatā mādhvī vṛndāraṇyavibhūṣaṇā |
 saumḍaryalaharī lakṣmīrmathurātīrthavāsini || 31 ||
 viśrāṃtavāsini kāmī rāmī gokulavāsini |
 ramaṇasthalaśobhāḍhyā mahāvanamahānadī || 32 ||
 praṇatā pronnatā puṣṭā bhārati bharatārcitā |
 tīrtharājagatīgotrā gaṃgāśāgarasaṃgamā || 33 ||
 saptaḍbhibhedinī lolā saptadvīpagatā balāt |
 luṭhanti śailān bhidyanti sphuraṃtī vegavattarā || 34 ||

kāñcani kañcanibhūmiḥ kāñcanibhūmibhāvītā |
lokadr̥ṣṭirlokālilā lokālokalārcitā || 35 ||

śailod□gatā svargagatā svargarcā svargapūjītā |
vṛndāvanī vanādhyakṣā rakṣā kaksā taṭipatī || 36 ||
asikuṇḍagatā kacchā svacchandocchalitādījā |
kuharasthā rathaprasthā prasthā śāmtatarā"turā || 37 ||
ambucchaṭā śikarābhā dardurā dārdurīdharā |
pāpāmkuśā pāpasimhī pāpadrumakuṭhārīnī || 38 ||
puṇyasamghā puṇyakīrtiḥ puṇyadā puṇyavarddhinī |
madhorvananadī mukhyā atulā tālavanasthitā || 39 ||
kumudvananadī kubjā kumudāmbhojavarddhinī |
plavarūpā vegavatī siṃhasarpādīvāhinī || 40 ||
bahulī bahudā bahvī bahulā vanavanditā |
rādhakuṇḍakalārādhyā kṛṣṇakuṇḍajalāśritā || 41 ||
lalitakuṇḍagā ghaṇṭā viśākhakuṇḍamaṇḍitā |
govindakuṇḍanilayā gopakūṇḍataraṃgiṇī || 42 ||

śrīgaṃgā mānasi gaṃgā kusumāṃbarabhāvinī |
govardhinī godhanādhyā mayūri varavarṇinī || 43 ||
sārasi nilakaṇṭhābhā kūjatkokilapotakī |
gīrīrājaprasūrbhūrīrātapatrā"tapatrīnī || 44 ||
govardhanāṃkā godaṇṭī divyauśadhiniḥ sṛtiḥ |
pārādī pārādamayī nārādī śārādī bhr̥tiḥ || 45 ||
śrīkṛṣṇacarāṇāṃkasthā kāmā kāmavanāñcitā |
kāmāṭavī nandinī ca nandagrāmamahīdharā || 46 ||
br̥hatsānudyutiḥ protā nandīśvarasamanvitā |
kākalī kokilamayī bhāṇḍīrakusakaśalā || 47 ||
lohārgalapradā kārā kāśmīrivasanāvṛtā |
barhiṣadī śoṇapurī śūrakṣetrapurādhiḥ || 48 ||
nānā"bharaṇāśobhādhyā nānāvārṇasamanvitā |
nānānārīkaṇḍabādhyā raṃgā raṃgamahīruhā || 49 ||

nānālokatābhyarcīḥ nānājalasamanvitā |
strīrat□naṃ rat□nanilayā lalanārat□narañjinī || 50 ||
raṃgiṇī raṃgabhūmādhyā raṃgā raṃgamahīruhā |
rājavidyā rājaguhyā jagatkīrtirghanā"ghanā || 51 ||
vilolaghaṇṭā kṛṣṇāṅgā kṛṣṇadehasamud□bhavā |
nilapaṃkajavarābhā nilapaṃkajahārīnī || 52 ||
nilābhā nilapadmādhyā nilāṃbhohavāsini |
nāgavallī nāgapurī nāgavallīdalārcitā || 53 ||
tāmbūlacarcitā carcā makarandamanoharā |
sakesarā kesariṇī keśapāśābhīśobhitā || 54 ||
kajjalābhā kajjalāktā kajjali kalitāñjanā |
alaktacarāṇā tāmṛā lālā tāmṛīkṛtāṃbarā || 55 ||
sindūrītā"liptavānī suśrīḥ śrīkhaṇḍamaṇḍitā |
pāṭirapaṃkavasānā jaṭāmāṇsīrucāmbarā || 56 ||

āgaryyagurugandhāktā tagarāśritamārutā |
sugandhitailarucirā kuntalāliḥ sakuntalā || 57 ||
śakuntalā"pāṃsulā ca pātivr̥tyaparāyanā |
sūryaprabhā sūryakanyā sūryadehasamud□bhavā || 58 ||

koṭisūryapratikāśā sūryajā sūryanandinī |
 saṃjñā saṃjñāsutā svechā saṃjñāmodapradāyini || 59 ||
 saṃjñāputrī sphuracchāyā tapatī tāpakārini |
 sāvarṇyānubhavā vedī vaḍavā saukhyadāyini || 60 ||
 śanaīscarānujā kilā candravaṇśasavivarddhini |
 candravaṇśavadhūścandrā candrāvalisahāyini || 61 ||
 candrāvati candralekhā candrakāṇṭānugāśukā |
 bhairavī piṃgalāśaṃkī līlavatyāgarimayī || 62 ||
 dhanaśrīrdevagāndhārī svarmaṇirguṇavarddhini |
 vṛjamallā bandhakārī vicitrā jayakārini || 63 ||

gāndhārī mañjarī ṭoḍī gurjaryyāsāvarī jayā |
 karṇāṭī rāgiṇī gaurī vairāṭī gauravāṭikā || 64 ||
 catuścandrā kalā herī tailaṃgī vijayāvati |
 tālī talasvarā gānā kriyāmātraprakāśini || 65 ||
 vaiśākhī cācalā cārumācārī ghūghaṭī ghaṭā |
 vaihāgarī soraṭhīśā kaidārī jaladhārīkā || 66 ||
 kāmākaraśrīḥ kalyāṇī gauḍakalyāṇamiśritā |
 rājasaṃjivini helā mandārī kāmārūpiṇī || 67 ||
 sāraṃgī māruti hoḍhā sāgarī kāmavādinī |
 vaibhāsī maṃgalā cāndrī rāsamaṃḍalamāṇḍanā || 68 ||
 kāmadhenuḥ kāmalaṭā kāmāḍā kamanīyakā |
 kalpavṛkṣasthalī sthūlā sudhāsaudhanivāsini || 69 ||
 golokavāsini subhrūḥ yaṣṭibhṛd dvārapālikā |
 śṛṅgāraprakarā śṛṅgā svacchā śayyopakārīkā || 70 ||

pārśadā susakhīsevyā śrīvṛndāvanapālikā |
 nikuṇabhṛtkuṇjapuñjā guṇjābharaṇabhūṣitā || 71 ||
 nikuṇjavāsini proṣyā govardhanataṭibhavā |
 viśākhā lalitā rāmā nīrujā madhumādhavī || 72 ||
 ekā naikasakhī śuklā sakhīmādhya mahāmanāḥ |
 śrutirūpā ṛṣirūpā maithilāḥ kauśalāḥ striyaḥ || 73 ||
 ayodhyāpuravāsinyo yajñāsītāḥ pulimḍakāḥ |
 ramāvaikuṇṭhavāsinyāḥ śvetadvīpasakhījanāḥ || 74 ||
 ūrdhvavaikuṇṭhavāsinyo dvivyaḥ jītapadāśritāḥ |
 śrīlokacalavāsinyāḥ śrīsakhyāḥ sāgarod bhavāḥ || 75 ||
 divyā adivyā divyāṃgā vyāptāstriguṇavṛttayaḥ |
 bhūmigopyo devanāryo latā oṣadhivīrūdhāḥ || 76 ||
 jālaṃdharyāḥ sindhusutāḥ pṛthubarhiṣmatibhavāḥ |
 divyāṃbarā apsarasaḥ sautalā nāgakanyakāḥ || 77 ||

paraṃ dhāma paraṃ brahma pauraśā prakṛtiḥ parā |
 taṭasthā guṇabhūrgītā guṇāguṇamayī guṇā || 78 ||
 cidāghanā sadasanmālā dṛṣṭirḍṣyā guṇākārī |
 mahattatvamahaṃkāro mano buddhiḥ pracetanā || 79 ||
 ceto vṛttiḥ svāntarātmā caturthī caturakṣarā |
 caturvyūhā caturmūrtiḥ vyomavāyuradalo jalam || 80 ||
 mahī śabdo raso gandhaḥ sparśo rūpamanekadhā |
 karmendriyaṃ karmamayī jñānaṃ jñānendriyaṃ dvidhā || 81 ||
 tridhādhībhūtamadhyātmanamadhidāivamadhisthitam |
 jñānaśaktiḥ kriyāśaktiḥ sarvadevādhidevatā || 82 ||
 tatvasaṃghā virāṇmūrtiḥ dhāraṇā dhāraṇāmayī |

śrutih smṛtirvedamūrtih saṃhitā gargasamhitā || 83 ||
 pārāsari saiva sṛṣṭih pārāhaṃsī vidhātrkā |
 yājñavalkī bhāgavatī śrīmadbhāgavatārcitā || 84 ||

rāmāyaṇamayī ramyā purāṇapurusaṃpiyā |
 purāṇamūrtih puṇyāṅga śāstramūrtirmahonnatā || 85 ||
 manīṣā dhīṣaṇā buddhīrvāṇī dhīh śeṃuṣī matiḥ |
 gāyatrī vedasāvitri brahmāṇī brahmalakṣaṇā || 86 ||
 durgā'parṇā satī satyā pārvatī caṇḍikāmbikā |
 āryā dākṣāyaṇī dākṣī dakṣayaṇīnavighātini || 87 ||
 pulojamā śacīndrāṇī devī devavarārpitā |
 vāyunā dhārīṇī dhanyā vāyavi vāyuvegagā || 88 ||
 yamānujā saṃnyamanī saṃjñā chāyā sphuraddyutiḥ |
 ratnadevi ratnavṛndā tārā taraṇimaṇḍalā || 89 ||
 ruciḥ śāntiḥ kṣamā śobhā dayā dakṣā dyutistrapā |
 talatuṣṭirvibhā puṣṭiḥ santuṣṭiḥ puṣṭabhāvanā || 90 ||
 caturbhujā cārunetrā dvibhujā śṭabhujā'balā |
 śaṃkhaḥastā padmahastā cakrahastā gadādhārā || 91 ||

niṣaṅgadhārīṇī carmakhaḍgapāṇīrdhanurddharā |
 dhanuṣṭaṇikāraṇī yodhrī daityodbhāṭavināśini || 92 ||
 rathasthā garuḍārūḍhā śrīkṛṣṇaḥṛdayasthitā |
 vaṃśīdharā kṛṣṇaveśā sragviṇī vanamālinī || 93 ||
 kirīṭadhārīṇī yānā mandamandagatirgatiḥ |
 candrakotiṣṭratikāśā tanvī komalavighrahā || 94 ||
 bhaṣmī bhīṣmasutā bhīmā rukmiṇī rūkmarūpiṇī |
 satyabhāmā jāmbavatī satyā bhadrā sudakṣiṇā || 95 ||
 mītravindā sakṣīvṛndā vṛndāraṇyadhvajordhvagā |
 śṛṅgārakārīṇī śṛṅgā śṛṅgabhūh śṛṅgadā khagā || 96 ||
 titikṣeṣā smṛtiḥspardhā sprhā śraddhā svanīrvṛtiḥ |
 īśā tṛṣṇā bhīdā prītiḥ hīṃsāyācāṇāklamā kṛṣiḥ || 97 ||
 āśā nidrā yoganidrā yoginiḥ yogadā'yugā |
 niṣṭhā pratiṣṭhā śamitiḥ satvapraṅktiruttamā || 98 ||

tamaḥprakṛtidurmarṣī rajaḥprakṛtirānatiḥ |
 kriyā'kriyā kṛtīrglāṇiḥ sātvyikyādhyātmikī vṛṣā || 99 ||
 sevāśikhāmaṇīrvṛddhirāhūtiḥ piṅgalodbhavā |
 nāgabhāṣā nāgabhūṣā nāgarī nagarī nagā || 100 ||
 naurṇaṇmā bhavanaurbhāvuyā bhavasāgarasetukā |
 manomayī dārumayī saikatī sikatāmayī || 101 ||
 lekhyā lepyā maṇimayī pratihemavinīrmīṭā |
 śailī śailabhavā śilā śikarābhā calā'calā || 102 ||
 asthitā susthitā tūlī vaidakī tāṃtrikī vidhiḥ |
 saṃdhyā saṃdhyābhṛavasanā vedasaṃdhiḥ sudhāmāyī || 103 ||
 sāyaṃtanī śikhā vedhyā sūkṣmā jīvakalākṛtiḥ |
 ātmabhūtā bhāvitā'ṇvī prahvī kamalakarṇikā || 104 ||
 nīrājanī mahāvīdyā kaṇḍalī kāryasādhaniḥ |
 pūjā pratiṣṭhā vipulā punaṃtī pārālaukikī || 105 ||

śuklasūktirmauktikī ca pratītiḥ parameśvarī |
 virājoṣṇīgīrvirāḍveṇī veṇukā veṇunāḍiniḥ || 106 ||
 āvartiniḥ vārtikadā vārtā vṛttirvimāṇagā |

rāsāḍhyā rāsini rāsā rāsamaṇḍalavartinī || 107 ||
 gopagopīśvarī gopī gopigopālavanditā |
 gocārīṇī gopanadī gopānandapradāyini || 108 ||
 paśavyadā gopasevyā koṭīśo gogaṇāvṛtā |
 gopānugā gopavatī govindapadapādukā || 109 ||
 vṛṣabhānusutā rādhā śrīkṛṣṇavaśakārīṇī |
 kṛṣṇaprāṇādhikā śaśvadrasikā rasikeśvarī || 110 ||
 avaṭodā tāmraparṇī kṛtamālā vihāyāsī |
 kṛṣṇā veṇī bhīmarathī tāpī revā mahāpagā || 111 ||
 vaiyāsakī ca kāverī tuṅgabhadrā sarasvatī |
 candrabhāgā vetravatī ṛṣikulyā kakudmini || 112 ||

gautamī kauśikī sindhuḥ bāṇagaṇḍā'tisiddhidā |
 godāvarī ratnamālā gaṇḍā mandākinī balā || 113 ||
 svarṇadī jāhnavī velā vaiṣṇavī maṇḍalālayā |
 bālā viṣṇupadī proktā sindhusāgarasamgatā || 114 ||
 gaṇḍāsāgarasobhāḍhyā sāmudrī ratnadā dhunī |
 bhāgīrathī swardhunī bhūḥ śrīvāmanapadacyutā || 115 ||
 lakṣmī ramā ramaṇīyā bhārgavī viṣṇuvallabhā |
 sītā'reirjānakī mātā kalaṃkarahitā kalā || 116 ||
 kṛṣṇapādābhjasaṃbhūtā sarvā tripathagāmini |
 dharā viśvaṃbharā'nantā bhūmirdhātṛ kṣamāmayī || 117 ||
 sthīrā dharitrī dharāṇī urvī śeṣaḥaṇasthitā |
 ayodhyā rāghavapurī kauśikī raghuvaṃśajā || 118 ||
 mathurā māthurī paṇṭhā yādavī dhruvapūjītā |
 mayāyurbilvanilodā gaṇḍādvāravinirgatā || 119 ||

kuśāvartamayī dhrauvyā dhruvamaṇḍalamadhyagā |
 kāśī śivapurī śeṣā viṇḍhyā vārāṇasī śivā || 120 ||
 avaṇṭikā devapurī projjvalojjayini jītā |
 dvārāvātī dvārakāmā kuśabhūtā kuśasthalī || 121 ||
 mahāpurī saptapurī nandigrāmasthalasthitā |
 śālagrāmaśilādityā śaṃbhalagrāmamadhyagā || 122 ||
 vaṃśagopālīni kṣiptā harimandiravartinī |
 barhiṣmatī hastipurī śakraprasthanivāsini || 123 ||
 dāḍimī saimdhavī jambūḥ pauṣkari puṣkaraprasūḥ |
 utpalāvartagamanā naimiṣī naimiṣāvṛtā || 124 ||
 kurujāṃgalabhūḥ kālī haimavatyaṛbudī budhā |
 śūkarakṣetraviditā śvetavārāhadhārītā || 125 ||
 sarvatīrthamayī tīrthā tīrthānāṃ tīrthakārīṇī |
 hārīṇī sarvadoṣāṇāṃ dāyini sarvasampadām || 126 ||

varddhini tejasāṃ sākṣādgarbhavāsanaikṛṇtanī |
 golokadhāmadhanini nikuṇṇjanijamaṇjarī || 127 ||
 sarvottamā sarvapūṇyā sarvasaṃdaryasṛṅkhalā |
 sarvatīrthoparigatā sarvatīrthādhīdevatā || 128 ||
 śrīdā śrīśā śrīnivāsā śrīnidhiḥ śrīvibhāvanā |
 svakṣā svagṇā śatānamdā nandā jyotirgaṇeśvarī || 129 ||
 nāmnāṇī sahasraṇī kālīṇḍyāḥ kīrtidaṇī kāmadaṇī param |
 mahāpāpaharaṇī pūṇyaṇī āyurvarddhanamuttamam || 130 ||
 ekavāraṇī paṭhedrātrau caurebhyo na bhayaṇī bhavet |
 divivāraṇī prapaṭhenmārgē dasyubhyo na bhayaṇī kvacit || 131 ||

*dvitīyāṃ tu samārabhya paṭhetpūrṇāvadhiṃ dvijaḥ |
daśavāramidaṃ bhaktyā dhyātvā devīm kalīṃdajām || 132 ||
rogī rogātpramucyeta baddho mucyeta bandhanāt |
gurviṇī janayetputraṃ vidyārthī paṇḍito bhavet || 133 ||*

*mohanaṃ staṃbhanaṃ śaśvadvaśikaraṇameva ca |
uccāṭanaṃ ghātanaṃ ca śoṣaṇaṃ dīpanaṃ tathā || 134 ||
unmādanaṃ tāpanaṃ ca nidhidarśanameva ca |
yadyadvaṃcchati cittena tattatprāpnoti mānavaḥ || 135 ||
brāhmaṇo brahmavarcasvī rājanyo jagatīpatiḥ |
vaiśyo nidhipatirbhūyācchūdraḥ śrutvā tu nirmalaḥ || 136 ||
piṇḍakāle tu yo nityaṃ paṭhate bhaktibhāvataḥ |
lipyate na sa pāpena padmapatramivāṇibhasā || 137 ||
śatavāraṃ paṭhennityaṃ varṣāvadhimataḥ param |
paṭalaṃ paddhatiṃ kṛtvā stavaṃ ca kavacaṃ tathā || 138 ||
saptadvīpamahīrājyaṃ prāpnuyānnātra saṃśayaḥ || 139 ||
niṣkāraṇaṃ paṭhedyastu yamunābhaktisaṃyutaḥ |
traivargyametya sukrītiḥ jīvanmukto bhavediha || 140 ||
nikuṇḍjalīlālitaṃ manoharaṃ*

*kalīṃdajākūlalatākadambakam |
vṛndāvanonmattamiliṇḍaśabditaṃ
vrajetsa golokamidaṃ paṭhecca yaḥ || 141 ||
iti śṛīgargasamhitāyāṃ mādhuryakhaṇḍe śrīnārada bahulāśvasaṃvāde
śrīsaubharimāṇdhātṛsaṃvāde śrīyamunāśahasranāmakathanaṃ nāmaikonaviṃśo'dhyāyaḥ || 19 ||
hariḥ om tatsacchrīkṣṇāṇṛpaṇamastu ||*

English rendering

Yamuna - Sahasranamam

Mandhata said, "The greatest of human beings! The Sahasranama of Yamunaji is the best instrument for achieving all the siddhis; preach it to me, for you are omniscient and free from disease and sorrow. 1.

Saubhare said, "King of Mandhata! Let me describe to you the Kalindi Sahasranama. He is the One who grants all attainments, the Divine, and the Subjugator of Krishna. 2.

Upanayana Om Asya Shrikalindi Sahastranamastotrasya Mantrasya Soubhari Rishiha, Shriyamuna Devta, Anushtupchanda, Maya-Bijamiti Keelikam, Ramabijamiti Shakti, Shrikalindanandini Prasad Siddhyarte Jape Upanayana. - By reading the said sentence, the Sahasranama leaves the water of appropriation for the reader. (Madhurikand Chapter 19)

Dhyana Shyamaambhojana consists of a series of confused kanakamis with Kanchikayur, a dense gemstone complex. Tanukiranchayoddipabhiramam, the daughter of Marthanda, was enchanted by the beauty of the blue cloth. 3.

I meditate on Shyama (dark-skinned and sixteen-year-old), whose eyes snatch away the splendor of the radiant lotus, whose blue rays are like condensed clouds, which are adorned with ornaments like ringing nupurs and twinkling kardhani and keyur made by Ranod, and who wears two kundals made of gold and gem in her ears. Deeptimati, shining on a blue saree, feels very beautiful when carrying

the weight of the fickle necklace of Gajmautik. I meditate on Suryanandini Yamunaji, whose radiance is like a lit lamp garland due to the amount of rays radiating from her body. 3.

1.Om Kalindi Sachchidananda Swaroopa Kalindagirinandini, 2.Yamuna-Yama's sister, 3.Krishna-Krishnavarna, 4.Krishnavarupa Krishna Swaroopa or Krishna-Rupavali, 5.Sanatani Nitya, 6.Krishnavasa Sambhuta-Revolved from the left shoulder of Krishna, 7.Parmanandarupini Parmanandamayi. 4.

8. Golokavasini residing in Golokdham, 9. Shyama Shyamvarna or a sixteenth-year-old, 10. Vrindavanavinodini - entertaining in Vrindavan, 11. Radhasakhi - the companion of Shri Radha, 12. Raslila - Leelaparayana or Raslila form in Rasmandal, 13. Rasmandal Mandini - Decorating the Rasmandal. 5. 14. Nikunjavasini residing in the garden, 15. Valli-Lata Swaroopa, 16. Rangavalli adorned like a valli in the Rasarangasthali or as integral to the Radha-Sakhi Gopi named Rangavalli, 17. Manohara Manako Har Lenaali, 18. Sri-Lakshmi Swaroopa, 19. Rasamandalibhuta - Rasamandala Swaroopa or mandala-shaped adorning the Rasamandala, 20. Yuthibhuta, united with the youth of her companions, 21. Haripriya, the beloved of Lord Krishna. 6.

22. Goloktatini - Golokdhamki River, 23. Divya Divyasvarupa, 24. Nikunjatalavasini, residing within the park, 25. Digha - very long in magnitude, 26. Urmivagambhira, with the speed of waves and deep, 27. Pushpapallavahini, flowing flowers and Pallavas. 7.

Wali, 28. Ghanshyama like a cloud, Shyama Kanti - 29. Meghamala - Ghanamala Swaroop, 30. Balaka - Bakpanti Swaroop, 31. Padmamalini - lotus garland adorned, 32. The most perfect Bhagavata Swaroop, 33. Poorna Purna Swaroop, 34. Poorna Brahmapriya, the lover of Lord Krishna, 35. Para Parashakti Swaroop. 8.

36. Mahavegvati - with great velocity, 37. Directly through the entrance of the park, 38. Mahanadi - the great stream, 39. Slowly flowing, 40. Virajavegbhedini - piercing the velocity of the Viraja river of Golokdham. 9. (Madhurikand Chapter 19)

41. Many universes intertwined in many universes, 42. Brahmadravasmakula - Brahmadravasvarupa mixed with Ganga, 43. Gangamishra mixed with Ganga water, 44. Nirmala bha - Nirmal Abhavali, 45. Nirmala devoid of all kinds of impurities, 46. Saritanvara is the best of the rivers. 10.

47. Rattrabandha Bhavayati, bound by jewels in the coastlands on both sides, 48. Hansapadisankula - covered with birds like Hansa and lotus flowers, 49. Nadi - sounding elusive words, echoing sounds, 50. Pure water with clean water, 51. Sarvabramandapavani - sanctifying the entire universe. 11.

52. Vaikuntha Parikkhibhuta - Surrounding Vaikuntha Dham and adorned like a parikha (ditch), 53. Parikha-Khai Swaroop, 54. Sin-free woman - destroyer of sins, 55. Brahmalogkata - reaching Brahma-loka, 56. Brahmi Brahma-Shakti Swaroop, 57. Swarga-Svarga-Loka Swaroop, 58. Swarga-dwelling woman - residing in Swarga-loka. 12.

59. Rising upwards with euphoric waves, 60. Emerging vigorously, 61. Merumala adorns Mount Meru like a garland, 62. Mahojjwala is extremely bright, 63. Srigangambha: the peak that gives the form of a peak to the waters of the Ganges, 64. Gandashail - the piercing of the Gandashailas. 13.

65. Deshan Punanti The Purifier of Nations, 66. Gachanti Gatishila, 67. Vahanti Prahavamana, 68. Bhumidhyaga - Entering the Earth, 69. Martandatanuja - Suryaputri, 70. Punya - Punya - Prada, 719. Kalindagirinandini emanating from the Kalinda mountain. 14.

72. The sister of Yamasvasa Yamaraja, 73. Smiling softly, smiling softly, 74. Sudwija - Beautiful toothed, 75. Rachitambara, made as a covering garment for the earth, 76. Nilambara - Wearing a blue garment, 77. Padmamukhi - Kamalavadana, 78. Charanti wandering, 79. Charudarsana - Enchanting or visually pleasing. 15.

80. Rambhoru - holding two banana poles, 81. Padmanayana Kamalalochana, 82. Madhavi Madhavapriya, 84.83. Pramada - youthful, noble, 85. Tapasarathi - penance for the attainment of Lord Krishna, 86. Sushroni - wearing beautiful buttocks, 87. Kuzhannupuramekhela - adorned with ringed earrings and earrings. 16. (Madhurikand Chapter 19)

88. Jalasthita - the abode of water, 89. Shyamalangi Shyamal Angwali, 90. Khandavabha - the beauty of Khandavavana, 91. Viharini Viharashila, 92. Gandivibhashini communicated with Arjuna, the Gandivadhari, to explain the purpose of her penance, 93. Vanya with increased flow, 94. Sri Krishna with the desire to make Varmichchhati the husband of Sri Krishna. 17.

95. Dwarakagamana Dwarakama Arrival, 96. Rani Rani, 97. Pattarajani Patrani, 98. Parangata received from the Supreme Personality of Godhead, 99. Maharani-Maharani, 100. Ratna Bhusha adorned with jewelled ornaments, 101. Gomati - a community of cows or Gomati as a river, wandering. 18.

102. On the banks of the Tircharini, 103. Swakiya is Krishna's own married wife, 104. Sukha is the form of happiness, 105. Swarthva is the manifestation of one's intended meaning, 106. Swabhakta is the action-seeker who performs the tasks of her devotees, 107. Navlanga is the new angavali, 108. Abha is the female form, 109. Mugdha is the Bholi-Bhali or the Mugdha heroine, 110. Varanga is the beautiful angavali, 111. Vamlochana is the bank of the Nayanavali. 19.

112. Ajatyauvana - Unachieving Youth, 113. Adina - Deerless and Generous, 114. Prabha Prabhasvarupa, 115. Kanti: Kantisvarupa, 116. Dute: Dyutisvarupa, 117. Image: Chavisvarupa, 118. Sushobha Sundara Shobhavali, 119. Parma Utkarsvarupa, 120. Kirti: Kirtisvarupa, 121. Kushala-chatura, 122. Unknown Youth Not Knowing the Beginning of Her Youth. 20.

123. Navodha is the newly married heroine, 124. Madhyaga is the one between Mugdha and Pragalbhake, 125. Madhyama is the middle heroine, 126. Purodi is the one with maturity, 127. Pradha is the adult form, 128. Pragalbhaka is the leader, 129. Dhira is the patient nature, 130. Adheera is the one who is impatient for Bhagavadarshan, 131. Dhairyadhara is the patient, 132. Jyeshtha is the senior state, 133. Shreshtha is the superior, 134. Kulangana is the superior. 21.

135. Kshanaprabha - Like Vidyut, Kantimati, 136. Chanchala Vegasalini, 137. Archa-Pujaniya, 138. Vidyut-Vidyotamana, 139. Saudamani - Vidyutaswaroopo, 140. Vidyullekha - C. Shobhamana in Tadat Ghanshyam's number, 141. Swadhinapati - The one who controls her husband with affection and good conduct, 142. Lakshmi Lakshmi Swaroopo, 143. Pushta Pushtha Angangewali or Anugrahamayi, 144. Swadhinapartika - Swadhinapatika. 22. (Madhurikand Chapter 19)

145. Kalahantarita - A heroine who sometimes suffers the separation of a beloved due to love and strife, 146. Fearful: Fearful in nature, 147. Desire - The subject of the beloved's desire or aspiration, 148. Protkantita - Eager for the darshan or union of the beloved, 149. Desperate - Full of love or busy in the service of the beloved, 150. Sitting on a cushioned bed, 151. Presenting the divine bed for the divine bed Shyamsundar, 152. Govinda Hrita - Mansa, whose mind Govinda has lost. 23.

153.154. Khandita Khandita-Nayakasvarupa, 155. Vipralabda-Vipralabda-Nayakasvarupa, 156. Abhisarika, the beloved who goes to a sign to meet Krishna, 157. Viraharta, the beloved suffering

from feelings of separation, 158. Virahini, the estranged, 159. Nari-Naravata, the wife of Krishna, 160. Proshita, the heroine whose husband has gone abroad. 24.

161. Manini Manavati, 162. The one who bestows honor, 163. The learned scholar, 164. Mandarvan - Vasini residing in the kanan of the Kalpavriksha, 165. Jhankari - the one who spreads the gleam of ornaments while walking or dancing, 166. Jhantakari - the one who makes the gleam or sigh, 167. Ranamanjiranupura playing and wearing the nupur and manjeer. 25.

Neelamanamayi 168. Mekhla - Decorated like a tax-payer of Vrindavan, 169. Amekhala in its normal state devoid of rings, 170. Kanchi as a jewel called 'Kanchi', 171. Akanchni without hair, 172. Kanchanamayi as gold, 173. Kanjhuki Kashukadharini, 174. Kanchakamani: Kancha Kamani Swaroop, 175. Srikanta with a beautiful necklace, 176. Alaya - (Krishna-form) Wealthy, 177. Mahamani: = The form of a great man or one who holds precious stones. 26.

178. Srihamarini - Sriharadharini, 179. Padmara adorned with lotus garlands, 180. Mukta Nitya Mukta, 181. Mukta Phalarchita - worshipped with pearls, 182. Ratnakankankaakeyura wearing jewel-made bracelets and Keur (Bhujbandh), 183. Fursudangulibhushana - whose fingers are exposed, etc. 27.

184. Darpana Darpanasvarupa, 185. Darpana-Bhoota - giving the function of a mirror due to the purity of its water, 186. Dushtadarpavinashini - quenching the arrogance of the wicked, 187. Kambugriva with a beautiful neck like a conch shell, 188. Kambudhara - wearing conch-made jewelry, 189. Gravekavirajita - adorned with a necklace. 28.

190. Tatkini wearing a special piece of jewellery called 'Tatak (trick)', 191. Dantathara Dantadharni, 192. Hemakundalamandita adorned with Kanchan-made coils, 193. Shikhabhusha - adorning her head, 194. Bhal-Pushya - wearing floral adornment in the forehead, 195. Nasamautikashobhita - adorned with pearl rings in the nose. 29.

196. Manibhumigata Manimayi wandering on the earth, 197. Devi Divyaswaroopa, 198. Ravatadri - Viharini - as Krishna's patroness wandering on the Raivataka mountain, 199. Vrindavanagata - residing in Vrindavan, 200. Vrinda - the presiding deity of Vrindavan - Devi-Swaroopa, 201. Vrindaranayani - residing in Vrindavan. 30.

202. Vrindavanalata - identified with the vines of Vrindavan, 203. Madhvi Makarandaswaroopa, 204. Vrindarnya Vibhushana - adorning Vrindavan, 205. Soundarya Lahari Lakshmi: Lakshmiyaswaroopa with waves of beauty, 206. Mathuratirthavasini, residing in the Mathurapuri form of pilgrimage. 31.

207. Vishrantavasini residing in 'Vishrant' Tirth (Vishramghat), 208. Kamyā Kamaniya, 209. Rāmya Rāmaniya, 210. Gokul-Basini residing in Gokul, 211. Ramanasthala Shobhalya - Adorning Ramanasthali, 212. Mahavanamahana River flowing in the forest named 'Mahavan'. 32. (Madhurikand Chapter 19)

213. Pranata Vandita by devotees, 214. Pranata is situated in the most exquisite Golok Dham or elevated due to high waves, 215. Pushta is endowed with love, 216. Bharati is the river of India, 217. Bharatarchita is worshipped by Bharat, 218. Tirtha-Rajgati: The refuge of Tirthraj Prayag, 219. The protector or hill form of the gotra cows, 220. Sangat from the Ganges and the ocean. 33.

221. Saptabdhibhedini piercing the seven seas, 222. Lola with gentle waves, 223. Balatsaptadibigata - going forcefully to the seven islands, 224. Luthanti - returning to the earth, 225. Shailabhidhyanti - piercing the mountains, 226. Sphuranti - spreading her divine radiance, 227. Vegavathara - Atishaya

Vega - Shalini. 34.

228. Kanchani Swarnamayi, 229. Kanchani-Bhumi: Flowing on the golden land of Goloka, 230. Kanchani-Bhumi Bhavita - Appearing on the golden land, 231. Lokadrishti: Providing divine vision to the world, 232. Lokalila: Playing in the world, 233. Lokalokachalarchita: Worshipped on the mountain of Lokaloka. 35.

234. Shailodgata emerged from Kalinda mountain, 235. Swargata went to heaven in the form of Mandakini, 236. Swargarcha is worshipped in heaven, 237. Swargaputta is worshipped in the heavenly realm, 238. Vrindavani - the presiding deity of Vrindavan, 239. Vanadhyaksha - the lord of the forest, 240. Raksha Rakshita or protector 241. Varta - the ringarupa for Vrindavan, 242. The coastal banks are covered like cloth. 36.

243. Asikundagata found in Asikunda, 244. Bhumisvarupa of Kachcha Kachar, 245. Svachanda-Svachandagamani, 246. Uchhalita (leaping), 247. Adija derived from the vamaṁs of Adibhuta Krishna (or 'Adrija', if considered a text, originated from a mountain), 248. Kuhrasta Saraswati - in the form of Bhuchitra or Bhogavati - in the form of Patal-Vivara, 249. Ratha - in the form of Krishna's pathrani, traveling on a chariot, 250. Prastha Prasthanasila, 251. Shantatra - in the supreme peace, 252. Atura - eager to see Krishna. 37.

253. Ambuchata adorned with the shade of water, 254. Shikrabha adorned with caves, 255. Dardura - the shelter of frogs, or Shyam Kantiwali like a cloud, 256. Darduridhara - holding the sound of the sound of his water, 257. Papankusha - the form of Ankush to destroy sins, 258. Papasinghi - the form of a lion to destroy the sinful Gajraj, 259. Papadrumkutharini - the form of an axe to uproot the sinful tree. 38.

260. Punyasangha Punyasamahasarupa, 261. Punyakirti: The sacred Kirtivali or one whose kirtan is the giver of virtue, 262. Punyada - Punyadayini, 263. Punyavardhini - The one who enhances virtue through her philosophy, 264. Madhuvanadi - The river that flows through Madhuvan, 265. The main one is the main river, 266. Atula - The one without comparison, 267. Tal - The one that resides in the forest. 39. (Madhurikand Chapter 19)

268. Kumudvan Nadi - Kumudavanki Nadi, 269. Kubja Tedhi - Medhi, 270. Kumuda Bhagwati Durga - Swaroopa, 271. Ambhojavardhini - the one who grows lotuses in her water, 272. Poovarupa - the one who crosses the world as a boat across the ocean, 273. Vegavati - Vegashalini, 274. Simhasarpadahani - the one who carries lions and serpents in her stream. 40. 275. Bahuli-Pulaharupavali, 276. Bahuda-Pulaharupavali, 277. Badi Bhumi (Brahman) Swaroopa, 278. Bahula-Gorupa, 279. Vanavandita-Vandhita-Vandhita-Vandhita, 280. Radhakundakala located in Radhakunda with its art, 281. Aradhya worthy of worship, 282. Krishnakundajalashrita residing in the waters of Krishnakunda. 41.

283. Lalitakundaga in Lalitakundam, 284. Ghanta bell - resonant sound like sound, 285. Vishakha Vishakha - Sakhi - Swaroopa, 286. Kundamandita decorated with kundas (hearts), 287. Govindakundanilaya - residing in Govindakundam, 288. Gopakunda - Tarangini - floating in Gopakundam. 42.

289. Sriganga-Srigangaswarupa, 290. Mansi-Ganga-Mansi-Gangaswarupa, 291. Kusumambara-Bhavini adorned with floral garments or appearing in the recess of Kusum-Sarovar, 292. Govardhini-Govardhananath's power or the increase of cows, 293. Godhanadhya-Godhan, 294. Mayurvarnini- Beautifully colored like peacocks. 43.

295. The water wealth of Sarsi Sarovars or the sanctuary of storks, 296. Neelkanthabha Neelkanth or Mayurki-Ci Avavali, 297. Kuzhatkokilpotki - Where the cuckoo-kumars keep chirping, 298. Giriraj-Prasu - Giriraj - manifested from the Kalinda mountains of the Himalayas, 299. Bhuri - Bahu Vaibhavashalini, 300. Atapatra - Protecting the people living on the banks from the sun's troubles, 301. Ataparatini - holding an umbrella in the form of a patrani. 44.

302. Govardhanananga - Situated in the Godman of Govardhanagiri, 303. Saffron with the same color as the Godanti hartal, 304. Divyushadhinidhi: The treasure of divine herbs, 305. Sruti: The path of good fortune, 306. The divine power that transcends the ocean of Pardi Bhavas, 307. Mercury: The form of mercury, 308. Naradi - The one that provides water, 309. Sharadi - The form of autumnal beauty, 310. Bharti: The means of sustenance. 45.

311. Sri Krishna Charanankastha is enshrined at the feet of Lord Krishna, 312. Akama devoid of worldly desires (or 'kama' kamasvarupa), 313. Kamavananchita worshipped in Kamavan, 314. Kamatavi Kamavanarupa, 315. Nandini pleasing to all, 316. Nandagramahi Nanda - Bhumirupa located in the village, 317. Dhara-Prithvirupa. 46.

318. Brihatsanudyutiprotā - combined with the beauty of the peak of the 'Brihatsanu' mountain, 319. Nandishwar Samanvita - synchronized with Nandishwargiris of Nandagaon, 320. Located in the Kuhu-sound form of Kakali coals, 321. Spread from Kokilamayi coals, 322. Bhandir-Kushkaushala - equipped with the skill of kushopatana in the Bhandir forest. 47.

323. Lohargalapada who applied Lohaki Argala by her lover for Shri Krishna, 324 Kara- (to restrain Shri Krishna by her lover) Kararupa, 325. Kashmiris wearing clothes dyed in saffron, 326. Vritta accepted by Shri Krishna, 327. Berhishadi-Berhishadi-Purirupa, 328. Shonpuri Shonpurirupa, 329. Shurakshetrapuradhika is more important than Shurakshetrapur. 48.

330. Nanabharanashobhadya adorned with a variety of ornaments, 331. Nanabharanashobhadya with a variety of colors, 332. Nanarikadambadya with a variety of women's communities, 333. Nanarangamahiruha with a variety of colorful trees along the coast. 49.

334. Nanalogkata reached in different worlds, 335. Varchi: whose radiance is spread everywhere, such as 336. Nanajalsamvanvita - water mixed with various rivers, 337. Strinatram = Jewel among women, 338. Ratnanilaya - residing in a house made of jewels, 339. Lana Sri Krishna - Kamini, 340. Ratnaranjini - spreading the light of various colors through jewels. 50.

341. Rangini lives in the theater with a lot of color in the colors of the Rasa, 342. Rangabhumadhya with color, 343. Ranga-Harsha-Yukta or Rangamanani as a river, 344. Rangamahiruha with colorful trees, 345. Rajavidya is the master of knowledge, Rajaguha: the best of hidden things, 347. Jagatakirti - Kirtimayee or Kirtaniya for the world, 348. Dense love, or condensing like snow during the singing of Krishna's hymns, 349. Aghna-Vahana-Sheela. 51. (Madhurikand Chapter 19)

350. Vilolghanta sounding like a fluttering bell, 351. Krishnanga - Anga-Wali or Shyamangi like Krishna, 352. Krishnadeh Samudbhava originating from the body of Lord Krishna, 353. Nilpankajvarnabha with a blue lotus-like complexion and aura, 354. Nilpankajharini - Wearing a blue lotus garland. 52.

355. Nilabha-Nil Kantimati, 356. Neel-Padmadhya - Full of the wealth of the Neel lotus, 357. Nilambhoruhavasi residing in the Neel lotus, 358. Nagavalli-Tamboolataswarupa, 359. Nagpuri Nagonki Nagari (that is, the abode of the Nagas like Kaliya), 360. Nagavalli-Dalarchita - Worshipped with Tamboolapatra. 53.

361. Tambulacharchita Tambulse Ranjith, 362. Charcha Kasturi-Chandanadi Alepamayi, 363. Makarand-Manohara Kamaladike Makarandase Manko Har Lenawali, 364. Sakeshara Kesarwati, 365. Kesarini-Kesara-wearing, 366. Keshapashabhi-Sobhita adorned on all sides by Keshapash. 54.

367. Kajjalabha-Kajalaki-Si Kali Avavali, 368. Kanjalakta eyes adorned with kajal or colored with kajal, 369. Kanjali black like kajali, 370. Kalitanjana eyes adorned with anjan, 371. Alaktacharana feet painted with mahavara, 372. Tamra copper-colored, 373. Lala lalaniya, 374. Tamrikritambara copper-colored garments. 55.

375. Sindurita is the one who wears vermilion in the border, 376. Alipattavani is the one whose voice does not engage in any defect, 377. Sushri is the best adorned, 378. Shrikhandamandita is adorned with sandalwood, 379. Patirpankavasana is the one who wears sandalwood-pankamaya clothes, 380. Jatamansi is in the form of jata-mansi, 381. Stragambara is the one who wears flower garlands in the form of cloth. 56.

382. Agri - Varnavali similar to Agar (new moon), 383. Agurundhakta anointed with the fragrance of Aguruki, 384. Tagarashritta with the fragrance of Takar in the air, such as this, 385. Sugandha Tailaruchira - enchanting with fragrant oils (perfumes, etc.), 386. Kuntalali: On whose faces (attracted by the fragrance) illusions hover, such, 387. Sakuntala with the zodiac sign of Kuntala. 57.

388. Shakuntala Shakuntala - welcoming the birds, 389. Apsula-pativrata, 390.388. Shakuntala Shakuntala - welcoming the birds, 389. Apsula-pativrata, 390. Pativratya-parayana - eager to follow the pathivrata-dharma, 391. Suryaprabha - emerging like the sun, 392. Suryakanya - daughter of the sun, 393. Suryadeha - Samudbhava originated from the body of the sun. 58.

394. Kotisurya Pratikasha - Tejaswini like crores of suns, 395. Suryaja Suryaputri, 396. Suryanandini is the one who gives joy to the Sun God, 397. Nouns as righteous knowledge, 398. Nounsasuta - Daughter of Nouns, 399. Voluntary influence, 400. Nonsense (in love with a beloved) Becoming unconscious, 401. Nouns as conscious, Providing. 59.

403. Anushnaputri - Daughter of Anushna, 404. Fursuchchaya emerged Kantivali, 405. Tapti-Tapakarini - (step-sister) who gives warmth to Tapti, 406. Savarjanubhava who experiences the Varna-alignment with Krishna, 407. Devi-Deva-Kanya, 408. Vadva Vadavarupa, 409. Sukshya-Dayini who bestows comfort. 60.

410. Shanacharanuja - Shanachara's younger sister, Chandravamsa - 411. Keela - Jwalamayi, 412. Vivardhini - the enhancer of the Chandravamsa - 413. Chandravamsa - the daughter-in-law of the Chandravamsa - 414. Chandra - the giver of pleasure, 415. Chandravali - the helper of the Chandravali Sakhi. 61.

416. Chandravati-Chandravati Swaroopa, Chandra Lekha-Chandralekha Swaroopa, 417.418. Chandra Kanta = Kantimati like the moon, 419. Anuga - (always) the one who follows the beloved, 420. Anshuka = 421. Bhairavi-Bhairavapriya, bright-clad, 422. Pingalashanki - the one who fears the Pingala surrounding the sun, 423. Leelavati - the one who performs physical feats, 424. Agarimayi - the fragrance of agar. 62. (Madhurikand Chapter 19)

425. Dhanashri Dhanalakshmi or Ragini Vishesh, 426. Devgandhari Ragini Vishesh, 427. Swaramani: = Jewel of the heavenly realm, 428. Gunavardhini, enhancer of virtues, 429. Malla-Svarupa in Vrajamalla Vrajamandala, 430. Bonded opponents, 431. Endowed with strange forms and powers, 432. Joyful conquerors. 63.

433. Gandhari, 434. Manjari, 435. Todi, 436. Gurjari, 437. Ashavari, 438. Jaya, 439. Karnataka Gandhari to Carnatic are the names of special Raginis. All these Raginis are inseparable from the Yamuna, 440. Ragini Raginisvarupa, 449. Ragini named Gauri-Gauri, 442. Vairati Ragini Vishesh, 443. Gauravatika Ragini-Vishesh or Gauratej: Swaroopa Udyanarupi. 64.

444. Chatushchandra, 445. Kalaheri, 446. Tailangi, 447. Vijayavati, 448. Tali - Tala - Tala - Tala - Tala is the name of the raga and talak, 449. Tala - Tala is the sound of clapping, 450. Gana - Gana - Swaroopa, 451. Kriya - Matra - Prakashini - Tala - Kriya - Matra. 65.

452. Vaisakhi, 453. Chanchala, 454. Charu, 455. Machari, 456. Ghughti, 457. Ghata, 458. Vairagari, 459. Sorti, 460. Isha, 461. 462. Jaladharika-Vaisakhise Kaidari, Lekar Jaladharika, Lekar Jaladharika, all names are indicative of Ragini, etc. 66.

463. Kamakarashri, 464. Kalyani, 465. Gaudakalyana Mishrita, 466. Ramasanjivini, 467. Hela, 468. Mandari, 469. Kamarupini - these are also special types of Raginis. 67.

470. Sarangi, 471. Maruti, 472. Hodha, 473. Sagari, 474. Kamavadini, 475. Vaibhasi, 476. Mangala are also names of Raginis. 477. Chandni Swaroopam of Chandri Rasa Purnima, Rasmandal Mandana - Mandit 478. Karavali of Rasmandal. 68.

479. Kamadhenu: Fulfilling the Desired Desire of a Person Like Kamadhenu, 480. Kamalata = Fulfilling the Desire, 481. Kamada - Delivering the Desired Pleasure, 482. Kamaniya of Kamaniya, 483. Kalpavrikshasthali - The Place of the Kalpavriksha, 484. Sthula Sthula-Rupini, 485. Khusha-Bubhuksha-Svarupini, 486. Soudhana-Nivasini - Living in the Palace. 69.

487. Golokavasini residing in Golokdham, 488. Subhru: Beautiful brow-bearer, 489. Yastibhru - Wearing a stick, 490. Dwar Palika - Dwar Rakshika, 491. Shringar Prakara = Shringara - means - material - community form, 492. Shringa - Manmatho - Dbhadeswarupa, 493. Swaccha - Vimalaswarupa, 494. Shayyopakarika - Priya - Helper in equipping beds for the beloved. 70.

495. Parishad - Sriradha - Councillor of Krishna, 496. Susakhisevya - Servant of the beautiful Sakhyondhara, 497. Preserver of the Sri Vrindavan Palike - Sri Vrindavanaki, 498. Preserver of the Nikunjabhru - Nurture of the park, 499. Kunjagunj - Kunjasamahasvarupa, 500. Gunjabharanabhushita adorned with ornaments of Gunja. 71.

501. Nikunjavasini residing in the park, 502. Proshya Pravasini, 503. Govardhan-Tatibhava - Manasi appearing as Ganga in the valleys of Govardhan, 504. Vishakha Vishakhisvarupa, 505. Lalita-Lalita-Sakhisvarupa or Lalityashalini, 506. Ramashree Krishnamani, 507. Neeruja - Ill-Free, 508. Madhumadhavi Madhumasaki Madhavi Latarupini. 72.

509. Eka Advitiya, 510. Naxakhi - many companions, 511. Shukra - pure form, 512. Sakhimadhya - seated in the midst of companions, 513. Mahamana - vast heart, 514. Shrutirupa as Gopi, Shrutiswarupa, 515. Rishirupa - Rishi - Swaroopa Gopi, 516. Maithila: Mithilavasini women born as Gopi, 517. Kaushalasah women: = Kaushalavasini women born as Gopi. 73.

518. Ayodhyapuravasiniya: Women of Ayodhya born in the form of Gopis, 519. Yajnasita: Yajna - Gopis in the form of Sita, 520. Pulindaka: Pulinda - Girls received by the Gopi-Bhava, 521. Ramavaikuntha - Vasiniya: Women residing in the Vaikuntha of Lakshmi (who was received by the Gopi-Bhava), 522. Shweta - Dweepasakhijana: Sakhis residing in the Svetadweepa. 74.

Vasa 523. Upartha Vaikuntha Vasiniya: Sakhis who perform in Upartha Vaikuntha, 524. Divyajit-Padashrita: Dependent Sakhis of the Divine Ajit Padak, 525. Srilokachalavasiniya: Sakhis

601. Gargasamhita-Gargasamhita-Rupa. 83.

602. Parashari-Parasarasamhita (Vishnu Purana) form 603. Srishti-Srishti-Rupa or Parashari-Rachana-Rupa, 604. Parahansi-Paramahamsa-Vidyarupa or Paramahamsa-Samhita, 605. Vidhataka-Vidhatara-Swarupa or Brahma-Samhita, 606. Yajnavalki-Yajnavalkya-Smriti-Rupa, 607. Bhagavati-God's Shakti or Vaishnavagammarupa, 608. Srimad-Bhaga-Vatarchita-Venerated by Srimad-Bhagavatake- Praised. 84.

609. Ramayanamayi Valmiki Ramayana or Prachetsasamhita or Ramcharitaswaroopa, 610. Ramya Ramaniya, 611. Puranpurushapriya - Puranpurush Krishna's love, 612. Puranmurti: Puranaswaroopa, 613. Punyanga - Punyabhagavali, 614. Shastra-murti: = Shastraswaroopa, 615. Mahantrata - supreme superiority. 85.

616. Manisha Buddhirupa, 617. Dhishna-Prajna-Rupa, 618. Buddhi: Medharupa, 619. Vani-Vagdevata, 620. Dhi: Buddhirupa, 621. Shemushi-Buddhirupa, 622. Mati: Nischayarupa, 623. Gayatri-Gayatri Mantra-Rupa, 624. Vedaśavitri-Veduktha Gayatri, 625. Brahmani-Brahmashakti, 626. Brahma-Liksha: Targeted by Ved Mantras. 86.

627. Durga Durgamiya or Durgadevi, 628. Aparna ascetic Parvati, 629. Sati Daksha kanya Sati, 630. Satya Satyasvarupa or Satyabhama, 631. Parvati Giriraja, daughter of the Himalayas, 632. Chandika - Asurasaharini Shakti, 633. Ambika - Jaganmata, 634. Arya = Shreshthasvarupa, Dakshayani - Daksha Prajapatiki Kanya, 635.636. Dakshi - Daksha Putri, 637. Daksha Yajna Vighatini Daksha - Yajna - Vidvamsamen Karyabhoota. 87.

638. Pulomaja - Shachi-Svarupa, daughter of the demon Pulom, 639. Shachi-Indrapali, 640. Indrani-Sachi, 641. Devi-Prakashmana, 642. Devavararпита Deveshwara offered to Indra, 643. Vayuna-Dharini held by Vayuka or Vayuna-Gyanasvarupa and Dharini-Dharani held, 644. Dhanya-Aworthy of Thanksgiving, 645. Vayavi Vayushakti, 646. Vayuvega = Vayuvega. 88. (Madhurikand Chapter 19)

647. Yamanuja - Yama's younger sister, 648. Sanyamani - Sanyamanashakti or Sanyamanipuri, 649. Nouns Suryapriya Anasaswarupa, 650. Chhaya = Anasaki's shadowbhauta Savarna, 651. Fursudyuti: Udidita Kantivali, 652. Ratnavedi - Ratnavedikarupa, 653. Ratnavrinda Ratnasamukhuharupa, 654. Tara = Taramandalupa, 655. Taranimandala Suryamandala Swaroopa. 89.

656. Ruchi: Prabha, 657. Shanti: Shanti-Rupa, 658. Kshama-Titikshamayi or Prithvi, 659. Shobha Chhabimayi, 660. Daya Karunamayi, 661. Daksha-Kushala or Chatura, 662. Dutee: = Kantimayi, 663. Trapa Lajja, 664. Talatushti: = Appeasing by clapping, 665. Vibha-Prabha, 666. Affirmation: Pushtarupa, 667. Satisfaction: Satisfaction, 668. Pushtabhavana - Strong emotion. 90.

669. Chaturbhuja with four arms (Lakshmi), 670. Charunetra with beautiful eyes, 671. Dvibhuja with two arms (Kalindi or Sriradha), 672. Ashtabhuja with eight arms (Saraswati), 673. Abala with no display of strength, 674. Shankhahasta with conch in hand (Vaishnavi idol), 675. Padmaahasta with lotus in hand (Lakshmi), 676. Chakrahasta with wheel in hand Vaishnavi idol, 677. Gadadhara with mace. 91.

678. Nishangadharini - Wearing Tarakas, 679. Chamarkhadgapani - Holding a shield and sword in her hands, 680. Dhanurdhara - Wearing a bow, 681. Dhanustakarini (in the form of Durga) Bowing, 683.682. Yoddha - Fighting, Destroying the Warriors of the Demonic Army. 92.

684. Ratha sat on a chariot, 685. Garuda - Ruda mounted on Garuda, 686. Krishna - Hridayasthita - seated on a throne in the form of Krishna's heart, 687. Vamshidhara - dressed as Krishna, 688.

Krishna dressed as Krishna, 689. Stragvini - adorned with flower garlands, 690. Vanamalini - wearing a vanamala. 93.

691. The crown-bearer holding the crown on her head, 692. Yana-yana-svarupa, 693. Slow-moving, 694. Gati-svarupa or gamana-shaktirupa, 695. Chandra-koti-pratikasha-koti-chandra-tulya, 696. Tanvi-krishangi, 697. Komalavigraha-smooth-bodied. 94.

698. Bhishma Bhishma Putri Rukminirupa, 699. Bhishmasuta - King Bhishmaka's daughter Rukmini, 700. Abhima - Abhayankar - Soumyarupavali, 701. Rukmini - the chief consort of Krishna, 702. Rukmarupini - the golden consort, 703. Satyabhama - the daughter of Satrajit, Srikrishnapriya, 704. Jambavati - the divine consort nurtured and received by Jambavand, 705. Satya - the consort of Krishna named 'Satya', 706. Bhadra - the consort named 'Bhadra', 707. Sudakshina - the most generous consort of Krishna. 95.

708. Mitravinda Patrani with the name 'Mitravinda', 709. Sakhi-Radharani's Sakhi, 710. Vrinda-Adhidevi of Vrindavan, 711. Vrindarnyadhvajordhvaga, Vrindavan's flagpole - Utvargamini, 712. Shringarakari = The one who adorns, 713. Shringa Shringarupa, 714. Shringabhu: Shikharabhumii, 715. Shringada The one who places on the peak, 716. Khaga - Akashacharini. 96.

717. Titiksha Kshama, 718. Iksha Ikshanaswarupa, 719. Smriti: Smarana Shakti, 720. Kambala - Kambala - Rupa, 721. Spruha - Abhilasha, 722. Shraddha - Astikya - Budhiswarupa, 723. Swayamvritti = Nijanandaswarupa, 724. Isha - Ishankarji, 725. Trishna - Kamana, 726. Bhida - Bhedaswarupa, 727. Preeti: Love or Happiness, 728. Hinsa - Hinsavritti Rupa, 729. Banchara - Yachnarupa, 730. Kuma Kantirupa or Akuma - Kumarahita, 731. Krishi: Krishi (a variation of Varta). 97.

732. Asha-Asha-Rupini, 733. Nidra Nidra Adhishtatri or Nidra-Rupa, 734. Yoganidra Yoganidra, under which Lord Vishnu sleeps for four months, 735. Yogini Yoginirupa, 736. Yogada Yogadayini, 737. Yugayuga-Svarupa, 738. Nishtha-Pramagati, Ashraya-Shakti or Aadharasvarupa, 739. Pratishtha-Prastha-Svarupa, Ashraya or Avalambha, 740. Shamiti-Shamana-Svarupa, 741. Sattva-Prakriti: Sattva-Gunmayi Prakriti, 742. Uttama-Utsama-Svarupa. 98.

743. Tha: Prakriti Durmarshi, tolerant of the tamogunmaya nature with sorrow, 744. Rajah: Prakriti: = Rajogunapradhan Prakrutarupa, 745. Anati: all-round bowing, 746. Kriya-Kriya-Shakti, 747. Aakriya-Akarya, 748. Kriti: Syasthanarupa, 749. Glani: Glanirupini, 750 Sattvikis Sattva-Primal Shakti, 751.ādhyātmiki Spiritual Shakti, 752. Vrisha-Dharma-Svarupa. 99.

753. Seva-Seva-Rupini, 754. Shikha-Shikhabhuta of rivers, 755. Mani-Ratna-Svarupa, 756. Vriddhi-Abhyudayaki-Hetebhuta, 757. Ahuti- = Abhala-Svarupa, 758. Sumati- = Sadbuddhisvarupini, 759. Diu- = Diulokarupini, 760. Bhu-Prithvirupa, 761. Rajjurdvidamni with two banks, 762. Shadvarga-Shadvargarupini, 763. Samhita-Veshtini, 764. Saukhyadayini-Sarvasukhada. 100. (Madhurikand Chapter 19)

765. Mukti: Muktirupa, 766. Prakriti: Shresthavani-Rupa, 767. Deshbhasha Deshi Bhasha, 768. Prakriti: = Prakriti-Rupa, 769. Pingalodbhava: Originating from the Pingala Nadi, 770. Nagbhasha: Knowing the language of the Nagas or speaking to the Nagas, 771. Nagabhusha: Believed by the Nagas, 772. Nagari Nagari means Chatura, 773. Nagari Nagaraswarupa, 774. Naga tree or Girirupa. 101.

775. Nine: Boat, 776. Boat Boat, 777. Bhavanau: = Boat that descends from the ocean of the world, 778. Bhavya-manme bhava (meditative), 779. Bhavasagara Bridge - Setupa to cross the ocean of the

ocean, 780. Manomayi Mana Swaroopa, 781 Darumayi-Kadaki Buni, 782. Saikati-Siktase Purna, 783. Siktamayi-Sandukase Purna or Valukamayi. 102.

784. Lekhya-Chitramayi, 785. Lepya-Earthen Statue, 786. Manimayi Beaded Statue, 787. Statue Hemnirmita made of gold, 788. Shaili-Shilamayi Statue, 789. Shailabhava = Statue revealed from a mountain, 790. Sheela-Shilayukta or Sheelaswaroopa, 791. Shikrabha adorned with water particles or water springs, 792. Chala-Chalaswaroopa, 793. Achala-Achala-Swaroopa. 103.

794. Asthita unstable, 795. Sthitta-susthira, 796. Tuli-tulika, 797. Vedic Vedakota system, 798. Tantrik-tantrakota system, 799. Vidhi: Vidyavakya swarupa, 800. Sandhya - Sandhya of night and day, 801. Sandhya-bhravasana - Sandhya-kaal cloud or red cloth like sky, 802. Veda-sandhi: Sandhi (Samhita) Swaroopa in Veda mantras, 803. Sudhamayi-Amritamayi. 104.

804. Sayantani Sandhyankaliki Shobha, 805. Shikha Jwalamayi, 806. Avedhya Abhedaniya, 807. Subtle micro-form 808. Jeevakala - Jeevarupa Bhagavakala, 809. Kriti: Kritirupa, 810. Atmabhuta - Sabki Atma Swaroopa, 811. Bhavita - Dhyana or the Subjective of Emotion, 812. Anvi - Subtle Forma, 813. Prahvi - Vinayashila, 814. Kamalakarnika - Hridaya - Golaya in the Lotus Karnika. 105.

815. Nirajani-Aarti, 8196. Mahavidya - Mahavakya-Bodhatmika Mahavidya, or Brahma-Vidyarupa Mahavidya, 817. Kandali-Sukhki Ankara-Swarupa, 818. Karyasadhani = Purifying the Desired Work of the Devotees, 819. Puja-Archana, 820. Pratishthana-Sthapana, 821. Vipula-Vipulaswarupa, 822. Punanti-Purifying, 823. Paralukiki-Hitakari for the Afterlife. 106.

824. Shukkashukti: = place of attainment of white CP or situhiki, 825. Mauktika-muktaswarupa, 826. Pratiti: = Pratiswarupa, 827. Parameshwari Parameswarapriya, 828. Viraja Nirmala, 829. Ushnik Vedic Chant-Vishesa, 830. Virad-Virata-Rupa, 831. Veni Triveni-Rupa, 832. Venuka-vamsharupini, 833. Venunadini Venunadini - Venunadani - Venunadani - Flute player. 107.

834. Vartikada Vartikadayini with periodic whirlwinds 835. Vartikada Vartikadayini, 836. Varta with agriculture, cow protection, and commerce, 837. Vritti: = livelihood, 838. Vimanaga - traveling on a plane, 839. Rasadhya - endowed with rasjanya happiness, 840. Rasini - rasparayana, 841. Rasa - rasasvarupa, 842. Rasmandalavartini - present in the rasmandal. 108.

843. Gopagopishwari - Aaradhya Ishwari of the Gopas and Gopanganas, 844. Gopi Gopirupa, 845. Gopi-Gopalavandita - Vandit from the Gopis and Gwalons, 846. Gocharini - a place and facility for cows to graze on its banks, 847. Gopanadi - the river of the Gopons, 848. Gopananda - the goddess of joy to the Gopas. 109. (Madhurikand Chapter 19)

849. Pashvayada - providing hay for animals, 850. Gopasevya is served by the gopas, 851. Kotisho Gognavrita is surrounded by a community of crores of cows, 852. Gopanuga is the gopas followed by the gopas or whose servants are the gopas, 853. Gopavati is the one with the gopas, 854. Govindapaduka is the footwear of the Govinda feet. 110.

855. Vrishabhanusuta - Vrishabhanunandini is inseparable from Radha, 856. Radha - the worship of Krishna as Radha-Svarupa, 857. Krishna-Bhasakarini - the subjugator of Krishna, 858. Krishna-Pranadhika - Krishna's beloved above all souls, 859. Shashvadrasika - Nitya-Rasika, 860. Rasikeshwari - the goddess of Rasikas. 111.

861. Avatoda-Avatoda Namki River, 862. Tamraparni-Tamraparni Namki River, 863. Kritamala-Isi Namwali River, 864. Sivasasi Sivasasi River, 865. Krishna Krishna River, 866. Veni Veni Namki River, 867. Bhimarathi Bhima Namki River, 868. Tapi Tapti Namki River, 869. Rewa-Narmada, 870. Mahapaga-Vishal River, or Mahanadi Namki River. 112. (Madhurikand Chapter 19)

871. Vayaski - Vayaski (Vyas) River, 872. Kaveri - Kaveri River, 873. Tungabhadra - Tungabhadra River, 874. Saraswati - Saraswati River, 875. Chandrabhaga - Chenab River, 876. Vetravati - Betwa River, 877. Rushikulya - River of the same name, 878. Kakudmini - Kakudmini River. 113.

879. Gautami Godavari, 880. Kaushiki-Kosi River, 881. Indus: Indus River, 882. Bana-Ganga - Patalaganga manifested by Arjuna's arrow, 883. Atishiddha, the supreme purifier, 884. Godavari-Gautami, 885. Ratnamala River, 886. Ganga-Ganga River, 887. Mandakini-Akash-Ganga, 888. Bala-Bala Namaki River. 114.

889. Swarnadi Swargalokki River Ganga, 890. Jahnvi-Jahunandini Ganga, 891. Vela Vela River, 892. Vaishnavi Vishnukulya, 893. Mangalaya Mangalka Awaas, 894. Bala-Bala River, 895. Vishnupadi-Ganga, 896. Sindhu Sagarasangata Gangasagara-Sangam-Swarupa. 114.

897. Gangasagarashobhadya, endowed with the splendor of the confluence of the Ganges and the ocean, 898. Samudri Samudrapriya, 899. The giver of jewels, 900. Dhuni-Nadirupa, 901. The Ganges brought by King Bhagiratha of Bhagirathi, 902. Swardhanibhu: The land of the manifestation of the Ganges, 903. Srivamanapadachutta cut off from Srivaman's feet. 116.

904. Lakshmi: Lakshmi Swaroopa, 905. Rama Padma, 906. Ramaniya Ramaniyata, 907. Bhargavi-Bhriputri, 908. Vishnuvallabha Bhagavan Vishnu's Priya, 909. Sita Sita Swaroopa, 910. Archi: Agni Jwalarupini, 911. Janaki-Janaka-Nandini, 912. Mata-Jagajani, 913. Kalanka-Rahita Nishkalanka, 914. Kala-Bhagavakala-Svarupa. 117.

915. Krishnapadabjasambhuta - manifested from the feet of Krishna, 916. Sarva-Sarvasvarupa, 917. Tripathagami Tripathaga Ganga, 918. Dhara-Dharani-Svarupa, 919. Vishwambhara, the sustenance of the world, 920. Karnavali, 920. Ananta-Antarahita, Bhumi: Aadharabhumi-Svarupa, 922. Dhatri-Dhaya, 923. Kshamamayi-Kshamasa-Rupa. 118. (Madhurikand Chapter 19)

924. Sthira Sthira Swaroopa, 925. The one who holds the earth, 926. Dharani Lokadharani Prithvi, 927. Urvi-Bhumi, 928. Sheshaphanasthita, the one who dwells on the branches of Sheshnag, 929. Ayodhya with which there can be no war, such an invincible Puri, 930. Raghavpuri, the city of Raghavendra, 931. Kaushiki-Kushikvanshaja, Raghuvanshaja - originating in Raghukula. 119.

933. Mathura-Mathura-Nagari, 934. Mathuri manifested in Mathura-Mandala, 935. Praddha Margasvarupa, 936. City of Yadavi Yaduvanshis, 937. Dhruva-Pujaita - Praised by Dhruva, 938. Mayayu: Offering the Age of Mayasura, 939. Bilvaniloda - Blue-colored water like Bilva, 940. Gangadwar-Vinirgata - emanating from Hardwar. 120.

941. Kushavartamayi-Kushavartanamaka Tirtha Swaroopa, 942. Dhauvya-Dhruva Tattva, 943. Dhruva Mandala Madhyaga emerging from the middle of Dhruva Mandala, 944. Kashi-Varanasi, 945. Shippuri-Shivaki Nagari, 946. Shesha-Sheshaswaroopa, 947. Vindhya-Vindhya Swaroopa, 948. Varanasi-Kashi, 949. Shiva-Shivaswaroopa. 121.

950. Avantika - the capital of the Malwa region and the city of Mahakalaki, 951. Devpuri - Devanagari, 952. Prajjwala - exquisite, 953. Ujjain - Ujjain, 954. Jita - Jitsvarupa, 955. Dwaravati - Dwarakapuri, 956. Dwarakama - Dwaraki - Kamanavali, 957. Kushabhuta - the place of Kush's appearance, 958. Kushasthali - the place of Kush's origin - Dwarka. 122. (Madhurikand Chapter 19)

959. Mahapuri-Mahanagari, 960. Saptapuri-Sapta-Purisvarupa, 961. Nandigramsthalasthita Saryu or Yamuna located at the site of Nandigram, 962. Shalagram-Shiladitya-Shalagrama The origin of the rock is the Gandaki River, 963. Sambhalgram passed through the middle of Sambhal village. 123.

964. Vamsagopalini Vamsagopal - with Mantra, 965. Kshipta Kshipta Swaroopa, 966. Harimandirvartini - present in the temple of God, 967. Barhishmati The city named Barhishmati, 968. Hastipuri The city of Hastinapur, 969. Shakraprastha The resident of Indraprastha (Delhi). 124.

970. Pomegranate bead fruit form, 971. Sandhavi-Sindhupriya, 972. Jambu: = Jambundirupa, 973. Poushkari related to Pushkar Island, 974. Pushkaraprasu: The place of origin of Pushkar, 975 in Tirtha. Utpalavartagamana Utpalavartana, 976. Naimishi Naimisharanyavasini. 125.

977. Animishadrita Devapoojita, 978. Kurujangalbhu: manifested in Kurujangaladesh, 979. Kali Krishnavarna or Kali Ganga, 980. Haimavati - originating in the Himalayas, 981. Arbudi - manifested in Abu, 982. Budha - Vidushi, 983. Pig Kshetra - Vidita - manifested in Pig Kshetra, 984. Svetavaraha - Dharita - possessed by Svetavaraha. 126.

985. Sarvatirthamayi Sarvatirtha Swaroopa 986. Tirtha - Tirthabhuta, 987. Tirthanas - Tirthakarini - the maker of Tirths, 988. Harini - the destroyer of all defects, 989. Daayini - the giver of all possessions. 127.

990. Vardhini Tejasam - Enhancing the Tejas, 991. Directly visible, 992. Garbhavasa Nikrantani - Eradicating the pain of living in the womb of the mother, 993. Golokdham - The light of the world, 994. Rich in wealth, 995. Nikunja - Nijamanjari - Living in the park with her granaries. 128.

996. Sarvottama is the best, 997. Sarvapunya - the most virtuous, 998. Sarvasundarya - the chain of all beauty - the embankment of all beauty, 999. Sarvatirtha - the supremacy over all tirthas, 1000. Sarvatirtha - the supreme deity of all tirthas. 129.

Kalindi's description of the Sahasranama is glorifying and well-supported. It is the best remedy for great sins, for giving virtue, and for prolonging life. Once you recite it at night, there is no fear of thieves. There is no fear of dacoits and robbers if you read twice on the way. Dwija should meditate on Kalindi Devi every day from Dwitiya to Purnima and recite this Sahasranama ten times with devotion; by doing this, one is freed from disease if one is ill, freed from bondage if one is imprisoned, a pregnant woman gives birth to a son, and a student is a scholar. All that a man desires in his mind, such as enchantment, immolation, subjugation, expulsion, killing, exploitation, enlightenment, mania, heating, treasure-seeing, etc., he acquires. 130-135 |

From its recitation, the Brahmin is enriched with Brahma-tej, the Kshatriya attains the dominion of the earth, the Vaishya becomes the owner of the treasure, and the Shudra becomes pure upon hearing this. 136.

One who recites it daily with devotion during the puja never indulges in sins like a lotus leaf, which is kept away from water. 137. (Madhurikand Chapter 19)

Those who recite this Sahasranama a hundred times a day for a year following the Patala and Paddhati system, followed by hymns and the recitation of Kavach, will no doubt attain the kingdom of earth consisting of seven islands. The one who recites it with devotion in the Yamuna, attaining the sacred trinity of Dharma, Artha, and Kama, is liberated in this very life. One who recites this episode reaches Golokdham, resonating with the illusions of Lalit, Manohar, and Kalinditaka Lata communities of Vrindavan. 138-141 |

Thus was completed the nineteenth chapter in the Srigarghasamhita, the "Yamuna-Sahasranama Ka Varnana," in the dialogue of Srisaubhari and Mandhata under the Madhuryakanda. 19.

Sanskrit source · Hindi control witness

Mādhurya-khaṇḍa · Chapter 20

Chapter 77 of 263 · 25 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

इति कृष्णस्तवं श्रुत्वा मान्धाता नृपसत्तमः ।
अयोध्यां प्रययौ वीरो नत्वा श्रीसौभरिं मुनिम् ॥ १ ॥
इदं मया ते कथितं गोपीनां चरितं शुभम् ।
महापापहरं पुण्यं किं भूयः श्रोतुमिच्छसि ॥ २ ॥

बहुलाश्व उवाच -

श्रुतं तव मुखाद्ब्रह्मन् गोपीनां वर्णनं परम् ।
यमुनायाश्च पंचांगं महापातकनाशनम् ॥ ३ ॥
श्रीकृष्णः सबलः साक्षाद्गोलोकाधिपतिः प्रभुः ।
अग्रे चकार कं लीलां ललितां ब्रजमंडले ॥ ४ ॥

श्रीनारद उवाच -

एकदा चारयन्गाः स्वाः सबलो गोपबालकैः ।
भांडीरे यमुनातीरे बाललीलां चकार ह ॥ ५ ॥
विहारं कारयन् बालैः बाह्यवाहकलक्षणम् ।

विजहार वने कृष्णो दर्शयन्गा मनोहराः ॥ ६ ॥
तत्रागतो गोपरूपी प्रलंबः कंसनोदितः ।
न ज्ञातो बालकैः सोपि हरिणा विदितोऽभवत् ॥ ७ ॥
विहारे विजयं रामं नेतुं कोऽपि न मन्यते ।
ऊवाह तं प्रलंबोऽसौ भांडीराद्यमुनातटम् ॥ ८ ॥
अवरोहरणतो दैत्यो मथुरां गंतुमुद्यतः ।
दधार घनवदरूपं गिरीन्द्र इव दुर्गमः ॥ ९ ॥
बभौ बलो दैत्यपृष्ठे सुन्दरो लोलकुण्डलः ।
आकाशस्थः पूर्णचन्द्रः सतडिज्जलदो यथा ॥ १० ॥
दैत्यं भयंकरं वीक्ष्य बलदेवो महाबलः ।
रुषाऽहनन्मुष्टिना तं शिरस्यद्विं यथाऽद्विभित् ॥ ११ ॥
विशीर्णमस्तको दैत्यो यथा वज्रहतो गिरिः ।
पपात भूमौ सहसा चालयन् वसुधातलम् ॥ १२ ॥
तज्ज्योतिर्निर्गतं दीर्घं बले लीनं बभूव ह ।

तदैव ववृषुर्देवाः पुष्पैर्नन्दनसंभवैः ॥ १३ ॥
अभूज्जय जयारावो दिवी भूमौ नृपेश्वर ।
एवं श्रीबलदेवस्य चरितं परमाद्भुतम् ।
मया ते कथितं राजन् किं भूयः श्रोतुमिच्छसि ॥ १४ ॥

बहुलाश्व उवाच -

कोऽयं दैत्यः पूर्वकाले प्रलंबो रणदुर्मदः ।

बलदेवस्य हस्तेन मुक्तिं प्राप कथं मुने ॥ १५ ॥

श्रीनारद उवाच -

शिवस्य पूजनार्थं हि यक्षराट् स्ववने शुभे ।

कारयामास पुष्पाणां रक्षां यक्षरितस्ततः ॥ १६ ॥

तदप्यस्यापि जगृहुः पुष्पाणि प्रस्फुरन्ति च ।

ततः कुब्जो ददौ शापं यक्षराट् धनदो बली ॥ १७ ॥

ये गृह्णन्त्यस्य पुष्पाणि स्वे चान्ये सुरमानवाः ।

भवितारोऽसुराः सर्वे मच्छापात् सहसा भुवि ॥ १८ ॥

हुहुसुतोऽथ विजयो विचरन् तीर्थभूमिषु ।

वनं चैत्ररथं प्राप्तो गायन् विष्णुगुणान्पथि ॥ १९ ॥

वीणापाणिरजानन्वै गन्धर्वः सुमनांसि च ।

गृहीत्वा सोऽसुरो जातो गन्धर्वत्वं विहाय तत् ॥ २० ॥

तदैव शरणं प्राप्तः कुबेरस्य महात्मनः ।

नत्वा तत्प्रार्थनां चक्रे कृतांजलिपुटः शनैः ॥ २१ ॥

तस्मै प्रसन्नो राजेन्द्र कुबेरोऽपि वरं ददौ ।

त्वं विष्णुभक्तः शांतात्मा मा शोकं कुरु मानद ॥ २२ ॥

द्वापरांते च ते मुक्तिः बलदेवस्य हस्ततः ।

भविष्यति न सन्देहो भांडीरे यमुनातटे ॥ २३ ॥

श्रीनारद उवाच -

हुहुसुतः स गन्धर्वः प्रलंबोऽभून्महासुरः ।

कुबेरस्य वरादराजन् परं मोक्षं जगाम ह ॥ २४ ॥

इति श्रीगर्गसंहितायां माधुर्यखण्डे श्रीनारदबहुलाश्वसंवादे

प्रलम्बवधो नाम विंशोऽध्यायः ॥ २० ॥

हरिः ॐ तत्सच्छ्रीकृष्णार्पणमस्तु ॥

Roman transliteration

śrīnārada uvāca -

iti kṛṣṇastavaṃ śrutvā māndhātā nṛpasattamaḥ |

ayodhyāṃ prayayau viro natvā śrīsaubhariṇ munim || 1 ||

idaṃ mayā te kathitaṃ goṇināṃ caritaṃ śubham |

mahāpāpahararaṇaṃ puṇyaṃ kiṃ bhūyaḥ śrotumicchasi || 2 ||

bahulāśva uvāca -

śrutaṃ tava mukhādbrahmaṇ goṇināṃ varṇanaṃ param |

yamunāyāśca paṇicāṃgaṃ mahāpātakanāśanam || 3 ||

śrīkṛṣṇaḥ sabalaḥ sāṅśād □□golokādhipatiḥ prabhuḥ |

agre cakāra kaṃ līlāṃ lalitāṃ vrajamaṃḍale || 4 ||

śrīnārada uvāca -

ekadā cārayaṅgāḥ svāḥ sabalo gopabālakaiḥ |

bhāmṇḍire yamunāṭire bālalilāṇ cakāra ha || 5 ||
vihāraṇ kārayan bālaiḥ vāhyavāhakalakakṣaṇam |

vijahāra vane kṣṇo darśayangā manoharāḥ || 6 ||
tatrāgato goparūpī pralaṇbaḥ kaṁsanoditāḥ |
na jñāto bālakaiḥ sopi hariṇā vidito'bhavat || 7 ||
vihāre vijayaṇ rāmaṇ netuṇ ko'pi na manyate |
ūvāha taṇ pralaṇbo'sau bhāmṇḍirāḍyamunāṭaṭam || 8 ||
avaroharaṇato daityo mathurāṇ gaṁtumudyataḥ |
dadhāra ghanavad□rūpaṇ girindra iva durgamaḥ || 9 ||
babhau balo daityapṛṣṭhe sundaro lolakuṇḍalāḥ |
ākāśasthaḥ pūrṇacandraḥ sataḍḍijalado yathā || 10 ||
daityaṇ bhayaṇkaraṇ vīkṣya baladevo mahābalaḥ |
ruṣā'hananmuṣṭinā taṇ śīrasyadriṇ yathā'dribhit || 11 ||
viśīrṇamastako daityo yathā vajrahato giriḥ |
papāta bhūmau sahasā cālayan vasudhātalam || 12 ||
tajjyotirnirgataṇ dīrghaṇ bale linaṇ babhūva ha |

tadaiva vavṛsurdevāḥ puṣpāirnandanasaṇbhavaiḥ || 13 ||
abhūjjaya jayārāvo divi bhūmau nṛpeśvara |
evaṇ śrībaladevasya caritaṇ paramāḍ□bhutam |
mayā te kathitaṇ rājan kiṇ bhūyaḥ śrotumiechasi || 14 ||
bahulāśva uvāca -
ko'yaṇ daityaḥ pūrvakāle pralaṇbo raṇadurmadaḥ |
baladevasya hastena muktiṇ prāpa kathaṇ mune || 15 ||
śrīnārada uvāca -
śivasya pūjanārthaṇ hi yakṣarāṭ svavane śubhe |
kārayāmāsa puṣpāṇṇ rakṣāṇ yakṣairitastataḥ || 16 ||
tadapyasyāpi jagṛhuḥ puṣpāṇi prasphuraṇti ca |
tataḥ kruddho dadau śāpaṇ yakṣarāḍ dhanado balī || 17 ||
ye grṇṇaṇtyasya puṣpāṇi sve cānye suramānavāḥ |
bhavitāro'surāḥ sarve macchāpāt sahasā bhuvi || 18 ||

hūhūso'tha vijayo vicaran tīrthabhūmiṣu |
vanaṇ caitrarathaṇ prāpto gāyan viṣṇuguṇāṇpathi || 19 ||
viṇāpāṇirajāṇanvai gandharvaḥ sumanāṇsi ca |
grhitvā so'suro jāto gandharvatvaṇ vihāya tat || 20 ||
tadaiva śaraṇaṇ prāptaḥ kuberasya mahātmanaḥ |
natvā tatprārthanāṇ cakre kṛtāṇjalipuṭaḥ śanaiḥ || 21 ||
tasmai prasanno rājendra kubero'pi varaṇ dadau |
tvaṇ viṣṇubhaktaḥ śāntātmā mā śokaṇ kuru mānada || 22 ||
dvāparāṇte ca te muktiḥ baladevasya hastataḥ |
bhaviṣyati na sandeho bhāmṇḍire yamunāṭate || 23 ||
śrīnārada uvāca -
hūhūsutaḥ sa gandharvaḥ pralaṇbo'bhūnmahāsuraḥ |
kuberasya varāḍ□rājan paraṇ mokṣaṇ jagāma ha || 24 ||
iti śrīgargasasaṇhitāyaṇ mādhuryakhaṇḍe śrīnārada bahulāśvasaṇuvāde

pralambavadho nāma vimśo'dhyāyaḥ || 20 ||
hariḥ oṇ tatsacchrīkṣṇāṇpaṇamastu |

English rendering

The slaying of Prahlabhasura by Baldevji and an introduction to his past life

Srinardji says - Rajan! Thus, after hearing the Sahasranamastotra of Yamunaji, Veerabhupa-Shiromani Mandhata saluted Saubharimuni and went to Ayodhyapuri. Here I described to you the auspicious character of the gopis, the avenger of great sins and the benefactor of virtue. Tell me, what else do you want to hear? . 1-2.

Bahulashva said, "O Brahman! I heard your excellent description of the character of the Gopis. At the same time, he listened to the calendar of the Yamuna, which is the destroyer of great sins. Explain the beautiful pastimes that Lord Krishna, the lord of the real world, performed with Balaram in the celestial realm. 3-4.

Srinardji said, "Rajan! One day, while grazing his cows along with Shribalram and Gwal-Haar, Shri Krishna started playing child-friendly games on the banks of Yamuna river in Bhandirwan. While making children play outdoor games, Shri Krishna Manohar used to take a walk in the forest taking care of the cows. (In this game, some boys would become vehicle horses, etc., and some would ride on their backs.)) At that time, the demon sent by Kansaka came there in the form of a cowherd. The other children could not recognize him, but his love for Lord Krishna was not hidden. The boy who lost the game would put the winner on his back; but when Balramji won, no one was willing to put him on his back. At that time, it was Prahlabhasura who began to carry them on his back from the Bhandiravana to the Yamuna. There was a certain place where the lad who carried the lad would unload the lad on his back; but even after reaching the place of unloading the bull, he decided to carry them to Mathura without unloading them. It took a terrible form like a thick mass of clouds and became as inaccessible as a huge mountain. Sitting on the daitya's back, the beautiful Balramji had kantiman kundals moving in his ears. It was as if a full moon had risen in the sky or lightning flashed in the clouds. Mahabali Baldevji got very angry on seeing that terrible demon. They punched him on the head, as if Indra had struck a mountain with a Vajra. The giant's head exploded like a mountain, struck by lightning, and it suddenly collapsed, shaking the earth. A huge flame came out of his body and merged with Balramji. At that time, the gods started showering flowers of Nandanvan on Balramji. Oh dear God! There were shouts of joy on the earth and in the sky. The king! This is how I described to you the most wonderful character of Shri Baldevji. What more do you want to hear? . 5-14 |

Bahulashva asked, "Munna! Who was that fierce demon in a previous life? And why was he freed from the hands of Baldevji? . 15. (Madhurikand chapters 20 to 24)

Srinardji said, "Rajan! The Yakshagana king Kubera had set up a garland for the worship of Lord Shiva in his beautiful forest and arranged for the protection of those flowers by deploying Yakshas here and there; however, the beautiful and bright flowers of that garland were broken by the people. Enraged by this, the mighty Yakshagana king Kubera cursed - 'The Yakshas who will take the flowers of this flower or others who will commit the crime of plucking the flowers, gods and humans, etc., will suddenly become demons on the earth from my curse.' 'One day, 'Vijay', the son of a Gandharva named Huhu, wandered through the pilgrimages and came to the forest with a Chaitra chariot, singing the virtues of Lord Vishnu along the way. He had a harp in his hand. Poor Gandharva did not know about the curse, so he took some flowers from there. As soon as he took the flower, he renounced the Gandharva form and became an Asura. Then he immediately went to the refuge of Mahatma Kubera and prayed for relief from the curse slowly by doing namaskara and joining both hands. Rajendra! Then, pleased with him, Kubera also granted a boon - 'Honorable! You are a devotee of Lord Vishnu and a peace-minded Mahatma, so do not grieve. There is no doubt that you will be liberated from the hands of Baldevji on the banks of the Yamuna at Bhandir-Van at the end of

Dwapara. " 16-23 |

Srinardji says - Rajan! Huhu's son, the great asura Gandharva of Vijaynama, became dependent on Kubera and attained supreme salvation. 24.

Thus was completed the twentieth chapter in the Sreenarada Bahulashva-samvada under the Madhuryakanda in the Srigarghasamhita, titled "Praalambha-vada." 20.

Sanskrit source · Hindi control witness

Mādhurya-khaṇḍa · Chapter 21

Chapter 78 of 263 · 22 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

अथ क्रीडाप्रसक्तेषु गोपेषु सबलेषु च ।
 तृणलोभेन विविशुर्गावः सर्वा महद्वनम् ॥ १ ॥
 ता आनेतुं गोपबालाः प्राप्ता मुंजाटवीं पराम् ।
 संभूतस्तत्र दावाग्निः प्रलयाग्निसमो महान् ॥ २ ॥
 गोभिर्गोपाः समेतास्ते श्रीकृष्णं सबलं हरिम् ।
 वदन्तः पाहि पाहीति भयार्ताः शरणं गताः ॥ ३ ॥
 वीक्ष्य वह्निभयं स्वानां कृष्णो योगेश्वरेश्वरः ।
 न्यमीलयत मा भैष्ट लोचनानीत्यभाषत ॥ ४ ॥
 तथाभूतेषु गोपेषु तमग्निं भयकारकम् ।
 अपिबद्धभगवान्देवो देवानां पश्यतां नृप ॥ ५ ॥
 एवं पीत्वा महावह्निं नीत्वा गोपालगोगणम् ।
 प्राप्तोऽभूत् यमुनापारे शुभाशोकवने हरिः ॥ ६ ॥
 तत्र क्षुत्पीडिता गोपाः श्रीकृष्णं सबलं हरिम् ।

कृतांजलिपुटा ऊचुः क्षुधार्ताः स्मो वयं प्रभो ॥ ७ ॥
 तदा तान्प्रेषयामास यज्ञ आगिरसे हरिः ।
 ते गत्वा तं यज्ञवरं नत्वोयुर्विमलं वच ॥ ८ ॥

गोपा ऊचुः -

गोपालबालैः सबलः समागतो
 गाश्चारयन् श्रीव्रजराजनन्दनः ।
 क्षुत्संयुतोऽस्मै सगणाय भूसुराः
 प्रयच्छताश्वन्नमनंगमोहिने ॥ ९ ॥

श्रीनारद उवाच -

न किञ्चिद्बुद्धेस्ते सर्वे वचः श्रुत्वा द्विजा नृप ।
 गोपा निराशा आगत्य द्रव्ययुः सबलं हरिम् ॥ १० ॥

गोपा ऊचुः -

त्वमस्यधीशो व्रजमंडले बली
 श्रीगोकुले नन्दपुरोऽग्रदण्डधृक् ।

न वर्तते दण्डमलं मधोः पुरि
 प्रचंडचंडांशुमहस्तव स्फुरत् ॥ ११ ॥

श्रीनारद उवाच -

पुनस्तान् प्रेषयामास तत्पत्नीभ्यो हरिः स्वयम् ।

यज्ञवाटं पुनर्गत्वा नत्वा विप्रप्रियास्तदा ।
 कृताञ्जलिपुटा ऊचुर्गोपाः कृष्णप्रणोदिताः ॥ १२ ॥
 गोपा ऊचुः -
 गोपालबालैः सबलः समागतो
 गाश्चारयन् श्रीव्रजराजनन्दनः ।
 क्षुत्संयुतोऽस्मै सगणाय चांगनाः
 प्रयच्छताश्वन्नमनंगमोहिने ॥ १३ ॥
 श्रीनारद उवाच -
 कृष्णं समागतं श्रुत्वा कृष्णदर्शनलालसाः ।
 चक्रुस्तथाऽन्नं पात्रेषु नीत्वा सर्वा द्विजांगनाः ॥ १४ ॥
 त्यक्त्वा सद्यो लोकलज्जां कृष्णपाश्वे समाययुः ।
 अशोकानां वने रम्ये कृष्णातीरे मनोहरे ॥ १५ ॥
 यथा श्रुतं तथा दृष्टं श्रीहरेरूपमद्भुतम् ।
 प्राप्यानन्दं गताः सर्वास्तुरीयं योगिनो यथा ॥ १६ ॥
 श्रीभगवानुवाच -
 धन्या यूयं दशनार्थमागता हे द्विजांगनाः ।
 प्रतियात गृहाञ्छीघ्रं निःशंका भूमिदेवताः ॥ १७ ॥
 युष्माकं तु प्रभावेण पतयो वो द्विजातयः ।
 सद्यो यज्ञफलं प्राप्य युष्माभिः सह निर्मलाः ॥ १८ ॥
 गमिष्यन्ति परं धाम गोलोकं प्रकृतेः परम् ।
 अथ नत्वा हरिं सर्वा आजगमुर्यज्ञमण्डले ॥ १९ ॥
 श्रीनारद उवाच -
 ता दृष्ट्वा ब्राह्मणाः सर्वे स्वात्मानं धिक् प्रचक्रिरे ।
 दिदृक्षवस्ते श्रीकृष्णं कंसाद्भीता न चागताः ॥ २० ॥
 भुक्त्वाऽन्नं सबलः कृष्णो गोपालैः सह मैथिल ।
 गाः पालयन्नाजगाम वृन्दारण्यं मनोहरम् ॥ २१ ॥
 इति श्रीगर्गसंहितायां माधुर्यखण्डे श्रीनारदबहुलाश्वसंवादे
 दावाग्निमोक्ष विप्रपत्नीदर्शनं नामैकविंशोऽध्यायः ॥ २१ ॥
 हरिः ॐ तत्सच्छ्रीकृष्णार्पणमस्तु ॥

Roman transliteration

śrīnārada uvāca -
 atha kṛiḍāprasakteṣu gopeṣu sabaleṣu ca |
 tṛṇalobhena vivīśurgāvaḥ sarvā mahadvanam || 1 ||
 tā ānetuṃ gopabālāḥ prāptā muṃjātavīm parām |
 saṃbhūtastatra dāvāgniḥ pralayāgnisamo mahān || 2 ||
 gobhīrgopāḥ sametāste śrīkṛṣṇaṃ sabalaṃ harim |
 vadantaḥ pāhi pāhiti bhayārtāḥ śaraṇaṃ gatāḥ || 3 ||
 vīkṣya vahnibhayaṃ svānāṇi kṛṣṇo yogeśvareśvaraḥ |

nyamīlayata mā bhaiṣṭa locanānityabhāṣata || 4 ||
 tathābhūteṣu gopeṣu tamagniṁ bhayakārakam |
 apibad▯bhagavāndevo devānāṁ paśyatāṁ nṛpa || 5 ||
 evaṁ pītṛvā mahāvahnīm nītvā gopālagogaṇam |
 prāpto'bhūt yamunāpāre śubhāśokavane hariḥ || 6 ||
 tatra kṣutpīḍitā gopāḥ śrīkṛṣṇaṁ sabalaṁ harim |

kṛtāṅjalipuṭā ūcuḥ kṣudhārtāḥ smo vayaṁ prabho || 7 ||
 tadā tānpṛeṣayāmāsa yajña āṅgirase hariḥ |
 te gatvā taṁ yajñavarāṁ natvocurvimalaṁ vaca || 8 ||
 gopā ūcuḥ -
 gopālabālaiḥ sabalaḥ samāgato
 gāścārayan śrīvrajarājanandanaḥ |
 kṣutsaṁyuto'smai saganāya bhūsurāḥ
 prayacchatāśvannamanaṁgamohine || 9 ||
 śrīnārada uvāca -
 na kiṁcidūcuste sarve vacaḥ śrutvā dvijā nṛpa |
 gopā nīrāśā āgatya ityūcuḥ sabalaṁ harim || 10 ||
 gopā ūcu -
 tvamasyadhīso vrajamaṇḍale balī
 śrīgokule nandapuro'gradaṇḍadhṛk |

na vartate daṇḍamalaṁ madhoḥ puri
 pracaṇḍacaṇḍāṁśumahastava sphurat || 11 ||
 śrīnārada uvāca -
 punastān pṛeṣayāmāsa tatpat▯nībhyo hariḥ svayam |
 yajñavāḍaṁ punargatvā natvā viprapriyāstadā |
 kṛtāṅjalipuṭā ūcургopāḥ kṛṣṇapraṇoditāḥ || 12 ||
 gopā ūcuḥ -
 gopālabālaiḥ sabalaḥ samāgato
 gāścārayan śrīvrajarājanandanaḥ |
 kṣutsaṁyuto'smai saganāya cāṅganāḥ
 prayacchatāśvannamanaṁgamohine || 13 ||
 śrīnārada uvāca -
 kṛṣṇaṁ samāgataṁ śrutvā kṛṣṇadarśanalālasāḥ |
 cakrustathā'nnam pātreṣu nītvā sarvā dvijāṅganāḥ || 14 ||

tyaktvā sadyo lokajijñā kṛṣṇapārśvaṁ samāyayuh |
 aśokānāṁ vane ramye kṛṣṇātīre manohare || 15 ||
 yathā śrutaṁ tathā dṛṣṭaṁ śrīharerrūpamad▯bhutam |
 prāpyānaṁdaṁ gatāḥ sarvāsturiyaṁ yogino yathā || 16 ||
 śrībhagavānuvāca -
 dhanyā yūyaṁ daśanārthamāgatā he dvijāṅganāḥ |
 pratiyāta grhāñchighraṁ niḥśaṁkā bhūmidevatāḥ || 17 ||
 yuṣmākaṁ tu prabhāveṇa patayo vo dvijātayaḥ |
 sadyo yajñaphalaṁ prāpya yuṣmābhiḥ saha nirmalāḥ || 18 ||
 gamiṣyānti paraṁ dhāma golokaṁ prakṛteḥ param |
 atha natvā harim sarvā ājagmuryajñamaṇḍale || 19 ||
 śrīnārada uvāca -
 tā dṛṣṭvā brāhmaṇāḥ sarve svātmānaṁ dhik pracakṛire |
 didṛkṣavaste śrīkṛṣṇaṁ kaṁśād▯bhītā na cāgatāḥ || 20 ||

bhuktvā'nnam sabalaḥ kṛṣṇo gopālaiḥ saha maithila |
 gāḥ pālayannājagāma vṛndāraṇyaṁ manoharam || 21 ||
 iti śṛīgargasaṁhitāyāṁ mādhyakhaṇḍe śrīnāradaḥ bahulāśvasaṁvāde
 dāvāgnimokṣa viprapatīnīdarśanam nāmaikaviṁśo'dhyāyaḥ || 21 ||
 hariḥ oṁ tatsacchrīkṛṣṇārpanamastu ||

English rendering

The liberation of cows and goats from the wilderness and the darshan of Lord Krishna to the widows

Srinardji says - Rajan! Subsequently, all the boys, including Sribalaram, became addicted to the game. There, all the cows entered the vast forest, lured by the grass. To bring them back, the Gwal-Bal went to the very big Moongke forest. There, a great wildfire appeared, like a wildfire. At that time, all the cattle, including the cows, gathered and began to cry out to Lord Krishna, including Balarama, and, out of fear, took refuge in him and said, 'Save, save! He began to say something. Seeing the great fear of fire over his comrades, Yogeshwara Krishna said - 'Do not be afraid; close your eyes. 'Narendra! When the gopas had done so, the god Govindadeva, in view of the gods, drank of the terrifying fire. Thus, having drank of the great fire, Srihari went across the Yamuna into the Ashoka forest with his cattle and cows. There, the starving Gwal-Baal, accompanied by Balarama, joined hands with Lord Krishna and said, "Prabu! We are feeling very hungry 'Then the Lord sent him to Angiras-yajna. They went to the supreme sacrifice and saluted and spoke the pure word. 1 - 8.

The Gopas said, "O Brahmins! Vrajaraajanandan along with Gwalior and Balramji have come here grazing cows of Shri Krishna, they are all hungry. Therefore, along with your companions, provide food for that Madanmohan Shri Krishna at the earliest. 9.

Srinardji says - Nareshwar. The Brahmin did not say anything when he heard about the haircut. Then Gwal-Baal returned disappointed and came and spoke to Shri Krishna along with Balarama in this manner. 10.

The goons said, "Come on! You remain supreme in the universe itself. It is in Gokul that your strength runs, and it is in front of Nanda Baba that you remain the sternest. Your radiant staff, as radiant as the raging sun, certainly does not exert its influence in Mathurapuri. 11.

Srinardji says - Rajan! Srihari then sent the hair back to the wives of the sacrificial Brahmins. Then he went back to the Yajna-shala and saluted the Brahmin wives and said the words of Lord Krishna sent to him with folded hands. 12.

The gopas said, "Brahmani Devis! Srivrajraj and Nandan Krishna have come here grazing cows with their hair and hair and Balramji is hungry. Provide food for those Madanmohana soon along with your companions. 13. (Madhurikand chapters 20 to 24)

Srinardji says - Rajan! Hearing the benevolence of Lord Krishna, the desire to see him arose in the hearts of all those widows. She put the food ingredients in various pots and immediately left the public pond and went to Lord Krishna. On the picturesque banks of the Yamuna in the idyllic Ashoka forest, the Vipra-wives saw the miraculous form of Sriharika as it was heard. After having darshan, they are immersed in the bliss of bliss, just as yogis rejoice at the realization of the transcendent Brahman. 14-16 |

Shrinardji says - then after saluting Shri Hari, all the women went to the Yajna-shala, the Aryans, seeing them, all the Brahmins scolded themselves. He could not go to see Krishna himself for fear of

Kansa. 19-20 |

Maithil! Along with Gwalior and Balramji, he ate food and went to Manohar Vrindavan grazing cows of Lord Krishna. 21.

Thus was completed the twenty-first chapter under the Madhuryakanda in the Srigarghasamhita, the Narada Bahulashva-Samvad, titled 'The liberation of cows and cattle from the wilderness and the vision of Lord Krishna to the widows'. 21.

Sanskrit source · Hindi control witness

Mādhurya-khaṇḍa · Chapter 22

Chapter 79 of 263 · 20 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

एकदा नंदराजोऽसौ कृत्वा चैकादशौव्रतम् ।
द्वादश्यां यमुनां स्नातुं गोपालैर्जलमाविशत् ॥ १ ॥
तं गृहीत्वा पाशेभृत्यः पाशिलोकं जगाम ह ।
तदा कोलाहले जाते गोपानां मैथिलेश्वर ॥ २ ॥
आश्वास्य सर्वान् भगवान् गतवान् वारुणीं पुरीम् ।
भस्मीचकार सहसा पुरीदुर्गं हरिः स्वयम् ॥ ३ ॥
कोटिमार्तंडसंकाशं दृष्ट्वा प्रकुपितं हरिम् ।
नत्वा कृतांजलिः पाशौ परिक्रम्याह धर्षितः ॥ ४ ॥

वरुण उवाच -

नमः श्रीकृष्णचंद्राय परिपूर्णतमाय च ।
असंख्यब्रह्मांडभृते गोलोकपतये नमः ॥ ५ ॥
चतुर्व्यूहाय महसे नमस्ते सर्वतेजसे ।
नमस्ते सर्वभावाय परस्मै ब्रह्मणे नमः ॥ ६ ॥

केनापि मूढेन ममानुगेन

कृतं परं हेलनमद्य एव ।
तत्क्षम्यतां भोः शरणं गतं मां
परेश भूमन् परिपाहि पाहि ॥ ७ ॥

श्रीनारद उवाच -

इति प्रसन्नो भगवान् नंदं नीत्वा सुजीवितम् ।
सौख्यं प्रकाशयन्बधून् व्रजमंडलमाययौ ॥ ८ ॥
नन्दराजमुखाच्छ्रुत्वा प्रभावं श्रीहरेस्तु तम् ।
गोपीगोपगणा ऊचुः श्रीकृष्णं नन्दनन्दनम् ॥ ९ ॥
यदि त्वं भगवान्साक्षाल्लोकपालैः सुपूजितः ।
दर्शयाशु परं लोकं वैकुण्ठं तर्हि नः प्रभो ॥ १० ॥
नीत्वा सर्वान् ततः कृष्ण एत्य वैकुण्ठमंदिरम् ।
दर्शयामास रूपं स्वं ज्योतिर्मंडलमध्यगम् ॥ ११ ॥
सहस्रभूजसंयुक्तं किरीटकटकोज्ज्वलम् ।

शंखचक्रगदापद्मवनमालाविराजितम् ॥ १२ ॥
असंख्यकोटिमार्तंड संकाशं शेषसंस्थितम् ।
चामरांदोलदिव्याभं ब्रह्माद्यैः परिसेवितम् ॥ १३ ॥
तदैव तान् गोपगणान् पार्षदास्ते गदाधराः ।

ऋजुं कृत्वा नतिं धृत्वा द्वारे स्थाप्य प्रयत्नतः ॥ १४ ॥
 चकितानिव तान्वीक्ष्य प्रोचुस्ते पार्षदा गिरा ।
 रे रे तूष्णीं प्रभवत मा वक्तव्यं वनेचराः ॥ १५ ॥
 भाषणं मा प्रकुरुत न दृष्ट्वा किं सभा हरेः ।
 वेदा वर्दति चात्रैव साक्षाद्देवे स्थिते प्रभौ ॥ १६ ॥
 इति शिक्षां गता गोपा हर्षिता मौनमास्थिताः ।
 मनस्यचुरयं कृष्ण उच्चसिंहासने स्थितः ॥ १७ ॥
 अस्मान् दूरादधः कृत्वा ऽस्माभिर्वक्ति न कर्हिचित् ।
 तस्माद्ब्रजद्वारं नास्ति कोपि लोको न सौख्यदः ॥ १८ ॥
 यत्रानेन स्वभ्रात्रापि वार्ता स्याद्धि परस्परम् ।
 इतिप्रवदतस्तान्वै नीत्वा श्रीभगवान् हरिः ।
 ब्रजमागतवान् राजन् परिपूर्णतमः प्रभुः ॥ १९ ॥
 इति श्रीगर्गसंहितायां माधुर्यखण्डे श्रीनारद बहुलाश्व संवादे
 नन्दादिवैकुण्ठदर्शनं नाम द्वाविंशोऽध्यायः ॥ २२ ॥
 हरिः ॐ तत्सच्छ्रीकृष्णार्पणमस्तु ॥

Roman transliteration

śrīnārada uvāca -
 ekadā naṁdarājo'sau kṛtvā caikādaśivratam |
 dvādaśyāṁ yamunāṁ snātuṁ gopālairjalamāviśat || 1 ||
 taṁ grhītvā pāśibhṛtyaḥ pāśilokaṁ jagāma ha |
 tadā kolāhale jāte gopānāṁ maithileśvara || 2 ||
 āśvāsya sarvān bhagavān gataṁ vāruṇīṇ purīm |
 bhaṁśmīcakāra sahasā purīdurgam hariḥ svayam || 3 ||
 koṭimāntaṁḍasaṁkāśaṁ dṛṣṭvā prakupitaḥ harim |
 natvā kṛtāṁjalīḥ pāśi parikramyāha dharṣitaḥ || 4 ||
 varuṇa uvāca -
 namaḥ śrīkṛṣṇaṁdrāya paripūrṇatamāya ca |
 asaṁkhyabrahmaṇḍabhr̥te golokapataye namaḥ || 5 ||
 caturvyūhāya mahase namaste sarvatejase |
 namaste sarvabhāvāya parasmai brahmaṇe namaḥ || 6 ||
 kenāpi mūḍhena mamānugena
 kṛtaṁ paraṁ helanamadya eva |
 tatkaṣṁyātāṁ bhoḥ śaraṇaṁ gataṁ mām
 pareśa bhūman paripāhi pāhi || 7 ||
 śrīnārada uvāca -
 iti prasanno bhagavān naṁdaṁ nītvā sujīvitam |
 sauḥkhyam prakāśayanbaṁdhūn vrajamaṇḍalamāyayau || 8 ||
 nandarājamukhācchrutvā prabhāvaṁ śrīhareṣtu tam |
 gopīgopagaṇā ūcuḥ śrīkṛṣṇam nandanamaṇanam || 9 ||
 yadi tvaṁ bhagavānsākṣāllōkapālāiḥ supūjitaḥ |
 darśayāśu paraṁ lokaṁ vaikuṇṭhaṁ tarhi naḥ prabho || 10 ||
 nītvā sarvān tataḥ kṛṣṇa etya vaikuṇṭhamāṇḍiram |

itipravadatastānvai nūtvā śrībhagavān hariḥ |
 vrajamāgatauān rājan pariṣūratamaḥ prabhuh || 19 ||
 iti śrīgargasamhitāyāṁ mādhyakṣaṇe śrīnārada bahulāsya saṁvāde
 nandādivaikūṭhādaraśanaṁ nāma dvāviṁśo'dhyāyah || 22 ||
 hariḥ om tatsachchakṛṣṇārpanamastu |

Lord Krishna's bringing of Nandaraja from Varuna Loka and giving darshan of Vaikuntha Dham to gopas and gopis

Varuna said, "Greetings to Lord Krishna." Salutations to the Supreme Personality of Godhead and to Golokpati, the sustainer of countless universes. The salutation to the radiant Sri Hari manifested in the form of Chaturvyaha. Sarvatej: Swaroop you are salutations to God. All of you are salutations to the Supreme Personality of Godhead. This is the first time a foolish servant of mine has disobeyed you; forgive me for that. Proud of you! Oh dear! I have come to your refuge; you protect me, protect me. 5 - 7.

Sanskrit source · Hindi control witness

Mādhurya-khaṇḍa · Chapter 23

Chapter 80 of 263 · 14 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

एकदा नृप गोपालाः शकटै रत्नपूरितैः ।
 वृषभानूपनन्दाद्या आजग्मुश्चांबिकावनम् ॥ १ ॥
 भद्रकालीं पशुपतिं पूजयित्वा विधानतः ।
 ददुर्दानं द्विजातिभ्यः सुप्तास्तत्र सरितटे ॥ २ ॥
 तत्रैको निर्गतो रात्रौ सर्पो नन्दं पदेऽग्रहीत् ।
 कृष्णकृष्णोति चुक्रोश नन्दोऽतिभयविह्वलः ॥ ३ ॥
 तदोल्मुकैर्गोपबालास्तोदुराजगरं नृप ।
 पदं सोऽपि न तत्याज सर्पोऽथ स्वमणिं यथा ॥ ४ ॥
 तताड स्वपदा सर्पं भगवान् लोकपावनः ।
 त्यक्त्वा तदैव सर्पत्वं भूत्वा विद्याधरः कृती ।
 नत्वा कृष्णं परिक्रम्य कृताञ्जलिपुटोऽवदत् ॥ ५ ॥
 सुदर्शन उवाच -
 अहं सुदर्शनो नाम विद्याधरवरः प्रभो ।

अष्टावक्रं मुनिं दृष्ट्वा हसितोऽस्मि महाबलः ॥ ६ ॥
 मह्यं शापं ददौ सोऽपि त्वं सर्पो भव दुर्मते ।
 तच्छापादद्य मुक्तोऽहम् कृपया तव माधव ॥ ७ ॥
 त्वत्पादपद्मकरंदरजःकणानां
 स्पर्शेन दिव्यपदवीं सहसागतोऽस्मि ।
 तस्मै नमो भगवते भुवनेश्वराय
 यो भूरिभरहरणाय भूवोऽवतारः ॥ ८ ॥

श्रीनारद उवाच -

इति नत्वा हरिं कृष्णं राजन् विद्याधरस्तु सः ।
 जगाम वैष्णवं लोकं सर्वोपद्रव वर्जितम् ॥ ९ ॥
 नन्दाद्या विस्मिताः सर्वे ज्ञात्वा कृष्णं परेश्वरम् ।
 अंबिकावनतः शीघ्रमाययुर्ग्रजमंडलम् ॥ १० ॥
 इदं मया ते कथितं श्रीकृष्णधरितं शुभम् ।
 सर्वपापहरं पुण्यं किं भूयः श्रोतुमिच्छसि ॥ ११ ॥

बहुलाश्व उवाच -

अहो श्रीकृष्णचन्द्रस्य धरितं परमाद्भुतम् ।
 श्रुत्वा मनो मे तच्छ्रोतुमर्तुप्तं पुनरिच्छति ॥ १२ ॥
 अग्रे चकार कां लीलां लीलया व्रजमंडले ।

हरिर्ऋजेशः परमो वद देवर्षिसत्तम ॥ १३ ॥

इति श्रीगर्गसंहितायां माधुर्यखण्डे श्रीनारदबहुलाश्वसंवादे

सुदर्शनोपाख्यानं नाम त्रयोविंशोऽध्यायः ॥ २३ ॥

हरिः ॐ तत्सच्छ्रीकृष्णार्पणमस्तु ॥

Roman transliteration

śrīnārada uvāca -

ekadā nṛpa gopālāḥ śakaṭai ratñapūrītaiḥ |
vṛṣabhānūpanandādyā ājagmuścāmbikāvanam || 1 ||
bhadrakālīṃ paśupatiṃ pūjayitvā vidhānataḥ |
dadurdānaṃ dvijātibhyaḥ suptāstatra sarittate || 2 ||
tatraiko nirgato rātrau sarpo nandaṃ pade'grahīt |
kṛṣṇa kṛṣṇeti cukrośa nando'tibhayavihvalaḥ || 3 ||
tadolmukairgopabālāstodurājagaram nṛpa |
padaṃ so'pi na tatyāja sarpo'tha svamaṇiṃ yathā || 4 ||
tatāḍa svapadā sarpaṃ bhagavān lokapāvanaḥ |
tyakttvā tadaiva sarpatvaṃ bhūtvā vidyādharāḥ kṛtī |
natvā kṛṣṇaṃ parikramya kṛtāṃjalipuṭo'vadat || 5 ||
sudarśana uvāca -
ahaṃ sudarśano nāma vidyādharavaraḥ prabho |

aṣṭāvakraṃ muṇiṃ dṛṣtvā hasito'smi mahābalaḥ || 6 ||
mahyaṃ śāpaṃ dadau so'pi tvaṃ sarpo bhava dūrmate |
tacchāpādadya mukto'ham kṛpayā tava mādava || 7 ||
tvatpādapadmamakaraṃdarajāḥkaṇānāṃ
sparśena divyapadaviṃ sahasāgato'smi |
tasmai namo bhagavate bhuvaneśvarāya
yo bhūribhāraharāṇāya bhūvo'vatāraḥ || 8 ||
śrīnārada uvāca -
iti natvā hariṃ kṛṣṇaṃ rājan vidyādharastu saḥ |
jagāma vaiṣṇavaṃ lokaṃ sarvopadrava varjitam || 9 ||
naṃdādyā viśmitāḥ sarve jñātvā kṛṣṇaṃ pareśvaram |
ambikāvanataḥ śīghramāyayurvrajamaṇḍalam || 10 ||
idaṃ mayā te kathitaṃ śrīkṛṣṇacaritaṃ śubham |
sarvapāpaharaṃ puṇyaṃ kiṃ bhūyaḥ śrotumicchasi || 11 ||

bahulāśva uvāca -

aho śrīkṛṣṇacandrasya caritaṃ paramādñbhutam |
śrutvā mano me tacchrotumatṛptaṃ punaricchati || 12 ||
agre cakāra kām līlāṃ līlayā vrajamaṇḍale |
harivrajeśaḥ paramo vada devaṛṣisattama || 13 ||
iti śrīgargasamhitāyāṃ mādhyakhaṇḍe śrīnārada bahulāśvasamvāde
sudarśanopākhyānaṃ nāma trayaviṃśo'dhyāyaḥ || 23 ||
hariḥ oṃ tatsacchrīkṛṣṇārpanamastu ||

English rendering

The protection of Nandaraja from the python at Ambikavan and the rescue of Vidyadhara named Sudarshan.

Naradji says - Nareshwar. Once upon a time, Gopagans like Vrishabhanu and Upananda came to Ambikavan on squares filled with jewels. There, Bhagwati Bhadrakali and Lord Pashupati were ritually worshipped and they donated to the Brahmins and slept on the banks of the river there at night. There, at night, a serpent emerged and took hold of Nanda's feet. Nanda, terrified, began to cry out 'Krishna Krishna'. O Lord! At that time, the bulls took the burning wood and began to kill the python with it, yet he did not let go of Nanda's feet in the same way that the Manidhar snake did not let go of its bead. The people's god then killed the serpent with an immediate pawn. As soon as he was paraded, he left the serpent's body and became Kritakritya Vidyadhara. He saluted Lord Krishna, circumambulated him, and said with folded hands. 1-53 | (Madhurikand Chapter 20 to 24)

Srinardji says - Rajan! Thus, by saluting Lord Krishna, he went to the Vaishnavite world devoid of all kinds of disturbances. At that time, Nanda and Gopa were amazed to know that Lord Krishna was God. Then they soon moved from Ambikavan to Vrajmandal. Thus I described to you the auspicious character of Krishna, who is virtuous and omnipotent. What else do you want to hear now? . 9-11 | (Madhurikand chapters 20 to 24)

The multitude said, "Ah! The character of Srikrishna Chandra is so amazing, my heart yearns to hear him again. Devarsishtam! What pastime did the Vrajeshwara Paramātmā Srihari perform in the Vrajamandala? . 12-13 |

Thus was completed the twenty-third chapter under the Madhuryakanda in the Srigarghasamhita, the Sudarshanopakhyan. 23.

Sanskrit source · Hindi control witness

Mādhurya-khaṇḍa · Chapter 24

Chapter 81 of 263 · 32 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

एकदा शैलदेशेषु सबलो भगवान्हरिः ।
 कृत्वा निलायनक्रीडां चौरपालकलक्षणाम् ॥ १ ॥
 तत्र व्योमासुरो दैत्यो बालान्मेषायितान् बहुन् ।
 नीत्वा नीत्वाऽद्विदर्यां च विनिक्षिप्य पुनः पुनः ॥ २ ॥
 शिलया पिदधे द्वारं मयपुत्रो महाबलः ।
 सत्यचौरं च तं ज्ञात्वा भगवान् मधुसूदनः ॥ ३ ॥
 गृहीत्वा पातयामास भुजाभ्यां भूमिमंडले ॥ ४ ॥
 तदा मृत्युं गतो दैत्यस्तज्ज्योतिर्निर्गतं स्फुरत् ।
 दशदिक्षु भ्रमद् राजन् श्रीकृष्णो लीनतां गतम् ॥ ५ ॥
 तदा जयजयारावो दिवि भूमौ बभूव ह ।
 पुष्पाणि ववृषुर्देवाः परमानंदसंवृताः ॥ ६ ॥
 बहुलाश्व उवाच -
 कोऽयं पूर्वं कुशलकृद्व्योमो नामाथ तद्वद ।

येन कृष्णे घनश्यामे लीनोऽभूद्भामिनी यथा ॥ ७ ॥

श्रीनारद उवाच -

आसीत्काश्यां भीमरथो राजा दानपरायणः ।
 यज्ञकृन्मानदो धन्वी विष्णुभक्तिपरायणः ॥ ८ ॥
 राज्ये पुत्रं सन्निवेश्य जगाम मलयाचलम् ।
 तपस्तत्र समारंभे वर्षाणां लक्षमेव हि ॥ ९ ॥
 तस्याश्रमे पुलस्त्योऽसौ शिष्यवृन्दैः समागतः ।
 तं दृष्ट्वा नोत्थितो मानी राजर्षिर्न नतोऽभवत् ॥ १० ॥
 शापं ददौ पुलस्त्योऽपि दैत्यो भव महाखल ।
 ततस्तच्चरणोपांते पतितं शरणागतम् ॥ ११ ॥
 उवाच मुनिशार्दूलः पुलस्त्यो दीनवत्सलः ।
 द्वापरान्ते माथुरे च पुण्ये श्रीव्रजमंडले ॥ १२ ॥
 यदुवंशपतेः साक्षाच्छ्रीकृष्णस्य भुजौजसा ।
 ईप्सिता योगिभिर्मुक्तिर्भविष्यति न संशयः ॥ १३ ॥

श्रीनारद उवाच -

सोऽयं भीमरथो राजा मयदैत्यसुतोऽभवत् ।
 श्रीकृष्णभुजवेगेन मुक्तिं प्राप विदेहराट् ॥ १४ ॥
 एकदा गोपबालेषु दैत्योऽरिष्टो महाबलः ।

आगतो नादयन् खं गां तटान् शृङ्गैर्विदारयन् ॥ १५ ॥
 गोप्यो गोपा गोगणाश्च वीक्ष्य तं दुद्रुवुर्भयात् ।
 भगवान् दैत्यहा देवो मा भैष्टैत्यभयं ददौ ॥ १६ ॥
 गृहीत्वा तं तु शृङ्गेषु नोदयामास माधवः ।
 सोऽपि तं नोदयामास श्रीकृष्णं योजनद्वयम् ॥ १७ ॥
 पुच्छे गृहीत्वा तं कृष्णो भ्रामयित्वा भुजौजसा ।
 भूपृष्ठे पोथयामास कमण्डलुमिवार्भकः ॥ १८ ॥
 अरिष्टः पुनरुत्थाय क्रोधसंरक्तलोचनः ।
 शृङ्गैश्च रोहितं शैलं समुत्पाट्य महाखलः ॥ १९ ॥
 गर्जयन्घनवद्भीरः कृष्णोपरि समाक्षिपत् ।

कृष्णः शैलं संगृहीत्वा तस्योपरि समाक्षिपत् ॥ २० ॥
 शैलस्यापि प्रहारेण किञ्चिद्व्याकुलमानसः ।
 भूमौ तताड शृङ्गाग्रान्निर्गतं तैर्जलं भुवः ॥ २१ ॥
 श्रीकृष्णस्तं च शृङ्गेषु गृहीत्वा भ्रामयन्मुहुः ।
 भूपृष्ठे पोथयामास वातः पद्ममिवोद्धृतम् ॥ २२ ॥
 तदैव वृषरूपत्वं त्यक्त्वा विप्रवपुर्धरः ।
 नत्वा श्रीकृष्णपादाब्जं प्राह गद्गदया गिरा ॥ २३ ॥
 द्विज उवाच -
 बृहस्पतेश्च शिष्योऽहं वरतंतुर्द्विजोत्तमः ।
 बृहस्पतिसमीपे च पठितुं गतवानहम् ॥ २४ ॥
 पादौ कृत्वा स्थितोऽभूवं पश्यतस्तस्य संमुखे ।
 तदा रुषाऽऽह स मुनिः वृषवत्वं स्थितः पुरः ॥ २५ ॥
 गुरुहेलनकृतस्मात्त्वं वृषो भव दुर्मते ।
 तस्य शापाद्वृषोऽभूवं बंगदेशेषु माधव ॥ २६ ॥

असुराणां प्रसंगेना सुरत्वं गतवानहम् ।
 त्वत्प्रसादाद्विमुक्तोऽहं शापतोऽसुरभावतः ॥ २७ ॥
 श्रीकृष्णाय नमस्तुभ्यं वासुदेवाय ते नमः ।
 प्रणतक्लेशनाशाय गोविंदाय नमो नमः ॥ २८ ॥
 श्रीनारद उवाच -
 इत्युक्त्वा श्रीहरिं नत्वा साक्षाच्छिष्यो बृहस्पतेः ।
 द्योतयन्भुवनं राजन् विमानेन दिवं ययौ ॥ २९ ॥
 इदं मया ते कथितं खण्डं माधुर्यमद्भुतम् ।
 सर्वपापहरं पुण्यं कृष्णप्राप्तिकरं परम् ॥ ३० ॥
 कामदं पठतां शश्वत्किं भूयः श्रोतुमिच्छसि ॥ ३१ ॥
 इति श्रीगर्गसंहितायां माधुर्यखण्डे श्रीनारदबहुलाश्वसंवादे
 व्योमासुरारिष्टासुरवधो नाम चतुर्विंशोऽध्यायः ॥ २४ ॥
 हरिः ॐ तत्सच्छ्रीकृष्णार्पणमस्तु ॥

Roman transliteration

śrīnārada uvāca -
 ekadā śailadeśeṣu sabalo bhagavānharīḥ |
 kṛtvā nilāyanakriḍāṃ caurapālakalakṣaṇām || 1 ||
 tatra vyomāsuro daityo bālānmeṣāyitān bahūn |
 nītvā nītvā dṛidaryāṃ ca vinikṣīpya punaḥ punaḥ || 2 ||
 śīlayā pidadhe dvāraṃ mayaputro mahābalaḥ |
 satyacaurāṃ ca taṃ jñātvā bhagavān madhusūdanaḥ || 3 ||
 grhītvā pātayāmāsa bhujābhyāṃ bhūmimaṇḍale || 4 ||
 tadā mṛtyuṃ gato daityastajjyotirnigataṃ sphurat |
 daśadīkṣu bhramad rājan śrīkṛṣṇe līnatāṃ gatam || 5 ||
 tadā jayajayārāvo divi bhūmau babhūva ha |
 puṣpāṇi vavṛṣurdevāḥ paramāṇaḍasamvṛtāḥ || 6 ||
 bahulāśva uvāca -
 ko'yaṃ pūrvaṃ kuśalakṛd vyomo nāmātha tadvada |

yena kṛṣṇe ghanaśyāme līno bhūddāminī yathā || 7 ||
 śrīnārada uvāca -
 āsītākāśyāṃ bhīmaratho rājā dānaparāyaṇaḥ |
 yajñakṛmānādo dhanvī viṣṇubhaktiparāyaṇaḥ || 8 ||
 rājye putraṃ sanniveśya jagāma malayācalam |
 tapastatra samārebhe varṣāṇāṃ lakṣameva hi || 9 ||
 tasyāśrame pulastyo'sau śiṣyavṛndaiḥ samāgataḥ |
 taṃ drṣtvā notthito mānī rājarsirna nato bhavat || 10 ||
 śāpaṃ dadau pulastyo'pi daityo bhava mahākhalā |
 tatastaccaraṇopāṃte patitaṃ śaraṇāgatam || 11 ||
 uvāca munisārdūlaḥ pulastyo dīnavatsalāḥ |
 dvāparānte mātṛe ca puṇye śrīvrajamaṇḍale || 12 ||
 yaduvamśapateḥ sākṣācchṛīkṛṣṇasya bhujaujasā |
 īpsitā yogibhirmuktirbhaviṣyati na saṃśayaḥ || 13 ||

śrīnārada uvāca -
 so'yaṃ bhīmaratho rājā mayadaityasuto bhavat |
 śrīkṛṣṇabhujavegena muktiṃ prāpa videharāḥ || 14 ||
 ekadā gopabāleṣu daityo'riṣṭo mahābalaḥ |
 āgato nādayan khaṃ gāṃ taṭān śrīgairvidārayan || 15 ||
 gopyo gopā gogaṇāśca vīkṣya taṃ dudruvurbhayāt |
 bhagavān daityahā devo mā bhaiṣṭaityabhayaṃ dadau || 16 ||
 grhītvā taṃ tu śrīgeṣu nodayāmāsa mādavaḥ |
 so'pi taṃ nodayāmāsa śrīkṛṣṇaṃ yojanadvayam || 17 ||
 pucche grhītvā taṃ kṛṣṇo bhrāmāyitvā bhujaujasā |
 bhūprṣṭhe pothayāmāsa kamaṇḍalumivārbhakaḥ || 18 ||
 ariṣṭaḥ punarutthāya krodhasamrakṭalocanaḥ |
 śrīgaiśca rohitāṃ śailaṃ samutpāṭya mahākhalāḥ || 19 ||
 garjayanganavadvīraḥ kṛṣṇopari samākṣipat |

kṛṣṇaḥ śailaṃ samgrhītvā tasyopari samākṣipat || 20 ||
 śailasyāpi prahāreṇa kiṃcidvyākulamānasaḥ |
 bhūmau tatāda śrīgāgrānirgataṃ tairjalaṃ bhuvaḥ || 21 ||
 śrīkṛṣṇastaṃ ca śrīgeṣu grhītvā bhrāmayanmuhuḥ |
 bhūprṣṭhe pothayāmāsa vātaḥ padmamivod dhṛtam || 22 ||
 tadaiva vṛṣarūpatvaṃ tyaktvā vipravapurdharaḥ |

natvā śrīkṛṣṇapādābjaṃ prāha gadgadayā girā || 23 ||
 dvija uvāca -
 brhaspateśca śiṣyo'haṃ varataṃturdvijottamaḥ |
 brhaspatisaṃpā ca pāthitum gataṃvānaḥ || 24 ||
 pādau kṛtvā sthito'bhūvaṃ paśyatastasya saṃmukhe |
 tadā ruṣā"ha sa munīḥ vṛṣavatvaṃ sthitaḥ puraḥ || 25 ||
 guruhelanakṛttasmāttvaṃ br̥ṣo bhava durmate |
 tasya śāpādvr̥ṣo'bhūvaṃ baṃgadeśeṣu mādḥava || 26 ||

asurāṇāṃ prasamṅgenā suratvaṃ gataṃvānaḥ |
 tvatprasādād vimukto'haṃ śāpato'surabhāvataḥ || 27 ||
 śrīkṛṣṇāya namastubhyaṃ vāsudevāya te namaḥ |
 prañatakleśanāśāya govīṇḍāya namo namaḥ || 28 ||
 śrīnārada uvāca -
 ityuktvā śrīhariṃ natvā sākṣācchiṣyo brhaspateḥ |
 dyotayanbhuvanaṃ rājan vimānena divaṃ yayau || 29 ||
 idaṃ mayā te kathitaṃ khaṇḍaṃ mādḥuryamadbhutam |
 sarvapāpaharaṃ puṇyaṃ kṛṣṇaprāptikaraṃ param || 30 ||
 kāmadaṃ pāthatāṃ śaśvatkiṃ bhūyaḥ śrotumicchasi || 31 ||
 iti śrīgargasamhitāyāṃ mādḥuryakhaṇḍe śrīnāradaḥ bahulāśvasaṃvāde
 vyomāsuraṃ rīṣṭāsuravadho nāma caturviṃśo dhyāyaḥ || 24 ||
 hariḥ oṃ tatsacchrīkṛṣṇārpaṇamastu ||

English rendering

The slaying of Arishtasura and Vyomasura and the epilogue of Madhuryakanda

Srinardji says - Rajan! One day, around Govardhan, Lord Krishna along with Balarama started playing a game of eyeballs in which one becomes a thief and another a protector. There came a demon named Vyomasura. In that game, some boys became sheep, and someone became a thief and took the sheep and hid them. Vyomasura took many sheep and goats in turns, placed them in the hillside, and closed the gate with a stone. He was the most powerful son of Mayasura. Knowing that he had indeed turned out to be a thief, Lord Madhusudana seized him by both arms and threw him to the earth. At that time, the daitya attained death and the radiant radiance emanating from his body rotated in ten directions and absorbed into Krishna. At that time, there were shouts of joy in heaven and on earth. The gods and goddesses were filled with supreme bliss and began to shower flowers. 1 - 6. (Madhurikand chapters 20 to 24)

Bahulashwa asked, "Munna! This demon named Vyom was a virtuous human being in a previous life, who merged with Krishna like lightning in a dark cube. 7.

Narada said, "O king! In Kashi, there was a king known as Bhimaratha, who was always engaged in charity. He was a yajna-carver, reverent of others, archer, and devotee of Vishnu. He set his son over the kingdom and went to Malayachala himself, where he began austerities and remained there for a hundred thousand years. His ashram was once visited by the sage Pulastya with his disciples. Even on seeing them, they neither stood up nor bowed before the acknowledged Rajarshi. The police then cursed him saying, "Oh great Bhupal! You will become a monster. "Then, when the king fell at his feet and surrendered, Dinavatsala Munisrestha Pulastya said to him, 'At the end of the Dwapara, in the holy Vrajmandala of the Mathura district, you will receive such liberation from the armoury of the Yaduvamsa king Krishna, whose yogis aspire, there is no doubt about it.' 8-13 |

Shrinaradji says - Vidhehraj! He was the son of King Bhimaratha Mayya Daitya and attained Moksha from the armoury of Lord Krishna. One day, the demon Mahabali appeared among the Gopa children. He was piercing the earth and the heavens with his lion's roar and piercing the mountain shores with his horns. On seeing him, the community of gopis, gopas and cows started running away in fear. Lord Krishna, the destroyer of demons, gave them all refuge and said, 'Do not be afraid. 'Madhava took hold of his horns and pushed him back. The demon also pushed Krishna back two yojanas. Then Krishna took hold of his tail and, swirling it with his arms, knocked him to the ground in the same manner as the little boy would throw Kamandaluku. Arishta got up again. His eyes were turning red with rage. The mighty hero uprooted the red stone from the horns and threw it at Lord Krishna while roaring like a cloud. Krishna caught hold of the stone and hit it on the other side. The impact of the boulder left him feeling a bit downhearted. He began to beat the tip of his horns to the ground, releasing water from within the earth. Krishna then took hold of its horn and, while spinning it repeatedly, struck it on the earth in the same manner as the wind picks up and throws away the lotus. At the same time, he renounced the form of Vrishabha and became a Brahmin and bowed at the feet of Lord Krishna and spoke in a profound voice. 14-23 |

The Brahmin said, "Oh my God! I am Dwijashrestha Varantu, a disciple of Brihaspati. I went to study near Brihaspatiji. At that time he was sitting in front of them with his feet spread out towards them. At this, the sage said angrily, 'You are sitting in front of me like an ox, this has defied the teacher; therefore, be wise!' You are going to be a bull. 'Madhava! That curse made me a bull in Bangladesh. Being in the company of demons made me feel insecure. Now by your grace I am free from curses and impurities. You are salutations to Lord Krishna. You pay obeisance to Lord Vasudeva. Repeatedly salutations to you, Lord Govinda, who destroys the hair of the ancestors. 24-28 |

Srinardji says - Rajan! Having said this, Varantu, a direct disciple of Brihaspati, saluted Sriharika and went from the plane to the divine world, illuminating Bhuvan. Thus I described to you the wonderful melody block, which is the perfect instrument for all sins, the giver of virtue, and the attainment of Krishna. It is the giver of all the wishes of those who recite it at all times. What else do you want to hear? . 29-31 |

Thus was completed the twenty-fourth chapter, 'The Slaying of Vyomasura and Arishtasura' in the Narada Bahulashva-Samvad under Madhuryakanda in the Srigarghasamhita. 24.

Sanskrit source · Hindi control witness

Mathurā-khaṇḍa · Chapter 1

Chapter 82 of 263 · 30 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।

देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥ १ ॥

बहुलाश्व उवाच -

मथुरायां किं चरित्रं कृतवान्भगवान्मुने ।

कथं जघान कंसाख्यमेतन्मे ब्रूहि तत्त्वतः ॥ २ ॥

श्रीनारद उवाच -

अथैकदाऽहं मथुरां पुरीं परां

विलोकितुं चागतवान्नुपेश्वर ।

कर्तुं परं दैत्यवधोद्यमं हरेः

परस्य साक्षान्मनसा प्रणोदितः ॥ ३ ॥

सिंहासने च प्रहते पुरंदरा-

त्सितातपत्रे चलचारुचामरे ।

स्थितं नृपं कंसमुरंगदुःसहं

प्रावोचमेवं शृणु तत्प्रपूजितः ॥ ४ ॥

यशोदायाः सुता जाता या त्वद्धस्ताद्विवं गता ।

देवक्यां कृष्ण उत्पन्नो रोहिणीन्दनो बलः ॥ ५ ॥

स्वमित्रे नंदराजे च न्यस्ती पुत्री भवद्भयात् ।

तवारी रामकृष्णौ द्वौ वसुदेवेन दैत्यराट् ॥ ६ ॥

पूतनाद्या ह्यरिष्ठांता दैत्या ये त्वद्बलोत्कटाः ।

याभ्यां हता वनोद्देशे ते मृत्यू तौ स्मृतौ किल ॥ ७ ॥

एवमुक्तो भोजपतिः क्रोधाच्यलितविग्रहः ।

जग्राह निशितं खड्गं शौरिं हंतुं सभातले ॥ ८ ॥

मया निवारितः सोऽपि विस्तृतैर्निगडैर्दृढैः ।

बद्ध्वा तं भार्यया सार्द्धं कारागारे रुरोध ह ॥ ९ ॥

इत्युक्त्वा तं मयि गते केशिनां दैत्यपुंगवम् ।

रामकृष्णवधार्थाय प्रेषयामास दैत्यराट् ॥ १० ॥

चाणूरादीन् समाहुय महामात्रं द्विपस्य च ।

कार्यभारकराल्लोकान् प्राहेदं भोजराट् बली ॥ ११ ॥

कंस उवाच -

हे कूट हे तोशलक हे चाणूर महाबल ।

रामकृष्णौ च मे मृत्यू दर्शितौ नारदेन तु ॥ १२ ॥

भवद्भिरिह संप्राप्तौ हन्येतां मल्ललीलया ।
 मल्लभूमिं च संयुक्तां कुरुताशु शुभावहाम् ॥ १३ ॥
 द्विपं कुवलयपीडं रंगद्वारि मदोत्कटम् ।
 प्रस्थाप्य तेन हंतव्यौ महामात्र ममाहितौ ॥ १४ ॥
 चतुर्दश्यां तु कर्तव्यो धनुर्यागः प्रशान्तये ।
 अमावास्यादिने लोका मल्लयुद्धं भवेदिह ॥ १५ ॥
 श्रीनारद उवाच -
 इत्युक्त्वा स्वजनान् कंसोऽकूरमाहुय सत्वरम् ।
 रहसि प्राह राजेन्द्र मंत्रं मंत्रिजनप्रियम् ॥ १६ ॥
 कंस उवाच -

भो भो दानपते मंत्रिन् शृणु मे परमं वचः ।
 गच्छ नंदव्रजं प्रातः कुरु कार्यं महामते ॥ १७ ॥
 आसाते तत्र मे शत्रू वसुदेवसुतौ किल ।
 दर्शितौ नारदेनापि देवदेवर्षिणा भूशम् ॥ १८ ॥
 सोपायनैर्गोपगणैर्नन्दराजादिभिः सह ।
 मथुरादर्शनमिषादुरथेनानय मा घिरम् ॥ १९ ॥
 द्विपेन वा महामल्लैर्घातयिष्यामि तौ शिशू ।
 तत्पश्चान्नन्दराजं च वसुदेवसहायकम् ॥ २० ॥
 वृषभानुवरं पश्चान्नवनन्दोपनन्दकान् ।
 पश्चाच्छौरिं हनिष्यामि देवकं तत्सहायकम् ॥ २१ ॥
 उग्रसेनं च पितरं वृद्धं राज्यसमुत्सुकम् ।
 तत्पश्चाद्यादवान्सर्वान् हनिष्यामि न संशयः ॥ २२ ॥
 एते देवगणाः सर्वे जाता मंत्रिन् महीतले ।
 शकुनिर्मे महामित्रो बली चन्द्रावतीपतिः ॥ २३ ॥

भूतसंतापनो हृष्टो वृकः शंबर एव च ।
 कालनाभो महानाभो हरिश्मश्रुस्तथैव च ॥ २४ ॥
 एते मित्राणि मे संति मदर्थं प्राणदा बलात् ।
 श्वशुरोऽपि जरासंधो द्विविदो मे सखा स्मृतः ॥ २५ ॥
 बाणासुरश्च नरको मय्येव कृतसौहृदः ।
 एते सर्वा महीं जित्वा बद्ध्वा देवान्सवासवान् ॥ २६ ॥
 क्षिप्त्वा मेरुगुहादुर्गे कुबेरं द्रव्यनायकम् ।
 त्रैलोक्यराज्यं तु सदा करिष्यंति न संशयः ॥ २७ ॥
 कवीनां त्वं कविरिव गिरां गीष्पतिवद्भुवि ।
 एतत्कार्यं च कर्तव्यं त्वया दानपते त्वरम् ॥ २८ ॥
 अकूर उवाच -
 त्वया कृतो यदुपते मनोरथमहार्णवः ।
 दैवेच्छयाऽयं भवति गोष्पदं तद्विनार्णवः ॥ २९ ॥

कंस उवाच -

विसृज्य दैवं कुरुते बलिष्ठो

दैवं समाश्रित्य हि निर्बलश्च ।

कालात्मनोर्नित्यगयोः प्रभावा-

न्निराकुलस्तिष्ठतु कर्मयोगी ॥ ३० ॥

श्रीनारद उवाच -

एवमुक्त्वा मंत्रिवरं समुत्थाय सभास्थलात् ।

किञ्चित्प्रकुपितः कंसः शनैरंतःपुरं ययौ ॥ ३१ ॥

Roman transliteration

śrīnārada uvāca -

vasudevasutaṃ devaṃ kaṃsacāṇūramardanam |
devakīparamāṇaṃdaṃ kṛṣṇaṃ vande jagadgurum || 1 ||

bahulāśva uvāca -

mathurāyāṃ kiṃ caritraṃ kṛtavānbhagavānmune |
kathaṃ jaghāna kaṃsākhyametanme brūhi tattvataḥ || 2 ||

śrīnārada uvāca -

athaikadā'haṃ mathurāṃ puriṃ parāṃ
vilokituṃ cāgataṃnṛpeśvara |
karttuṃ paraṃ daityavadhodyamaṃ hareḥ
parasya sākṣānmanasā praṇoditaḥ || 3 ||
siṃhāsane ca prahṛte purāṇdarā-
tsitātapatre calacārucāmare |
sthitaṃ nṛpaṃ kaṃsamuraṃgaduhṣaḥ

prāvocamevaṃ śṛṇu tatprapūjitaḥ || 4 ||
yaso'dyāḥ sūtā jātā yā tvaddhastāddivaṃ gatā |
devakīṃ kṛṣṇa utpanno rohiṇīnaṃdano balaḥ || 5 ||
svamitre naṃdarāje ca nyastau putrau bhavadbhayāt |
tavāri rāmakṛṣṇau dvau vasudevena daityarāt || 6 ||
pūtānādyā hyariṣṭāntā daityā ye tvadbalotkaṭāḥ |
yābhyāṃ hatā vanoddeśe te mṛtyū tau smṛtau kila || 7 ||
evamukto bhojapatiḥ krodhāccalitavigrahaḥ |
jagrāha niśitaṃ khadgaṃ śauriṃ haṃtuṃ sabhātale || 8 ||
mayā nivāritaḥ so'pi viśṛtairnigaḍairdṛghaiḥ |
baddhvā taṃ bhāryayā sārddhaṃ kāragāre rurodha ha || 9 ||
ityuktṷa taṃ mayi gate keśinaṃ daityapuṅgavam |
rāmakṛṣṇavadhārthāya preṣayāmāsa daityarāt || 10 ||
cāṇūrādīn samāhūya mahāmātraṃ dvipasya ca |

kāryabhārakarā-llokān prāhedaṃ bhojarād bālī || 11 ||

kaṃsa uvāca -

he kūṭa he tośalaka he cāṇūra mahābala |
rāmakṛṣṇau ca me mṛtyū darśitau nāradena tu || 12 ||
bhavadbhiriha saṃprāptaḥ hanyetāṃ mallahlayā |
mallabhūmiṃ ca saṃyuktāṃ kurutāśu śubhāvahām || 13 ||
dvipaṃ kuvalayāpīḍaṃ raṃgadavāri madotkaṭam |

prasthāpya tena haṁtavyau mahāmātra mamāhitau || 14 ||
 caturdaśyām tu kartavyo dhanuryāgaḥ praśāntaye |
 amāvāsyaādine lokā mallayuddhaṁ bhavediha || 15 ||
 śrīnārada uvāca -
 ityuktvā svajanān kaṁso'krūramāhūya satvaram |
 rahasi prāha rājeṇdra maṁtraṁ maṁtrījanapriyam || 16 ||
 kaṁsa uvāca -

bho bho dānapate maṁtrin śrīṇu me paramaṁ vacaḥ |
 gaccha naṁdavrajaṁ prātaḥ kuru kāryaṁ mahāmate || 17 ||
 āsāte tatra me śatrū vasudevasutau kila |
 darśitau nāradenāpi devadevarśiṇā bhṛśam || 18 ||
 sopāyanairgopagaṇairnandarājādibhiḥ saha |
 mathurādarśanamiśād□rathenānaya mā ciram || 19 ||
 dvipena vā mahāmallairghātayiṣyāmi tau śiśū |
 tatpascānnaṁdarājaṁ ca vasudevasahāyakaṁ || 20 ||
 vṛṣabhānuvaraṁ paścānnavanandopanandakān |
 paścācchauriṁ haniṣyāmi devakaṁ tatsahāyakaṁ || 21 ||
 ugrasenaṁ ca pītaṁ vrddhaṁ rājyasamutsukam |
 tatpascād□yādavānsarvān haniṣyāmi na saṁśayaḥ || 22 ||
 ete devagaṇāḥ sarve jātā maṁtrin mahītale |
 śakunirme mahāmitro balī candrāvātipatiḥ || 23 ||

bhūtasamṛtāpano hr̥ṣṭo vṛkaḥ śaṁbara eva ca |
 kālanābho mahānābho hariśmaśrustathaiva ca || 24 ||
 ete mitrāṇi me saṁti madarthaṁ prāṇadā balāt |
 śvaśuro'pi pārśasamdhō dvivido me sakhā smṛtaḥ || 25 ||
 bāṇāsuraśca narako mayyeva kṛtasauhr̥daḥ |
 ete sarvāṁ mahiṁ jītvā baddhvā devānsavāsavān || 26 ||
 kṣiptvā meruguhādurge kuberāṁ dravyanāyakaṁ |
 trailokyārājaṁ tu sadā kariṣyāmi na saṁśayaḥ || 27 ||
 kavīnāṁ tvaṁ kaviriva girāṁ gīṣpativad□bhuvī |
 etatkāryaṁ ca kartavyaṁ tvayā dānapate tvaram || 28 ||
 akrūra uvāca -
 tvayā kṛto yadupate manorathamahārṇāvaḥ |
 daiveccchayā'yaṁ bhavati goṣpadaṁ tadvinārṇavaḥ || 29 ||
 kaṁsa uvāca -

viśṛjya daivaṁ kurute baliṣṭho
 daivaṁ samāśritya hi nīrbalaśca |
 kālātmanormityagayoḥ prabhāvā-
 nnirākulastiṣṭhatu karmayogī || 30 ||
 śrīnārada uvāca -
 evamuktvā maṁtrivaraṁ samutthāya sabhāsthalāt |
 kiṁcitprakupitaḥ kaṁsaḥ śanairam̐taḥpuram̐ yayau || 31 ||

English rendering

According to Naradji of Kansa, considering Balarama and Krishna as his enemies, he imprisoned Vasudeva-Devaki, arranged to kill the two brothers, and ordered Akrurji to go to Nanda's Vraja to bring them to Mathura.

Vasudeva as the god Kansachanurmardanam. Dev Keepermanandam Krishnam Vande Jagadguru.

King Bahulashva asked, "Munna! What are the pastimes performed by Lord Krishna in Mathura? Why and how did they kill Kanksa? Tell me all about it in detail. 2.

Bhojraj Kansa shivered in anger when I said this. He took a sharp sword to slay Sooranandana Vasudeva in the assembly, but I stopped him; nevertheless, he bound them with his wife in strong and large chains and imprisoned them. When I left after saying this to Kansa, the daitya king sent Daitya Pravar Keshi to slay Krishna and Balarama. Subsequently, the valiant Bhojaraja Kansa summoned the Mallas of Chanur, and the Mahavata of the elephant named Kuvalayapida, and summoned the others who held his charge, and told them so. 8-11 |

Naradji says - Rajendra! Having thus spoken to the near and dear ones, Kansa immediately summoned Akrur to him and spoke of the counsel which seemed to be dear to the ministers in a secluded place. 16.

Akrur said, "Yadupate! You have created the ocean of the mind. If there is a divine desire, this ocean will become like a goshpada (cow), and if there is no divine favor, then it is an immense ocean. 29.

Kansa-mighty men act without trusting the deity and sit on the support of the weak deity. The Karmayogi Purusha is always free (serene) from the influence of Sriharika, the manifestation of time. 30.

Naradji says, "The minister said this to Akrur and Kansa got up from the meeting place and, in a fit of rage, went slowly to the harem." 31.

Thus was completed the first chapter called 'Kansaki Mantrana' in the Narada Bahulashva-Samvadam under Srīmathurakhanda in the Srīgarghasamhita. 1.

Sanskrit source · Hindi control witness

Mathurā-khaṇḍa · Chapter 2

Chapter 83 of 263 · 24 detected Sanskrit verse markers

Sanskrit

श्री नारद उवाच -

अथ केशी महादैत्यो हयरूपी मदोत्कटः ।
एत्य वृदावनं रम्यं जगज्ज घनवद्बली ॥ १ ॥
यस्य पादप्रताडेन निपेतुः शाखिनो दृढाः ।
पुच्छघातेन गगने खंडं खंडं ययुर्घनाः ॥ २ ॥
तं वीक्ष्य दुःसहजवं गोपगोपीगणा भृशम् ।
भयातुरा मैथिलेन्द्र श्रीकृष्णं शरणं ययुः ॥ ३ ॥
मा भैष्टेत्यभयं दत्त्वा भगवान्वृजिनार्दनः ।
कटौ पीतांबरं बद्ध्वा हंतुं दैत्यं प्रचक्रमे ॥ ४ ॥
हरिं पश्चिमपादाभ्यां संतताड महासुरः ।
चालयन्पृथिवीं राजन्नादयन् व्योममंडलम् ॥ ५ ॥
गृहीत्वा पादयोर्दैत्यं भ्रामयित्वा भुजेन खे ।
चिक्षेप योजनं कृष्णो वातः पद्ममिवोद्धृतम् ॥ ६ ॥
पुनरागतवान् सोऽपि क्रोधपूरितविग्रहः ।

पुच्छेन श्रीहरिं देवं संतताड व्रजांगणे ॥ ७ ॥
पुच्छे गृहीत्वा तं कृष्णो भ्रामयित्वा भुजौजसा ।
योजनानां शतं राजन् चिक्षेप गगने बलात् ॥ ८ ॥
आकाशात्पतितः सोऽपि किञ्चिद्व्यायाकुलमानसः ।
समुत्थाय पुनर्दैत्यो जगज् घनवद्बली ॥ ९ ॥
सटा विधुन्वन् रोमाणि बालं खे चालयन्मुहुः ।
महीं विदारयन्पादैरुत्पपात हरेः पुरः ॥ १० ॥
तताड मुष्टिना तं वै भगवान्मधुसूदनः ।
तस्य मुष्टिप्रहारेण मूर्छितो घटिकाद्वयम् ॥ ११ ॥
मस्तकेन गलोद्देशे समुद्धृत्य हरिं हयः ।
भूमंडलादुत्पपात गगने लक्षयोजनम् ॥ १२ ॥
तयोर्युद्धमभूत् घोरं गगने प्रहरद्वयम् ।
पदैर्ददुभिः सटाभिश्च पुच्छतीक्ष्णखुरैर्नृप ॥ १३ ॥
गृहीत्वा तं हरिर्दोभ्यां भ्रामयित्वा त्वितस्ततः ।

आकशात्पातयामास कमंडलुमिवार्भकः ॥ १४ ॥
भुजं प्रवेशयामास तन्मुखे भगवान् हरिः ।
तस्योदरे गतो बाहुः ववृधे रोगवद्भृशम् ॥ १५ ॥
तदा तु लेंडं कृतवान् रुद्धवायुर्महासुरः ।

खंडीभूतोदरः सद्यो ममार हयरूपधृक् ॥ १६ ॥

देहाद्विनिर्गतः सद्यो मुकुटी कुंडलान्वितः ।

दिव्यरूपधरं कृष्णं प्रांजलिः प्रणनाम ह ॥ १७ ॥

कुमुद उवाच -

शक्रस्यानुचरोऽहं वै कुमुदो नाम माधव ।

तेजस्वी रूपवान् वीरो जिष्णुश्छत्रभ्रमिं दधन् ॥ १८ ॥

वृत्रासुरवधे पूर्वं ब्रह्महत्याप्रशांतये ।

यज्ञं चक्रार नाकेशो वाजिमैधं क्रतूतमम् ॥ १९ ॥

अश्वमेधहयं शुभ्रं श्यामकर्णं मनोजवम् ।

तमारुरुक्षुर्दुष्टोऽहं बोरयित्वा तलं गतः ॥ २० ॥

ततो मरुदगणैर्नीतं पाशबद्धं महाखलम् ।

शशाप मां बलारातिः त्वं रक्षो भव दुर्मते ॥ २१ ॥

हयाकृतिस्ते संभूयादभूमौ मन्वन्तरद्वयम् ।

तच्छापादद्य मुक्तोऽहं सद्यस्त्वत् स्पर्शनात्प्रभो ॥ २२ ॥

किंकरं कुरु मां देव त्वदंग्रौ लग्नमानसम् ।

नमस्तुभ्यं भगवते सर्वलोकैकसाक्षिणे ॥ २३ ॥

श्रीनारद उवाच -

प्रदक्षिणीकृत्य हरिं परेश्वरं

विमानमारुह्य महोज्ज्वलं परम् ।

वैकुण्ठलोकं कुमुदो ययौ त्वरं

विराजयन्मैथिल मंडलं दिशाम् ॥ २४ ॥

Roman transliteration

śrī nārada uvāca -

atha keśi mahādaityo hayarūpī madotkaṭaḥ |

etya vṛdāvanam ramyaṃ jagarjja ghanavad□ balī || 1 ||

yasya pādapratāḍena nipetuḥ śākhino dṛḍhāḥ |

pucchaghātena gagane khaṇḍam khaṇḍam yayurghanāḥ || 2 ||

taṃ vikṣya duḥsahajavaṃ gopagopiṅgaṇā bhr̥ṣam |

bhayāturaṃ maithilendra śrīkṣṇaṃ śaraṇaṃ yayuḥ || 3 ||

mā bhaiṣṭetyabhayaṃ datvā bhagavānvṛjinārdanaḥ |

kaṭau pītāṇbaram baddhvā haṃtuṃ daityaṃ pracakrame || 4 ||

harim paścimapādābhyāṃ saṃtatāḍa mahāsuraḥ |

cālayaṇprthivīm rājannādayaṃ vyomamaṇḍalam || 5 ||

grhītvā pādayordaityaṃ bhrāmāyitvā bhujena khe |

cikṣepa yojanaṃ kṣṇo vātāḥ padmamivod□ dhṛtam || 6 ||

punarāgatavān so'pi krodhapūrītavigrahaḥ |

pucchena śrīharaṃ devaṃ saṃtatāḍa vṛjāṃgaṇe || 7 ||

pucche grhītvā taṃ kṣṇo bhrāmāyitvā bhujaujaṣā |

yojanānām śataṃ rājan cikṣepa gagane balāt || 8 ||

ākāśātpatitaḥ so'pi kiṃcidvyāyākulamānasaḥ |

samutthāya punardaityo jagarja ghanavad□balī || 9 ||
 saṭṭa vidhunvan romāṇi bālāṇ khe cālayanmuhūḥ |
 mahīm vidārayanpādairutpapāta hareḥ puraḥ || 10 ||
 tatāḍa muṣṭinā taṇ vai bhagavānmadhusūdanaḥ |
 tasya muṣṭiprahāreṇa mūrchito ghaṭikādvayam || 11 ||
 mastakena galoddeṣe samuddhṛtya hariṇ hayaḥ |
 bhūmaṇḍalādutpapāta gagane lakṣayojanam || 12 ||
 tayoryuddhamabhūt ghoram gagane praharadvayam |
 padairdad□bhiḥ saṭṭabhiṣca pucchatikṣṇakhurairṇpa || 13 ||
 grhītvā taṇ harirdorbhyāṇ bhrāmayitvā tvitastataḥ |

ākaśātpātayāmāsa kamaṇḍalumivārbhakaḥ || 14 ||
 bhujāṇ praveśayāmāsa tanmukhe bhagavān hariḥ |
 tasyodare gato bāhūḥ vavṛdhe rogavad□bhrśam || 15 ||
 tadā tu leṇḍaṇ kṛtavān ruddhavāyurmahāsuraḥ |
 khaṇḍībhūtodaraḥ sadyo mamāra hayarūpadhṛk || 16 ||
 dehād□vinirgataḥ sadyo mukuṭi kuṇḍalānvitaḥ |
 divyarūpadharaṇ kṛṣṇaṇ prāṇjalih praṇanāma ha || 17 ||
 kumuda uvāca -
 śakrasyānucaro'haṇ vai kumudo nāma mādḥava |
 tejasvī rūpavān viro jiṣṇuśchatrabhramiṇ dadhan || 18 ||
 vṛtrāsuvavadhe pūrvaṇ brahmahatyāpraśāmtaye |
 yajñāṇ cakrāra nākeśo vājimedhaṇ kratūtṭtamam || 19 ||
 aśvamedahayaṇ śubhraṇ śyāmakarṇaṇ manojavam |
 tamārurukṣurduṣṭo'haṇ corayitvā talaṇ gataḥ || 20 ||

tato marud□gaṇairnītaṇ pāśabaddhaṇ mahākhalam |
 śasāpa māṇ balārātih tvaṇ rakṣo bhava durmate || 21 ||
 hayākr̥tiste saṁbhūyād□bhūmau manvaṇtaradvayam |
 tacchāpādadya mukto'haṇ sadyastvat sparśanātprabho || 22 ||
 kiṇkaraṇ kuru māṇ deva tvadamghrau lagnamānasam |
 namastubhyaṇ bhagavate sarvalokaikasākṣiṇe || 23 ||
 śrīnārada uvāca -
 pradakṣiṇīkṛtya hariṇ pareśvaraṇ
 vimānamāruhya mahojjalaṇ param |
 vaikunṭhalokaṇ kumudo yayau tvaraṇ
 virājayanmaithila maṇḍalaṇ diśām || 24 ||

English rendering

Keshi's murder

Shrinaradji says - Mithileshwar. Meanwhile, the mighty and drunken Mahadaitya Keshi, disguised as a horse, went into the picturesque Vrindavan and roared like a cloud. Even the strongest trees would be knocked down by the impact of his feet. The thick clouds in the sky were also torn apart by the tail injury. Maithilendra. His speed was unbearable. Seeing this, the community of gopas and gopis went to the shelter of Lord Krishna in a state of great fear. 1-3.

The Lord, who torments sins and sinners, gave them all refuge, saying, "Do not be afraid," and with his waist tight, they set out to kill the demon. The king. The great demon struck Sri Hari with his hind legs and, shaking the earth, began to hum the heavens with his roar. Then, just as the wind uproots

the lotus and throws it away, Krishna, holding both the feet of the demon and moving it with his arms, throws it away a yojana. He also came there full of anger and hit Lord Srihari with his tail in the courtyard of Vraja. The king! Then Krishna took hold of his tail and hurled it a hundred yojanas into the sky, spinning it forcefully with his arm. He felt a sense of unease as he fell from the sky, but then rose again and roared like a mighty giant cloud. Shaking the ends of his neck and shaking the hair of his tail repeatedly in the sky, the giant leaped before Srihari, scattering the earth with his feet. Then Lord Madhusudana gave Keshi a punch. His punching left him unconscious for two hours. Then the demonic demon took hold of Sriharika's neck with his mouth and lifted him up into the sky, a hundred thousand yojanas away from the earth. There was a fierce battle between the two of them in the sky for two hours. The king! He struck Srihari repeatedly with his legs, teeth, necklaces, tail and sharp hooves. Then Srihari grabbed it with both hands and started moving it around and as soon as the boy threw the kamandalu, he dropped the demon from the sky. Then Lord Srihari put his hand in her mouth. That arm went up to his stomach and started growing very fast like an incurable disease. This blocked the great demon's oxygen supply and he began to defecate. His stomach broke open and the demonic demon immediately lost his life. On his separation from the body, he immediately assumed the divine form and bowed before Lord Krishna with folded hands, adorned with a crown and coils. 4-17 | (Mathurukund Chapter 1 to 5)

Kumud said, "Madhava! I am the follower of Indra. My name is Kumud. I was very bright, beautiful and brave and used to put an umbrella on Devaraja Indra. In the past, the lord of heaven performed the ritual of supreme sacrifice called Ashvamedha for the serenity of Brahma-killing achieved after the slaying of Vritrasura. The horse of Ashvamedha was a white varnaka. His ears were dark and he moved at a speed as fast as a bead. I felt a desire to climb on top of it. I was pleased with this wish and stole the horse and went into the abyss. Then Marudra led me to Devaraja Indra by binding Mahadushta in a trap. Devendra cursed me and said, 'Wise! You will become a monster. On the ground floor, you had a horse-like figure for two minutes. 'Oh dear! Today, having been touched by you, I am instantly free from that curse. Oh God! Now make me your kinker. My heart goes out to your feet You are the only witness of all the worlds, you are salutations to Lord Srihari. 18-23 | (Mathurukund Chapter 1 to 5)

Srinardji says - Rajan! Mithileshwar! Having said this, after circumambulating Lord Krishna, Kumud ascended on a very bright and excellent plane, moved to Vaikuntha Loka, illuminating the horizon. 24.

Thus was completed the second chapter in the Narada Bahulashva-Samvad under Srimathurakhanda in the Srigarghasamhita, titled 'Kesika Vada'. 2.

Sanskrit source · Hindi control witness

Mathurā-khaṇḍa · Chapter 3

Chapter 84 of 263 · 33 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

अकूरो रथमारुह्य कर्तुं कार्यं नृपस्य वै ।
प्रहर्षितो मैथिलेन्द्र प्रययौ नन्दगोकुलम् ॥ १ ॥
परां भक्तिं ह्युपगतः श्रीकृष्णे पुरुषोत्तमे ।
एवं विचारयन्बुद्ध्या पथि गच्छन्महामतिः ॥ २ ॥

अकूर उवाच -

किं भारते वा सुकृतं कृतं मया
निष्कारणं दानमलं क्रतूत्तमम् ।
तीर्थाटनं वा द्विजसेवनं शुभं
येनाद्य द्रक्ष्यामि हरिं परेश्वरम् ॥ ३ ॥
तपः सुतप्तं किमलं पुरा कृतं
सत्सेवनं भक्तियुतं मया कृतम् ।
येनैव मे दर्शनमद्य दुर्लभं
श्रीकृष्णदेवस्य पुरो भविष्यति ॥ ४ ॥

तेषां भवो वै सफलो महीतले
यन्नेत्रगामी भगवान्सुरेश्वरः ।
कृत्वाऽथ तद्दर्शनमद्य दुर्लभं
सद्यः कृतार्थो भविताऽस्मि सर्वतः ॥ ५ ॥

श्रीनारद उवाच -

इत्थं संचितयन्कृष्णं पश्यन्शकुनमुत्तमम् ।
संध्यायां गोकुलं प्राप्तो रथस्थो गांदिनीसुतः ॥ ६ ॥
कृष्णपादाब्जचिह्नानि यवाङ्कुशयुतानि च ।
तदरागयुक्परागाणि रजांसि स ददर्श कौ ॥ ७ ॥
तद्दर्शनैत्सुक्यभक्तिभावानन्दसमाकुलः ।
रथात्समुत्पत्य तेषु लुठंश्वाश्रु मुमोच सः ॥ ८ ॥
येषां श्रीकृष्णदेवस्य भक्तिः स्याद्दधृदि मैथिल ।
तेषामाब्रह्मणः सर्वं तृणवज्जगतः सुखम् ॥ ९ ॥
रथारुढस्ततोऽकूरः क्षणान्न्दपुरं गतः ।

घोषेषु सबलं कृष्णमागच्छंतं ददर्श ह ॥ १० ॥

देवौ पुराणौ पुरुषौ परेशौ
पद्मेक्षणौ श्यामलगौरवर्णौ ।
यथेन्द्रनीलध्वजवज्रशैलौ

समाश्रितौ तौ पथि रामकृष्णौ ॥ ११ ॥

बालार्कमौली वसनं तडिद्युती

वर्षाशरन्मेघरुचं दधानौ ।

दृष्ट्वा स तूर्णं स्वरथाद्गतोऽधो

तयोर्नतो भक्तियुतः पपात ॥ १२ ॥

तदाननं बाष्पकलाकुलेक्षणं

रोमांचितं वीक्ष्य हरिः परेश्वरः ।

दोभ्यां समुत्थाप्य घृणातुरोऽश्रु

मुमोच भक्तं परिरभ्य माधवः ॥ १३ ॥

एवं मिलित्वा सबलश्च तं हरिः

सद्यः समानीय वरासनं ददौ ।

निवेद्य गां घातिथये सुभोजनं

रसावृतं प्रेमयुतो ह्युपाहरत् ॥ १४ ॥

तमाह नंदः परिरभ्य दोभ्या-

महो कथं जीवसि कंसराज्ये ।

गतत्रपो यो निजघान बालान्

स्वसुः कथं सोऽन्यजनेषु मोही ॥ १५ ॥

गृहं गते नंदवरे हरिस्तं

प्रपच्छ सर्वं कुशलं स्वपित्रोः ।

तथा यदूनां किल बांधवानां

कंसस्य सर्वा विपरीतबुद्धिम् ॥ १६ ॥

अक्रूर उवाच -

परश्वोऽहनि हे देव हंतुं शौरिं समुद्यतः ।

खड्गपाणिर्भोजराजो नारदेन निवारितः ॥ १७ ॥

दुःखिता बांधवाः सर्वे यादवा भयविह्वलाः ।

सकुटुंबाः कंसभयाद्भूमन्देशांतरं गताः ॥ १८ ॥

अद्यैव यादवान्हंतुं देवाञ्जेतुं समुद्यतः ।

अन्यत्किमपि कौ कर्तुमिच्छते दैत्यराड्बली ॥ १९ ॥

तस्माद्भवद्भ्यां गंतव्यं कुशलं कर्तुमव्ययम् ।

भवंतौ हि विना कार्यं किञ्चिन् स्यात्सतां प्रभू ॥ २० ॥

श्रीनारद उवाच -

अथ तस्य वचः श्रुत्वा सबलो भगवान् हरिः ।

नन्दराजमतेनाह गोपान् कार्यकरानिदम् ॥ २१ ॥

श्रीभगवानुवाच -

नन्दराजोऽपि सबलो वृद्धैर्गोपगणैरहम् ।

नन्दा नवोपनन्दाश्च तथा षड् वृषभानवः ॥ २२ ॥

मथुरां तु गमिष्यन्ति सर्वे प्रातः समुत्थिताः ।

सर्वे तु गोरसं तस्माद्विदुर्गधृतादिकम् ॥ २३ ॥

गृहीत्वैकत्र कर्तव्यं सोपायनमतः परम् ।
रथांश्च शकटैः सार्व्वं समर्थान्कुरुताशु वै ॥ २४ ॥

श्रीनारद उवाच -

इति श्रुत्वा कार्यकरा गोपाः सर्वे गृहे गृहे ।
शृण्वन्तीनां गोपिकानामूचुः सर्वे यथोदितम् ॥ २५ ॥
तच्छ्रुत्वोद्विग्नहृदया गोप्यो विरहविह्वलाः ।
परस्परं वाक्यमूचुः सर्वास्ता हि गृहे गृहे ॥ २६ ॥
प्रस्थानस्य च वार्तेयं श्रीकृष्णस्य महात्मनः ।
वृषभानुवरस्यापि गृहे प्राप्ता नृपेश्वर ॥ २७ ॥
गमिष्यतो भर्तुरतीव दुःखिताः
श्रुत्वाऽथ वार्तां सदसि ह्यकस्मात् ।
संप्राप मूर्च्छां वृषभानुनन्दिनी
रंभेव भूमौ पतिता मरुद्धता ॥ २८ ॥
काश्चित्परिम्लानमुखश्रियोऽभवन्

प्रकंकणीभूत कराङ्गुलीयकाः ।
सद्यः श्लथद्भूषणकेशबंधनाः
चित्रार्पितारंभ इवावतस्थिरे ॥ २९ ॥
श्रीकृष्ण गोविंद हरे मुरारे
काश्चिद्वदन्त्यः स्वगृहेऽतिविह्वलाः ।
विसृज्य कर्माणि गृहस्य सर्वतो
योगीव चानन्दगता नृपेश्वर ॥ ३० ॥
काश्चित्समर्थास्तु परस्परं वचः
समेत्य राजन् युगपत्सखीजनम् ।
उचुः स्खलद्गद्गदकंठवाचः
स्वतः सवद्बाष्पकलावहदृशः ॥ ३१ ॥

गोप्य उचुः -
अहोऽतिनिर्भोहिजनस्य चित्रं
परं चरित्रं गदितुं न योग्यम् ।

मुखेन चान्यं हृदि भाव्यमन्य-
द्वेवो न जानाति कुतो मनुष्यः ॥ ३२ ॥
रासेऽपि यद्यद्गदितं तु तत्त-
द्विहाय गंतुं समवस्थितोऽयम् ।
गते पुरीं प्राणपतावहोऽस्मिन्
किं किं न कष्टं बत नोऽभविष्यत् ॥ ३३ ॥

Roman transliteration

śrīnārada uvāca -

akrūro rathamāruhya kartuṃ kāryaṃ nṛpasya vai |
 praharsito maithilendra prayayau naṃdagokulam || 1 ||
 parāṃ bhaktiṃ hyupagataḥ śrīkṛṣṇe puruṣottame |
 evaṃ vicāryanbuddhyā pathi gacchanmahāmatiḥ || 2 ||
 akrūra uvāca -

kiṃ bhārate vā sukṛtaṃ kṛtaṃ mayā
 niṣkāraṇaṃ dānamalaṃ kratūtṭamam |
 tīrthāṭanaṃ vā dvijasevanaṃ śubhaṃ
 yenādya drakṣyāmi hariṃ pareśvaram || 3 ||
 tapaḥ sutaptaṃ kimalaṃ purā kṛtaṃ
 satsevanaṃ bhaktiyutaṃ mayā kṛtaṃ |
 yenaiva me darśanamadya durlabhaṃ
 śrīkṛṣṇadevasya puro bhaviṣyati || 4 ||

teṣāṃ bhavo vai saphalo mahītale
 yannetrāgāmi bhagavānsureśvaraḥ |
 kṛtvā'tha taddarśanamadya durlabhaṃ
 sadyaḥ kṛtārtho bhavitā'smi sarvataḥ || 5 ||
 śrīnārada uvāca -
 itthaṃ saṃcitayanakṛṣṇaṃ paśyanśakunamuttamam |
 saṃdhyaṃyāṃ gokulaṃ prāpto rathastho gāṇḍinisutaḥ || 6 ||
 kṛṣṇapādābhajacchināni yavānikuśayutāni ca |
 tadā rāgayukparāgāni rājāṃsi sa dadarśa kau || 7 ||
 taddarśannautsukyabhaktibhāvānandasamākulaḥ |
 rathātsamutpatya teṣu luṭhaṃścāśru mumoca saḥ || 8 ||
 yeṣāṃ śrīkṛṣṇadevasya bhaktiḥ syādādhṛdī maithila |
 teṣāmābrahmaṇaḥ sarvaṃ tṛṇavajjagataḥ sukham || 9 ||
 rathāruḍhastato'krūrāḥ kṣaṇānnandapuram gataḥ |

ghoṣeṣu sabalaṃ kṛṣṇamāgacchanṭaṃ dadarśa ha || 10 ||
 devau purāṇau puruṣau pareśau
 padmekṣaṇau śyāmalagauravarṇau |
 yathendranīladhvajavajrasailau
 samāśritau tau pathi rāmakṛṣṇau || 11 ||
 bālārkamaulī vasaṇaṃ taḍḍidyuti
 varṣāśaranmegharucaṃ dadhānau |
 dṛṣtvā sa tūrṇaṃ svarathādāgato'dho
 tayornato bhaktiyutaḥ papāta || 12 ||
 tadānaṃ bāṣpakalākulekṣaṇaṃ
 romāṃcitaṃ vīkṣya hariḥ pareśvaraḥ |
 dorbhyāṃ samutthāpya ghṛṇāturo'sru
 mumoca bhaktaṃ parirabhya mādhabaḥ || 13 ||
 evaṃ militvā sabalaśca taṃ hariḥ

sadyaḥ samānīya varāṣanaṃ dadau |
 nivedya gāṃ cātithaye subhojanaṃ
 rasāvṛtaṃ premayuto hyupāharat || 14 ||
 tamāha naṃdaḥ parirabhya dorbhyā-
 maho kathaṃ jīvasi kaṃsarāṇye |
 gatatra po yo nīyaghāna bālān
 svasuḥ kathaṃ so'nyajaneṣu mohī || 15 ||
 grhaṃ gate naṃdavare haristaṃ

prapaccha sarvaṃ kuśalaṃ svapitroḥ |
 tathā yadūnāṃ kila bāmdhavānāṃ
 kaṃsasya sarvāṃ viparītabuddhiṃ || 16 ||
 akrūra uvāca -
 paraśvo'hani he deva haṃtuṃ śauriṃ samudyataḥ |
 khaḍgapāṇirbhojarājo nāradena nivāritaḥ || 17 ||

duḥkhitā bāmdhavāḥ sarve yādavā bhayavihvalāḥ |
 sakuṭumbāḥ kaṃsabhayaḍbhūmandeśāṃtaraṃ gatāḥ || 18 ||
 adyaiva yādavāṇhaṃtuṃ devāṇjetuṃ samudyataḥ |
 anyatkimapi kau kartumicchate daityarāḍbalī || 19 ||
 tasmādbhavadbhyaṃ gaṃtavyaṃ kuśalaṃ kartumavyayaṃ |
 bhavaṇtau hi vinā kāryaṃ kiṇcinna syātsatāṃ prabhū || 20 ||
 śrīnārada uvāca -
 atha tasya vacaḥ śrutvā sabalo bhagavān hariḥ |
 nandarājamatenāha gopān kāryakarānidam || 21 ||
 śrībhagavānuvāca -
 naṃdarājo'pi sabalo vṛddhairgopagaṇairaham |
 nandā navopanandāśca tathā ṣaḍ vṛṣabhānavaḥ || 22 ||
 mathurāṃ tu gamiṣyanti sarve prātaḥ samutthitāḥ |
 sarve tu gorasaṃ tasmāddadhidugdhagḥtādikam || 23 ||

grhītvaikatra kartavyaṃ sopāyanamataḥ param |
 rathāṃśca śakātaiḥ sārddhaṃ samarthāṅkurutāśu vai || 24 ||
 śrīnārada uvāca -
 iti śrutvā kāryakarā gopāḥ sarve grhe grhe |
 śṛṇvaṃtīnāṃ gopikānāmūcuḥ sarvaṃ yathoditam || 25 ||
 tacchrutvodvignahṛdayā gopyo virahavihvalāḥ |
 parasparaṃ vākyamūcuḥ sarvāstā hi grhe grhe || 26 ||
 prasthānasya ca vārteyaṃ śrīkṛṣṇasya mahātmanaḥ |
 vṛṣabhānuvarasyāpi grhe prāptā nṛpeśvara || 27 ||
 gamiṣyato bharturātīva duḥkhitāḥ
 śrutvā'tha vārtāṃ sadasi hyakasmāt |
 saṃprāpa mūrccāṃ vṛṣabhānunandīni
 raṃbheva bhūmau patitā maruddhatā || 28 ||
 kāścitparimlānamukhaśriyo'bhavan

prakaṃkaṇībhūta karāṇigulīyakāḥ |
 sadyaḥ ślathadbhūṣaṇakeśabamḍhanāḥ
 citrārpitāraṃbha ivāvatasthire || 29 ||
 śrīkṛṣṇa govīṃda hare murāre
 kāścidvādantyaḥ svagrhetivihvalāḥ |
 viṣṇya karmāṇi grhasya sarvato
 yogiva cānandagatā nṛpeśvara || 30 ||
 kāścitsamarthāstu parasparaṃ vacaḥ
 sametya rājan yugapatsakhijanam |
 ucuḥ skhaladgadadakamṭhavācaḥ
 svataḥ sravadbāṣpakalāvahadṛśaḥ || 31 ||
 gopya ucuḥ -
 aho'tinirbhohijanasya citraṃ
 paraṃ caritraṃ gadituṃ na योगam |

*mukhena cānyaṃ hṛdi bhāvyaṃanya-
 ddevo na jānāti kuto manuṣyaḥ || 32 ||
 rāse'pi yadyadāgaditaṃ tu tatta-
 dāvihāya gaṇtuṃ samavasthito'yam |
 gate puriṃ prāṇapatāvaho'smin
 kiṃ kiṃ na kaṣṭaṃ bata no'bhaviṣyat || 33 ||*

English rendering

Akrur's visit to Nandagrama, his meeting with Balarama-Krishna on the way and his entry into the Nanda-Bhavan with him; his conversation with Krishna and his determination to go to Mathura; getting agitated by the fear of separation of the gopis when the discussion of Mathura-Yatra spread everywhere.

Srinaradji says - Maithilendra! Akrurji rode on a chariot and went to Nandgaon with great pleasure to do the work of King Kansa. He had great devotion to the Supreme Personality of Godhead, Shri Krishna. The Most Wise Man, on his way to Akrur, began to think in this way with his intellect. 1-2.

Akrur said - What virtue have I done in Bharatvarsha, what charity have I selflessly given, what excellent sacrifice, pilgrimage or auspicious service to the Brahmins, so that today I will have darshan of Lord Parameshwara Sriharika? What excellent penance I did in a previous life and when did I consume a saintly person with devotion, will give me a rare glimpse of Lord Krishna in front of me today. Lord Sureshwara Krishna, whose eyes are visible, has a successful birth on the ground floor. Today, I will be omnipotent by having a rare darshan of that God. 3 - 5.

Thus, says Naradji, while contemplating Krishna and seeing the supreme omen, Gandini-Nandana reached Nandagokul in the evening on a chariot. The symbols of Sri Krishna Charanarvindus with Yavas and Ankush, etc., and their attractive dust particles made them appear on the earth. Overwhelmed by the excitement of his darshan and the joy of devotion, Akrurji jumped out of the chariot and began to shed tears as he rolled through the dust particles. Mithileshwar! For those in whose heart the devotion to Lord Krishna manifests, all the pleasures of the world up to Brahmaloaka become as insignificant as theirs. 6-9 | (Mathurukhand Chapter 1 to 5)

Akrur then set out on a chariot and reached Nandgaon in an instant. He reached the gathas and saw that Shri Krishna was coming there with Balramji. Both of them had eyes similar to that of the ancient Puranic god Prafulla lotus. Along the way, Balarama and Krishna appeared as if the two mountains of Indranil and Hirakamanike had come into contact with each other. They both had crowns similar to those of a child, and their garments resembled electricity. Their wings were dark like the clouds of the rainy season and dark like the clouds of autumn. On seeing them both, Akrur immediately got down from the chariot and fell at the feet of both of them, filled with devotion. His face was wide with tears streaming down his cheeks and his body was awestruck. Seeing them, Parameshwara Srihari picked them up with both hands and they began to pour tears on the devotee with their hearts filled with Madhava's mercy. Thus Srihari, along with Balarama, met him and soon brought him home, where he gave him the best seat. At the hospitality, a cow was given and served a hearty meal. Nanda put Akrur at his heart with both hands and asked, "Ah! How are you living in the Kingdom of Kansa? How can the shameless one who killed the babies with his sister's little one be kind to other people? When Nandaji went home, Srihari asked him all the skills of his parents. Similarly, he inquired about all the contrary wisdom of Kansaki by asking the news of his relatives, the Yadavas. 10-16 | (Mathurukund Chapter 1 to 5)

Akkur said, "O God! The next day, Bhojaraja Kansa was about to take the sword and kill Vasudeva; but Narada stopped him. All the Yadav-Bandhu-Bandhavs are frightened and sorrowful. Oh dear! Many Kansaks have moved with their families to other countries out of fear. He is still in business today to kill the Yadavas and conquer the gods. Kansa, the mighty demon king on this earth, wants to do something else too. Therefore both of you must go there to do the inexhaustible good of the world. Without you two lords, no work of good men can be accomplished. 17-20 |

Naradji says - Rajan! Hearing Akrurji's words, Lord Krishna, along with Balarama, took the advice of Nandaraja and told the worker gopas as follows. 21.

The Lord said, "Brothers and sisters. Balarama and I, along with Nandaraja, will go to Mathura with the old gopas. The nine Nandas and Upanandas and the six Vrishabhas will all rise in the morning and travel to Mathura; therefore, gather together yogurt, milk, and ghee. It would also be accompanied by other measures to be given to the king. Get the chariots ready quickly, along with the wheels. 22-24 |

Hearing this, says Naradji, all the working gopas went from house to house, listening to the gopis and repeating the entire statement. Hearing this, the gopis were filled with anxiety. They were alarmed at the prospect of a future separation and started talking to each other about it, gathering from house to house. Oh dear God! The news of Mahatma Krishna's departure also reached Vrishabhanuvar's house. Vrishabhanunandini was deeply saddened to suddenly hear the news in the packed assembly - 'The beloved will go away'. She fell to the ground like a dead banana and was wiped out. The faces of some of the gopis became very dirty. The fingers of the hand became the bracelets of the wrists. The strands of his hair loosened, and the flowers that were embedded in them soon loosened and fell out. Those gopis stood as if they were paintings. Oh dear God! Some gopis became very engrossed while saying 'Shri Krishna Govinda Hare Murare' in their house and left all the household chores and indulged in meditation like a yogi. The king! Some of the gopis were able to gather and talk to each other in this way. His throat was slit and his voice trembled as he spoke. Tears started flowing out of his eyes spontaneously. 25-31 |

The gopis said, "Ah! The character of a very innocent person is very strange. He is not worth speaking of. The innocent man says something else with his mouth, but has a different feeling in his heart. Even God does not know his mind, so how can man? They are about to leave, leaving everything they said incomplete. Ahhh! There will be no pain for all of us when our souls go to Mathurapuri. 32-33 |

Thus was completed the third chapter in the Narada Bahulashva Samvad under Srimathurakhanda in the Srigarghasamhita, titled "The Coming of Akrur." 3.

Sanskrit source · Hindi control witness

Mathurā-khaṇḍa · Chapter 4

Chapter 85 of 263 · 37 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

राजन्नेवं वदंतीनां गोपिनां विरहं परम् ।
 विज्ञाय भगवान्देवः शीघ्रं तासां गृहान्ययौ ॥ १ ॥
 यावंत्यो योषितो राजंस्तावद्रूपधरो हरिः ।
 स्वयं संबोधयामास वाग्भिः सर्वाः पृथक् पृथक् ॥ २ ॥
 श्रीराधामंदिरं गत्वा दृष्ट्वा राधां च मूर्च्छिताम् ।
 रहःस्थितां सखीसंघे ननाद मुरलीं कलम् ॥ ३ ॥
 श्रुत्वा वंशीध्वनिं राधा सहसोत्थाय चातुरा ।
 नेत्र उन्मील्य ददृशे श्रीगोविंदं समागतम् ॥ ४ ॥
 पद्मिनीव गतानन्दं पद्मिनी पद्मिनीपतिम् ।
 वीक्ष्योत्थायागता तस्मै सादरेणासनं ददौ ॥ ५ ॥
 अश्रुपूर्णमुखीं दीनां राधां कमललोचनाम् ।
 शोचन्तीं भगवानाह मेघगंभीरया गिरा ॥ ६ ॥
 श्रीभगवानुवाच -

विमनास्त्वं कथं भद्रे मा शोचं कुरु राधिके ।
 अथवा गंतुकामं मां श्रुत्वाऽसि विरहातुरा ॥ ७ ॥
 भुवो भारवताराय कंसादीनां वधाय च ।
 ब्रह्मणा प्रार्थितः साक्षाज्जातोऽहं वै त्वया सह ॥ ८ ॥
 मथुरां हि गमिष्यामि हरिष्यामि भुवो भरम् ।
 शीघ्रमत्रागमिष्यामि करिष्यामि शुभं तव ॥ ९ ॥
 श्रीनारद उवाच -

इत्युक्तवन्तं जगदीश्वरं हरिं
 राधा पतिं प्राह वियोगविह्वला ।
 दावाग्निना दावलतेव मूर्च्छिता
 सुकंपरोमांचित भावसंवृता ॥ १० ॥
 श्रीराधोवाच -

भुवो भरं हर्तुमलं पुरीं व्रज
 कृतं परं मे शपथं शृणु त्वतः ।

गते त्वयि प्राणपते च विग्रहं
 कदाचिदत्रैव न धारयाम्यहम् ॥ ११ ॥
 यदात्थ मे त्वं शपथं न मन्यसे
 द्वितीयवारं प्रददामि वाक्पथम् ।

प्राणोऽधरे गन्तुमतीव विह्वलः

कर्पूरधूलेः कणवद्गमिष्यति ॥ १२ ॥

श्रीभगवानुवाच -

वचनं वै स्वनिगमं दूरीकर्तुं क्षमोऽस्म्यहम् ।

भक्तानां वचनं राधे दूरीकर्तुं न च क्षमः ॥ १३ ॥

श्रीदाम शापात्पूर्वस्माद्गोलोके कलहान्मम ।

शतवर्षं ते वियोगो भविष्यति न संशयः ॥ १४ ॥

मा शोकं कुरु कल्याणि वरं मे स्मर राधिके ।

मासं मासं वियोगे ते दर्शनं मे भविष्यति ॥ १५ ॥

श्रीराधोवाच -

मासं प्रति वियोगे मे दातुं स्वं दर्शनं हरे ।

येन्नागमिष्यसि तदाऽसूनुः खात् संत्यजाम्यहम् ॥ १६ ॥

लोकाभीराम जनभूषण विश्वदीप

कंदर्पमोहन जगद्वृजिनार्तिहारिन् ।

आनन्दकन्द यदुनन्दन नन्दसूनो

अद्यागमस्य शपथं कुरु मे पुरस्त्वम् ॥ १७ ॥

श्रीभगवानुवाच -

रंभोरु मासं प्रति ते वियोगे

येन्नागमिष्ये शपथं गवां मे ।

निःसंशयं निष्कपटं वद्यस्त्व-

मवेहि राधे कथितं मया यत् ॥ १८ ॥

यो मित्रतां निष्कपटं करोति

निष्कारणो धन्यतमः स एव ।

विधाय मैत्रीं कपटं विदध्यात्

तं लंपटं हेतुपटं नटं धिक् ॥ १९ ॥

कर्मन्द्रियाणीह यथा रसादी-

स्तथा सकामा मुनयः सुखं यत् ।

मनाङ् न जानन्ति हि नैरपेक्षं

गूढं परं निर्गुणलक्षणं तत् ॥ २० ॥

जानन्ति संतः समदर्शिनी ये

दांता महांतः किल नैरपेक्षाः ।

ते नैरपेक्ष्यं परमं सुखं मे

ज्ञानेन्द्रियादीनि यथा रसादीन् ॥ २१ ॥

सर्वं हि भावं मनसः परस्परं

न ह्येकतो भामिनि जायते ततः ।

प्रेमैव कर्तव्यमतो मयि स्वतः

प्रेम्णा समानं भुवि नास्ति किञ्चित् ॥ २२ ॥

यथा हि भांडीरवटे मनोरथो

बभूव राधे हि तथा भविष्यति ।

अहैतुकं प्रेम च सद्भिराश्रितं
तच्चापि संतः किल निर्गुणं विदुः ॥ २३ ॥

ये राधिकायां त्वयि केशवे मयि
भेदं न कुर्वन्ति हि दुग्धशौक्ल्यवत् ।

त एव मे ब्रह्मपदं प्रयान्ति
तदहैतुकस्फूर्जितभक्तिलक्षणाः ॥ २४ ॥

ये राधिकायां त्वयि केशवे मयि
पश्यन्ति भेदं कुधियो नरा भुवि ।

ते कालसूत्रं प्रपतन्ति दुःखिता
रंभोरु यावत्किल वंद्यभास्करौ ॥ २५ ॥

श्रीनारद उवाच -

एवमाश्वास्य तां राधां सर्वं गोपीगणं तथा ।
आययौ नंदभवनं भगवान्नयकोविदः ॥ २६ ॥

अथ सूर्योदये जाते नंदाद्याः शकटैर्बलिम् ।
नीत्वा रथान्समारुह्य सर्वे श्रीमथुरां ययुः ॥ २७ ॥
आरुह्य रामकृष्णाभ्यां स्वं रथं गांदिनीसुतः ।
प्रयाणमकरोद्दराजन्मथुरां द्रष्टुमुद्यतः ॥ २८ ॥
कौटिशः कोटिशो गोप्यो मार्गे मार्गे समास्थिताः ।
पश्यन्त्यस्तन्निर्गमनं क्रोधाढ्या मोहविह्वलाः ॥ २९ ॥

कूर कूरेति घाकूरं वदन्यः परुषं वचः ।
रुरुधुः सर्वतो यानं यथार्कं सरथं घनाः ॥ ३० ॥
अकूरस्य रथं राजन् निजघ्नुर्यष्टिभिर्भृशम् ।
अश्वांस्तथा सारथिं च भगवद्विरहातुराः ॥ ३१ ॥
अश्वास्तत्र समुत्पेतुस्ताडितास्त इतस्ततः ।
गोपीद्वयङ्गुलिघातेन सारथिः पतितो रथात् ॥ ३२ ॥
विहाय लज्जां लोकस्य समाकृष्य रथादबलात् ।
कंकणैस्तेडुरकूरं पश्यतोः कृष्णरामयोः ॥ ३३ ॥

गोपीयूथबलं दृष्ट्वा सबलो भगवान् हरिः ।
गोपीः संबोधयामास रक्षित्वा गांदिनीसुतम् ॥ ३४ ॥
संध्यायामागमिष्यामि मा शोकं कुरुतांगनाः ।
पश्यतश्चास्य मद्धास्यं मा कुर्वन्तु ब्रजौकसः ॥ ३५ ॥
इत्येवमुक्त्वा सरथः समागतो
ऽकूरेण कृष्णो बलदेवसंयुतः ।
तुरंगमैर्वेगमयैर्मनोहरैः
ययौ पुरीं यादववृन्दमण्डिताम् ॥ ३६ ॥

यावद्वरुणः केतुरुताश्वरेणुः
 आलक्ष्यते तावदतीव मोहात् ।
 स्थिता ह्यभूवन्पथि चित्रवताः
 स्मृत्वा हरेर्विक्रमुतागताशाः ॥ ३७ ॥

Roman transliteration

śrīnārada uvāca -
 rājannevaṃ vadamṭināṃ gopināṃ virahaṃ param |
 vijñāya bhagavāndevaḥ śighraṃ tāsāṃ grhānyayau || 1 ||
 yāvaṃtyo yosito rājaṃstāvadvā rūpadharo hariḥ |
 svayaṃ saṃbodhayāmāsa vāgbhiḥ sarvāḥ prthak prthak || 2 ||
 śrīrādhāmaṃdiraṃ gatvā dṛṣṭvā rādhāṃ ca mūrccitām |
 rahaḥsthitāṃ sakṣisaṃghe nanāda muraliṃ kalam || 3 ||
 śrutvā vaṃśīdhvaniṃ rādhā sahasotthāya cāturā |
 netra unmīlya dadṛśe śrīgovindaṃ samāgatam || 4 ||
 padminīva gatānandaṃ padminī padminīpatim |
 vikṣyotthāyāgatā tasmai sādareṇāsanaṃ dadau || 5 ||
 aśrupūrṇamukhīṃ dīnāṃ rādhāṃ kamalalocaṇām |
 śocaṃtiṃ bhagavānāha meghagaṃbhīrayā girā || 6 ||
 śrībhagavānuvāca -

vīmanāstvaṃ kathaṃ bhadre mā śocaṃ kuru rādhike |
 athavā gaṃtukāmāṃ māṃ śrutvā'si virahāturā || 7 ||
 bhuvo bhārāvatarāya kaṃsāḍināṃ vadhāya ca |
 brahmaṇā prārthitaḥ sākṣājjāto'haṃ vai tvayā saha || 8 ||
 mathurāṃ hi gamiṣyāmi hariṣyāmi bhuvo bharam |
 śighramatrāgamīṣyāmi kariṣyāmi śubhaṃ tava || 9 ||

śrīnārada uvāca -
 ityuktavaṃtaṃ jagadīśvaraṃ hariṃ
 rādhā patiṃ prāha viyogavihvalā |
 dāvāgninā dāvalateva mūrccitā
 sukaṃparomāṃcita bhāvasaṃvrtā || 10 ||
 śrīrādhovāca -
 bhuvo bharaṃ hartumalaṃ puriṃ vraja
 kṛtaṃ paraṃ me śapathaṃ śṛṇu tvataḥ |

gate tvayi prāṇapate ca vighraṃ
 kadācidatraiva na dhārayāmyaham || 11 ||
 yadāttha me tvaṃ śapathaṃ na manyase
 dvitīyavāraṃ pradādāmi vākpatham |
 prāṇo'dhare gantumatīva vihvalaḥ
 karpūradhūleḥ kaṇavadvāgamīṣyati || 12 ||
 śrībhagavānuvāca -
 vacanaṃ vai svaṇigamaṃ dūrikartuṃ kṣamo'smyaham |
 bhaktānāṃ vacanaṃ rādhe dūrikartuṃ na ca kṣamaḥ || 13 ||
 śrīdāma śāpātpūrvasmādvā goloke kalahānmama |
 śatavarṣaṃ te viyogo bhaviṣyati na saṃśayaḥ || 14 ||
 mā śokaṃ kuru kalyāṇi varaṃ me smara rādhike |
 māsaṃ māsaṃ viyoge te darśanaṃ me bhaviṣyati || 15 ||

śrīrādhovāca -

māsaṃ prati viyoge me dātuṃ svaṃ darśanaṃ hare |
cennāgamiṣyasi tadā'sūnduḥkhāt saṃtyajāmyaham || 16 ||
lokābhīrāma janabhūṣaṇa viśvādīpa
kaṇḍarpamohana jagad□vrjinārtihārīn |
ānandakanda yadunandana nandasūno
adyāgamasya śapathaṃ kuru me purastvam || 17 ||

śrībhagavānuvāca -
raṃbhoru māsaṃ prati te viyoge
cennāgamiṣye śapathaṃ gavāṃ me |
niḥsaṃśayaṃ niṣkapaṭaṃ vacastva-
mavehi rādhe kathitaṃ mayā yat || 18 ||
yo mitratāṃ niṣkapaṭaṃ karoti
niṣkāraṇo dhanyatamaḥ sa eva |
vidhāya maitrīṃ kapaṭaṃ vidadhyāt

taṃ laṃpaṭaṃ hetupaṭaṃ naṭaṃ dhik || 19 ||
karmendriyāṇīha yathā rasādī-
stathā sakāmā munayaḥ sukhaṃ yat |
manān na jānaṃti hi nairapekṣaṃ
gūḍhaṃ paraṃ nirguṇalakṣaṇaṃ tat || 20 ||
jānaṃti saṃtaḥ samadarśino ye
dāmtā mahāntaḥ kila nairapekṣāḥ |
te nairapekṣyaṃ paramaṃ sukhaṃ me
jñānendriyādīni yathā rasādīn || 21 ||
sarvaṃ hi bhāvaṃ manasaḥ parasparaṃ
na hyekato bhāmini jāyate tataḥ |
premaiva kartavyamato mayi svataḥ
premnā samānaṃ bhuvi nāsti kiṃcit || 22 ||
yathā hi bhāṃḍiravaṇe manoratho

babhūva rādhe hi tathā bhaviṣyati |
ahaitukaṃ prema ca sad□bhirāśritaṃ
taccāpi saṃtaḥ kila nirguṇaṃ viduḥ || 23 ||
ye rādhikāyāṃ tvayi keśave mayi
bhedaṃ na kurvaṃti hi dughdaśauklyavat |
ta eva me brahmapadaṃ prayānti
tadahaitukasphūrjītabhaktikalakṣaṇāḥ || 24 ||
ye rādhikāyāṃ tvayi keśave mayi
paśyanti bhedaṃ kudhiyo narā bhuvi |
te kālasūtraṃ prapatanti duḥkhitā
raṃbhoru yāvatkila caṇḍrabhāskarau || 25 ||
śrīnārada uvāca -
evamāśvāsya tāṃ rādhāṃ sarvaṃ gopīgaṇaṃ tathā |
āyayau naṃdabhavanaṃ bhagavānnayakovidaḥ || 26 ||

atha sūryodaye jāte naṃdādīdyāḥ śakaṭairbalim |
nītū rathānsamāruhya sarve śrīmathurāṃ yayuḥ || 27 ||
āruhya rāmakṣṇābhīyāṃ svaṃ rathaṃ gāṃdīnīsutaḥ |
prayāṇamakaroḍ□rājanmathurāṃ draṣṭumudyataḥ || 28 ||
kauṭīśaḥkoṭīśo gopyo mārge mārge samāsthitāḥ |

paśyaṁtyastannirgamanam krodhādhyā mohavihvalāḥ || 29 ||
 krūra krūreti cākrūraṁ vadantyāḥ parusaṁ vacaḥ |
 rurudhuḥ sarvato yānaṁ yathārkaṁ saratham ghanāḥ || 30 ||
 akrūrasya ratham rājan nījaghnuryaṣṭibhīrbhṛśam |
 aśvāṁstathā sārathiṁ ca bhagavadvīrahāturāḥ || 31 ||
 aśvāstatra samutpetustāḍitāsta itastataḥ |
 gopīdvyaṅgulighātena sārathiḥ patito rathāt || 32 ||
 vihāya lajjāṁ lokasya samākṛṣya rathād balāt |
 kaṁkaṇaistedurakrūraṁ paśyatoḥ kṛṣṇarāmayoḥ || 33 ||

gopīyūthabalaṁ dṛṣṭvā sabalo bhagavān hariḥ |
 gopīḥ saṁbodhayāmāsa rakṣitvā gāṁdinisutam || 34 ||
 saṁdhyāyāmāgamiṣyāmi mā śokaṁ kurutāṁganāḥ |
 paśyataścāsyā maddhāsyāmi mā kurvantu vrajaukasāḥ || 35 ||
 ityevamuktvā sarathaḥ samāgato
 'krūreṇa kṛṣṇo baladevasaṁyutaḥ |
 turaṅgamairvegamayairmanoharaiḥ
 yayau purīm yādavavṛndamaṇḍitām || 36 ||
 yāvad rathaḥ keturutāśvareṇuḥ
 ālakṣyate tāvadatīva mohāt |
 sthitā hyabhūvanpathi citravattāḥ
 smṛtvā harervākyamutāgatāsāḥ || 37 ||

English rendering

Sri Krishna's visit to the houses of the gopis to console them and explain to the Gopanganas standing in the path by stopping the chariot and leading them towards Mathurapuri.

Srinardji says - Rajan! Saying this, Lord Krishna went to the homes of all the Gopangas after knowing their extreme separation. Mithileshwar! Taking as many forms as there were vrajanganas, Lord Srihari himself explained them all separately. He went to Sriradha's mansion and found her lying in a secluded place surrounded by friends; then he played the Murli in a melodious voice. Hearing Vamsi's voice, Sriradha suddenly woke up with excitement. When he opened his eyes, he saw that Govinda was present. Just as Padmini Kamalini-Kul-Vallabha is pleased to have darshan of the sun, Padmini's heroine Sriradha is overjoyed to see her Pranavallabha in front of her and she gets up and gives a warm seat to Shyamsundara who is there. Tears streamed down Kamalnayani Sriradha's face. She was very lowly and grieving, so the Lord spoke to her in a profound way like Medha. 1 - 6. (Mathurukund Chapter 1 to 5)

Naradji says - On saying this to Jagadeeshwara Sriharike, Bhagyavahinhala Sri Radha was wiped like a burnt lotus by the forest fire, and sattvic emotions like trembling, thrill, etc. were manifested in them. In that case, they should speak to their own souls. 10.

The Lord said, "O Radhika! I am able to defer my speech as a Veda, but I do not have the strength to disregard the words of my devotees. The curse of Sridama on you will no doubt separate you from me for a hundred years because of the strife that took place in the world in the past. Kalyani! Hey Radhika! Do not grieve. Remember the blessing that I have bestowed upon you. One day you will have a vision of Me for the peace of separation and sorrow in each month. 13-15 |

Shriradhana said, "Hare! I will surely sacrifice my life for the unbearable pain if you do not come to visit me one day every month to appease my separation. Out of the blue! Janabhushan! The Light of the World! Madan Mohan! Whoever takes the heat of the world's sins! Happiness! Yadukulnandan! Nandkishore! Swear by your coming before me today. 16-17 |

Says Srinardji - Rajan. Thus, the virtuous Lord Govinda returned to the Nanda Bhavan, assuring Sriradha and all the Gopis. Then, at sunrise, the Nanda and other Gopa chakras sent offerings, themselves charioteers, to Srimathurapuri. The king! Embarking on his chariot with Balarama and Krishna, Gandiniputra Akrur set out for a darshan of Mathurapuri. On the way, a group of cowherd goons stood, watching the departure of Lord Krishna from Vraja in anger and rage. They shouted at Akrur, calling him "cruel and cruel," and as the clouds covered the sun, the community of gopis surrounded Akrur's chariot. The king! Disturbed by the separation of the gods, the gopis began to beat the chariots of Akrur, their horses, and even the charioteers vigorously with sticks. The horses started to hop there and there because of the lathis. The charioteer fell from the chariot due to an injury to two of the gopis' fingers. Paying obeisance to the public shame, the gopis forcefully pulled Akrur down from the chariot while watching Balarama and Krishna, and began to inflict blows on them with their bracelets. Seeing that army of Gopis - the community - Lord Krishna, along with Balarama, protected Gandhinandan Akrur and explained to the Gopanganas - 'Vrajanganao! Don't worry. I will be back only this evening. Don't make fun of us in front of these naysayers, you should try. " 26-35 |

Having said this, along with Baldevji and Akrur, Shri Krishna Sundara, with the help of galloping horses, accompanied the chariot towards Mathurapuri, which was adorned with the community of Yadavas. The captivated gopis stood on the path, painted, as long as they could see the chariot, its flag, or the dust blown off the top of the horses. Remembering what Srihariki had said, he was filled with hope for a reunion. 36-37 |

Thus was completed the fourth chapter, 'The Journey of Shri Krishna to Mathurapuri', in the Shrinarada Bahulashva-Samvadham under Srimathurakhanda in the Srigarghasamhita. 4.

Sanskrit source · Hindi control witness

Mathurā-khaṇḍa · Chapter 5

Chapter 86 of 263 · 46 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

हरिरकूरामाभ्यां मथुरोपवनं गतः ।
यमुनानिकटं स्थित्वा वारि पीत्वा रथं ययौ ॥ १ ॥
अकूरस्तावनुज्ञाप्य स्नातुं श्रीयमुनां गतः ।
नित्यनैमित्तिकं कर्तुं विवेश विमले जले ॥ २ ॥
जले चागाधगंभीरे महावर्तसमाकुले ।
ददर्श रामकृष्णौ तौ वदंतौ गांदिनीसुतः ॥ ३ ॥
विस्मतस्तौ रथेऽपश्यत्पुनर्वारि स्थितौ नृप ।
ददर्श तत्र सर्पेन्द्रं कुंडलीभूतमास्थितम् ॥ ४ ॥
तस्योत्संगे महालोकं गोलोकं लोकवन्दितम् ।
गोवर्धनाद्रिं यमुनां वृन्दारण्यं मनोहरम् ॥ ५ ॥
असंख्यकोटिमार्तण्डज्योतिषां मंडलं प्रभुम् ।
परिपूर्णतमं साक्षाच्छ्रीकृष्णं पुरुषोत्तमम् ॥ ६ ॥
कोटिमन्मथलावण्यं रासमंडलमध्यगम् ।

राधया सहितं देवं तत्राकूरो ददर्श ह ॥ ७ ॥
ज्ञात्वा कृष्णं परं ब्रह्म नत्वा पुनः पुनः ।
कृताञ्जलिपुटोऽकूरः स्तुतिं चक्रेऽतिहर्षितः ॥ ८ ॥
अकूर उवाच -

नमः श्रीकृष्णचंद्राय परिपूर्णतमाय च ।
असंख्यांडाधिपतये गोलोकपतये नमः ॥ ९ ॥
श्रीराधापतये तुभ्यं व्रजधीशाय ते नमः ।
नमः श्रीनंदपुत्राय यशोदानंदनाय च ॥ १० ॥
देवकीसुत गोविंद वासुदेव जगत्पते ।
यद्वत्तम जगन्नाथ पाहि मां पुरुषोत्तम ॥ ११ ॥
वाणी सदा ते गुणवर्णने स्यात्
कर्णौ कथायां मम दोश्च कर्मणि ।
मनः सदा त्वच्चरणारविंदयो-
र्दृशौ स्फुरद्भामविशेषदर्शने ॥ १२ ॥

श्रीनारद उवाच -

एवं संस्तुवतस्तस्य पश्यतो विस्मितस्य च ।
तत्रैवान्तर्दधे कृष्णः सलोको भगवान्प्रभुः ॥ १३ ॥
नत्वा तं च तदाकूरः कृत्वा नैमित्तिकं विधिम् ।

ज्ञात्वा कृष्णं परं ब्रह्म विस्मितो रथमाययौ ॥ १४ ॥

दिनात्यये रामकृष्णावानयद्गादिनीसुतः ।

रथेन वायुवेगेन स्निग्धगंभीरनादिना ॥ १५ ॥

पुरस्योपवने तत्र वीक्ष्य नन्दं यद्व्रतमः ।

अकूरं प्राह विहसन्मेघगंभीरया गिरा ॥ १६ ॥

श्रीभगवानुवाच -

मथुरायां हि गंतव्यं भवता स्वरथेन वै ।

गोपालैः सहितः पश्चादागमिष्यामि मानद ॥ १७ ॥

अकूर उवाच -

देवदेव जगन्नाथ गोविन्द पुरुषोत्तम ।

सहाग्रजः सगोपालो गच्छ मे मंदिरं प्रभो ॥ १८ ॥

पादारविंदरजसा पवित्रीकुरु मदगृहम् ।

त्वां विना न गमिष्यामि मंदिरं स्वं जगत्पते ॥ १९ ॥

श्रीभगवानुवाच -

गृहं तवागमिष्यामि हत्वा वै यादवाहितम् ।

सबलो बांधवैः सार्द्धं करिष्यामि तव प्रियम् ॥ २० ॥

श्रीनारद उवाच -

अथ तत्र स्थिते कृष्णे सोऽकूरो मथुरां गतः ।

निवेद्य चेदं कंसाय ततः स्वभवनं ययौ ॥ २१ ॥

अथापराज्जे सबलं गोविन्दं बालकैः पुरीम् ।

द्रष्टुमभ्युदितं वीक्ष्य नन्दो वाक्यमथाब्रवीत् ॥ २२ ॥

आर्जवेन पुरीं वीक्ष्यागन्तव्यं भवता किल ।

न गोकुलं विद्धि चैनां कंसराज्ये महाभये ॥ २३ ॥

तथाऽस्तु चोक्त्वा भगवान् वृद्धैर्नन्दप्रणोदितैः ।

गोपालैर्बालकैः सार्द्धं सबलो गतवान्पुरीम् ॥ २४ ॥

प्रासादैर्गगनस्पर्शैर्हमरत्नखचिद्गृहैः ।

शोभितां दुर्गसंयुक्तां देवधानीमिव स्थिताम् ॥ २५ ॥

कालिंदीं रत्नसोपानैश्चलद्गूर्मिकुतूहलैः ।

अलकामिव शोभाढ्यां दिव्यनारीनैर्युताम् ॥ २६ ॥

प्रेक्षञ्छ्रीमथुरां कृष्णो धनिनां मंदिराणी च ।

पश्यन् गोपालकैः सार्द्धं राजमार्गं विवेश ह ॥ २७ ॥

श्रुत्वाऽऽगतं तं वसुदेवनन्दनं

बहुश्रुता वै मथुरापुरांगनाः ।

त्यक्त्वाऽथ कर्माणि विसृज्य ताः शिशून्

द्रष्टुं व्यधावन्नुदधिं यथाऽऽपगाः ॥ २८ ॥

काश्चित्तु हर्म्यात्किल जालदेशात्

कुञ्चातु काश्चित्पटतो गवाक्षात् ।

विनिर्गता द्वारकपाटदेशात्

तच्चत्वरान्तं ददृशुः पुरंध्यः ॥ २९ ॥

एकं चलत्कुन्तलमानने स्वे

किमग्रगानां तु मनांसि हर्तुम् ।

पश्चात्कृतं मौलितले दधानं

किं पृष्ठगानां हरणं द्वितीयम् ॥ ३० ॥

पीतांबरार्द्धं बलिनं स्फुरत्कटा-

वर्द्धं तदंसे जलदे यथा तडित् ।

पद्मं करे स्वे हृदि वैजयंतीं

स्रजं दधानं वसुदेवनन्दनम् ॥ ३१ ॥

विलोक्य सर्वा मुमुहुः पुरस्त्रियो

विलोलपाठिननवीनकुण्डलम् ।

बालार्कहेमांगदबाहुमंडलं

राजन्नसंख्यांडपतिं परात्परम् ॥ ३२ ॥

पुरंध्य उचुः -

अहो वृंदावनं रम्यं यत्र सन्निहितो ह्ययम् ।

धन्या गोपगणाः सर्वे पश्यंत्येनं मनोहरम् ॥ ३३ ॥

धन्या गोपरमण्यस्तास्ताभिः किं सुकृतं कृतम् ।

पिबन्ति या रासरंगे मुहुश्चास्याधरामृतम् ॥ ३४ ॥

श्रीनारद उवाच -

राजमार्गे रंगकारं रजकं यांतमुन्मदम् ।

गोपालानुमतेनैव प्राह तं मधुसूदनः ॥ ३५ ॥

देहि नो मित्र वासांसि रुचिराणि महामते ।

दातुस्ते हि परं श्रेयो भविष्यति न संशयः ॥ ३६ ॥

प्रज्वलन्कृष्णवाक्येन धृतेनाग्निर्यथा भृशम् ।

कंसभृत्यो महादुष्टः प्राहेदं पथि माधवम् ॥ ३७ ॥

रजक उवाच -

ईदृशान्येव वस्त्राणि पितृभिर्वै पितामहैः ।

धारितानि किमुद्वृत्तास्ते तु कौपीनधारकाः ॥ ३८ ॥

याताशु वन्या नगरात्सर्वे वै जीवितेच्छया ।

कारागारे कारयामि युष्मान् वस्त्रहरानहम् ॥ ३९ ॥

श्रीनारद उवाच -

एवं प्रवदतस्तस्य रजकस्य यद्वृतम् ।

जहार मस्तकं सद्यः कराग्रेणैव लीलया ॥ ४० ॥

तज्ज्योतिः श्रीघनश्यामे लीनं जातं विदेहराट् ।

सद्यस्तदनुगाः सर्वे वासःकोशान् विसृज्य वै ॥ ४१ ॥

दुद्रुवुः सर्वतो राजन् शरत्काले यथा घनाः ।

गृह्त्वाऽऽत्मप्रिये वस्त्रे स्थितयो रामकृष्णयोः ॥ ४२ ॥

जगृहुर्गोपबालास्ते राजमार्गजना अपि ।

तद्धरणविदो बाला वासांसि रुचिराणि च ।

अस्तव्यस्तं परिदधुः श्रीकृष्णस्य प्रपश्यतः ॥ ४३ ॥

वीक्ष्य तौ वायकः कश्चिच्छ्रीकृष्णबलदेवयोः ।

विचित्रवर्णैर्वासोभिर्दिव्यं वेषं चकार ह ॥ ४४ ॥

तथाऽन्येषां शिशूनां च यथायोग्यं विधाय सः ।

राजन्परमया भक्त्या पुनः कृष्णं ददर्श ह ॥ ४५ ॥

प्रसन्नो भगवांस्तस्मै प्रादात्सारूप्यमात्मनः ।

बलं श्रियं तथैश्वर्यं बलदेवो ददौ पुनः ॥ ४६ ॥

Roman transliteration

śrīnārada uvāca -

*harīrakūrāmābhyāṃ mathuropavanam gataḥ |
yamunānikaṭaṃ sthitvā vāri pītṛā ratham yayaḥ || 1 ||
akrūrastāvanujñāpya snātuṃ śrīyamunāṃ gataḥ |
nityanaimittikaṃ kartuṃ viveśa vimale jale || 2 ||
jale cāgādhagaṃbhīre mahāvartasamākule |
dadarśa rāmakṛṣṇau tau vadamtau gāmdīnisutaḥ || 3 ||
vismatasteau rathe'paśyatpunarvāri sthitau nṛpa |
dadarśa tatra sarpendram kuṇḍalibhūtamāsthitaḥ || 4 ||
tasyotsaṅge mahālokaṃ golokaṃ lokavanditaḥ |
govardhanādriṃ yamunāṃ vṛndāranyaṃ manoharam || 5 ||
asaṃkhyakoṭimārtaṇḍajyotiṣāṃ maṇḍalaṃ prabhum |
paripūrṇatamaṃ sāksācchriḥkṛṣṇaṃ puruṣottamaḥ || 6 ||
koṭimanmathalāvanyaṃ rāsamaṇḍalamadhyagam |*

*rādhayā sahitaṃ devaṃ tatkrūro dadarśa ha || 7 ||
jñātvā kṛṣṇaṃ paraṃ brahma natvā natvā punaḥ punaḥ |
kṛtāñjalipuṭo'krūraḥ stutiṃ cakre'tiharṣitaḥ || 8 ||
akrūra uvāca -*

*namaḥ śrīkṛṣṇacaṇḍrāya paripūrṇatamāya ca |
asaṃkhyāṇḍādhīpataye golokapataye namaḥ || 9 ||
śrīrādhāpataye tubhyaṃ vṛjadhīśāya te namaḥ |
namaḥ śrīmaṇḍaputrāya yaśodānaṇḍanāya ca || 10 ||
devakisuta goviṇḍa vāsudeva jagatpate |
yadūttama jagannātha pāhi māṇ puruṣottama || 11 ||
vāṇī sadā te guṇavarṇane syāt
karṇau kathāyāṇ mama doṣca karmaṇi |
manaḥ sadā tvaccaraṇāraviṇḍayo-
rdṛṣau sphuraddhāmaviśeṣadarśane || 12 ||*

śrīnārada uvāca -

*evaṃ saṃstuvatastasya paśyato vimitasya ca |
tatraivāntaradāhe kṛṣṇaḥ saloko bhagavānprabhuh || 13 ||
natvā taṃ ca tadākrūraḥ kṛtvā naimittikaṃ vidhim |*

jñātvā kṛṣṇaṃ paraṃ brahma viśmito rathamāyayau || 14 ||
 dīnātyaye rāmakṛṣṇānvānyadāgāṃdīnisutaḥ |
 rathena vāyuvēgena snigdhaḡaṃbhīranādīnā || 15 ||
 purasyopavane tatra vīkṣya naṃdaṃ yadūttamaḥ |
 akrūraṃ prāha vihasanmeghaḡaṃbhīrayā girā || 16 ||
 śrībhagavānuvāca -
 mathurāyāṃ hi ḡaṃtavyaṃ bhavatā svarathena vai |
 gopālaiḥ sahitaḥ pāścādāḡamiṣyāmi mānada || 17 ||
 akrūra uvāca -
 devadeva jagannātha govīṃda puruṣottama |
 sahāgrajaḥ sagopālo gaccha me maṃdiraṃ prabho || 18 ||
 pādāraviṃdarajasā pavitrikuru madāgrhaṃ |
 tvāṃ vinā na ḡamiṣyāmi maṃdiraṃ svaṃ jagatpate || 19 ||
 śrībhagavānuvāca -
 grhaṃ tavāḡamiṣyāmi hatvā vai yādavāhitam |
 sabalo bāṃdhavaiḥ sārddhaṃ kariṣyāmi tava priyam || 20 ||
 śrīnārada uvāca -
 atha tatra sthīte kṛṣṇe so'krūra mathurāṃ gataḥ |
 nivedya cedāṃ kaṃsāya tataḥ svabhavanaṃ yayau || 21 ||
 athāparāhṇe sabalaṃ govindaṃ bālakaiḥ purīm |
 draṣṭumabhyuditaṃ vīkṣya naṃdo vākyamathābravīt || 22 ||
 ājavena purīm vīkṣyāḡgantavyaṃ bhavatā kila |
 na gokulaṃ viddhi caināṃ kaṃsarāḡje mahābhaye || 23 ||
 tathā'stu coktvā bhagavān vṛddhairnandapraṇoditaiḥ |
 gopālairbālakaiḥ sārddhaṃ sabalo gataṃpurīm || 24 ||
 prāsādaīrgaganasparśairhemaratānakhacidāgrhaiḥ |
 śobhitāṃ durgasaṃyuktāṃ devadhānīmiva sthitāṃ || 25 ||
 kāliṃdīm ratānasopānaiścaladūrmikutūhalaiḥ |
 alakāṃmiva śobhādḡhyāṃ divyanārīnarairiyutām || 26 ||
 prekṣaṇchrīmāthurāṃ kṛṣṇo dhanināṃ maṃdirāṇī ca |
 paśyan gopālakaiḥ sārddhaṃ rājamārgaṃ viveśa ha || 27 ||
 śrutvā'gataṃ taṃ vasudevanāṃdanam
 bahuśrutā vai mathurāpurāṃḡanāḥ |
 tyaktvā'tha karmāṇi viśrjya tāḥ śīṣūn
 draṣṭuṃ vyadhāvannudadhiṃ yathā'pagāḥ || 28 ||
 kāścittu harṃyātkila jāladeśāt
 kuḡyāttu kāścitpaṭato gavākṣāt |
 vinīrgatā dvārakapāṭadeśāt
 taccatvarāttaṃ dadṛṣuḥ puraṃdhryaḥ || 29 ||
 ekaṃ calatkuntalamānane sve
 kimagragānāṃ tu manāṃsi hartum |
 pāścātkrtaṃ maulitale dadhānaṃ
 kiṃ prṣṭhagānāṃ haraṇaṃ dviṭiyam || 30 ||
 pītāṃbarārdhaṃ balinaṃ sphuratkāṭa-
 vardhaṃ tadaṃse jalade yathā tadī |
 padmaṃ kare sve hṛdī vaijayaṃtīm
 srajaṃ dadhānaṃ vasudevanāṃdanam || 31 ||
 vilokya sarvā mumuhuḥ purastrīyo
 vilolapāṭhinanavinakuṇḡalam |

bālārkahemāṅgadabāhumamḍalam
rājannasamkhyāṅḍapatiṅ parātparam || 32 ||
puraṅdhrya ucuḥ -

aho vṛdāvanaṅ ramyaṅ yatra sannihito hyayam |
dhanyā gopagaṅāḥ sarve paśyaṅtyenaṅ manoharam || 33 ||
dhanyā goparamaṅyastāstābhiḥ kiṃ sukṛtaṅ kṛtam |
pibaṅti yā rāsaraṅge muhūścāsyādharāṁrtam || 34 ||
śrīnārada uvāca -
rājamāṅge raṅgakāraṅ rajakaṅ yāṅtamunmadam |
gopālānumatenaiva prāha taṅ madhusūdanaḥ || 35 ||
dehi no mitra vāsāṁsi rucirāṇi mahāmate |
dātuste hi paraṅ śreyo bhaviṣyati na saṅśayaḥ || 36 ||
prajvalankṛṣṇavākyena dhṛtenāgniriyathā bhṛśam |
kaṅṣabhṛtyo mahāduṣṭaḥ prāhedamḥ pathi mādhamam || 37 ||
rajaka uvāca -
īdrśānyeva vastrāṇi piṭṛbhirvaḥ pitāmahaḥ |
dhārītāni kimudvṛttāste tu kaupīnadhārakāḥ || 38 ||

yātāsu vanyā nagarātsarve vai jīvitechayā |
kāṛgāṅre kārayāmi yuṣmān vastraharāṇaḥ || 39 ||
śrīnārada uvāca -
evaṅ pravadatastasya rajakasya yadūttamaḥ |
jahāra mastakaṅ sadyaḥ karāṅgreṇaiva līlayā || 40 ||
tajjyotiḥ śrīghanaśyāme līnaṅ jātāṅ videharāḥ |
sadyastadanugāḥ sarve vāsahkośān viśṛjya vai || 41 ||
dudruvuḥ sarvato rājan śaratkāle yathā ghanāḥ |
grhitvā"tmapiṛye vastre sthitayo rāmakṛṣṇayoḥ || 42 ||
jaghrugopabālāste rājamāṅgajanā api |
taddhāraṇavidō bālā vāsāṁsi rucirāṇi ca |
astavyastaṅ paridadhuḥ śrīkṛṣṇasya prapaśyataḥ || 43 ||
vikṣya tau vāyakaḥ kaścicchrīkṛṣṇabaladevayoḥ |
vicitravaṅṇairvāsobhirdivyāṅ veṣaṅ cakāra ha || 44 ||

tathā'nyeṣāṅ śīsūnāṅ ca yathāyogyāṅ vidhāya saḥ |
rājanparamayā bhaktyā punaḥ kṛṣṇaṅ dadarśa ha || 45 ||
prasanno bhagavāṅstasmai prādātsārūpyamātmanaḥ |
balaṅ śrīyaṅ tathaiśvaryaṅ baladevo dadau punaḥ || 46 ||

English rendering

Acrou's realization of Lord Krishna's Parabrahma form and his praise: Sri Krishna's visit to Puri with gwalbals, the city women's fascination with him, and the salvation of a Rajaka from the Lord's hand

Says Srinardji - Rajan. After reaching near the grove of Madhura with Akur and Balramji, stopping the chariot near Yamuna, Lord Krishna got down and again came back to the chariot after drinking Yamuna water. Akurji then went to bathe in the Yamuna river at the behest of the two brothers and descended into the crystal-clear waters of the Yamuna to perform the ritual. The water of the Yamuna was shallow, with large whirlpools rising in it. Akurji saw both brothers Balarama and Krishna talking to each other while standing in the same water. O Lord! Seeing this, Akurji was

amazed and went to the chariot and saw both of them sitting there too. Then he went into the water and saw visions there as well. Balramji Nagaraj was seated with a horoscope in the form of Shesh, and his godowns reflected the illuminated Golok, Govardhan Parvat, Yamuna River, the enchanting Vrindavan, and the impressive mandala of innumerable sun rays - respectively. In the same Jyotirmandala, the most perfect Purushottama Sri Krishna, who despised the beauty and sweetness of all the Kamadevas within the Rasamandala, appeared there in the sight of Akrura, accompanied by Sri Radharani. Then, realizing that Krishna was the Supreme Brahman, Akrurana saluted him repeatedly and with folded hands, began to praise him with great joy. 1-8 | (Mathurukhand Chapter 1 to 5)

Akrur said - Salutations to the most perfect Lord Shrikrushna Chandra, the Lord of innumerable universes and the Lord of Golokdham. O Lord! You are the Pranavallabha of Sriradha and the Supreme Lord of Vraja, greetings to you again and again. Salutations to Sriharika, who bestows bliss on Sri Nandanandan and Mata Yashoda. Son of God! Govinda! Vasudeva! Jagadeeswar! Yadukulatilak! Jagannath. Purushottam! Hello there. May my voice always be engaged in describing your virtues. May my ears keep listening to your story. May my arms be engaged in action for your happiness. May the mind always contemplate your feet and may both eyes be engaged in the darshan of your bright and grand abode. 9-12 |

Naradji says - Rajan! Just as Akrurji was glorifying the Lord in this way, amazed, Lord Krishna disappeared with his people. Then, after saluting him and completing the ritual, Akrura came on the chariot in awe, knowing that Krishna was the Supreme Brahman. Akrur transported Balarama and Krishna to Mathura as the day wore on, using the wind-powered chariot that made the most serious sound. There, in the garden of the city, on seeing Nandaraja, Yaduttam Lord Krishna smiled and spoke in a serious voice like a cloud to Akrurji. 13-16 |

The Lord said, "Honorable! Now arrive at Mathurapuri in your chariot. I'm going to come back with braided hair. 17.

Akrur said, "O God! Jagannath! Govinda! Purushottam. O Lord! Come to my house with your elder brother and your daughters-in-law. O People of the World! Sanctify my house today with the dust of your feet. I will not go to my house without taking you with me. 18-19 |

The Lord said, "Akrurji! I will surely come to your house and cherish you with Balaramji and Gopa-Bandhu after killing Kansa, the enemy of the Yadu dynasty. 20.

Naradji says - Rajan! Lord Krishna stayed there and Akrur entered Mathurapuri. There Kansa gave the news of the arrival of Lord Krishna and went to his home. The next day, Nandana said this while looking at Govinda, who was about to see Mathurapuri with Balarama and the cowherd children. 21-22 |

On hearing the news of Vasudevananda Krishna's arrival, the women of Mathurapuri, who had heard much about him, ran to see him, leaving behind all the chores and even the babies, as if the rivers were running towards the sea. Some women watched from the roofs of palaces, some from the holes in the windows, some from the walls, some from the curtains on the windows, and some from the doors and windows of the houses. One of Lord Krishna's chunky kuntala was hanging on his face as if he had worn it to capture the minds of the men in front of him, and the other kuntala was pressed under the crown and hung backwards, as if he had worn it backwards to captivate the minds of those who came from behind. Half of them shone brightly, bound at the waist, and half shone with lightning in a blue cloud over their shoulders. The king! He wore a lotus in one of his hands and a Vyjayanthi garland in his thorax. Wearing a new Makara-shaped kundal in her ears and armbands

adorned with shimmering gold bracelets resembling a child-sun, all the old women were captivated by the sight of Lord Vasudevananda Krishna, the Supreme Lord, the Lord of innumerable celestial bodies. 28-32 |

The women of the city said, "Ah! How beautiful is that Vrindavan, where these Nandanandans themselves reside. Blessed are all the Gopas who visit their enchanting form every day. Those Gopanganas are also blessed - they do not know what good they have done, they repeatedly drink their Adhramrita in the colour of Rasa. 33-34 |

Naradji says - Rajan! A cloth dyer, Rajak, was going on that highway. He seemed to be very arrogant and manic. With permission from the Gualbals, Madhusudana said to him - 'My great-wise friend! Give us beautiful clothes; there is no doubt that if you give, you will have the greatest welfare.' He was a servant of Rajaka Kansaka and a great wicked one. Hearing Krishna's words, he, like Agri, anointed with ghee, ignited with great fury and spoke thus to Madhava on that highway. 35-37 |
(Mathurukund Chapter 1 to 5)

Rajak said, "Oh! Did your forefathers wear similar clothes? Have a great day! Were your ancestors not cowherd men? The dwarves that live in the forest! If you want life, get out of all your cities quickly; or else I will put all of you who steal clothes in jail. 38-39 |

Rajak said, "Oh! Did your forefathers wear similar clothes? Have a great day! Were your ancestors not cowherd men? The dwarves that live in the forest! If you want life, get out of all your cities quickly; or else I will put all of you who steal clothes in jail. 38-39 |

Naradji says - Rajan! Yadukula-Tilaka Krishna playfully twisted the head of the king who spoke such things from the front of his hand. Woe to you! The light of his body was absorbed by Ghanshyam into Shri Krishna. The king! Then all the servants who followed him fled, leaving behind piles of clothes, just as the clouds were scattered by the wind in the autumn. When Balarama and Krishna stood up with the clothes of their choice from those clothes, the remaining clothes were taken away by the Gualbals and other passers-by. Gualbal did not know how to wear those clothes; therefore, looking at Balarama and Krishna, he began to wear those beautiful clothes haphazardly. At the same time, a balcony saw the two brothers and made them wear strange colored clothes and made them divine incarnations of Lord Krishna and Baldev. The king! Similarly, the other Gopa children were also properly clothed and he had a darshan of Lord Krishna again with great devotion. May the Lord be pleased with the child and bestow upon him His likeness and may Baldevji also bestow upon him strength, Lakshmi, and prosperity again. 40-46 |

Thus was completed the fifth chapter called 'Mathuramane Pravesh of Sri Krishna' in the Sreenarada Bahulashva-Samvadham under Srimathurakhanda in the Srigarghasamhita. 5.

Sanskrit source · Hindi control witness

Mathurā-khaṇḍa · Chapter 6

Chapter 87 of 263 · 45 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

अथ गोपालकैः सार्द्धं श्रीकृष्णो नन्दनन्दनः ।
गृहं जगाम सबलः सुदाम्नो दाममालिनः ॥ १ ॥
दृष्ट्वा तौ स समुत्थाय नमस्कृत्य कृताञ्जलिः ।
पुष्पसिंहासने स्थाप्य प्राह गद्गदया गिरा ॥ २ ॥
सुदामोवाच -
धन्यं कुलं मे भवनं च जन्म
त्वय्ययागते देवकुलानि सप्त ।
मातुः पितुः सप्त प्रियया
वैकुण्ठलोकं गतवन्ति मन्ये ॥ ३ ॥
भूभारमार्हतुमलं यदोः कुले
जातौ युवां पूर्णतमौ परेश्वरौ ।
नमो युवाभ्यां मम दीनदीनं
गृहं गताभ्यां जगदीश्वरौ परौ ॥ ४ ॥

श्रीनारद उवाच -

इत्युक्त्वा पुष्परचनालंकारान् मधुपध्वनीन् ।
निवेद्य मकरंदांश्च मालाकारो ननाम ह ॥ ५ ॥
धृत्वा तत्पुष्पनिचयं सबलो भगवान् हरिः ।
दत्त्वा गोपेभ्य आरातं प्राह प्रहसिताननः ॥ ६ ॥
गरीयसी मत्पदाब्जे भक्तिर्भूयात्सदा तव ।
मद्भक्तानां तु संगः स्यान्मत्स्वरूपमिहैव हि ॥ ७ ॥
बलदेवो ददौ तस्मै श्रियं दान्वयवर्धिनीम् ।
उत्थाय तौ ततो राजन्नन्यां वीर्थीं प्रजग्मतुः ॥ ८ ॥
यांतीं स्त्रियं पद्मनेत्रां पाटीरालेपभाजनम् ।
विभ्रतीं युवतीं कुब्जां पथि पप्रच्छ माधवः ॥ ९ ॥
श्रीभगवानुवाच -
का त्वं कस्य प्रिया सुभ्रु कस्यार्थं चंदनं त्विदम् ।
देह्यावयोर्येन तव चिरं श्रेयो भविष्यति ॥ १० ॥

सैरंध्युवाच -

दास्यस्मि सुन्दरवर कुब्जानाम महामते ।
मद्धस्तोत्थं च पाटीरं जातं भोजपतेः प्रियम् ॥ ११ ॥
अद्यापि कंसदास्यस्मि सांप्रतं तव चाग्रतः ।

हस्तिशुण्डादण्डसमे भुजदण्डेऽस्ति मे मनः ॥ १२ ॥

युवां विना कोऽन्यतमोऽनुलेपं कर्तुमर्हति ।

युवयोस्तु समं रूपं त्रैलोक्ये न हि विद्यते ॥ १३ ॥

श्रीनारद उवाच -

उभाभ्यां सा ददौ सांद्रं हर्षिता ह्यनुलेपनम् ।

अथ तावंगरागेण रामकृष्णौ विरेजतुः ॥ १४ ॥

जगृहुश्चन्दनं दिव्यं किंचित्किंचिद्ब्रजार्भकाः ।

त्रिवक्रामथ तां कृष्णो ऋज्वीं कर्तुं मनो दधे ॥ १५ ॥

आक्रम्य पद्भ्यां प्रपदेऽङ्गुलिद्वयं

प्रोत्तानहस्तेन विभुः परेश्वरः ।

प्रगृह्य नृणां चुबुके प्रपश्यतां

वक्रां तनुं तामुदनीनमद्धरिः ॥ १६ ॥

तदैव सा यष्टिसमानविग्रहा

दीप्त्या च रंभां क्षिपतीव रूपिणी ।

भूत्वा गृहीत्वाऽऽह हरिं तु वाससि

शुचिस्मिता जातमनोजविह्वला ॥ १७ ॥

सैरंध्युवाच -

गच्छाशु हे सुन्दरवर्यं मदगृहं

त्यक्तुं भवंतं किल नोत्सहेऽहम् ।

प्रसीद सर्वज्ञ रसज्ञ मानद

त्वया भृशं प्रोन्मथितं मनो मम ॥ १८ ॥

श्रीनारद उवाच -

तदैव गोपा जहसुः परस्पर-

महो किमेतत्करतालनिःस्वनैः ।

प्रहस्य रामस्य हरिः प्रपश्यत-

स्तद्याच्यमानो ह्यवदत्परं वचः ॥ १९ ॥

श्रीभगवानुवाच -

अहोऽतिधन्या मथुरा पुरीयं

वसंति यत्रैव जनास्तु सौम्याः ।

येऽज्ञातपान्थान्स्वगृहं नयंति

दृष्ट्वा पुरीं धाम तवागमिष्ये ॥ २० ॥

श्रीनारद उवाच -

एवमुक्त्वोत्तरीयांतं समाकृष्य गिरार्द्रया ।

राजमार्गं व्रजन्कृष्णो वैश्यानाढ्यान्ददर्श ह ॥ २१ ॥

पुष्पताम्बूलगंधाढ्यैः फलैर्दुग्धफलैर्हरिम् ।

सम्पूज्य स्वासने स्थाप्य नेमुरग्यधियो विशः ॥ २२ ॥

वैश्या उचुः -

भवेच्चैदत्र ते राज्यं तावकान्सरतात्तदा ।

वयं तव प्रजा देव राज्ये प्राप्ते न कः स्मरेत् ॥ २३ ॥

श्रीनारद उवाच -

पप्रच्छ सुस्मितो वैश्यान्कोदण्डस्थानमच्युतः ।

न ते तमूचुः सुधियः कोदण्डे भंगशंकया ॥ २४ ॥

तद्रूपगुणमाधुर्यमोहिता ये च माथुराः ।

कुमार पश्यैहि धनुरित्यूयुस्तद्विदूक्षवः ॥ २५ ॥

तैर्दृष्टेन पथा कृष्णः प्रविष्टो धनुषः स्थलम् ।

मैत्रीं कुर्वन् वयस्यैश्च माथुरैः पुरबालकैः ॥ २६ ॥

यथैदं हेमचित्राढ्यं कोदण्डं सप्ततालकम् ।

पुरुषैः पञ्चसाहसैर्नेतुं योग्यं बृहद्भरम् ॥ २७ ॥

अष्टधातुमयं क्लिष्टं लक्षभारसमं परम् ।

वतुर्दश्यां पौरजनैरचितं यज्ञमण्डपे ॥ २८ ॥

भार्गवेण पुरा दत्तं यदुराजाय माधवः ।

ददर्श कुण्डलीभूतं साक्षाच्छेषमिव स्थितम् ॥ २९ ॥

वार्यमाणो नृभिः कृष्णः प्रसह्य धनुराददे ।

पश्यतां तत्र पौराणां सज्जं कृत्वाऽथ लीलया ॥ ३० ॥

आकृष्य कर्णपर्यंतं दोर्दंडाभ्यां हरिर्धनुः ।

बभञ्ज मध्यतो राजन्निक्षुद्रं गजो यथा ॥ ३१ ॥

भज्यमानस्य धनुषष्टङ्कारोऽभूतडित्स्वनः ।

ननाद तेन ब्रह्मांडं सप्तलोकैर्बिलैः सह ॥ ३२ ॥

विचेलुर्दिग्गजास्तारा राजद्भूखण्डमंडलम् ।

तदैव बधिरीभूता पृथिव्यां जनमंडली ॥ ३३ ॥

कंसस्य हृदयं शब्दो विददार घटीह्वयम् ।

तदरक्षिणः प्रकुपिता उत्थिता आततायिनः ॥ ३४ ॥

गृहीतुकामाः श्रीकृष्णं प्रत्य्यूर्बध्यतामिति ।

अथ तानागतान् वीक्ष्य सशस्त्रान्बलकेशवौ ॥ ३५ ॥

कोदण्डशकले नीत्वा जघ्नतुर्मुद्गान्भृशम् ।

शकलातिप्रहारेण केचिद्वीरास्तु मूर्छिताः ॥ ३६ ॥

भिन्नपादा भिन्ननखाः केचिच्छिन्नांसबाहवः ।

वीराः पञ्च सहस्राणि निपेतुर्भूमिमण्डले ॥ ३७ ॥

विचेलुर्माथुराः सर्वे दुद्रुवुस्तद्विदूक्षवः ।

पुर्यां कोलाहले जाते नृणां जातं महद्भयम् ॥ ३८ ॥

भोजराजसभाछत्रमकस्मान्निपपात ह ।

गोपालैः सबलः कृष्णो धावज्यापस्थलान्पृथ ।

आययौ नन्दनिकटे सन्ध्याकालेऽतिभीतवत् ॥ ३९ ॥

निरीक्ष्य गोविंदसुरूपमद्भुतं

विमोहिता वै मथुरापुरांगनाः ।
 विसस्तवासःकबराः स्मराध्यः
 परस्परं प्राहुरिदं सखीजनम् ॥ ४० ॥
 पुरंध्र्य ऊचुः -
 कंदर्पकोटिद्युतिमाहरंस्वरं
 स्वैरं चरन्वै मथुरापुरे हरिः ।

निरीक्ष्यते याभिरतीव साक्षा-
 दङ्गेषु सर्वेष्वपि नः समाविशत् ॥ ४१ ॥
 कुशला ऊचुः -
 कूराः स्त्रियः किं न हि संति पत्तने
 निरीक्ष्यते याभिरनंगमोहनः ।
 अंगेषु सर्वेष्वपि सर्वसुन्दरो
 नास्माभिरानन्दमयो निरीक्ष्यते ॥ ४२ ॥
 कस्यैकदेशे मधुरत्वमीक्ष्यते
 तत्रास्ति नेत्रं प्रपतत्पतंगवत् ।
 यस्त्वेव सर्वांगमनोहरः सखि
 स एव नेत्रेण कथं समीक्ष्यते ॥ ४३ ॥
 अंगे ह्यंगे सुन्दरे नंदसूनोः
 प्राप्तं प्राप्तं यत्र यत्रापि नेत्रम् ।
 तस्मात्तस्मान्नामवल्लब्धसौख्यं

लावण्याब्धौ मग्नवल्लग्नचित्तम् ॥ ४४ ॥
 श्रीनारद उवाच -
 दृष्ट्वा दिने यं ब्रजराजनन्दनं
 स्वप्नेऽपि तद्ददृशुः पुरस्त्रियः ।
 गोप्यः कथं तं मधुरं न सस्मरु-
 र्याभिः कृतं मैथिल रासमंडलम् ॥ ४५ ॥

Roman transliteration

śrīnārada uvāca -
 atha gopālakaiḥ sārddhaṁ śrīkṛṣṇo naṁdanamdanaḥ |
 grhaṁ jagāma sabalāḥ sudāmno dāmamālīnaḥ || 1 ||
 dr̥ṣṭvā tau sa samutthāya namaskṛtya kṛtāñjaliḥ |
 puṣpasīṇhāsane sthāpya prāha gadgadayā girā || 2 ||
 sudāmovāca -
 dhanyaṁ kulaṁ me bhavanaṁ ca janma
 tvayayyāgate devakulāni sapta |
 mātuh pituh sapta priyayā
 vaikunṭhalokaṁ gatavaṁti manye || 3 ||
 bhūbhāramāhartumalaṁ yadoḥ kule
 jātau yuvāṁ pūrṇatamau pareśvarau |

namo yuvābhyāṇ mama dīnadīnaṁ
grhaṇ gatābhyāṇ jagadīśvarau parau || 4 ||

śrīnārada uvāca -
ityuktṛ pūṣparacanālaṁkārān madhupadhvanīn |
nivedya makaraṇḍāmśca mālākāro nanāma ha || 5 ||
dhṛtvā tatpūṣṇicayaṇ sabalo bhagavān hariḥ |
dattvā gopebhya ārāttaṇ prāha prahasitānanaḥ || 6 ||
gariyaś matpadābje bhaktirbhūyātsadā tava |
madbhaktānāṁ tu saṁgaḥ syānmatsvarūpamihaiva hi || 7 ||
baladevo dadau tasmai śriyaṇ cānvayavardhinīm |
utthāya tau tato rājannanyāṇ vīthiṇ prajagmatuḥ || 8 ||
yāntiṇ striyaṇ padmanetrāṇ pāṭirālepabhājanam |
vibhratiṇ yuvatiṇ kubjāṇ pathi papraccha mādhaveḥ || 9 ||
śrībhagavānuvāca -
kā tvaṁ kasya priyā subhru kasyārthaṇ caṇḍanaṇ tvidam |
dehyāvayoryena tava ciraṇ śreya bhaviṣyati || 10 ||

sairamdhryuvāca -
dāsyasmi sundaravara kubjānāma mahāmate |
maddhastotthaṇ ca pāṭiraṇ jātāṇ bhojapateḥ priyam || 11 ||
adyāpi kaṁsadāsyasmi sāmpratāṇ tava cāgrataḥ |
hastiṣuṇḍādaṇḍasame bhujadaṇḍe'sti me manaḥ || 12 ||
yuvāṇ vinā ko'nyatamo'nulepaṇ kartumarhati |
yuvayostu samaṇ rūpaṇ trailokye na hi vidyate || 13 ||
śrīnārada uvāca -
ubhābhyāṇ sā dadau sāmdraṇ harṣitā hyanulepanam |
atha tāvaṇgarāgeṇa rāmakṣṇau virejatuḥ || 14 ||
jagruḥcandanaṇ divyaṇ kiṁcitkiṁcidvrajārbhakāḥ |
trivakrāmatha tāṇ kṣṇo rjvīṇ kartuṇ mano dadhe || 15 ||
ākramya padbhyāṇ prapade'ṅgulidvayaṇ
protānahastena vibhuḥ pareśvaraḥ |

pragrhya nṛṇāṇ cubuke prapaśyatāṇ
vakrāṇ tanuṇ tāmudanīnamaddhariḥ || 16 ||
tadaiva sā yaṣṭisamānavigrahā
dīptyā ca raṁbhāṇ kṣipatīva rūpiṇī |
bhūtvā grhītvā'ha hariṇ tu vāsasi
śucismitā jātamanojavīhvalā || 17 ||
sairamdhryuvāca -
gacchāśu he sundaravarya madgrhaṇ
tyaktuṇ bhavaṇtāṇ kila notsahe'ham |
prasīda sarvajña rasajña mānada
tvayā bhṛśaṇ pronmathitaṇ mano mama || 18 ||
śrīnārada uvāca -
tadaiva gopā jahasuḥ paraspara-
maho kimetatkaratālanīḥsvanaiḥ |

prahasya rāmasya hariḥ prapaśyata-
stadṛcyaṁāno hyavadatparaṇ vacaḥ || 19 ||
śrībhagavānuvāca -
aho'tidhanyā mathurā purīyaṇ

vasaṃti yatraiva janāstu saumyāḥ |
 ye'jñatāpānthānsvagrhaṃ nayānti
 dṛṣṭvā puriṃ dhāma tavāgamiṣye || 20 ||
 śrīnārada uvāca -
 evamuktovattariyāṇtaṃ samākṛṣya girārdayā |
 rājamārgaṃ vrajankṛṣṇo vaiśyānāḍḍhyāṇdadarśa ha || 21 ||
 puṣpatāmbūlagamaḍhāḍḍhyaiḥ phalairdugdhaphalairharim |
 sampūjya svāsane sthāpya nemuragryadhiyo viśaḥ || 22 ||
 vaiśyā ucuḥ -
 bhavedcedatra te rājyaṃ tāvakānsaratāttadā |

vayaṃ tava prajā deva rājye prāpte na kaḥ smaret || 23 ||
 śrīnārada uvāca -
 papraccha susmito vaiśyānkodaṇḍasthānamacyutaḥ |
 na te tamūcuḥ sudhiyaḥ kodaṇḍe bhaṃgaśaṃkayā || 24 ||
 tad□rūpaguṇamādhuryamohitā ye ca māthurāḥ |
 kumāra paśyaiḥ dhanurītyūcustaddiṛkṣavaḥ || 25 ||
 tairdṛṣṭena pathā kṛṣṇaḥ praviṣṭo dhanuṣaḥ sthalaṃ |
 maitriṃ kurvan vayasyaīśca māthuraiḥ purabālakaiḥ || 26 ||
 yathaidraṃ hemacitrāḍḍhyaṃ kodaṇḍaṃ sapatatālakam |
 puruṣaiḥ pañcasāhasairmetuṃ yogyaṃ brhṛd□bharam || 27 ||
 aṣṭadhātumayaṃ kṣiṣṭaṃ lakṣabhārasamaṃ param |
 caturdaśyāṃ pauraṇairarcitaṃ yajñamaṇḍape || 28 ||
 bhārgaveṇa purā dattaṃ yadurājyaṃ mādhaveḥ |
 dadarśa kuṇḍalibhūtaṃ sākṣācceṣamiva sthitaṃ || 29 ||

vāryamāṇo nṛbhiḥ kṛṣṇaḥ prasahya dhanurādade |
 paśyatāṃ tatra pauraṇāṃ sajjāṃ kṛtvā'tha līlayā || 30 ||
 ākṛṣya karnaparyāṃtaṃ dordamaḍbhyāṃ harirdhanuḥ |
 babhaṇja madhyato rājannikṣudamaḍḍaṃ gajo yathā || 31 ||
 bhajyamānasya dhanuṣaṣṭaṅkāro'bhūtaḍḍitsvanaḥ |
 nanāda tena brahmāṇḍaṃ saptalokairbilaiḥ saha || 32 ||
 vicelurdiggajāstārā rājad□bhūkhaṇḍamaḍḍalam |
 tadaiva badhiribhūtā prthivyāṃ janamaḍḍalī || 33 ||
 kaṃsasya hṛdayaṃ śabdo vidadāra ghaṭḍivayam |
 tad□rakṣiṇaḥ prakupitā utthitā ātatāyinaḥ || 34 ||
 grhītukāmāḥ śrīkṛṣṇaṃ pratyūcubadhyatāmiti |
 atha tānāgatāṃ vikṣya saśastrāṇbalakeśavaḥ || 35 ||
 kodaṇḍasaḍkale nītvā jaghnaturdumadānbhṛśam |
 śakalātiprahāreṇa kecid□virāstu murchitāḥ || 36 ||

bhinnapādā bhinnanakhāḥ kecicchinnāṇṣabāhavaḥ |
 virāḥ pañca sahasrāṇi nipeturbhūmimaḍḍale || 37 ||
 vicelurmāthurāḥ sarve dudrurvustaddiṛkṣavaḥ |
 puryaṃ kolāhale jāte nṛṇāṃ jātāṃ mahad□bhayam || 38 ||
 bhojarājasabhāchatramakasmānnipapāta ha |
 gopālaiḥ sabalaḥ kṛṣṇo dhāvañcāpasthalāṇṇṛpa |
 āyayau nandanikaṭe sandhyākālē'tibhītavat || 39 ||
 nirīkṣya govīṇḍasurūpamad□bhutaṃ
 vimohitā vai mathurāpurāṇḍganāḥ |
 visrastavāsaḥkabarāḥ smarādhayaḥ
 parasparaṃ prāhuridaṃ sakhījanam || 40 ||

purāṇdhrya ūcuḥ -
kaṇḍarpakoṭidyutimāharaṁstvaram
svairam caranvai mathurāpure hariḥ |

nirīkṣyate yābhiratīva sāḁṣā-
daṅgeṣu sarveṣvapi naḥ samāviśat || 41 ||
kuśalā ūcuḥ -
krūrāḥ striyaḥ kiṁ na hi saṁti pattane
nirīkṣyate yābhiranaṁgamohanaḥ |
aṁgeṣu sarveṣvapi sarvasundaro
nāsmābhirānandamayo nirīkṣyate || 42 ||
kasyaikadeṣe madhuratvamīkṣyate
tatrāsti netraṁ prapatatpataṁgavat |
yastveva sarvāṁgamanoharaḥ sakḥ
sa eva netreṇa katham samīkṣyate || 43 ||
aṁge hyaṁge sundare naṁdasūnoḥ
prāptaṁ prāptaṁ yatra yatrāpi netraṁ |
tasmāttasmānnāmavallabhasaukhyam

lāvaṇyābdhau magnavallagnacittam || 44 ||
śrīnārada uvāca -
drṣtvā dine yaṁ vrajarājanandanam
svapne'pi tad dadṛśuḥ purastryaḥ |
gopyaḥ katham taṁ madhuram na sasmaru-
ryābhīḥ kṛtaṁ maithila rāsamaṇḍalam || 45 ||

English rendering

Grace on Sudama Mali and Kubja; the influence of the Madhura-Mohan form of Krishna on Dhanurbhanga and Mathura women

Srinardji says - Rajan! Nandanandan along with Gwalbals then went to the house of a gardener named Sri Krishna and Balarama Sudama, who made garlands of flowers. On seeing the two brothers, Mali stood up. He bowed with folded hands and sat on a throne of flowers and spoke in a loud voice. 1-2.

Naradji says - Rajan! Saying this, the gardener paid obeisance by invoking the beautiful garland made of flowers and nectar (perfume, phulail, etc.) sung by the murmurs of the Bhramaras. Lord Srihari, along with Balarama, also gave the flower zodiac sign to the nearby gopas, and with a smile, said to the gardener, "Sudaman! May there ever be solemn devotion to thee in my footsteps, may the company of my devotees be with thee, and may thou attain my form in this very birth. Subsequently, Baldevji also bestowed upon her the ever-growing Lakshmi in her lineage. The king! Then the two brothers got up and went to another street. There on the way was a maiden going to Kamini. He had a sandalwood paste pot in his hands. In condition, she was a young woman, but the body showed a hump. Madhava asked him. 5 - 9.

The Lord said, "Beautiful! Who are you and whose love are you? Who are you carrying this sandalwood for? Give this sandalwood to both of us, it will soon benefit you. 10.

Sairandhri boli - Sundara - Shiromani! I am the slave of Kansaki. Excellency! My name is Kubja. My hand-soaked sandalwood is very dear to Bhojraj Kans. Until now, I have been a slave in Kansaki, but

now I am present before you. I am impressed by your sturdy armbands, which are like the trunk of an elephant. Who else but your two brothers is worthy of this sandalwood paste? Nowhere is Tribhuvan as beautiful as you two brothers. 11-13 |

Naradji says - Rajan! A cheerful murmur of relief filled the air for the two brothers. From that body, the two brothers - Balarama and Krishna - began to enjoy great beauty. Other children of the Vraja also received some of the divine sandalwood. The kubja was curved at three places. Krishna thought of straightening it immediately. The all-pervading God pressed the front of his feet with his feet, took hold of his chin with two fingers in his hand, and lifted his crooked body from three places in the sight of the people. Then she became, at the same time, a stick-like woman, full of great beauty, and despised even Rambha with her radiance. The spirit of lust arose in his heart, and behold, the beautiful woman with the purest smile said so, clutching the garment of Sriharika. 14-17 |

Sairandhri boli - Sundara Pravar! Come to my house now quickly; surely I will not be able to leave you. You are the knower of all minds; have mercy on me. Rasikeshwara! Honourable! You've blown my mind so quickly. 18.

Srinardji says - Rajan! Then all the goons said, 'Ah! What is this!' They laughed and clapped as they said this to each other. Balramji was also watching all this with great interest. This is the best thing that Lord Srihari said when he prayed for the beauty to go to his home. 19.

The Lord said, "Ah! This Mathurapuri is extremely blessed, inhabited by gentle people who invite even unfamiliar passersby to their homes. The beauty I will go around and visit Puri and come to your house. 20.

Naradji says - Rajan! Saying this through affectionate speech, Lord Krishna pulled the end of his scarf from his hand and while proceeding on the highway, showed him some wealthy Vaishyas. Those best-in-class Vaishyas worshipped Sriharika with leaves, flowers, perfumes, milk, and fruits, placed her on an excellent pedestal, and paid obeisance at her feet. 21-22 |

Naradji says - Rajan! Then Achyuta, with a gentle smile, asked the Vaishyas, 'Who is the place of the bow?' 'But those Vaishyas were very clever. They feared the bow would be broken, so they were not telling God where it was. But other Mathuravasis, who were fascinated by his form, qualities and sweetness, wished to show him the bow and said, 'Kumar! Come and see that bow. " 24-25 |

Then through the path shown by him, Krishna entered the bow and arrow. He also went on to establish friendships with his Mathura-based peers. The bow was painted with gold bells and boots. Its length was equal to that of seven palms. It looked like a rainbow. He was so heavy that five thousand men could carry him from one place to another all at once. It was made up of eight different metals. That hard bow was as heavy as a hundred thousand pounds and was installed in the Yajna Mandapa on Chaturdashi Tithi - worshipped by the priests. In the past, King Yadu was given the bow by Bhrgukulananda Parashurama. Madhava Krishna saw him; he appeared to be like Sheshnag, sitting with a horoscope. The people kept refusing, but Krishna stubbornly picked up the bow and playfully threw it at the townspeople. 26-30 |

The king! Then Srihari pulled the bow to the thorn with his shoulder sticks and cut it in the middle just as the elephant breaks the reed stick. The bow's tank appeared to be a thunderbolt as it broke. This caused the entire universe, including the seven worlds and the seven underworlds, to reverberate, the giants were distracted, the stars began to break apart, the landmass trembled, and the people living on the earth were immediately deaf. That word tore Kansake's heart apart for two hours. The demons, who were guarding the bow, rose in fury and, wanting to capture Krishna, said to

each other, "Take the bow." Witnessing them launch an armed attack, Balarama and Krishna took both the pieces of the bow and began to beat the evil demons with great speed. The bows and arrows struck so hard that many of the heroes were killed instantly, some with broken legs, some with broken nails, and many with broken shoulders and arms. In this way, five thousand demons slept lifelessly on the earth. The whole of Mathura was in a state of turmoil. Many people came running to see the event. The city was filled with chaos, and the people were filled with great fear. The canopy of the court of Bhojaraja Kansaka collapsed suddenly. 31-38 |

O Lord! Along with Gwalior and Balramji, Krishna approached Nandaraja from Dhanushala in the evening, as if he were terrified. The women of Mathurapuri were particularly captivated by the striking beauty of Govinda. Their clothes slipped, their knuckled tops loosened, their hearts ached with love, and they spoke to their friends in this way. 39-40 |

The women said, "Friends! With great haste, Srihari, the embodiment of crores of Kamadevas, has begun to roam freely in Mathurapuri, and he has become indistinguishable in all the limbs of women like us who have seen him. 41.

Some clever women said - Are there no cruel women in this Puri who stare at all the limbs of Anangamohana Krishna? Don't we all look up to that all-pervading, all-pervading Lord Krishna? Dear friend! Beauty appears in a single part of one's being and that is where our eyes break like a kite; but how can those who are omnipotent and charming be seen completely by the eye alone? Nandanandana's limb is beautiful; wherever she sees, she does not take the name of returning from there after attaining supreme bliss. They are oceans of beauty. It's like our hearts are sinking into it. 42-44 |

Mithileshwar! Women in the city who saw Vrajarajanandan during the day also saw him in their dreams. Then how can those Gopangans who performed Raslila with him in Rasmandal not constantly remember his melodious and charming form? 45.

This was completed the sixth chapter called 'Mathuradarshan' in the Narada Bahulashka Samvad under Srimathurakhanda in the Srigarghasamhita. 6.

Sanskrit source · Hindi control witness

Mathurā-khaṇḍa · Chapter 7

Chapter 88 of 263 · 54 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

रजकस्य शिरश्छेदं कंसो वै रक्षिणां वधम् ।
 धनुर्भगं ततः श्रुत्वा परं त्रासमुपागमत् ॥ १ ॥
 तत्क्षणाद्दुर्निमित्तानि वामाङ्गस्फुरणानि च ।
 प्रपश्यन्न्मृगभङ्गानि न निद्रां प्राप दैत्यराट् ॥ २ ॥
 स्वप्ने प्रेतैः समायुक्तस्तैलाभ्यक्तो दिगंबरः ।
 जपास्रङ्महिषारुढो दक्षिणाशां जगाम सः ॥ ३ ॥
 प्रातःकाले समुत्थाय कार्यभारकराञ्जनान् ।
 आहुय कारयामास मल्लक्रीडामहोत्सवम् ॥ ४ ॥
 विशालाजिरसंयुक्ते हेमस्तंभसमन्विते ।
 सभामण्डपदेशाग्रे रंगभूमिर्बभूव ह ॥ ५ ॥
 वितानैर्हेमसंकाशैर्मुक्तादामविलंबिभिः ।
 सोपानैर्हेममञ्चैश्च रंगभूमिर्बभौ नृप ॥ ६ ॥
 राजमञ्चे रत्नमये मकरन्दार्चिते शुभे ।

शक्रसिंहासनं तत्र सोपबर्हणमण्डलम् ॥ ७ ॥
 आतपत्रेण दिव्येन चंद्रमण्डलचारुणा ।
 हंसाभैर्व्यजनैर्युक्तश्चामरैर्वज्रमुष्टिभिः ॥ ८ ॥
 दशहस्तोच्छ्रितं शश्वद्विश्वकर्मविनिर्मितम् ।
 तदारुह्य बभौ कंसोऽद्विशुद्धे मृगराडिव ॥ ९ ॥
 गायकाः प्रजगुस्तत्र ननृतुर्वारयोषितः ।
 नेदुर्मृदंगपटहतालभेर्यान्कादयः ॥ १० ॥
 राजानो मंडलेशाश्च पौरा जानपदा नृप ।
 ददृशुर्मल्लयुद्धं ते मञ्चे मञ्चे समास्थिताः ॥ ११ ॥
 चाणूरो मुष्टिकः कूटः शलस्तोशल एव च ।
 व्यायाममुदगैर्युक्ता युयुधुस्ते परस्परम् ॥ १२ ॥
 नन्दराजादयो गोपाः कंसाहुता नताननाः ।
 दत्त्वा बलिं परं तस्मा एकस्मिन्मञ्च आश्रिताः ॥ १३ ॥
 बाणासुरजरासन्धनरकाणां पुरान् नृप ।

अन्येषां शंबरादीनां सकाशाद्भूभुजां तथा ॥ १४ ॥
 बलयश्चाययू राजन् यदुराजाय तत्र वै ।
 अथ तौ रामकृष्णौ द्वौ मायाबालकविग्रहौ ॥ १५ ॥
 मल्ललीलादर्शनार्थं ययतू रंगमंडपम् ।

गोमूत्रचयसिंदूरकस्तूरीपत्रभृन्मुखम् ।
 सवन्मदमहामतं रत्नकुण्डलमंडितम् ॥ १६ ॥
 गजं कुवलयापीडं रंगद्वारमवस्थितम् ।
 वीक्ष्य कृष्णो महामात्रं प्राह गंभीरया गिरा ॥ १७ ॥
 आकर्षयांग नागेन्द्रं मार्गं कुरु ममेच्छया ।
 नोचेत्वां पातयिष्यामि सनागं भूमिमंडले ॥ १८ ॥
 महामात्रस्तदा कुहू नोदयामास तं गजम् ।
 चीत्कारमुत्कटं दिक्षु कुर्वन्तं नन्दसूनवे ॥ १९ ॥
 गृहीत्वा तं हरिं सद्यः शुंडादण्डेन नागराट् ।
 उज्जहार ततस्तस्मान्निर्गतो भारभृद्धरिः ॥ २० ॥
 तत्पादेषु विलीनोऽभूत्प्रभ्रन्सन्नितस्ततः ।
 वृन्दावननिकुञ्जेषु वृक्षेषु च यथा हरिः ॥ २१ ॥
 करे जग्राह तं नागः शुण्डादण्डेन चांग्रिषु ।
 निष्पीड्य शुण्डां हस्तभ्यां हरिः पश्चाद्विनिर्गतः ॥ २२ ॥
 तिर्यग्भूतश्च तं नागो गृहीतुमुपचक्रमे ।
 मुष्टिना तं घातयित्वा पुरो दुद्राव माधवः ॥ २३ ॥
 तमन्वधावन्नागेन्द्रो मथुरायां विदेहराट् ।
 कोलाहले तदा जाते हरिस्तस्मादितो ययौ ॥ २४ ॥
 पुच्छे गृहीत्वा तं नागं बलदेवो महाबलः ।
 चकर्ष भुजदंडाभ्यां फणिनं गरुडो यथा ॥ २५ ॥
 प्रहसन्भगवान्कृष्णो गृहीत्वा तं करे बलात् ।
 चकर्ष भुजदण्डाभ्यां कूपरज्जुं यथा नरः ॥ २६ ॥
 द्वयोराकर्षणान्नागो विह्वलोऽभून्पृथ्वर ।
 महामात्रास्तदा सप्त रुरुहुस्तं गजं बलात् ॥ २७ ॥
 नीता गजास्तथा चान्यैः कृष्णं हंतुं शतत्रयम् ।
 अंकुशास्फालनात्कुब्धं मत्तेभं पुनरागतम् ॥ २८ ॥
 श्रीकृष्णो भगवान्साक्षाद्बलदेवस्य पश्यतः ॥ २९ ॥
 शुंडादंडे संगृहीत्वा भ्रामयित्वा त्वितस्ततः ।
 पातयामास भूपृष्ठे कमंडलुमिवार्भकः ॥ ३० ॥
 दूरे प्रपतितास्तस्य महामात्रा इतस्ततः ।
 सतां प्रपश्यतां नागः सद्यो वै निधनं गतः ॥ ३१ ॥
 तज्ज्योतिः श्रीघनश्यामे लीनं जातं विदेहराट् ।
 दंतावुत्पाट्य तस्यापि रामकृष्णौ महाबलौ ।
 निजघ्नतुर्महामात्रान् मृगान्केसरिणो यथा ॥ ३२ ॥
 द्विपे हतेऽपि ये चान्ये महामात्रा इतस्ततः ।
 विदुर्दुर्वयथा मेघा वर्षाकाले गते सति ॥ ३३ ॥
 एवं हत्वा द्विपं गोपैः शेषैस्तैः प्रेक्षणोत्सुकैः ।

जयारावै रामकृष्णौ श्रमवारिमदांकितौ ॥ ३४ ॥

परिश्रमारुणमुखौ रंगं विविशतुस्त्वरम् ।
 दंतपाणी महावेगौ यथाशामनिलानलौ ॥ ३५ ॥
 मल्लाश्च मल्लं च नरा नरेंद्र
 स्त्रियः स्मरं गोपगणा व्रजेशम् ।
 पिता सुतं दंडधरं ह्यसंतो
 मृत्यं च कंसो विवुधा विराजम् ॥ ३६ ॥
 तत्त्वं परं योगिवराश्च भोजा
 देवं तदा रंगगतं बलेन ।
 पृथक् पृथग्भावनया ह्यपश्य-
 न्सर्वे जनास्तं परिपूर्णदेवम् ॥ ३७ ॥
 हतं द्विपं वीक्ष्य च तौ महाबलौ
 कंसो मनस्वी भयमाप येतसि ।
 मंचस्थिता हर्षितमानसाश्च
 चंद्रं चकोरा इव ते सुखं ययुः ॥ ३८ ॥

कर्णो च कर्णं विनिधाय नागरा
 महोत्सुकास्ते ह्यवदन्परस्परम् ।
 एतौ हि साक्षात्परमेश्वरौ परौ
 बभूवतुर्वै वसुदेवनन्दनौ ॥ ३९ ॥
 अहोऽतिरम्यं व्रजमंडलं परं
 यत्रैष साक्षाद्विचचार माधवः ।
 कृत्वा हि यद्दर्शनमद्य दुर्लभं
 वयं कृतार्थास्तु भवेम सर्वतः ॥ ४० ॥
 श्रीनारद उवाच -
 वदत्सु पौरलोकेषु नदत्तूर्येषु मैथिल ।
 चाणुरस्तावुपव्रज्य रामकृष्णावुवाच ह ॥ ४१ ॥
 चाणूर उवाच -
 हे राम हे कृष्ण युवां महाबलौ
 राज्ञः पुरो वै कुरुतं मृधं बलात् ।
 प्रहर्षिते राजनि वेद्यदूतमे
 किं कीं न भद्रं भवतीह वक्ष्य नः ॥ ४२ ॥
 श्रीभगवानुवाच -
 पुरैव भद्रं नृपतेः प्रसादतो
 बाला वयं तुल्यबलैश्च बालकैः ।
 भूयान्मृधो नो बलवान् यथोचित-
 मधर्मयुद्धं किल मा भवेदिह ॥ ४३ ॥
 चाणूर उवाच -

भवान्न बालो न च वा किशोरो
 बलश्च साक्षाद्बलिनां बलीयान् ।
 सहस्रमतेभबलं दधानो
 द्विपो भवद्भ्यां निहतः सलीलम् ॥ ४४ ॥
 श्रीनारद उवाच -
 एवं तस्य वचः श्रुत्वा भगवान्वृजिनार्दनः ।

चाणूरेणापि युयुधे मुष्टिकेन बलो बली ॥ ४५ ॥
 आकर्षणं नोदनं च भुजाभ्यां भुजदण्डयोः ।
 चक्रतुः पश्यतां नृणां गजाविव जिगीषया ॥ ४६ ॥
 हस्ताभ्यां वपुरुत्थाप्य चाणूरस्य हरिः स्वयम् ।
 अतोलयद्देहभारं पुण्यभारं यथा विधिः ॥ ४७ ॥
 चाणूरस्तं हरिं देवं करणैकेन लीलया ।
 उज्जहार महावीरो भूखंडं नागराडिव ॥ ४८ ॥
 ग्रीवायां किल चाणूरं भुजवेगेन माधवः ।
 कट्यां चोद्धृत्य सहसा पातयामास भूतले ॥ ४९ ॥
 हस्तैश्च जानुभिः पादैर्भुजोरोऽङ्गुलिमुष्टिभिः ।
 जघ्नतुः कृष्णाचाणूरौ तथैव बलमुष्टिकौ ॥ ५० ॥
 श्रमवारियुते दृष्ट्वा श्रीमुखे रामकृष्णयोः ।
 सानुकंपास्तदा प्राहुर्गवाक्षस्था नृपस्त्रियाः ॥ ५१ ॥
 स्त्रिय उचुः -

अहो अधर्मः सुमहत्सभायां
 जातः पुरो राजनि वर्तमाने ।
 क्व वज्रतुल्यांगवृतौ हि मल्लौ
 क्व पुष्पतुल्यौ बत रामकृष्णौ ॥ ५२ ॥
 अहो ह्यभाग्यं हि पुरौकसां नो
 युद्धे तयोर्दर्शनमद्य जातम् ।
 अहोऽतिधन्यं बत भूरि भाग्यं
 वनौकसां रासरसेन जातम् ॥ ५३ ॥
 अहो स्थिते राजनि दुष्टचित्ते
 न कोऽपि वक्तुं क्षम एव सख्यः ।
 तस्माद्धि नः पुण्यबलेन चेतौ
 त्वरं मृधे वै जयतामरीन्स्वान् ॥ ५४ ॥

Roman transliteration

śrīnārada uvāca -
 rajakasya śiraśchedaṃ kaṃso vai rakṣiṇāṃ vadham |
 dhanurbhāṅgaṃ tataḥ śrutvā paraṃ trāsamupāgamat || 1 ||
 tatkaṣṇād□durnimittāni vāmāṅgasphuraṇāni ca |

prapaśyannaṅgabhaṅgāni na nidrāṇ prāpa daityarāt || 2 ||
 svapne pretaiḥ samāyuktastailābhyakto dīgaṃbaraḥ |
 japāsraiḥ mahiṣāruḍho dakṣiṇāśāṃ jagāma saḥ || 3 ||
 prātaḥkāle samutthāya kāryabhāraḥ karāṇjanān |
 āhūya kārayāmāsa mallakrīḍamahotsavam || 4 ||
 viśālājirasamṃyukte hemastambhasamanvite |
 sabhāmaṇḍapadeśāgre raṅgabhūmirbabhūva ha || 5 ||
 vitānairhemasaṃkāśairmuktādāmaṇḍalambibhiḥ |
 sopānairhemamañcaīśca raṅgabhūmirbabhau nṛpa || 6 ||
 rājamañce ratnamaye makarandārcite śubhe |

śakrasimhāsanaṃ tatra sopabarhaṇamaṇḍalam || 7 ||
 ātapatreṇa divyena caṇḍramaṇḍalacāruṇā |
 haṃsābhairavyajanairiyuktaścāmarairvājramuṣṭibhiḥ || 8 ||
 daśahastocchritaṃ śaśvadviśvakarmavinirmitam |
 tadāruhya babhau kaṃso'drīṣṭiṅge mṛgarāḍḍiva || 9 ||
 gāyakaḥ prajāgustatra nanṭuravāraṇyositaḥ |
 nedurmṛdaṇḍapaṭahatālabheryānakādayaḥ || 10 ||
 rājāno maṇḍaleśāśca paura jānapadā nṛpa |
 dadṛśurmallayuddhaṇi te mañce mañce samāsthitaḥ || 11 ||
 cāṇūro muṣṭikaḥ kūṭaḥ śalastośala eva ca |
 vyāyāmamudgarairiyukta yuyudhuste parasparam || 12 ||
 nandarājādayo gopāḥ kaṃśahūtā natānanāḥ |
 datvā baliṇ paraṇi tasmā ekasminmañca āśritaḥ || 13 ||
 bāṇāsuraḥ jarāsandhanarakāṇāṃ purāṇnṛpa |

anyeṣāṃ śaṃbarādīnāṃ sakāśādabhbhujāṃ tathā || 14 ||
 balayaścāyayū rājan yadurājāya tatra vai |
 atha tau rāmakṛṣṇau dvau māyābālakavigrahaḥ || 15 ||
 mallatīlādārśanārthaṃ yayatū raṅgamaṇḍapam |
 gomūtracayasimḍurakastūripatrabhṛnmukham |
 sravanmadamahāmattaṃ ratnakunḍalamāṇḍitam || 16 ||
 gajaṃ kuvalayāpīḍaṃ raṅgadvāramavasthitam |
 vikṣya kṛṣṇo mahāmātraṃ prāha gaṃbhīrayā girā || 17 ||
 ākarṣayāṃga nāgendraṃ mārgaṃ kuru mameccayā |
 nocetvāṃ pātayiṣyāmi sanāgaṃ bhūmimaṇḍale || 18 ||
 mahāmātrastadā kruddho nodayāmāsa taṃ gajaṃ |
 cītkāramutkaṭaṃ dikṣu kurvantaṃ nandasūnave || 19 ||
 grhītvā taṃ hariṇ sadyaḥ śuṇḍādaṇḍena nāgarāt |
 ujjahāra tatastasmānnirgato bhārabhṛddhariḥ || 20 ||

tatpādeṣu vilīno bhūtpabrhransannitastataḥ |
 vṛndāvananikuñjeṣu vṛkṣeṣu ca yathā hariḥ || 21 ||
 kare jagrāha taṃ nāgaḥ śuṇḍādaṇḍena cāṃghriṣu |
 niṣpīḍya śuṇḍāṃ hastabhyāṃ hariḥ paścādvinirgataḥ || 22 ||
 tiryagbhūtaśca taṃ nāgo grhītumupacakrame |
 muṣṭinā taṃ ghātayitvā puro dudrāva mādḥavaḥ || 23 ||
 tamanvadhāvannāgendro mathurāyāṃ vīdeharāt |
 kolāhale tadā jāte haristasmādito yayau || 24 ||
 pucche grhītvā taṃ nāgaṃ baladevo mahābalaḥ |
 cakarṣa bhujadaṇḍābhyāṃ phaṇinaṃ garuḍo yathā || 25 ||
 prahasambhagavāṅkṛṣṇo grhītvā taṃ kare balāt |

praharṣite rājani cedāyadūttame
kiṃ kīṃ na bhadraṃ bhavatiha vaśca naḥ || 42 ||
śrībhagavānuvāca -

puraiva bhadraṃ nṛpateḥ prasādato
 bālā vayaṃ tulyabalaśca bālakaiḥ |
 bhūyānṛdho no balavān yathocita-
 madharmayuddhaṃ kila mā bhavediḥa || 43 ||
 cāñūra uvāca -
 bhavānna bālo na ca vā kiśoro
 balaśca sākṣādābalināṃ balīyān |
 sahasramattebhabalaṃ dadhāno
 dvīpo bhavadābhyaṃ nīhataḥ salīlam || 44 ||
 śrīnārada uvāca -
 evaṃ tasya vacaḥ śrutvā bhagavānvṛjinārdanaḥ |
 cāñūreṇāpi yuyudhe muṣṭikena balo balī || 45 ||
 ākarṣaṇaṃ nodanaṃ ca bhujābhyaṃ bhujadaṇḍayoḥ |
 cakratuḥ paśyatāṃ nṛṇāṃ gajāviva jigīṣayā || 46 ||
 hastābhyaṃ vapuruthāpya cāñūrasya hariḥ svayam |
 atolayadādehabhāraṃ puṇyabhāraṃ yathā vidhiḥ || 47 ||
 cāñūrastaṃ hariṃ devaṃ karaṇaikaena līlayā |
 ujjahāra mahāvīro bhūkhaṇḍaṃ nāgarāḍiva || 48 ||
 grīvāyāṃ kila cāñūraṃ bhujavegena mādhaveḥ |
 kaṭyāṃ codādhṛtya sahasā pātayāmāsa bhūtale || 49 ||
 hastaiśca jānubhiḥ pādairbhujoro'ṅgulimuṣṭibhiḥ |
 jaghnatuḥ kṛṣṇacāñūrau tathaiva balamuṣṭikau || 50 ||
 śramavāriyute dṛṣṭvā śrīmukhe rāmakṛṣṇayoḥ |
 sānukaṃpāstadā prāhurgavākṣasthā nṛpastrīyāḥ || 51 ||
 strīya ucūḥ -

aho adharmāḥ sumahatsabhāyāṃ
 jātāḥ puro rājani vartamāne |
 kva vajratulyāṃgavṛtau hi mallau
 kva puṣpatulyau bata rāmakṛṣṇau || 52 ||
 aho hyabhāgyaṃ hi puraukasāṃ no
 yuddhe tayordarśanamadya jātam |
 aho'tidhanyaṃ bata bhūri bhāgyaṃ
 vanaukasāṃ rāsarasena jātam || 53 ||
 aho sthite rājani duṣṭacitte
 na ko'pi vaktuṃ kṣama eva sakhyah |
 tasmāddhi naḥ puṇyabalena cettau
 tvaraṃ nṛdhe vai jayatāmarīṣvān || 54 ||

English rendering

Malla-Krida - Preparation for the festival; the slaying of Kuvalayapida at Rangadwar and the initiation of Krishna and Balarama into a wrestling match with Chanur and Mushti.

Waking up in the morning, he called the activists and ordered them to start the Mallakrida festival. The stage was set in a large courtyard in front of the auditorium. Gold poles were erected there, golden anklets were drawn, and pearl rings were hung in them. O Lord! With the beautiful steps and the golden stage, the theatre began to take on a grandeur. A gilded stage was set up for the king. A perfume was put on top of it. Indra's throne was installed on that platform. Beautiful beds and pillows were laid on top of it. The enchanting divine canopy resembling the moon and the

ten-handed throne made by Vishwakarma, adorned with diamond-studded figurines and leather, is a fascinating tale. On top of it, King Kansa was sitting on the top of the mountain, behaving like a lion. There, songs were sung by the Gaekwads, the Waranganas began to dance, and musical instruments such as the Mridanga, Patah, Tal, Bheri, and Anak were played. 4-10 |

The king! The kings, the rulers of the smaller troupes, and the elders, the residents of the towns and districts, sat on separate platforms and watched the wrestling. Wrestlers such as Chanur, Mushtiq, Koot, Shaal, and Toshal, armed with exercise-enabled muskets, were practicing mutual warfare. Called by Kansaka, Nandaraja and Adi Gopa bowed before the king and took shelter on stage one by one. Nareshwar. There were also gifts from the cities of Banasura, Jarasandha, and Narakasura for Yadura king Kansa. Others who were Bhoopals, such as Shambhar, also received many gifts. 11-14 |

Later, brothers Balarama and Krishna, disguised as children, came to the stadium to watch the Malla play. An elephant named Kuvalayapida stood at the entrance of the Rangamandapa, with letters composed of vermilion and musk woven in cow urine at the Kumbh Sthal. From the gundasthala of the great Gajaraja, covered with jewelled coils, flowed wine. Seeing the elephant standing at the door, Lord Krishna said in a serious voice to the Mahavata - 'Oh! Take away this Gajraj and give me the way as I wish. Otherwise, I will slay you and your elephant on the ground floor now. " 15-18 | (Mathurukund Chapter 6 to 10)

The enraged Mahavata then proceeded to attack Nandanandana with an elephant of the same opinion, shouting in all directions. Gajaraja immediately captured and lifted Srihariko from the noose. But by increasing his weight further, Srihari slipped out of his grip. As Srihari hid in the niches of Vrindavan, he wandered and hid between the legs of Kuvalayapida. The elephant extended its snout and grabbed them, but Srihari stepped out from behind, pressing his snout with both hands. The elephant then turned sideways and tried to capture them, but Madhav pounced on it and ran ahead. The king of Vidharaja. The Gajaraja ran away and pursued Sriharika. At that time, there was commotion in Mathurapuri. Then Srihari turned around and came out here in the back. Mahabali Baldev, on the other hand, held the serpent with his sleeves and pulled it backwards, just as Garuda holds it. Laughing then, Lord Krishna forcefully grabbed its trunk with both his hands and began to pull it forward in the same manner as a human pulls a rope from a well. Oh dear God! The elephant was disturbed by the attraction of the two brothers. Then the seven Mahavats climbed upon the elephant by force. At the same time, Mahavata II also brought three hundred elephants there to slay Lord Krishna. Angered by the Mahavata's injury to the trunk, the drunken elephant leaned back towards Lord Krishna. Lord Krishna then caught hold of Baldevji's trunk and spun it around, throwing it to the earth as if a child had knocked down a kamandalu. The seven Mahavats mounted on it fell here and there, and the elephant perished in the sight of the monks gathered there. Woe to you! A light came out of his body and merged with Srighanashyam. 19-31 |

Mahabali, Balarama, and Krishna uprooted both the tusks of the elephant and killed all the Mahavats just as the children of the two lions killed many deer. The other mahouts, who were left behind when the elephant was killed, ran around and hid in the same manner as the clouds merge here and there as the rainy season passes. Thus, Balarama and Krishna, who had slain Kuvalayapida and drawn it with drops of sweat and an elephant, entered the theatre with great haste, hearing their cheers from the gopas and the rest of the audience. At that time they both had red faces due to overwork, with ivory teeth on their hands. They reached the stage with great speed like Anil and Anal walking together in both directions. At that time, the Mallas considered him Mahamalla and the men Narendra. The Naris regarded him as Kamadeva and the Gopas as the masters of Vraja. In the eyes of the father, he became known as a son and appeared to the wicked as Yamaraja with a staff. Kansa

thought of him as his own death and the wise men saw him as Virat Brahma. At that time, Sri Krishna, who was accompanying Balarama to the theatre, was perceived as the supreme being by the Yogishiromani Mahatmya Purusha. All kinds of people saw and understood that perfect god Srihari in different forms according to their different feelings. 32-37 | (Mathurukund Chapter 6 to 10)

Hearing that the elephant had been killed and seeing those Mahabali brothers, Manasvi Kansa was terrified and the other people sitting on the stage were filled with joy and happiness, and just as the disciples are happy to see the moon, they are filled with ecstasy seeing them. The people of the city were very curious and started whispering to each other, 'These two Vasudevanandans are the true Supreme Personality of Godhead.' Ahhh! The Vrajamandala is very picturesque and exquisite, where these real Madhava's have been wandering, and whose rare sightings today make us all the more grateful. 38-40 |

Naradji says - Maithil! Chanur went to both Balarama and Krishna and said this while the villagers were talking and playing various instruments. 41.

Chanur said, "O Rama! O Krishna! Both of you are very powerful, so fight in front of the Maharaj, showing your strength. If Yadukulatilaka Mahārāja Kamsa was pleased with this war, what good would not come to you and us? (That is, everything will happen). 42. (Mathurukund Chapter 6 to 10)

Chanur said - Neither you are a child nor Balramji is a teenager. You are indeed strong even among the strong, for you have killed Kulayapida, who possesses the strength of a thousand-armed elephants, in a game of dice. 44.

Naradji says - Rajan. Hearing such words of Chanur, Aghamardana began to wrestle with Lord Krishna Chanur and Balaramji, the mighty one, with Mushti. They would hold each other's shoulder sticks with both arms, pull them towards them, and push them back. In the sight of the people, the two brothers fought their enemies like two elephants fighting for victory. Directly, Sri Hari lifted Chanur's body with both hands and weighed his body weight in the same manner as Brahma weighs the virtuous weight of the virtuous. Then Mahavira Chanur lifted Lord Sriharika with one hand in the same manner as Nagaraja holds the rest of the world on his one hand. Madhava raised Chanur's hands around his neck and waist with the speed of his arms, and suddenly hit him on the ground. Krishna and Chanur on one side and Balarama and Mushti on the other started hitting each other with hands, knees, feet, arms, chests, fingers and fists. The queens sitting near the palace windows whispered to each other as they were moved by the sight of the sweaty faces of Balarama and Krishna. 45-51 | (Mathurukund Chapter 6 to 10)

The women said, "Oh no! This great iniquity is being done in the assembly before the king while he is present. Somewhere they are wrestlers with strong bodies like Vajra and somewhere Sukumar Balaram and Krishna like Phulka. Ahhh! It is unfortunate for us Mathurapuris that we even got to see them after so many days today on the occasion of the war. The great fortune of the forest-dwelling gopas is very much to be thanked, who have been having darshan of Sri Krishna-Balarama with Ras-Rasa. Dear friends! Strangely, no one can say anything while being this evil-minded king. May these two brothers, therefore, soon overcome their enemies by the strength of our virtue. 52-54 |

Thus was completed the seventh chapter in the Narada Bahulashva-samvada under the Srimadhurakhanda in the Srīgarghasamhita, titled 'The Description of the Malla Yuddha'. 7.

Sanskrit source · Hindi control witness

Mathurā-khaṇḍa · Chapter 8

Chapter 89 of 263 · 52 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

आर्द्रचित्तं नंदराजं वनितानां मनोरथम् ।
स्मृत्वा शत्रून् हन्तुकामः यत्रै युद्धं बलाद्धरिः ॥ १ ॥
गृहीत्वा भुजदंडाभ्यां घाणूरं गगने बलात् ।
चिक्षेप सहसा कृष्णो वातः पद्ममिवोद्धतम् ॥ २ ॥
आकाशात्पतितः सोऽपि तारकेव ह्यधोमुखः ।
उत्थाय मुष्टिना कृष्णं ताडयामास वेगतः ॥ ३ ॥
तस्य मुष्टिप्रहारेण न घ्वाल परात्परः ।
सद्यो गृहीत्वा घाणूरं पातयामास भूतले ॥ ४ ॥
भिन्नदंतस्तु घाणूरः क्रोधयुक्तो मदोत्कटः ।
मुष्टिद्वयेन श्रीकृष्णं तताड हृदि मैथिल ॥ ५ ॥
गृहीत्वा करयोस्तं वै कराभ्यां भगवान्स्वयम् ।
कंसस्याग्रे भ्रामयित्वा सर्वेषां पश्यतां नृप ॥ ६ ॥
पातयामास भूपृष्ठे कमंडलुमिवार्भकः ।

श्रीकृष्णस्य प्रहारेण घाणूरो भिन्नमस्तकः ॥ ७ ॥
उद्धमन् रुधिरं राजन्सद्यो वै निधनं गतः ।
तथैव मुष्टिकं मल्लं मुष्टिभिर्युधि दुर्गमम् ॥ ८ ॥
धृत्वांग्रौ भ्रामयित्वा खे बलदेवो महाबलः ।
पातयामास भूपृष्ठे फणिनं गरुडो यथा ।
मुष्टिको निधनं प्राप प्रोद्धमन् रुधिरं मुखात् ॥ ९ ॥
कूटं समागतं वीक्ष्य बलदेवो महाबलः ।
मुष्टिना पातयामास वज्रेणेन्द्रो यथा गिरिम् ॥ १० ॥
प्राप्तं शलं नन्दसूनुर्लतया तं तताड ह ।
तीक्ष्णया तुंडया राजन्कद्रुजं गरुडो यथा ॥ ११ ॥
गृहीत्वा तोशलं कृष्णो मध्यतः संविदार्य्य च ।
प्राक्षिपत्कंसमंगाग्रे विटपं सिन्धुरो यथा ॥ १२ ॥
एते निपातिता रंगे सद्यो वै निधनं गताः ।
तेषां ज्योतींषि वैकुण्ठे विविशुः पश्यतां सताम् ॥ १३ ॥

एवं श्रीरामकृष्णाभ्यां मल्लेषु निहतेषु च ।
शेषाः प्रदुद्रुमुर्मल्ला भयार्ता जीवनेच्छया ॥ १४ ॥
श्रीदामादीन् वयस्यांश्च गोपानाकृष्य माधवः ।
तै साङ्ख्य युद्धमारेभे सर्वेषां पश्यतां सताम् ॥ १५ ॥

किरीटकुण्डलधरौ रामकृष्णौ सहाभकैः ।
 विहरन्तौ वीक्ष्य रंगे विसिस्मः पुरवासिनः ॥ १६ ॥
 कंसं विना सर्वमुखाज्जयशब्दो विनिर्गतः ।
 साधु साध्वेति वादोऽभून्नेदुर्दुभयस्ततः ॥ १७ ॥
 स्वस्याजयं वीक्ष्य कंसो महाक्रोधसमाकुलः ।
 वर्जयित्वा तूर्यघोषं प्राह प्रस्फुरिताधरः ॥ १८ ॥
 कंस उवाच -
 दुर्बुद्धियुक्तौ वसुदेवनन्दनौ
 प्रसह्य निःसारयताशु मत्पुरात् ।
 हरन्तु सर्वं व्रजवासिनां धनं
 बध्नीत नन्दं सहसाऽतिदुर्मतिम् ॥ १९ ॥
 अद्योग्रसेनस्य पितुः कुबुद्धेः
 शौरैः शिरश्चाशु हि छिधि छिधि ।
 कौ यत्र तत्रापि तथाऽत्र वृष्णि-
 जातान्सुरांशान् किल सूदयध्वम् ॥ २० ॥
 श्रीनारद उवाच -
 एवं विकल्थमानस्य कंसस्य यदुनन्दनः ।
 सहसोत्पत्य तं मञ्जमारुहक्रोधपूरितः ॥ २१ ॥
 मृत्युं स्मागतं वीक्ष्य मञ्ज्यादुत्थाय सत्वरम् ।
 मदोद्धतो भर्त्सयंस्तं जगृहे खड्गचर्मणी ॥ २२ ॥
 अग्रहीत्सहसा कंसं दोभ्यां घर्मासिसंयुतम् ।
 यथा तुण्डविभागाभ्यां सविषं फणिनं विराट् ॥ २३ ॥
 पतत्खड्गश्चलच्चर्मा भुजबन्धाद्बलाद्बली ।
 विनिर्ययौ ताक्षर्यतुण्डात्पुण्डरीको यथा फणी ॥ २४ ॥
 मंचे तौ बलिनौ वेगान्मर्दयन्तौ परस्परम् ।
 शैलशृङ्गे यथा सिंहौ शुशुभाते यथातथम् ॥ २५ ॥
 उत्पतन्तं बलात्कंसं शतहस्तं महाबरे ।
 अग्रहिच्योत्पतन् कृष्णः श्येनं श्येनो यथांबरे ॥ २६ ॥
 गृहीत्वा भुजदण्डाभ्यां प्रचंडं दैत्यपुंगवम् ।
 त्रैलोक्यबलधृग्देवो भ्रामयित्वा त्वितस्ततः ॥ २७ ॥
 आकाशात्पातयामास मंचोपरि रुषान्वितः ।
 भग्नदण्डोऽभवन्मञ्ज्यस्तडित्पाते यथा द्रुमः ॥ २८ ॥
 पतितोऽपि स वज्राङ्ग किंचिद्व्यायाकुलमानसः ।
 सहसोत्थाय युयुधे श्रीकृष्णेन महात्मना ॥ २९ ॥
 नीत्वा तं भुजदण्डाभ्यां मंचे क्षिप्त्वा पुनः प्रभुः ।
 आरुह्य हृदयं तस्य मौलिं जग्राह माधव ॥ ३० ॥
 सद्यः प्रगृह्य केशेषु रंगोपरि हरिः स्वयम् ।

मंचातं पातयामास शैलाद्गंडशिलामिव ॥ ३१ ॥

तस्योपरिष्ठाच्छ्रीकृष्णः सर्वाधारः सनातनः ।
 निपपात स्वयं वेगादनन्तोऽनंतविक्रमः ॥ ३२ ॥
 इत्थं द्वयोर्निपातेन निम्नं भूखंडमंडलम् ।
 स्थालीव सहसा राजज्यकंपे घटिकाद्वयम् ॥ ३३ ॥
 संपरेतं भोजराजं भूमौ तं विचकर्ष ह ।
 यथा मृगेन्द्रो नागेन्द्रं सर्वेषां पश्यतां नृप ॥ ३४ ॥
 हाहाकारस्तदैवासीद्धावतां भूभुजां नृप ।
 वैरभावेन देवेशं भजन्कंसो महाबलः ॥ ३५ ॥
 जगाम तस्य सारूप्यं भृंगिणः कीटको यथा ।
 कंसं प्रपतितं दृष्ट्वा भ्रातरोऽष्टौ महाबलाः ।
 सुनामसृष्टिन्यग्रोधतुष्टिमद्राष्ट्रपालकाः ॥ ३६ ॥
 सुहुना कंकशंकुभ्यां क्रोधप्रस्फुरिताधराः ।
 खड्गचर्मधरा योद्धुं कृष्णोपरि समाययुः ॥ ३७ ॥
 वीक्ष्य तान्मुद्गरं नीत्वा रोहिणीनंदनो बलः ।

आराध्यकार हुंकारं यथा सिंहो मृगान्प्रति ॥ ३८ ॥
 हुंकारेणैव शस्त्राणि तेषां हस्तेभ्य आभयात् ।
 पेतुराम्रफलानीव दण्डघातैश्च मैथिल ॥ ३९ ॥
 निःशस्त्रास्ते महावीरा मुष्टिभिः सर्वतो बलम् ।
 तेडुः शैलं यथा नागा शृङ्गादण्डैरितस्ततः ॥ ४० ॥
 सृष्टिं तथा सुनामानं मुद्गरेण बलोऽहनत् ।
 न्यग्रोधं भुजवेगेन कंक वामकरेण वै ॥ ४१ ॥
 शंकुं सुहुं तुष्टिमंतं वामपादेन माधवः ।
 राष्ट्रपालं दक्षिणेन पादेनाभिजघान ह ॥ ४२ ॥
 अष्टौ निपेतुः सहसा वृक्षा वातहता इव ।
 तेषां ज्योतिर्भगवति लीनं जातं विदेहराट् ॥ ४३ ॥
 देवदुन्दुभयो नेदुर्जयध्वनिरभूत्तदा ।
 सद्यो वै ववृषुर्देवाः पुष्पैर्नदनसंभवैः ॥ ४४ ॥
 विद्याधर्यश्च गंधर्व्यो ननृतुर्हर्षविह्वलाः ।

विद्याधरश्च गंधर्वाः किन्नरास्तद्यशो जगुः ॥ ४५ ॥
 ब्रह्माद्या मुनयः सिद्धा विमानैर्द्रष्टुमागताः ।
 तुष्टुवू रामकृष्णौ तौ वाग्भिः श्रुतिपरायणाः ॥ ४६ ॥
 ताडयंत्य उरो हस्तैः अस्तिप्राप्त्यादयः स्त्रियः ।
 विनिर्गतास्ता रुरुदुर्जातवैधव्यदुःखिताः ॥ ४७ ॥
 स्त्रिय ऊचुः -

हा नाथ हे युद्धपते क्व गतोऽसि महाबल ।
 त्रैलोक्यविजयी साक्षाद्देवानामपि दुर्जयः ॥ ४८ ॥

जातमात्राः स्वसुः पुत्रा निर्घृणेन त्वया हताः ।
 अनिर्दशा निर्दशाश्चापरेऽपि निहता बलात् ॥ ४९ ॥
 तेन पापेन घोरेण दशामेतादृशीं गतः ॥ ५० ॥
 श्रीनारद उवाच -
 एवमश्रुमुखीर्दीना आश्वास्य नृपयोषितः ।
 विधाय यमुनातीरे चिताः श्रीखंडसंयुताः ॥ ५१ ॥
 हतानां कारयित्वाऽसौ क्रियां वै पारलौकिकीम् ।
 सर्वान्संबोधयामास भगवान्लोकभावनः ॥ ५२ ॥

Roman transliteration

śrīnārada uvāca -
 ādracittam naṃdarājam vanitānām manoratham |
 smṛtvā śatrūn hantukāmaḥ cakre yuddham balāddharīḥ || 1 ||
 grhītvā bhujadamḍābhyaṃ cāñuraṃ gagane balāt |
 cikṣepa sahasā kṛṣṇo vātāḥ padmamivodādhṛtam || 2 ||
 ākāśātpatitaḥ so'pi tārakeva hyadhomukhaḥ |
 utthāya muṣṭinā kṛṣṇam tāḍayāmāsa vegataḥ || 3 ||
 tasya muṣṭiprahāreṇa na cacāla parātparaḥ |
 sadyo grhītvā cāñuraṃ pātayāmāsa bhūtale || 4 ||
 bhinnadāntastu cāñuraḥ krodhayukto madotkaṭaḥ |
 muṣṭīdvayena śrīkṛṣṇam tatāḍa hṛdi maitihā || 5 ||
 grhītvā karayostaṃ vai karābhyaṃ bhagavānsvayam |
 kaṃsasyāgre bhrāmayitvā sarveṣāṃ paśyatām nṛpa || 6 ||
 pātayāmāsa bhūprṣṭhe kaṃaṇḍalumiwārbhakaḥ |
 śrīkṛṣṇasya prahāreṇa cāñūro bhinnamastakaḥ || 7 ||
 udvaman rudhiram rājansadyo vai nidhanam gataḥ |
 tathaiḥ muṣṭikam mallam muṣṭibhīryudhi durgamam || 8 ||
 dhṛtvāṃghrau bhrāmayitvā khe baladevo mahābalaḥ |
 pātayāmāsa bhūprṣṭhe phaṇinaṃ garuḍo yathā |
 muṣṭiko nidhanam prāpa prodvaman rudhiram mukhāt || 9 ||
 kūṭam samāgataṃ vīkṣya baladevo mahābalaḥ |
 muṣṭinā pātayāmāsa vajreṇendro yathā girim || 10 ||
 prāptam śalam nandasūnurlattayā tam tatāḍa ha |
 tīkṣṇayā tuṃḍayā rājankadrujaṃ garuḍo yathā || 11 ||
 grhītvā tośalam kṛṣṇo madhyataḥ samvidāryya ca |
 prākṣīpatkaṃsamāṇcāgre viṭapaṃ sindhuro yathā || 12 ||
 ete nipātītā raṃge sadyo vai nidhanam gatāḥ |
 teṣāṃ jyotiṃṣi vaikuṇṭhe vivisūḥ paśyatām satām || 13 ||
 evaṃ śrīrāmakṛṣṇābhyaṃ malleṣu nihateṣu ca |
 śeṣaḥ pradrudruvirmallā bhayārtā jīvanecchayā || 14 ||
 śrīdāmādin vayasyaṃśca gopānākṛṣya mādhaveḥ |
 tai sārddham yuddhamārebhe sarveṣāṃ paśyatām satām || 15 ||
 kirīṭakuṇḍaladharau rāmakṛṣṇau sahārbhakaiḥ |
 viharantaḥ vīkṣya raṃge visismuḥ puravāsinaḥ || 16 ||
 kaṃsaṃ vinā sarvamukhājījayasābdo vinirgataḥ |

sādhū sādhviti vādo'bhūnnedurduṇḍubhayastataḥ || 17 ||
 svasyājayaṃ vīkṣya kṛṣṇo mahākrodhasamākulaḥ |
 varjayitvā tūryaghoṣaṃ prāha prasphuritādharāḥ || 18 ||
 kṛṣṇa uvāca -
 durbuddhiyuktāu vasudevanāṃdanau
 prasahya niḥsārayatāsu matpurāt |
 haraṃtu sarvaṃ vrajavāsīnāṃ dhanaṃ

badhnīta nāṃdaṃ sahasā'tidurmatim || 19 ||
 adyograsenasya pītuh kubuddheḥ
 śaureḥ śiraścāsu hi chīmḍhi chīmḍhi |
 kau yatra tatrāpi tathā'tra vṛṣṇi-
 jātānsurāṃśān kila sūdayadhvam || 20 ||
 śrīnārada uvāca -
 evaṃ vikatthamānasya kṛṣṇasya yadunaṃdanaḥ |
 sahasotpatya taṃ mañcamāruhatkrodhapūrītaḥ || 21 ||
 mṛtyuṃ smāgataṃ vīkṣya mañcādutthāya satvaram |
 madoddhato bhartsayaṃstaṃ jagrhe khaḍgacarmmaṇī || 22 ||
 agraḥṣasahasā kṛṣṇaṃ dorbhyāṃ carmāsisaṃyutam |
 yathā tuṇḍavibhāgbhyāṃ saviṣaṃ phaṇinaṃ virāt || 23 ||
 patatkhaḍgaścalaccarmā bhujabaṃdhād□balād□balī |
 viniryayau tārṇṣyatuṇḍātpuṇḍarīko yathā phaṇī || 24 ||

maṃce tau balīnau vegānmardaṃtau paraspāram |
 śailaśṛṅge yathā śiṃhau śuśubhāte yathātatham || 25 ||
 utpataṃtaṃ balātkaṃsaṃ śatahastāṃ mahām̐bare |
 agraḥcicotpatan kṛṣṇaḥ śyenaṃ śyeno yathām̐bare || 26 ||
 grhītvā bhujadaṇḍābhyāṃ pracaṇḍaṃ daityapuṃgavam |
 trailokyabaladhṛgdevo bhrāmāyitvā tvitastataḥ || 27 ||
 ākāśātpātayāmāsa maṃcopari ruṣāṇvitaḥ |
 bhagnadaṇḍo'bhavanmañcastaḍṭpāte yathā drumāḥ || 28 ||
 patito'pi sa vajrāṅga kiṃcid□vyāyākulamānasaḥ |
 sahasotthāya yuyudhe śrīkṛṣṇena mahātmanā || 29 ||
 nītvā taṃ bhujadaṇḍābhyāṃ maṃce kṣiptvā punaḥ prabhūḥ |
 āruhya hṛdayaṃ tasya mauliṃ jagrāha mād̐hava || 30 ||
 sadyaḥ pragṛhya keśeṣu raṃgopari hariḥ svayam |
 maṃcāntaṃ pātayāmāsa śailād□gaṃḍaśīlāmiva || 31 ||

tasyopariṣṭhācchrikṛṣṇaḥ sarvādhārāḥ sanātanaḥ |
 nīpāpāta svayaṃ vegādananto'nam̐tavikramaḥ || 32 ||
 itthaṃ dvayornīpātena nimnaṃ bhūkhaṇḍamaṇḍalam |
 sthāliṃ sahasā rājāṇcakaṃpe ghaṭikādvayam || 33 ||
 saṃparetaṃ bhojarājāṃ bhūmau taṃ vicakarṣa ha |
 yathā mṛgendro nāgendraṃ sarveṣāṃ paśyātāṃ nṛpa || 34 ||
 hāhākārastadaivāsiddhāvatāṃ bhūbhujāṃ nṛpa |
 vairabhāvena deveṣāṃ bhajankṛṣṇo mahābalaḥ || 35 ||
 jagāma tasya sārūpyaṃ bhṛṅgiṇaḥ kīṭako yathā |
 kṛṣṇaṃ prapatitaṃ dṛṣṭvā bhrātaro'ṣṭau mahābalāḥ |
 sunāmasṛṣṭinyagrodhatuṣṭimadrāṣṭrapālakāḥ || 36 ||
 suhunā kṛṣṇaṃkubhyāṃ krodhaprasphuritādharāḥ |
 khaḍgacarmadharā yoddhūṃ kṛṣṇopari samāyayuh || 37 ||
 vīkṣya tānmud□garaṃ nītvā rohiṇīnaṃdanā balāḥ |

ārāccakāra huṃkāraṃ yathā siṃho mṛgānprati || 38 ||
 huṃkāreṇaiva śāstrāṇi teṣāṃ hastebhya ābhayāt |
 peturāmrāphalāniva daṇḍaghātāśca maithila || 39 ||
 niḥśāstrāste mahāvīrā muṣṭibhiḥ sarvato balam |
 teḍuḥ śailaṃ yathā nāgā śuṃḍādaṇḍairitastataḥ || 40 ||
 sṛṣṭiṇ tathā sunāmānaṃ mudgareṇa balo'hanat |
 nyagrodhaṃ bhujavegena kaṃkaṃ vāmakareṇa vai || 41 ||
 śaṃkṣuṃ suhuṃ tuṣṭimaṇṭaṃ vāmapādena mādhaveḥ |
 rāṣṭrapālāṃ dakṣiṇena pādenābhijaghāna ha || 42 ||
 aṣṭau nipetuḥ sahasā vṛkṣā vātaḥatā iva |
 teṣāṃ jyotirbhagavati līnaṃ jātaṃ videharāt || 43 ||
 devadundubhayo nedurjayadhvanirabhūttadā |
 sadyo vai vavṛsurdevāḥ puṣpairnaṃdanasaṃbhavaiḥ || 44 ||
 vidyādharyaśca gaṇḍharvyo naṇṭurharṣavihvalāḥ |
 vidyādharaśca gaṇḍharvāḥ kinnarāstadyaśo jaguḥ || 45 ||
 brahmādyā munayaḥ siddhā vimānairdraṣṭumāgatāḥ |
 tuṣṭuvū rāmakṣṇau tau vāgbhiḥ śrūtiparāyaṇāḥ || 46 ||
 tādāyamtya uro hastaiḥ astiprāptyādāyaḥ striyaḥ |
 vinirgatāstā rurudurjātavaidhavyaduḥkhitāḥ || 47 ||
 striya ūcuḥ -
 hā nātha he yuddhapate kva gato'si mahābala |
 trailokyavijayī sāksāddevānāmapi durjayah || 48 ||
 jātamātrāḥ svasuḥ putrā nirghṛṇena twayā hatāḥ |
 anirdaśā nirdaśāścāpare'pi nihatā balāt || 49 ||
 tena pāpena ghoreṇa daśāmetādr̥ṣiṇ gataḥ || 50 ||
 śrīnārada uvāca -
 evamaśrumukhīrḍinā āśvāsya nṛpayoṣitaḥ |
 vidhāya yamunāṅgīre citāḥ śrīkhaṇḍasaṃyutāḥ || 51 ||
 hatānāṃ kārayitvā'sau kriyāṇi vai pāralaukikīm |
 sarvānsaṃbodhayāmāsa bhagavāḥ-lōkabhāvanaḥ || 52 ||

English rendering

Chanur-Mustik Adi Mallonka and the slaying of Kansa and his brothers

Says Srinardji - Rajan. The Nandaraja's heart was overflowing with compassion. Drawing attention to them and remembering the intentions of the Vanithas, Srihari, with a resolve to kill the enemies, started the war by force. 1.

After lifting Chanur from his shoulders, Lord Krishna forcefully hurled it into the sky as if the wind had suddenly blown away the uprooted lotus. Facing down from the sky, he fell to the earth with such speed that it was as if a star had fallen. Chanur then got up and punched Krishna hard. His punching did not deter Lord Krishna, the Supreme Being. He immediately picked up Chanur and dropped him on the earth. The teeth of Chanur were broken. The drunkard Malla was filled with rage. Maithil! He punched Krishna in the chest with both hands. Nareshwar. Then, holding both his hands with both hands, Lord Krishna began to move him directly in front of Kansa and struck him on the earth in the same manner as if a balcony had knocked down a kamandalu. Chanur Malla's head was torn off by this blow from Krishna. The king! He vomited blood and died instantly. 2 - 7.

In the same way, Mahabali Baldev held the feet of Ranadurgam Malla Mushti with his fist and circled the sky and struck the serpent on the earth just as Garuda struck it. Then the fist went into the dark cheek, bleeding from the mouth. Mahabali then shot Baldev with a single punch as if Devaraja Indra had knocked down a mountain with a lightning bolt. The king! Just as Garuda injures the serpent with his sharp beak, the arrow that appeared is kicked to death by Nandanandan. Then, holding the basket, Krishna tore it from the middle and threw it in front of Kansaka's stage, just as the elephants broke a branch of a tree. All of them fell to their deaths as soon as they were thrown into the Malla akhara, and the flames from their bodies were absorbed by Lord Vaikuntha (Krishna) in the presence of the Satpurushas. 8-13 | (Mathurukhand Chapter 6 to 10)

Thus, after Balarama and Krishna killed many Mallas, the rest of the Mallas fled for their lives in fear. Madhava then pulled out his friends Gopa and Sridama and started a wrestling match with them in front of all the gentlemen. All the residents were amazed to see Balarama and Krishna, clad in crowns and kundals, roaming in the theater with curly hair. All the people except Kansake said 'Jai Ho! The chant of Jai Ho began to come out. Greetings poured in from all corners, and applause filled the air. When Kansa saw his defeat, he was filled with great anger and spoke with tears in his eyes, ordering him to stop playing. 14-18 |

Naradaji says that when Kansa was making up such a lot of things, Yadunandan Krishna suddenly became angry and jumped on top of his stage. Seeing his idol-like death approaching, Kamsa immediately stood up and the drunken king took the shield and sword in his hands, scolding Krishna. Kansaka, who was holding a shield sword, was suddenly caught by Krishna with both hands, just as Garuda, the king of birds, had subdued a venomous serpent with his two beaks. The sword slipped from Kansake's hand and fell. The shield was also moved away. He came out of the bondage of Lord Krishna's arms with valiant valor, just as Pundarika was freed from the beak of the serpent Garuda. 21-24 |

The two mighty warriors trounced each other violently on the stage, adorned in the same manner as two lions brawling against each other at the top of a mountain. Kansa leaped forcefully and went up a hundred hands into the sky. Then Lord Krishna also jumped and caught him as if a falcon had caught another falcon in the sky. Lord Krishna, who wielded the power of the three worlds, began to move around, holding that fierce demon, Pungava Kansa, with his shoulder sticks. Then, in a fit of rage, he killed Kansa on the same stage from the sky. The pillars of the stage were broken in the same way that a tree is broken by lightning. Even after falling down from the sky, Kansa, the diamond-studded angangewala, suddenly woke up feeling a little upset and started fighting with Mahatma Krishna. Lord Govinda again lifted her by the sleeves and threw her onto the stage, and Madhava took off her crown by climbing on her chest. Then, immediately catching hold of his hair, Srihari himself knocked him down from the stage to the stage, as if someone had dropped a heavy boulder from a rock-top. Then the all-embracing, infinitely mighty, ethereal, eternal Lord Krishna himself leaped swiftly over her. 25-32 | (Mathurukhand Chapter 6 to 10)

The king! Thus the fall of the two of them caused the atmosphere there to suddenly become as deep as a plate, and the earth trembled for two hours. Nareshwar. Krishna dragged the corpse of the dead Bhojaraja to the ground in full view, just as the lion had dragged the dead Gajaraja. O Lord! At that moment, while running around, I heard the screams of the Bhoopalas. Mahabali Kansa achieved his likeness in the same way by enmity by singing hymns to the god Krishna, just as the worm takes its form from Bhringi's thought. 33-35 |

Seeing Kansaka's fall, his eight Mahabali brothers Suhut, Srishti, Nyagrodha, Tushtimana, Rashtrapalaka, Tsunama, Kanka, and Shanku, with their lips fluttering in anger, fell upon Krishna to

fight with a shield and sword. Seeing them coming, Rohinandan Balaram took the mudra and shouted at them in the same manner as a lion roars at the sight of deer. Mithileshwar! The scream frightened them so much that weapons fell from their hands, just like the fruits of a mango falling from a stick. Even when unarmed, the Mahaviras started punching Balarama from all sides - just like how elephants beat a mountain with their spears. Balramji struck Srishti and Tsunama with a dagger, knocked down Nyagrodha with his arms, and struck Kanku with his left hand. Madhava crushed Shank, Suhut, and Tushtiman with his left leg and sent the governor to Kalke's cheek with a blow to his right leg. Thus, like the uprooted trees of the storm, those eight heroes suddenly collapsed. Woe to you! The light of them all was absorbed into God. 36-43 | (Mathurukund Chapter 6 to 10)

The cries of the gods began to be heard. At that moment, there was cheering all around. At that very moment, the gods began to shower the flowers of Nandanvan. The Vidyadharis and the Gandharvas danced with gaiety. Vidyadhara, Gandharva, and Kinara began singing hymns to the Lord. Brahma and other gods, sages, and sages came to have a darshan of the Lord. They began to praise the brothers Balarama and Krishna through divine speech, reciting Vedic mantras. 44-46 |

Subsequently, the queens of Kansaki's estate came out of the palace beating their chests with their hands and lamenting the loss of their wealth. 47.

The women said, "O Nath! O ye warriors! O Mahabali Veer! Where'd you go? You were a Tribhuvan - a conqueror and a formidable hero even to the true gods. You killed your sister's newborns mercilessly, and you forcibly killed other children less than ten days old and older; it is because of this grave sin that you have attained such a state. 48-50 | (Mathurukund Chapter 6 to 10)

Naradji says - Rajan! In this way, by giving patience to the lowly and sorrowful princesses with wet faces, the Lord created pyres on the banks of the Yamuna filled with Shrikhand sandalwood and explained to everyone the transcendental actions of the slain uncles. 51-52 |

Thus was completed the eighth chapter called 'Kansaka Vada' in the Narada Bahulashva-Samvada under Srimadhurakhanda in the Srigarghasamhita. 8.

Sanskrit source · Hindi control witness

Mathurā-khaṇḍa · Chapter 9

Chapter 90 of 263 · 55 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

अथ देवौ रामकृष्णौ देवकीवसुदेवयोः ।
समीपं जग्मतुः साक्षाद्वृष्णिभिः परिवारितौ ॥ १ ॥
स्वतस्तयोर्बन्धनानि ययुः शिथिलतां नृप ।
तौ वीक्ष्य गरुडं प्राप्तं नागपाशगुणा यथा ॥ २ ॥
स्वप्नभावविदौ वीक्ष्य पितरौ सबलो हरिः ।
सद्यस्ततान् स्वां मायां जगन्मोहकरीं बलात् ॥ ३ ॥
रामकृष्णौ सुतौ ज्ञात्वा शौरिर्मोहसमाकुलः ।
देवक्या सहासोत्थाय सस्वजे चाश्रुपुरितः ॥ ४ ॥
तावाश्वास्य हरिः सद्यो वृष्णिभिः परिवारितः ।
मातामहं तूयसेनं चकार मथुराधिपम् ॥ ५ ॥
आहुय यादवान्कंसभयाद्देशांतरं गतान् ।
प्रेम्णा निवासयामास सकुटुम्बान् यदोः पुरि ॥ ६ ॥
नंदराजं गोपगणैः स्वगृहान् गंतुमुद्यतम् ।

नत्वा तं सबलः प्राह मोहयन्निव मायया ॥ ७ ॥

अत्रैव वासं कुरु तात पुर्यां
गंतुं यदीच्छा मनसोत्थिता स्यात् ।
पश्चादहं वै सबलो यदून् वा
विधाय पार्श्वं तव चागमिष्ये ॥ ८ ॥

श्रीनारद उवाच -

एवं श्रीरामकृष्णाभ्यां नंदराजः प्रपूजितः ।
आलिंग्य शौरिं गोपालैर्ययौ प्रेमातुरो ब्रजम् ॥ ९ ॥
दत्तं श्रीकृष्णजन्मर्क्षे धेनूनां नियुतं पुरा ।
ब्राह्मणेभ्यो ददौ शौरिर्वस्त्रमालास्वलंकृतम् ॥ १० ॥
शौरिर्गर्गं समाहुय श्रीकृष्णबलदेवयोः ।
यज्ञोपवीतं विधिवत्कारयामास धर्मवित् ॥ ११ ॥
रामकृष्णौ सर्वविद्याध्ययनं कर्तुमुद्यतौ ।
गुरोः सांदीपनेः पार्श्वं जग्मतुर्जनवत्परौ ॥ १२ ॥

कृत्वा परां गुरोः सेवां लघुकालेन माधवौ ।
सर्वविद्यां जगृहतुः सर्वविद्याविदां वरौ ॥ १३ ॥
गुरवे दक्षिणां दातुमुद्यतौ तौ कृताञ्जली ।
मृतं पुत्रं दक्षिणायां ताभ्यां वद्रे गुरुर्द्विजः ॥ १४ ॥

रथमारुह्य तौ दांतौ शातकुम्भपरिच्छदम् ।
 प्रभासे चाब्धिनिकटं जग्मतुर्भीमविक्रमौ ॥ १५ ॥
 सद्यः प्रकंपितः सिन्धू रत्नोपायनमुत्तमम् ।
 नित्वा तच्चरणोपांते निपपात कृताञ्जलिः ॥ १६ ॥
 तमाह भगवाञ्छीघ्रं पुत्रं देहि गुरोर्मम ।
 प्रचंडोर्मिघटाटोपैस्त्वया तद्ग्रहणं कृतम् ॥ १७ ॥
 समुद्र उवाच -
 भगवन् देवदेवेश न मया बालको हतः ।
 हतः पंचजनेनासौ शंखरूपासुरेण वै ॥ १८ ॥
 वसन् सदा मददरे बलिष्ठो दैत्यपुंगवः ।

जेतुं योग्यस्त्वया देव देवानां भयकारकः ॥ १९ ॥
 श्रीनारद उवाच -
 तेनेक्तो भगवान्कृष्णो वासो बद्ध्वा कटौ दृढम् ।
 निपपात महावेगात्समुद्रे भीमनादिनि ॥ २० ॥
 श्रीकृष्णस्य निपातेन त्रिलोकीभारधारिणः ।
 चकंपेऽब्धिर्भृशं वज्रकूटेनेव विदेहराट् ॥ २१ ॥
 ततः पंचजनो दैत्यो योद्धुं श्रीकृष्णसंमुखे ।
 आगतः सहसा वीरः शूलं चिक्षेप माधवे ॥ २२ ॥
 हस्ते गृहीत्वा तच्छूलं तेनैवाभिजघान तम् ।
 तद्धातेन प्रपतितो मूर्च्छितो वारिमंडले ॥ २३ ॥
 सहसोत्थाय देवेश किंचिद्व्यायाकुलमानसः ।
 मूर्ध्ना तताड पक्षींश्च स्वफणेन फणी यथा ॥ २४ ॥
 परिपूर्णतमः साक्षात् श्रीकृष्णो भगवान् हरिः ।
 कुब्धो मूर्ध्नि वेगेन मुष्टिना तं तताड ह ॥ २५ ॥

कृष्णमुष्टिप्रहारेण सद्यो वै निधनं गतः ।
 तज्ज्योतिः श्रीघनश्यामे लीनं जातं विदेहराट् ॥ २६ ॥
 एवं हत्वा पंचजनं शंखं नीत्वा तदंगजम् ।
 महार्णवान्निर्गतोऽसौ सहसा रथमागमत् ॥ २७ ॥
 वायुवेगेन यानेन रामकृष्णौ मनोहरौ ।
 जग्मतुः शमनस्यापि दीर्घा संयमनीं पुरीम् ॥ २८ ॥
 पांचजन्यध्वनिर्लोकं प्रचंडो मेघघोषवत् ।
 पूरयामास तं श्रुत्वा चकंपे ससभो यमः ॥ २९ ॥
 चतुरशीतिलक्षेषु नरकेषु निपातिताः ।
 यैर्यैः श्रुता ध्वनिस्ते ते जग्मुर्मोक्षं तु पापिनः ॥ ३० ॥
 यमः सद्यो बलिं नीत्वा श्रीकृष्णबलदेवयोः ।
 पपात चरणोपांते धर्षितः सन्कृताञ्जलिः ॥ ३१ ॥
 यम उवाच -

हे हरे हे कृपासिन्धो राम राम महाबल ।

असंख्यब्रह्मांडपती परिपूर्णतमौ युवाम् ॥ ३२ ॥

देवौ पुराणौ पुरुषौ महंती

सर्वेश्वरौ सर्वजगज्जनेशौ ।

अद्यैव सर्वोपरि वर्तमानौ

गिरा निजान्नां वदतं परेशौ ॥ ३३ ॥

श्रीभगवानुवाच -

गुरुपुत्रं लोकपाल आनयस्व महामते ।

राज्यं कुरु यथान्यायं मदुक्तं मानयन् क्वचित् ॥ ३४ ॥

श्रीनारद उवाच -

तदैव तेनोपानीतं गुरुपुत्रं हरिः स्वयम् ।

गृहीत्वाऽवंतिकां मेत्य ददौ श्रीगुरवे शिशुम् ॥ ३५ ॥

गुर्वाशिषा संयुतौ तौ नत्वा तं हि कृताञ्जली ।

रथमारुह्य मथुरामागतौ यदुपूजितौ ॥ ३६ ॥

एकदा सबलः कृष्णः सर्वकारणकारकः ।

पांडवान्संस्मरन्भक्तानकूरभवनं ययौ ॥ ३७ ॥

अकूरः सहसोत्थाय परिरभ्य मुदान्वितः ।

उपचारैः षोडशभिः पूजयित्वाऽथ तौ नृप ॥ ३८ ॥

कृताञ्जलिः पुरः स्थित्वा जातपूर्णमनोरथः ।

उवाचानंदजनितां मुचन्बाष्पकलां नृप ॥ ३९ ॥

अकूर उवाच -

युवाभ्यां रामकृष्णाभ्यां ताभ्यां नित्यं नमो नमः ।

याभ्यां मार्गे यदुक्तं मे पूर्णं तच्च कृतं प्रभू ॥ ४० ॥

लोकाभिरामौ जनभूषणोत्तमौ

चांतर्बहिःसर्वजगत्प्रदीपकौ ।

गोविप्रसाधुश्रुतिधर्मदेवता-

रक्षार्थमद्यैव यदोः कुले गतौ ॥ ४१ ॥

कंसादिदैत्येन्द्रविनाशहेतवे

गोलोकलोकात्परिपूर्णतेजसौ ।

समागतौ भारतभूमिमंडले

युवां परेशौ सततं नतोऽस्म्यहम् ॥ ४२ ॥

श्रीभगवानुवाच -

त्वमार्यवृद्धो धृतिमानहं तव पुरः शिशुः ।

संतो नः स्वात्मनः श्लाघ्यं कुर्वति हि महामते ॥ ४३ ॥

पांडवानां हि कुशलं द्रष्टुं गच्छ गजाह्वयम् ।

शीघ्रमागच्छ तान्दृष्ट्वा सर्वान् दानपते भवान् ॥ ४४ ॥

श्रीनारद उवाच -

एवमुक्त्वा तदाऽकूरं भगवान् भक्तवत्सलः ।
 सबलः शौरिभवनमाययौ सर्वकार्यकृत् ॥ ४५ ॥
 कौरवेन्द्रपुरं गत्वाऽकूरौ दृष्ट्वाऽथ पांडवान् ।
 पुनरागत्य कृष्णाय वार्तां सर्वामवर्णयत् ॥ ४६ ॥
 अकूर उवाच -
 विना युवां कोऽपि न पांडवानां
 सहायकृत्कौरव दुःखभोगिनाम् ।
 मृते च पांडौ भवतोः पदांबुजे
 विलग्नचित्ता हि पृथात्मजा ये ॥ ४७ ॥
 श्रीनारद उवाच -
 इति श्रुत्वाऽकूरमुखात् श्रीकृष्णो भगवान्हरिः ।
 अर्धं राज्यं पांडवेभ्यः कौरवाणां बलाद्बद्धौ ॥ ४८ ॥
 अथोक्तं वचनं स्मृत्वा तदोद्धवसमन्वितः ।
 महामंगलसंयुक्तं कुब्जाया भवनं ययौ ॥ ४९ ॥
 दृष्ट्वाऽराच्छ्रीहरिं प्राप्तं कुब्जा रूपवती त्वरम् ।
 भक्त्या समर्हयामास पाद्याद्यैः प्राणवल्लभम् ॥ ५० ॥
 हेमरत्नखचित्कुण्डये कुब्जाया भवनोत्तमे ।
 बभौ हरी रूपवत्या वैकुण्ठे रमया यथा ॥ ५१ ॥
 परिपूर्णतमः साक्षाच्छ्रीकृष्णो भगवान्स्वयम् ।
 यस्याः पतिरभूद्राजन्नहो तस्यास्तपो महत् ॥ ५२ ॥
 तत्र स्थित्वा हरिर्देवो दिनान्यष्टौ विदेहराट् ।
 आययौ शौरिभवनं लीलामानुषविग्रहः ॥ ५३ ॥
 इति श्रीकृष्णचरितं मथुरायां विदेहराट् ।
 सर्वपापहरं पुण्यमायुर्वर्द्धनमुत्तमम् ॥ ५४ ॥
 चतुष्पदार्थदं नृणां श्रीकृष्णवशकारकम् ।
 मया ते कथितं पृष्टं किं भूयः श्रोतुमिच्छसि ॥ ५५ ॥

Roman transliteration

śrīnārada uvāca -
 atha devau rāmakṛṣṇau devakivasudevayoḥ |
 samīpaṃ jagmatuḥ sāksād vṛṣṇibhiḥ parivāritau || 1 ||
 svatastayorbandhanāni yayau śīthilatām nṛpa |
 tau vikṣya garuḍaṃ prāptaṃ nāgapāśagaṇā yathā || 2 ||
 svaprabhāvavidau vikṣya pitarau sabalo hariḥ |
 sadyastatāna svāṇi māyāṇi jaganmohakarīṇ balāt || 3 ||
 rāmakṛṣṇau sutau jñātvā śaurirmohasamākulah |
 devakya sahāsothāya sasvaje cāśrupūrītaḥ || 4 ||
 tāvāśvāsya hariḥ sadyo vṛṣṇibhiḥ parivāritah |
 mātāmahaṃ tūgrasenaṃ cakāra mathurādhīpam || 5 ||
 āhūya yādavāṅkaṇṣasabhayāddeśāṃtaraṃ gatān |

preṃṇā nivāsayāmāsa sakuṭumbān yadoḥ puri || 6 ||
naṃdarājāṃ gopagaṇaiḥ svagrāhān gaṇtumudyatam |

natvā taṃ sabalaḥ prāha mohayanniva māyayā || 7 ||
atraiva vāsaṃ kuru tāta puryāṃ
gaṇtuṃ yadīcchā manasotthitā syāt |
paścādahaṃ vai sabalo yadūn vā
vidhāya pārśvaṃ tava cāgamiṣye || 8 ||
śrīnārada uvāca -
evaṃ śrīrāmakṣṇābhyāṃ naṃdarājāḥ prapūjitaḥ |
ālīṅgya śauriṇ gopālairyayau premāturo vrajam || 9 ||
dattaṃ śrīkṣṇajanmarkṣe dhenūnāṃ niyutaṃ purā |
brāhmaṇebhyo dadau śaurirvastramālāsvalaṅkṛtam || 10 ||
śaurirgargaṃ samāhūya śrīkṣṇabaladevayoḥ |
yajñopavitaṃ vidhivatkārayāmāsa dharmavit || 11 ||
rāmakṣṇau sarvavidyādhyananāṃ kartumudyatau |
guroḥ sāmāpāneḥ pārśvaṃ jagmaturjanavatparau || 12 ||

kṛtvā parāṃ guroḥ sevāṃ laghukālena mādhavau |
sarvavidyāṃ jagrhatuḥ sarvavidyāvidāṃ varau || 13 ||
gurave dakṣiṇāṃ dātumudyatau tau kṛtāñjalī |
mṛtaṃ putraṃ dakṣiṇyāṃ tābhyāṃ vavre gururdvijaḥ || 14 ||
rathamāruhya tau dāṃtau śātakumbhaparicchadam |
prabhāse cābdhinikaṭaṃ jagmaturbhīmavikramau || 15 ||
sadyaḥ prakāṇṇpitaḥ sindhū ratnopaṇyanamuttamam |
nītvā taccaraṇopāṇte nīpapāta kṛtāñjalīḥ || 16 ||
tamāha bhagavāñchighraṃ putraṃ dehi gurormama |
pracaṇḍormighatāṭṭopaistvayā tadgrahaṇaṃ kṛtam || 17 ||
samudra uvāca -
bhagavan devadeveśa na mayā bālako hṛtaḥ |
hṛtaḥ paṇcajanenāsau śaṅkharūpāsuraḥ vai || 18 ||
vasan sadā madudare baliṣṭho daityapuṅgavaḥ |

jetuṃ योग्यastvayā deva devānāṃ bhayakārakaḥ || 19 ||
śrīnārada uvāca -
tenekto bhagavānkr̥ṣṇo vāso baddhvā kaṭau dṛḍham |
nīpapāta mahāvegātsamudre bhīmanādiṇi || 20 ||
śrīkr̥ṣṇasya nīpātena trilokībhārādhārīṇaḥ |
cakaṇṇpe'bdhirbhṛśaṃ vajrakūṭeneva videharāṭ || 21 ||
tataḥ paṇcajano daityo yoddhuṃ śrīkr̥ṣṇasaṇmukhe |
āgataḥ sahasā vīraḥ śūlaṃ cikṣepa mādhave || 22 ||
haste grhītvā tacchūlaṃ tenaivābhijaghāna tam |
tadghātena prapatito mūrccchito vārīmaṇḍale || 23 ||
sahasotthāya deveśaṃ kiṃcidvyāyākulamānasaḥ |
mūrdhnā tatāḍa pakṣiṇdraṃ svaphaṇena phaṇi yathā || 24 ||
paripūrṇatamaḥ sāksāt śrīkr̥ṣṇo bhagavān hariḥ |
kruddho mūrdhdhani vegena muṣṭīnā taṃ tatāḍa ha || 25 ||

kr̥ṣṇamuṣṭīprahāreṇa sadyo vai nidhanam gataḥ |
tajjyotiḥ śrīghanaśyāme tīnaṃ jātām videharāṭ || 26 ||
evaṃ hatvā paṇcajanam śaṅkhaṃ nītvā tadamgajam |
mahārṇavānnirgato'sau sahasā rathamāgamat || 27 ||

vāyuvegena yānena rāmakṣṇau manoharau |
 jagmatuḥ śamanasyāpi dīrghāṃ saṃyamaniṃ purīm || 28 ||
 pāñcānyadhvanīrlokaṃ pracaṇḍo meghaghoṣavat |
 pūrayāmāsa taṃ śrutvā cakaṃpe sasabho yamaḥ || 29 ||
 caturaśītilakṣeṣu narakeṣu nipātītāḥ |
 yairyaiḥ śrutā dhvaniste te jagmurmokṣaṃ tu pāpinaḥ || 30 ||
 yamaḥ sadyo baliṃ nītvā śrīkṣṇabaladevayoḥ |
 papāta caraṇopāṃte dharṣitaḥ sankṛtāñjaliḥ || 31 ||
 yama uvāca -
 he hare he kṛpāsindho rāma rāma mahābala |

asaṃkhyabrahmāṇḍapatī paripūrṇatamau yuvām || 32 ||
 devau purāṇau puruṣau mahāṇtau
 sarveśvarau sarvajagajjaneṣau |
 adyaiva sarvopari vartamānau
 girā nijāññāṃ vadataṃ pareṣau || 33 ||
 śrībhagavānuvāca -
 guruputraṃ lokapāla ānayasva mahāmate |
 rājyaṃ kuru yathānyāyaṃ maduktaṃ mānayan kvacit || 34 ||
 śrīnārada uvāca -
 tadaiva tenopānītaṃ guruputraṃ hariḥ svayam |
 grhītvā'vāṇtikāmetya dadau śrīgurave śīsum || 35 ||
 gurvāśīṣa saṃyutau tau natvā taṃ hi kṛtāñjaliḥ |
 rathamāruhya mathurāmāgatau yadupūjitaḥ || 36 ||
 ekadā sabalaḥ kṣṇaḥ sarvakāraṇakārakaḥ |

pāṇḍavānsaṃsmaranbhaktānākṛābhavanāṃ yayau || 37 ||
 akrūraḥ sahasotthāya parirabhya mudānvitaḥ |
 upacāraiḥ śoḍaśabhiḥ pūjayitvā'tha tau nṛpa || 38 ||
 kṛtāñjaliḥ puraḥ sthitvā jātapūrṇamanorathaḥ |
 uvācānāḍjanitāṃ muñcanbāṣpakalāṃ nṛpa || 39 ||
 akrūra uvāca -
 yuvābhyāṃ rāmakṣṇābhyāṃ tābhyāṃ nityaṃ namo namaḥ |
 yābhyāṃ mārge yaduktaṃ me pūrṇaṃ tacca kṛtaṃ prabhū || 40 ||
 lokābhīrāmāu janabhūṣaṇottamau
 cāmṭarabahiḥsarvajagatpradīpakau |
 govīprasādhuśrutidharmadevatā-
 rakṣārthamadyaiva yadoḥ kule gatau || 41 ||
 kaṇṭhādidaityendravinaśahetave
 golokalokātparipūrṇatejasau |

samāgatau bhāratabhūmimaṇḍale
 yuvāṃ pareṣau satataṃ nato'smyaham || 42 ||
 śrībhagavānuvāca -
 tvamāryavṛddho dhṛtimānahaṃ tava puraḥ śīsuḥ |
 saṃto naḥ svātmanaḥ ślāghyaṃ kurvaṃti hi mahāmate || 43 ||
 pāṇḍavānāṃ hi kuśalaṃ draṣṭuṃ gaccha gajāhvayam |
 śīghramāgaccha tāndṛṣtvā sarvān dānapate bhavān || 44 ||
 śrīnārada uvāca -
 evamuktā tadā'krūraṃ bhagavān bhaktavatsalaḥ |
 sabalaḥ śauribhavanamāyayau sarvakāryakṛt || 45 ||
 kauravendrapuraṃ gatvā'krūro dṛṣtvā'tha pāṇḍavān |

punarāgatya kṛṣṇāya vārtāṃ sarvāmavarnayāt || 46 ||
 akrūra uvāca -
 vinā yuvāṃ ko'pi na pāṇḍavānām

sahāyākṛtkaurava duḥkhabhoginām |
 mr̥te ca pāṇḍau bhavatoḥ padāmbuje
 vilagnacittā hi prthātmajā ye || 47 ||
 śrīnārada uvāca -
 iti śrutvā'krūramukhāt śrīkṛṣṇo bhagavānhariḥ |
 ardhaṃ rājyaṃ pāṇḍavebhyaḥ kauravānām balāddadau || 48 ||
 athoktaṃ vacanaṃ smṛtvā tadoddhavasamanvitaḥ |
 mahāmaṅgalasaṃyuktaṃ kubjāyā bhavanaṃ yayau || 49 ||
 dṛṣṭvārācchrihariṃ prāptaṃ kubjā rūpavatī tvaram |
 bhaktiā samarhayāmāsa pādyādyaiḥ prāṇavallabham || 50 ||
 hemaratnakhacitkuḍye kubjāyā bhavanottame |
 babhau harī rūpavatyā vaikuṇṭhe ramayā yathā || 51 ||
 paripūrṇatamaḥ sāksācchṛīkṛṣṇo bhagavānsvayam |
 yasyāḥ patirabhūd rājannaho tasyāstapo mahat || 52 ||

tatra sthitvā harirdevo dinānyaṣṭau videharāt |
 āyayau śauribhavanaṃ līlāmānuṣavigrahaḥ || 53 ||
 iti śrīkṛṣṇacaritaṃ mathurāyāṃ videharāt |
 sarvapāpaharaṃ puṇyamāyurvarddhanamuttamam || 54 ||
 catuṣpadārthadaṃ nṛṇām śrīkṛṣṇaśakākāram |
 mayā te kathitaṃ prṣṭaṃ kiṃ bhūyaḥ śrotumicchasi || 55 ||

English rendering

Sri Krishna's liberation from the bondage of Vasudeva-Devaki; Sri Krishna and Balarama's study in the Gurukula and bringing back the Guru's dead son from Yamlok as Gurudakshina; sending Sri Akrur to Hastinapur and fulfilling Kubja's wish

Says Srinardji - Rajan. Subsequently, Lord Krishna and Balarama went directly to Devaki and Vasudeva, surrounded by Vrishnivanshis. Nareshwar. Seeing their two sons, the bonds between them loosened spontaneously, just as the bonds between the serpent and Garuda opened spontaneously.

1-2.

Naradji says - Rajan! Thus, Balarama and Nandaraja, worshipped and revered by Krishna, went to Vrajko with Vasudeva in his heart. Vasudeva gave as many cows as he could, adorned with clothes and garlands, to the Brahmins to fulfill his earlier vow of performing a million gunas on the nakshatra of Krishna's birth. The pious Vasudeva then summoned Gargacharya and ceremoniously performed the Yajñopavita-samskara of Krishna and Balabhadra. Thereafter, God Balarama and Lord Krishna, like ordinary people, came to Guru Sandipani, eager to study all the sciences. By rendering excellent service to the Guru, the two Madhvas studied all the Vidyas in a short period of time and they both became the foremost of all scholars. The two brothers then joined hands to offer daksha to Guruji. At that time, the Brahmin guru asked the two of them for his dead son in Dakshina. Then the two brothers, mounted on a chariot laden with golden ornaments, approached the sea at Prabhas Tirtha, subduing their senses. Both of them were menacingly powerful. The sea trembled instantly as he reached for the perfect gift of runs and fell at his feet with both hands joined together. The Lord said to him - 'You must return my Gurudev's son soon. You had kidnapped that

Brahmin-boy from the depths of your raging waves. " 9-17 |

The sea cried out, "Oh my God! Oh dear God! I have not kidnapped the Brahmin boy. He is killed by the Panchajana, an asura with a conical form. That mighty demon king dwells in my belly forever. The god He is also a terror to the gods, so you must conquer him. 18-19 |

Naradji says - On being told this by the sea, Lord Krishna clothed himself firmly at his waist and he jumped with great speed into the sea making terrible words. Woe to you! The sea trembled violently at the leap of Lord Krishna, who bore the weight of the Triloki, as if he had been crushed by Vajrakuta Girike. Then the brave five demons suddenly appeared before Lord Krishna to fight. He threw his spear at Madhava, but Krishna struck him with it, holding the spear in his hands. Relieved of the shock, he fell into the sea. Then suddenly, some distraught Panchajana hit Deveshwar Sriharika on his head as if a serpent had struck the bird king Garuda with its staff. Then, in a fit of rage, the most perfect God, Sri Hari, punched him on the head with great speed. The punching of Lord Krishna instantly sent shivers down his spine. Woe to you! The light that came out of his body was absorbed by Ghanshyam into Shri Krishna. Thus, by killing the five and taking the conch shell from his body, Krishna suddenly emerged from the ocean and sat on the chariot. 20-27 | (Mathurukund Chapter 6 to 10)

Manohar Balarama and Krishna then went to the vast Puri abode of Yamaraja in a chariot with the same speed as the wind. There, they spread the sound of the thunderous Panchangjanya, the fierce people's thunder. Hearing this, Yamaraja, along with the courtiers, trembled. Of the eighty-four million sinners in Yampuri's hellish abyss, all who heard the voice found salvation. Yamaraja fell at the same moment at the feet of Krishna-Balarama with the pooja and gift items. They had been defeated by his brilliance, so he spoke with folded hands. 28-31 |

The Yamaraja said, "O Hare! Oh dear Lord! O Mahabali Balarama! You are both the Lord of myriad universes and the most perfect God. You are both gods Purana-purusha, the greatest, the almighty, and the almighty of all the worlds. Even today, both of you are sitting on top of everyone. Oh my God! You command us by your word what we are to serve. 32-33 |

The Lord said, "O great Ombudsman, Yama! Bring my guru's son and rule in a just manner anywhere while respecting my voice. 34. Naradji says - Rajan! At the same time, Yamaraja took the guru's son and handed him over to Krishna. Then directly Srihari came to Avantikapuri with him and dedicated his infant son to Sri Guru. Then, possibly with the Guru's blessing, the two brothers bowed before him with folded hands and came to Mathurapuri on a chariot. There, he was held in high regard by the Yaduvanshis. 35-36 |

One day, for all reasons, Shri Krishna went to Akrur with Balramji, remembering his devotee Pandavas. Nareshwar. Akrur suddenly stood up and stood before him with great joy, applying him to his heart, worshipping him through the Shodashopadhyaya and joining hands. His wish had been fulfilled. He said to them, shedding tears of love. 37-39 | (Mathurukund Chapter 6 to 10)

Akrur said, "O Lord! My repeated salutations to both of you - Balarama and Krishna - who, on the way, completed everything I had said or thought of. You two are the most beautiful of all worlds. There are also the finest of the Jan-Bhushanas. There are publishers from outside as well as inside the entire world. At this time, both of you have descended into Yadukula for the protection of cows, Brahmins, Sadhus, Vedas, Dharma and the gods. The two of you, perfectly radiant, have come from Golokdham to the earthly realm of India to destroy the demons like God Kansa. I bow to you both continually. 40-42 |

The Lord said, "You are our great teacher and patient. I am the child before you. Excellency! Men who are saints never boast about themselves. Don't give up! Soon you will go to Hastinapur to know the good news of the Pandavas and return there in company with them. 43-44 |

Naradji says - Rajan! At that time, Bhaktavatsal, who was performing all the tasks by saying this from Akrur, returned to Vasudevi's house with Lord Krishna Balaramji. On the other hand, Akrur Kauravendrapuri went to Hastinapur and met the Pandavas and after returning from there, he narrated all the news to Lord Krishna. 45-46 |

Akur said, "Oh my God! The Pandavas are suffering the wrath of the Kauravas. No one is going to help them except you two. All the sons separated by the death of Pandu are sitting at the feet of you two. 47. (Mathurukund Chapter 6 to 10)

Naradji says - Rajan! Hearing this news from Akrurji, Lord Krishna forcibly gave half of the kingdom of the Kauravas to the Pandavas. Then, recalling what he had said, Lord Krishna went to the Mahamangala Samyukta Bhavan in Kubja with Uddhav. Upon seeing Srihariko, Paramarupavathi Kubjane immediately worshipped her life-giving deity by devoting herself to healing with devotion. Gold and jewels were embedded in the walls of the noble building of Kubja. Srihari was adorned with that beautiful goddess, just as Vishnu is adorned with Rama in Vaikuntha Dham. The king! How amazing is the great penance of the Sairandhri to whom the most perfect Lord Krishna himself became the husband. Woe to you! There, Lord Srihari, dressed in a human form, stayed for eight days and returned to Vasudeva's abode on the ninth day. Unexpectedly! Mathurama, thus the character of Krishna, is the redeemer of all sins, the benefactor, and the best means of life-enhancement. He is the giver of all the four substances to humans and is also the one to subdue Krishna. I told you everything you had asked for. What else do you want to hear now? . 48-55 |

Thus a new chapter named 'Yadusaukhya' was completed in the Narada Bahulashka Samvad under Srimathurakhanda in the Srigargha Samhita. 9.

Sanskrit source · Hindi control witness

Mathurā-khaṇḍa · Chapter 10

Chapter 91 of 263 · 25 detected Sanskrit verse markers

Sanskrit

बहुलाश्व उवाच -

श्रीकृष्णचरितं पुण्यं मया तव मुखाच्छ्रुतम् ।
पुनः श्रोतुं मनश्चाद्य तृषितो वा जलं गतः ॥ १ ॥
कंसस्य जन्मकर्माणि त्वयोक्तानि श्रुतानि मे ।
केश्यादिदैत्यवर्याणां पूर्वजन्मकृतं श्रुतम् ॥ २ ॥
कोऽयं तु रजकः पूर्वमवधीचं हरिः कथम् ।
अहो यस्य महज्ज्योतिः कृष्णे लीनं बभूव ह ॥ ३ ॥

श्रीनारद उवाच -

त्रेतायुगे त्वयोध्यायां रामराज्ये विदेहराट् ।
चाराणां शृण्वतां कश्चिदरजको ह्यवदस्त्रियाम् ॥ ४ ॥
नाहं बिभर्मि त्वां दुष्टामुशर्तां परवेश्मगाम् ।
स्त्रीलोभी बिभृयात्सीतां रामो नाहं भजे पुनः ॥ ५ ॥
इति लोकाद्बहुमुखाद्वाक्यं श्रुत्वाऽथ राघवः ।
सीतां तत्याज सहसा वने लोकापवादतः ॥ ६ ॥

तस्मै दंडं दातुमिच्छां न चक्रे राघवोत्तमः ।
मथुरायां द्वापरांते रजकः स बभूव ह ॥ ७ ॥
कुवाक्यदोषशांत्यर्थं तं जघान हरिः स्वयम् ।
तदपि प्रददौ मोक्षं तस्मै श्रीकरुणानिधिः ॥ ८ ॥
दयालोः कृष्णचन्द्रस्य चरित्रं परमाद्भुतम् ।
एतत्ते कथितं राजन् किं भूयः श्रोतुमिच्छसि ॥ ९ ॥

बहुलाश्व उवाच -

पुरा वै वायकः कोऽयं नितरां मुनिसत्तम ।
यस्मै ददौ य सारूप्यं श्रीकृष्णो भगवान्हरिः ॥ १० ॥
श्रीनारद उवाच -

मिथिलानगरे पूर्वं वायको हरिभक्तिकृत् ।
श्रीरामोद्वाहसमये सीरध्वजन्पाज्ञया ॥ ११ ॥
रामलक्ष्मणवेषार्थं वासांसि रचयन् किल ।
लघुसूत्रैः परिवयन् कुशलो वस्त्रकर्मसु ॥ १२ ॥

कोटिकन्दर्पलावण्यौ सुन्दरौ रामलक्ष्मणौ ।
तौ वीक्ष्य वायको राजन्मोहितोऽभून्महामनाः ॥ १३ ॥
अहं स्वहस्तैर्वस्त्राणि तयोरंगेषु सर्वतः ।
परिधानं कारयामि चक्रे चेत्यं मनोरथम् ॥ १४ ॥

मनसाऽपि वरं रामो ददौ तस्मा अशेषवित् ।
 द्वापरांते भारते च भविष्यति मनोरथः ॥ १५ ॥
 श्रीरामस्य वरात्सोऽयं मथुरायां बभूव ह ।
 तयोर्वेषं कारयित्वा तत्सारूप्यं जगाम ह ॥ १६ ॥
 बहुलाश्व उवाच -
 सुदाम्ना मालिना ब्रह्मन् किं कृतं सुकृतं वद ।
 यद्गृहं जग्मतुः साक्षाद्रामकृष्णौ मनोहरौ ॥ १७ ॥
 श्रीनारद उवाच -
 राजराजवनं रम्यं नाम्ना चैत्ररथं शुभम् ।
 तस्य वै पुष्पबटुको हेममालीति नामभाक् ॥ १८ ॥
 विष्णुभक्तिरतः शान्तो दानी सत्संगकृन्महान् ।
 श्रीविष्णुदेवप्राप्त्यर्थं देवपूजां चकार ह ॥ १९ ॥
 समाः पंचसहस्राणि पद्मानां च शतत्रयम् ।
 नित्यं नीत्वा धूर्जटये पुरो धृत्वा ननाम ह ॥ २० ॥
 एकदाऽतिप्रसन्नोऽभूत्त्र्यम्बकः करुणानिधिः ।
 मालाकार महाबुद्धे वरं ब्रूहीत्युवाच ह ॥ २१ ॥
 हेममाली तदा देवं नमस्कृत्य कृताञ्जलिः ।
 प्रदक्षिणीकृत्य पुरः स्थित्वा प्राह नताननः ॥ २२ ॥
 हेममाल्युवाच -
 परिपूर्णतमं कृष्णं क्वचिन्नो गृहमागतम् ।
 पश्यामि दृग्भ्यां तं साक्षात्त्वद्वरेण भवेदिदम् ॥ २३ ॥
 श्रीमहादेव उवाच -
 द्वापरांते भारते च मथुरायां महामते ।
 मनोरथस्ते सफलो भविष्यति न संशयः ॥ २४ ॥

श्रीनारद उवाच -
 महेश्वरवरेणासौ हेममाली महामनाः ।
 मालाकारो द्वापरांते सुदामा संबभूव ह ॥ २५ ॥
 तस्मादस्य गृहं साक्षात् जग्मतू रामकेशवौ ।
 शिववाक्यामृतं कर्तुं किं भूयः श्रोतुमिच्छसि ॥ २६ ॥

Roman transliteration

bahulāśva uvāca -
 śrīkṛṣṇacaritaṃ puṇyaṃ mayā tava mukhācchrutam |
 punaḥ śrotauṃ manaścādya tṛṣṭo vā jalaṃ gataḥ || 1 ||
 kaṃsasya janmakarmāṇi tvayoktāni śrutāni me |
 keśyādidaityavaryāṇāṃ pūrvajanmakṛtaṃ śrutam || 2 ||
 ko'yaṃ tu rajakaḥ pūrvamavadhīdyaṃ hariḥ katham |
 aho yasya mahājīyotiḥ kṛṣṇe līnaṃ babhūva ha || 3 ||
 śrīnārada uvāca -

tretāyuge tvayodhyāyām rāmarājye videharāt |
 cārāṇām śṛṇvatām kaścīd□rajako hyavadatpriyām || 4 ||
 nāhaṃ bibharmi tvām duṣṭāmuśatīm paraveśmagām |
 strīlobhī bibhṛyātsītām rāmo nāhaṃ bhaje punaḥ || 5 ||
 iti lokād□bahumukhād□vākyaṇ śrutvā'tha rāghavaḥ |
 sītām tatyāja sahasā vane lokāpavādataḥ || 6 ||

tasmai daṃḍaṃ dātumicchām na cakre rāghavottamaḥ |
 mathurāyām dvāparāṇte rajakaḥ sa babhūva ha || 7 ||
 kuvākyadośasāṃtyartham taṃ jaghāna hariḥ svayam |
 tadapi pradadau mokṣaṃ tasmai śrīkaruṇānidhiḥ || 8 ||
 dayālōḥ kṛṣṇacandrasya caritraṃ paramād□bhutam |
 etatte kathitaṃ rājan kiṃ bhūyaḥ śrotumicchasi || 9 ||
 bahulāśva uvāca -
 purā vai vāyakaḥ ko'yaṃ nitarāṇ munisattama |
 yasmai dadau ca sārūpyaṃ śrīkṛṣṇo bhagavānhariḥ || 10 ||
 śrīnārada uvāca -
 mithilānagare pūrvaṃ vāyako haribhaktikṛt |
 śrīrāmodvāhasamayē śiradhvajanaṇpājñayā || 11 ||
 rāmalakṣmaṇaveśārthaṃ vāsāṇsi racayan kila |
 laghusūtraiḥ parivayan kuśalo vastrakarmasu || 12 ||

koṭikandarpalāvaṇyau sundarau rāmalakṣmaṇau |
 tau vīkṣya vāyako rājanmohito'bhūnmahāmanāḥ || 13 ||
 ahaṃ svahastairvastrāṇi tayoraṇgeṣu sarvataḥ |
 paridhānaṃ kārayāmi cakre cetthaṃ manoratham || 14 ||
 manasā'pi varaṃ rāmo dadau tasmā aśeṣavit |
 dvāparāṇte bhārata ca bhaviṣyati manorathaḥ || 15 ||
 śrīrāmasya varātso'yaṃ mathurāyām babhūva ha |
 tayorveṣaṃ kārayitvā tatsārūpyaṃ jagāma ha || 16 ||
 bahulāśva uvāca -
 sudāmnā mālinā brahman kiṃ kṛtaṃ sukṛtaṃ vada |
 yad□grhaṃ jagmatuḥ sākṣād□rāmakṛṣṇau manoharau || 17 ||
 śrīnārada uvāca -
 rājarājavanaṃ ramyaṃ nāmnā caitrarathaṃ śubham |
 tasya vai puṣpabaṭuko hemamāliti nāmabhāk || 18 ||

viṣṇubhaktirataḥ śānto dānī satsaṃgakṛm mahān |
 śrīviṣṇudevapṛāptyarthaṃ devapūjām cakāra ha || 19 ||
 samāḥ pañcasahasrāṇi padmānāṃ ca śatatrayam |
 nityaṃ nītvā dhūrjāṭaye puro dhṛtvā nanāma ha || 20 ||
 ekadā'tiprasanno'bhūitryambakaḥ karuṇānidhiḥ |
 mālākāra mahābuddhe varaṃ brūhītyuvāca ha || 21 ||
 hemamālī tadā devaṃ namaskṛtya kṛtāñjaliḥ |
 pradakṣiṇīkṛtya puraḥ sthitvā prāha natānanaḥ || 22 ||
 hemamālyuvāca -
 paripūrṇatamaṃ kṛṣṇaṃ kvacinno grhamāgatam |
 paśyāmi dṛgbhyām taṃ sākṣāttvadvareṇa bhavedidam || 23 ||
 śrīmahādeva uvāca -
 dvāparāṇte bhārata ca mathurāyām mahāmate |
 manorathaste saphalo bhaviṣyati na saṃśayaḥ || 24 ||

śrīnārada uvāca -
maheśvaravareṇāsau hemamālī mahāmanāḥ |
mālākāro dvāparāṁte sudāmā sambabhūva ha || 25 ||
tasmādasya grhaṇī sākṣāt jagmatū rāmakeśavau |
śivavākyāmrtaṁ kartuṁ kiṁ bhūyaḥ śrotumicchasi || 26 ||

English rendering

Introduction to the former birth of Dhobi, the tailor and Sudama Mali

Bahulashva asked - "Devarshe! I heard the pious character of Lord Krishna through your mouth, but I want to hear more and more again. Just as the thirsty creature desires water, my mind desires to hear the character of Krishna today. You described the births and karmas of Kansa and I listened. I also heard stories about the past lives of giants like Keshi. Now I want to know that Ah! Who was the Dhobi in his previous life whose great light was absorbed into Krishna? And why did Srihari kill him? . 1-3.

Narada said, "Vidyaharaja! As far back as the Treta Yuga, Ayodhyapuri was ruled by Sriramchandraji. During his reign, spies travelled to know the mood and happiness of the subjects. One day, while listening to the spies, a washerman said to his wife, 'You are wicked and have come to live in someone else's house; therefore, I will not keep you anymore.' May the greedy king of women keep Rama and Sita, but I will not accept you. Thus, hearing the reproach of many, Sri Raghavendra, fearing populism, suddenly abandoned Sita in the forest. Raghukul-Tilak Sriram did not wish to punish the washerman. At the end of the same Dwapara, there was again a wash in Mathurapuri. Srihari himself killed Sita for the blasphemy that she had said to him, however, Sri Karunanidhi granted salvation to the washerman. The king! I told you this most wonderful character of the kind Sri Krishna Chandra. What do you want to hear again now? . 4 - 9.

Bahulashva asked, "Munishreshtha! Who was the tailor in the previous life, to whom Lord Krishna bestowed his likeness? . 10.

Srinardji said - Rajan. Earlier, there was a tailor in Mithila-puri, who had a devotion to Lord Srihari. He had at the time of Sri Rama's marriage, at the behest of King Seeradhvaja Janaka, sewn clothes with fine threads for the bridal attire of Sri Rama and Lakshmana. He was very skilled in the art of weaving. The king! The great tailor was fascinated by the beautiful Shriram and Lakshmana, who were as graceful as the millions of Kamadevas. He wished with all his heart that I should wear clothes on their limbs with my own hands sometime. Shriraghunathji is omniscient. He willingly blessed him, saying, 'At the end of Dwapara, your desire will be fulfilled in the Indian Vraja Mandala.' This tailor was manifested in Madhura by the boon of Shriramchandraji, who got the likeness of the two brothers by creating their costumes. 11-16 | (Mathurukund Chapter 6 to 10)

Bahulashva asked, "Brahman! What virtue did Sudama Mali, in whose house Param Manohar Balarama and Sri Krishna himself had visited, perform? Tell me 17.

Narada said, "O king! Rajaraja Kubera has an extremely picturesque forest, famous as Chaitra Ratha-Vanaka. There was a gardener who planted flowers in it, who was called Hemmalike. He was prompt, calm, charitable, and a great companion in the hymns of Lord Vishnu. He worshipped the gods for the attainment of Lord Krishna. Every day for five thousand years, he would take three hundred lotus flowers and place them in front of Lord Shankar and pay obeisance to him. Once upon a time, Lord Shankara, Karunanidhi's three-eyed god, was very pleased with him and said, 'The most

intelligent Malakar. Ask for the bridegroom as you wish. 'Then Hem-Mali, with folded hands, saluted Mahadevji and, after circumambulating, stood before him, bowing his head. 18-22 |

Hemmali said, "Oh my God! May the most perfect Lord Shri Krishna ever come to my house and I may have a direct darshan of him with these eyes. May this wish of mine be fulfilled by Your grace. 23.

Srimahadevji said, "O Lord! There is no doubt that your mission will be successful in Mathurapuri, India, at the end of Dwapara. 24 | (Mathurukund Chapter 6 to 10)

Naradji says - Rajan! It was Mahamana Hemamali, blessed by Mahadevji, who became Sudama Mali at the end of Dwapara. That is why Balarama and Krishna had directly come to Lord Shiva's house to fulfill his wish. What else do you want to hear now? . 25-26 |

Thus was completed the tenth chapter of the Narada Bahulashva-Samvad under the Srimathurakhanda in the Srigarghasamhita titled 'Dhobi, Darji and Sudama Malika Upakhyan'. 10.

Sanskrit source · Hindi control witness

Mathurā-khaṇḍa · Chapter 11

Chapter 92 of 263 · 26 detected Sanskrit verse markers

Sanskrit

बहुलाश्व उवाच -
सैरन्ध्र्या किं कृतं पूर्वं तपः परमदुर्घटम् ।
येन प्रसन्नः श्रीकृष्णो देवैरपि सुदुर्लभः ॥ १ ॥
श्रीनारद उवाच -
पंचवट्या स्थितं रामं कोटिकन्दर्पसन्निभम् ।
वीक्ष्य शूर्पणखा नाम्नी राक्षसी मोहिता भृशम् ॥ २ ॥
निर्मोहं राघवं दृष्ट्वाऽथैकपत्निव्रतस्थितम् ।
क्रोधात्सीतां भक्षयितुं धावती रावणस्वसा ॥ ३ ॥
खड्गेन शितधारेण लक्ष्मणो राघवानुजः ।
जहार तस्याः कर्णौ च नासां सद्यो रुषान्वितः ॥ ४ ॥
छिन्ननासा गता लंकां रावणाय न्यवेदयत् ।
भूयः पुष्करतीर्थे सा जगाम विमना भृशम् ॥ ५ ॥
तपश्चक्रे शूर्पणखा वर्षाणामयुतं जले ।
ध्यायन्ती त्र्यंबकं देवं श्रीरामं वरमिच्छती ॥ ६ ॥
ततः प्रसन्नो भगवान्देवदेव उमापतिः ।
एत्य तत्पुष्करं तीर्थं वरं ब्रूहीत्युवाच ह ॥ ७ ॥
शूर्पणखोवाच -
श्रीरामो मे वरो भूयाद्वरं देहि सतां प्रियः ।
त्वं देवदेव परमः सर्वासां आशिषां प्रभुः ॥ ८ ॥
श्रीशिव उवाच -
अद्यैव सफलो न स्याद्वरस्ते शृणु राक्षसि ।
द्वापरान्ते माथुरे च भविष्यति न संशयः ॥ ९ ॥
श्रीनारद उवाच -
सैव शूर्पणखा नाम राक्षसी कामरूपिणी ।
अभूच्छ्रीमथुरायां तु कुब्जानाम महामते ॥ १० ॥
महादेव वरेणापि श्रीकृष्णस्य प्रियाऽभवत् ।
इदं मया ते कथितं किं भूयः श्रोतुमिच्छसि ॥ ११ ॥
बहुलाश्व उवाच -
कोऽयं कुवल्यापीडः पूर्वजन्मनि नारद ।
कथं गजत्वं आपन्नः श्रीकृष्णो लीनतां गतः ॥ १२ ॥
श्रीनारद उवाच -
बलिपुत्रो महाकायो नाम्ना मन्दगतिर्बली ।

सर्वशस्त्रभृतां श्रेष्ठो लक्ष्मणागसमो बली ॥ १३ ॥
 एकदा निर्गतः सोऽपि रंगयात्रां जनेषु च ।
 मतेभवज्जनान्वेगाद्भुजाभ्यां परिमर्दयन् ॥ १४ ॥
 तद्बाहुवेगात्पतितः पथि वृद्धस्त्रितो मुनिः ।
 कुब्धः शशाप तं मत्तं बलिष्ठं बलिनन्दनम् ॥ १५ ॥
 त्रित उवाच -

गजवत्त्वं मदोन्मत्तोऽभूर्जनान्परिमर्दयन् ।
 विचरन् रंगयात्रायां त्वं गजो भव दुर्मते ॥ १६ ॥
 एवं शप्तस्तदा दैत्यो नाम्ना मन्दगतिर्बली ।
 पतत् कंचुकवद्देहो भ्रष्टतेजा बभूव ह ॥ १७ ॥

मुनेः प्रभाववित्सद्यो दैत्यो भूत्वा कृतांजलिः ।
 नत्वा प्रदक्षिणीकृत्य त्रितं मुनिमुवाच ह ॥ १८ ॥
 मंदगतिरुवाच -
 हे मुने हे कृपासिन्धो त्वं योगीन्द्रो द्विजोत्तमः ।
 गजत्वान्मे कदामुक्तिर्भविष्यति वदाशु माम् ॥ १९ ॥
 त्वाद्दशानां सतां माभूत् हेलनं मे क्वचिन्मुने ।
 त्वाद्दशा मुनयो ब्रह्मन् समर्था वरशापयोः ॥ २० ॥
 श्रीनारद उवाच -

एवं प्रसादितस्तेन त्रितो नाम महामुनिः ।
 गतक्रोधोऽब्रवीद्वैत्यं कृपालुर्ब्राह्मणीतमः ॥ २१ ॥
 त्रित उवाच -

वचनं मे मृषा न स्यात् त्वद्भक्त्या हर्षितोऽस्म्यहम् ।
 ते दास्याभि वरं दिव्यं देवानामपि दुर्लभम् ॥ २२ ॥
 मा शोकं कुरु दैत्येन्द्र मथुरायां हरेः पुरि ।

श्रीकृष्णहस्ताते मुक्तिर्भविष्यति न संशयः ॥ २३ ॥
 श्रीनारद उवाच -

सोऽयं मन्दगतिर्दैत्यो गजोऽभूद्विध्यपर्वते ।
 नाम्ना कुवलयपीडो नागायुतसमो बले ॥ २४ ॥
 गृहीतो मागधेन्द्रेण बलाल्लक्षगजैर्वने ।
 सोऽयं दत्तस्तु कंसाय पारिबर्हे विदेहराट् ॥ २५ ॥
 त्रितवाक्यात्तस्य धाम श्रीकृष्णे लीनतां गतम् ।
 इदं मया ते कथितं किं भूयः श्रोतुमिच्छसि ॥ २६ ॥

Roman transliteration

bahulāśva uvāca -
 sairandhryā kiṃ kṛtaṃ pūrvaṃ tapaḥ paramadurghaṭam |
 yena prasannaḥ śrīkṛṣṇo devairāpi sudurlabhaḥ || 1 ||
 śrīnārada uvāca -

pañcavaṭṭyā sṭhitam rāmaṃ koṭikandarpasannibham |
 vikṣya śūrpaṇakhā nāmnī rākṣasī mohitā bhṛśam || 2 ||
 nirmohaṃ rāghavaṃ dṛṣtvā'ṭhaikapat□nivratasthitam |
 krodhātsītāṃ bhakṣayitum dhāvati rāvaṇasvasā || 3 ||
 khaḍgena śīṭadhāreṇa lakṣmaṇo rāghavānujaḥ |
 jahāra tasyāḥ karṇau ca nāsāṃ sadyo ruṣāṇvitaḥ || 4 ||
 chinnaṇāsā gatā laṃkāṃ rāvaṇāya nyavedayat |
 bhūyaḥ puṣkaratīrthe sā jagāma vimaṇā bhṛśam || 5 ||
 tapaścakre śūrpaṇakhā varṣāṇāmayutaṃ jale |
 dhyāyanti tryaṃbakaṃ devaṃ śrīrāmaṃ varamicchatī || 6 ||

tataḥ prasanno bhagavāṇdevadeva umāpatiḥ |
 etya tatpuṣkaraṃ tīrthaṃ varaṃ brūhītyuvāca ha || 7 ||
 śūrpaṇakhovāca -
 śrīrāmo me varo bhūyādvaram dehi satāṃ priyaḥ |
 tvaṃ devadeva paramaḥ sarvāsām āśīṣāṃ prabhuh || 8 ||
 śrīśiva uvāca -
 adyaiva saphalo na syādvaraste śṛṇu rākṣasī |
 dvāparāṃte mātḥure ca bhaviṣyati na saṃśayaḥ || 9 ||
 śrīnārada uvāca -
 saiva śūrpaṇakhā nāma rākṣasī kāmārūpiṇī |
 abhūccṛīmathurūyāṃ tu kubjānāma mahāmate || 10 ||
 mahādeva vareṇāpi śrīkṛṣṇasya priyā'bhavat |
 idaṃ mayā te kathitaṃ kiṃ bhūyaḥ śrotumicchasi || 11 ||
 bahulāśva uvāca -

ko'yaṃ kuvalayāpīḍaḥ pūrvañjanmani nārada |
 kathaṃ gajatvaṃ āpannaḥ śrīkṛṣṇe līnatāṃ gataḥ || 12 ||
 śrīnārada uvāca -
 balīputro mahākāyo nāmnā mandagatirbalī |
 sarvaśāstrabhṛtāṃ śreṣṭho lakṣaṇāgasamo balī || 13 ||
 ekadā nirgataḥ so'pi raṃgayātrāṇi janeṣu ca |
 mattebhavañjanānvegād□bhujābhyāṃ parimardayan || 14 ||
 tad□bāhuvegātpatitaḥ pathi vṛddhastrito munīḥ |
 kruddhaḥ śaśāpa taṃ mattaṃ baliṣṭhaṃ balinandanam || 15 ||
 trita uvāca -
 gajavattvaṃ madonmatto'bhūrjanānparimardayan |
 vicaran raṃgayātrāyāṃ tvaṃ gajo bhava durmate || 16 ||
 evaṃ śaptastadā daityo nāmnā mandagatirbalī |
 patat kaṃcukavaddeho bhraṣṭatejā babhūva ha || 17 ||

muneḥ prabhāvanitsadyo daityo bhūtvā kṛtāṃjaliḥ |
 natvā pradakṣiṇīkṛtya tritaṃ munimuvāca ha || 18 ||
 maṃdagatiruvāca -
 he mune he kṛpāsindho tvaṃ yogīndro dvijottamaḥ |
 gajatvaṇme kadāmuktirbhaviṣyati vadāśu mām || 19 ||
 tvādṛśānāṃ satāṃ mābhūt helanaṃ me kvacinmune |
 tvādṛśā munayo brahmaṇ samarthā varaśāpayoḥ || 20 ||
 śrīnārada uvāca -
 evaṃ prasādīstena trito nāma mahāmuniḥ |
 gatakrodho'bravīddaityaṃ kṛpālur-brāhmaṇottamaḥ || 21 ||
 trita uvāca -

*vacanaṃ me mṛṣā na syāt tvadbhaktyā harṣito'smyaham |
te dāsyābhi varam divyaṃ devānāmapī durlabham || 22 ||
mā śokaṃ kuru daityendra mathurāyāṃ hareḥ puri |*

*śrīkṛṣṇahastātte muktirbhaviṣyati na saṃśayaḥ || 23 ||
śrīnārada uvāca -
so'yaṃ mandagatirdaityo gajo'bhūd vimdhyaparvate |
nāmnā kuvalayāpīḍo nāgāyutasamo bale || 24 ||
grhīto māgadhendreṇa balāllakṣagajairvane |
so'yaṃ dattastu kaṃsāya pāribarhe videharāt || 25 ||
tritavākyaṭtasya dhāma śrīkṛṣṇe līnatāṃ gatam |
idaṃ mayā te kathitaṃ kiṃ bhūyaḥ śrotumicchasi || 26 ||*

English rendering

Description of the antecedents of Kubja and Kuvalayapida

Sri Bahulashvana asked - "Devarshe! What extreme penance did Sairandhri perform in the past, which endeared him to Lord Krishna, a very rare god even to the gods? . 1.

Narada said, "O king! The demoness Surpanakha was extremely enchanted by the sight of Shri Ramachandraji when he lived in Panchavati, who was as beautiful as the millions of Kamadevas. Ravana's sister ran to eat Sita in anger, thinking, "Shriraghunathji is keen on monogamy, so he is not attracted to any other woman." At that time, Sri Rama's younger brother Lakshmana, in a fit of rage, cut off his nose and ears immediately with a sharp-edged sword. After her nose was cut off, she went to Lanka and told Ravana all this news, and in a very sad state of mind, she went to Pushkar Tirtha. There, standing in the water, Shurpanakhana meditated on Lord Shankar and meditated for ten thousand years, wishing to find Shri Rama in the form of a husband. Pleased with this, Devadhidev Bhagwan Umapati came to Pushkar-Tirtha and said - 'Ask for a boon.' 2 - 7.

Surpanakha said, "O supreme God! You are capable of fulfilling all desires; therefore, grant me this boon that Shriramchandraji, the beloved of the virtuous, is my husband. 8.

Shiva said, "O demon! Listen. This groom will not be successful for you just yet. There is no doubt that your wish will be fulfilled in Mathura-Puri at the end of Dwapara. 9.

Naradji says - Rajan. The great A demoness named Surpanakha, who assumed the same form at will, became famous in Srīmathurapuri as 'Kubja'. She fell in love with Lord Krishna at the same time as Mahadevji. I told you about this incident. What else do you want to hear now? . 10-11 | (Mathurakund Chapter 11 to 15)

Bahulashva said, "Naradaji! Who was this Kuvalayapida in a previous life? How was the elephant's yoniko obtained? And by what virtue did the Lord merge with Krishna? . 12.

Naradji said that King Bali had a large and powerful son named Mandagati. He was the best of all the armed men and as strong as a hundred thousand elephants. At one point, he left home for a visit to Srīranganatha and joined the community. People were being trampled by shaking arms at a speed similar to that of a slow-moving elephant. On the way, old Trita Muni fell with the speed of his arms. Angered, they cursed the mighty scapegoat of that religion. 13-15 |

The Trinity said, "Wretched! You are getting drunk like an elephant and crushing people in a procession, so be an elephant. 'So when he was cursed, the mighty demon slowed down and fell, his body like earthworms. The daitya, who knew the influence of the sage, immediately bowed and circumambulated with folded hands and said to the sage Trita. 16-18 |

Slowly, he said, "O Munna! Oh my goodness! You are the best of the two yogindras. Tell me quickly when I'll be able to get rid of this vagina. Oh no! From today onwards, I will never disregard the greats like you. O Brahman! A sage like you is capable of bestowing both a boon and a curse. 19-20 |

Naradji says - Rajan! Thus appeased by the demon, the wrath of Mahamuni Trita dissipated. Then the benevolent Brahmin-Shiromani said to the demon. 21.

The Trinity said, "King of demons! I cannot be false, yet I am exceedingly pleased with your devotion. Therefore, I will grant you a divine boon, which is rare even for the gods. The Daitya Kendra. Do not grieve. There is no doubt that you will be liberated from the hands of Lord Krishna in the city of Mathura, Srihariki. 22-23 | (Mathurukhand Chapter 11 to 15)

Naradji says - Rajan! The same slow-moving giant on the Vindhya mountains became the elephant known as Kuvalayapida, which alone was as strong as ten thousand elephants. He was captured by Magadharaja Jarasandha with a hundred thousand elephants in the forest. Woe to you! He then gave the elephant to Kansa as a dowry. According to sage Trita, his energy was absorbed into Krishna. I told you this, what else do you want to hear? . 24-26 |

Thus was completed the eleventh chapter in the Narada Bahulashva-Samvada under Srimathurakhanda in the Srigarghasamhita, titled 'Description of the Past Births of Kubja and Kuvalayapida'. 11.

Sanskrit source · Hindi control witness

Mathurā-khaṇḍa • Chapter 12

Chapter 93 of 263 • 27 detected Sanskrit verse markers

Sanskrit

बहुलाश्व उवाच -

चाणूराद्याश्च ये मल्लास्ते के पूर्वमिहागताः ।

अहो श्रीकृष्णचन्द्रेण येषां युद्धं बभूव ह ॥ १ ॥

श्रीनारद उवाच -

राजन् पुराऽमरावत्यामुतथ्योऽस्ति महामुनिः ।

तस्याभवन् पञ्च पुत्राः कामदेवसमप्रभाः ॥ २ ॥

हित्वा विद्यां चाध्ययनं जपं तेन सहैव ते ।

गत्वा बलेर्मल्लयुद्धं सदाऽशिक्षन् मदोद्धताः ॥ ३ ॥

ब्रह्मकर्मपरिभ्रष्टान्वेदाध्ययनवर्जितान् ।

रुषा प्राह स तान्मत्तानुतथ्यो मुनिसत्तमः ॥ ४ ॥

उतथ्य उवाच -

शमो दमस्तपः शौचं क्षांतिराजवमेव च ।

ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥ ५ ॥

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।

दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥ ६ ॥

कृषिगोरक्ष्यवाणिज्यं वैश्यकर्मस्वभावजम् ।

परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥ ७ ॥

ब्रह्मकर्म परित्यक्ता भवन्तो ब्रह्मणः सुताः ।

मल्लयुद्धं क्षात्रयुद्धं कथं कुरुत दुर्जनाः ॥ ८ ॥

तस्माद्भवन्तो श्रूयासुर्मल्ला वै भारताजिरे ।

असुराणां प्रसंगेन दुर्जना भवताशु हि ॥ ९ ॥

श्रीनारद उवाच -

उतथ्यस्य सुतास्ते वै जाता मल्ला महीतले ।

श्रीकृष्णांगस्पर्शमात्रात्परं मोक्षं ययुर्नृप ॥ १० ॥

चाणूरो मुष्टिकः कूटः शलस्तोशल एव च ।

एषां चरित्रं कथितं किं भूयः श्रोतुमिच्छसि ॥ ११ ॥

बहुलाश्व उवाच -

कंसानुजा भ्रातरोऽष्टौ कंकन्यग्रोधकादयः ।

ते के पूर्वं वद मुने येऽपि मोक्षं परं गताः ॥ १२ ॥

श्रीनारद उवाच -

अलकायां पुरा यक्षो देवयक्ष इति स्मृतः ।

ज्ञानी ज्ञानपरो मान्यः शिवभक्त्या महाद्युतिः ॥ १३ ॥

तस्य चाष्टौ सुता जाता देवकूटो महागिरिः ।
 गंडो दण्डः प्रचण्डश्च खंडदण्डः पृथुस्तथा ॥ १४ ॥
 एकदा शिवपूजायां देवयक्षेण नोदिताः ।
 सहस्रं पुंडरीकाणि चाहर्तुमरुणोदये ॥ १५ ॥
 पुष्पाणि मानसानीत्वा शब्दितानि मधुव्रतैः ।
 आघ्राय गंधलोभेन ददुस्ते जनकाय वै ॥ १६ ॥
 उच्छिष्टीकृतदोषेण शिवपूजा तिरस्कृता ।
 आसुरीं योनिमापन्ना मूढास्ते जन्मभिस्त्रिभिः ॥ १७ ॥
 हस्ताभ्यां शंकराभ्यां च बलदेवस्य मैथिल ।
 परं मोक्षं गतास्ते वै दोषान्मुक्ता विदेहराट् ॥ १८ ॥

कंसानुजानां व्याख्यानं पूर्वजन्मभवं नृप ।
 इदं मया ते कथितं किं भूयः श्रोतुमिच्छसि ॥ १९ ॥
 श्रीबहुलाश्व उवाच -
 कोयं पुरा पंचजनो दैत्यः शंखवपुर्धरः ।
 तस्य शङ्खो बभौ ब्रह्मन् श्रीकृष्णकरपङ्कजे ॥ २० ॥
 श्रीनारद उवाच -
 पुरैवैतान्युपांगानि चक्रादीनि विदेहराट् ।
 त्रैलोक्यनाथस्य हरेर्बभूवुस्तेजसा हताः ॥ २१ ॥
 तेषां शंखः पांचजन्यः प्राप्तो राजन्महत्पदम् ।
 पपौ तन्मुखलग्नोऽसौ श्रीकृष्णस्याधरामृतम् ॥ २२ ॥
 अकरोच्चैकदा मानं मनसि प्राह शंखराट् ।
 गृहीतोऽहं हि हरिणा राजहंससमद्युतिः ॥ २३ ॥
 श्रीकृष्णो दक्षिणावर्तं दध्मौ मां विजये सति ।
 यद्दुर्लभं चाब्धिपुत्र्याः श्रीकृष्णस्याधरामृतम् ॥ २४ ॥

ततस्मात्सर्वमुख्योऽस्मि पिबाम्यहमहर्निशम् ।
 इति मानयुतं शंखं पांचजन्यं विदेहराट् ॥ २५ ॥
 शशाप लक्ष्मीस्तं क्रोधात्त्वं दैत्यो भव दुर्मते ।
 सोऽयं पंचजनो नाम दैत्योऽभूत्सरितां पतौ ॥ २६ ॥
 वैरभावेन देवेशं पुनः प्राप्तो दरेश्वरः ।
 ज्योतिर्लीनं तु देवेशे वपुर्यस्य करे वभौ ।
 अहोभाग्यं विद्धि तस्य किं भूयः श्रोतुमिच्छसि ॥ २७ ॥

Roman transliteration

bahulāśva uvāca -
 cāṇūrādyāśca ye mallāste ke pūrvamihāgatāḥ |
 aho śrīkṛṣṇacandreṇa yeśāṃ yuddhaṃ babhūva ha || 1 ||
 śrīnarāda uvāca -
 rājan purā pañcāvatyām utathyo'sti mahāmuniḥ |

tasyābhavan pañca putrāḥ kāmadevasamaprabhāḥ || 2 ||
 hitvā vidyāṃ cādhyayanam japaṃ tena sahaiva te |
 gatvā balermallayuddham sadā śikṣaṇ madoddhatāḥ || 3 ||
 brahmakarmaparibhraṣṭānvedādhyayanavarjitān |
 ruṣā prāha sa tāmattānutathyo munisattamaḥ || 4 ||
 utathya uvāca -
 śamo damastapaḥ śaucaṃ kṣāṃtirārjavameva ca |
 jñānaṃ vijñānamāstikyam brahmakarma svabhāvajam || 5 ||
 śauryam tejo dhṛtirdākṣyam yuddhe cāpyapalāyanam |
 dānamīśvarabhāvaśca kṣātram karma svabhāvajam || 6 ||
 kṣīgorakṣyavāṇijyam vaiśyakarmasvabhāvajam |
 paricaryātmakaṃ karma śūdrasyāpi svabhāvajam || 7 ||
 brahmakarma parityaktā bhavaṃto brahmaṇaḥ sūtāḥ |
 mallayuddham kṣātrayuddham katham kuruta durjanāḥ || 8 ||
 tasmād bhavaṃto śrūyāsurmallā vai bhāratājire |
 asurāṇāṃ prasamgena durjanā bhavatāśu hi || 9 ||
 śrīnārada uvāca -
 utathyasya sūtāste vai jātā mallā mahītale |
 śrīkṣṇāṅgasparśamātrātparaṃ mokṣaṃ yayurnṛpa || 10 ||
 cāñūro muṣṭikaḥ kūṭaḥ śalastośala eva ca |
 eṣāṃ caritraṃ kathitaṃ kiṃ bhūyaḥ śrotumicchasi || 11 ||
 bahulāśva uvāca -
 kaṃsānujā bhrātaro'stau kaṃkanyagrodhakādayaḥ |
 te ke pūrvam vada mune ye'pi mokṣaṃ paraṃ gatāḥ || 12 ||
 śrīnārada uvāca -
 alakāyāṃ purā yakṣo devayakṣa iti smṛtaḥ |
 jñānī jñānaparo mānyaḥ śivabhaktyā mahādhyutiḥ || 13 ||
 tasya cāṣṭau sūtā jātā devakūṭo mahāgiriḥ |
 gaṃḍo daṇḍaḥ pracaṇḍaśca khaṃḍadaṇḍaḥ prthustathā || 14 ||
 ekadā śivapūjāyāṃ devayakṣeṇa noditāḥ |
 sahasraṃ puṃdarikāṇi cāhartumarūḍaye || 15 ||
 puṣpāṇi mānasānmitvā śabdītāni madhuvrataiḥ |
 āghrāya gaṃḍhalobhena daduste janakāya vai || 16 ||
 ucchiṣṭīkṛtadoṣeṇa śivapūjā tiraskṛtā |
 āsurīm yonimāpannā mūḍhāste janmabhistribhiḥ || 17 ||
 hastābhyāṃ śaṃkarābhyāṃ ca baladevasya maithila |
 paraṃ mokṣaṃ gatāste vai doṣānmuktā videharāt || 18 ||
 kaṃsānujānāṃ vyākhyānaṃ pūrvajanmabhavaṃ nṛpa |
 idaṃ mayā te kathitaṃ kiṃ bhūyaḥ śrotumicchasi || 19 ||
 śrībahulāśva uvāca -
 koyaṃ purā pañcajanā daityaḥ śaṃkhavapurdharaḥ |
 tasya śaṅkho babhau brahman śrīkṣṇakarapaṅkaje || 20 ||
 śrīnārada uvāca -
 puraivaitānyupāṃgāni cakrādīni videharāt |
 trailokyañāthasya harerbabhūvustejasā hatāḥ || 21 ||
 teṣāṃ śaṃkhaḥ pañcajanayaḥ prāpto rājanmahatpadam |
 papau tanmukhalagno'sau śrīkṣṇasyādharāmṛtam || 22 ||
 akaroccaikadā mānaṃ manasi prāha śaṃkharāt |
 grhīto'haṃ hi harīṇā rājahaṃsasamadyutiḥ || 23 ||

śrīkṣṇo dakṣiṇāvartaṃ daghmau māṃ vijaye sati |
yadā durlabhaṃ cābdhiputryāḥ śrīkṣṇasyādharāmṛtam || 24 ||

tattasmātsarvamukhyo'smi pibāmyahamaharniṣam |
iti mānayatāṃ śaṃkhaṃ pañcājanyaṃ videharāt || 25 ||
śaśāpa lakṣmītaṃ krodhāttvaṃ daityo bhava durmate |
so'yaṃ pañcājano nāma daityo'bhūtsaritaṃ patau || 26 ||
vairabhāvena deveṣaṃ punaḥ prāpto dareśvaraḥ |
jyotirlīnaṃ tu deveṣa vapuryasya kare vabhau |
ahobhāgyaṃ viddhi tasya kiṃ bhūyaḥ śrotumicchasi || 27 ||

English rendering

Description of the antecedents of Chanur Adi Malla, Kansaka's younger brothers and Panchajana Daitya

Narada said, "The king. These are the natural karmas of the Brahman - shama, dama, austerity, defecation, forgiveness, simplicity, knowledge, science, and theism. Valor, quickness, patience, efficiency, not showing his back on the battlefield, charity, and opulence - these are the natural karmas of a Kshatriya. Agriculture, cow protection, and commerce - these are the vasya's naturopathy and servile deeds are also natural to a Shudra. Poor people! How do you, being the son of a Brahmin, abstain from Brahmanical actions and engage in Kshatriya wrestling? Therefore be thou wretched in the land of Bharat, and be thou quick with the demons, and be thou wicked. 5 - 9. (Mathurukund Chapter 11 to 15)

Naradji says - Rajan! They were born as Mallas on earth, sons of Utthaya. Nareshwar. He attained ultimate salvation by simply touching the body of Lord Krishna. Thus I described the antecedents of these Mallas - Chanur, Mushtiq, Koota, Shal and Toshal. Now what more do you want to hear? . 10-11 |

Bahulashwa asked, "Munna! Who were Kansa's younger brothers who were eight warriors like Kanka, Nyagrodha, etc., all in previous lives? State what was attained by the Supreme Moksha. . 12.

Narada said, "O king! In ancient times, a yaksha known as' Devayaksha 'lived in Kubera's capital Alakam. He was knowledgeable, knowledgeable, revered and great devotee of Shiva. He had eight sons, named Devakuta, Mahagiri, Ganda, Danda, Prachanda, Khanda, Akhanda, and Prithu. One day, on Devayaksha's orders, they went to bring a thousand pundarika flowers to Arunodayaki Vela for the worship of Shiva. He brought from Manasarovar a thousand lotus flowers containing the murmurs of the Bhramaras, offered them to his father by greedfully smelling their sulfur. The foolish Yaksha, who was repelled by the worship of Shiva for his blasphemy, received the Asurayoniko for three births. Mithileshwar! Woe to you! Killed by the benevolent hands of Baldevji, he was freed from guilt and attained supreme salvation. O Lord! What more do you want to hear, I said, this account of the past lives of the younger brothers of Kansak? . 13-19 |

Bahulashwa asked, "Brahman! Who was this conch-shaped daitya Panchajana in a previous life, whose skeletal conch was adorned in Lord Krishna's lotus? . 20.

Naradji says - Veedharaja. Since ancient times, these chakras have been associated with Trilokinath Sriharika. All of them were collected by his brilliance. The king! Among them, the Panchajanya conch received a very high status. He used to touch the face of Lord Krishna and drink his Adharamrita.

21-22 | (Mathurukund Chapter 11 to 15)

One day, Shankharaja felt a sense of mind and said, 'My kanti is as white as a swan'. I have been accepted directly by Srihari with his own hands. I am the clockwork conch and Lord Krishna plays it on me when I am victorious in battle. I drink day and night of Lord Krishna's immortal Ksheerasagara, which is rare even for Lakshmi, so I am the best. 'Vidharaja. Thus, manifesting pride, the Panchajanya conch was cursed in anger by Lakshmi - 'Evil! You will become a monster. 'It was in the same Shankharaja Samudra that this daitya named Panchajana was born, which was again received by Deveshwara Srihari due to a devotional song in enmity. His light was absorbed into Deveshwara Krishna and he now enjoys the grace of his hands. That cockroach's luck is amazing, now what else do you want to hear? . 23-27 |

Thus was completed the twelfth chapter in the Srimathurakhanda of the Srigarghasamhita, the Srinarada Bahulashva-Samvadana, titled 'The Anecdote of the Past Births of the Mallas like Chanur, the Brothers of Kansa, and the Five Demons'. 12.

Sanskrit source · Hindi control witness

Mathurā-khaṇḍa · Chapter 13

Chapter 94 of 263 · 34 detected Sanskrit verse markers

Sanskrit

बहुलाश्व उवाच -
अग्रे चकार किं कार्यं मथुरायां यदूतमः ।
निवासयित्वा स्वज्ञातीन् वदेत्तन्मुनिसत्तम ॥ १ ॥
श्रीनारद उवाच -
परिपूर्णतमः साक्षाद्भगवान् भक्तवत्सलः ।
सस्मार गोकुलं दीनं गोपगोपालसंकुलम् ॥ २ ॥
एकदाऽऽहुय रहसि सखायं भक्तमुद्धवम् ।
उवाच भगवान्देवः प्रेमगद्गदया गिरा ॥ ३ ॥
श्रीभगवानुवाच -
गच्छ शीघ्रं व्रजं हे सखे सुन्दरं
श्रीलताकुंजपुंजादिभिर्मंडितम् ।
शैलकृष्णप्रभाचारुवृंदावनं
गोपगोपीगणैर्गोकुलं संकुलम् ॥ ४ ॥
एकपत्रं तु नंदाय वै दीयतां वा
द्वितीयं यशोदाकरे चैव भोः ।
वा तृतीयं त्विदं राधिकायै सखे
तत्र गत्वा हि तन्मंदिरं सुंदरम् ॥ ५ ॥
वा चतुर्थं सखिभ्यः शिशुभ्यः शुभं कौशलं
दीयतां पत्रमेवं पृथक् भोः सखे ।
गोपिकानां शतेभ्यश्च यूथेभ्य
उन्मोहितानां च देयानि पत्राणी च ॥ ६ ॥
मे पिता नंदराजो घृणी मन्मना मे च
माता यशोदा स्मरत्याशु माम् ।
वाक्यवृन्दैः शुभैर्नीतिवित्त्वं तयोर्मे
परां प्रीतिमाराद्धृदयोरवह ॥ ७ ॥
मत्प्रिया राधिका मद्द्वियोगातुरा
मन्यते मां विना खं जगन्मोहतः ।
मद्द्वियोगाधिमस्या मदुक्तैः पदैर्मोचय
त्वं भवान् दक्षिणो वाक्पथे ॥ ८ ॥
गोपबालाः सुदामादयो मत्प्रिया मां
सखायं विना तेऽपि मोहातुराः ।
देहि तेषां सुखं मित्रवच्छ्रीव्रजे

स्वल्पकालेन तत्रागमिष्याम्यहम् ॥ ९ ॥
 गोपिका मङ्घ्रियोगाधिगेगातुरा
 मन्मनस्काश्च मत्प्राप्तदेहासवः ।
 या मदर्थे च संत्यक्तलोकाबलास्ताः
 कथं नात्र मन्त्रिन् बिभर्मि स्वतः ॥ १० ॥
 ता असून् त्यक्तुमत्रोद्यता उद्धव
 याभिरद्यापि कृच्छ्रेर्धृताश्यासवः ।
 मङ्घ्रियोगाधिमासां मदुक्तः पदेमौघय
 त्वं भवान्दक्षिणो वाक्यथे ॥ ११ ॥
 येन पूर्वं ब्रजादागतोऽहं सखे तं

रथं साश्वसूतं रणद्धण्टिकं वै ।
 मे च सारूप्यमद्यैव पीतांबरं
 वैजयंतीसहस्रच्छदं पंकजम् ॥ १२ ॥
 कुण्डले दिव्यरत्नप्रभामंडिते
 कोटिबालार्कदीप्तं मणिं कौस्तुभम् ।
 मे महानादिनीं चारुवंशीं शुभां
 पुष्पयुक्तां च यष्टिं जगन्मोहिनीम् ॥ १३ ॥
 चंदनं सुंदरं दिव्यगंधावृतं
 बर्हमल्लादिवेषं क्वणन्तूपुरम् ।
 मौलिमेवं गृहाणांगदे उद्धव
 गच्छ गच्छाशु चाद्यैव मद्वाक्यतः ॥ १४ ॥
 श्रीनारद उवाच -
 इत्युक्त उद्धवः शीघ्रं नमस्कृत्य कृताञ्जलिः ।
 कृष्णं प्रदक्षिणीकृत्य रथारुढो ब्रजं ययौ ॥ १५ ॥

कोटिशः कोटिशो गावो यत्र यत्र मनोहराः ।
 श्वेतपर्वतसंकाशा दिव्यभूषणभूषिताः ॥ १६ ॥
 पयस्विन्यस्तरुण्यश्च शीलरूपगुणैर्युताः ।
 सवत्साः पीतपुच्छाश्च ब्रजंत्यो भव्यमूर्तिकाः ॥ १७ ॥
 घंटांमंजीरझंकाराः किंकिणीजालमंडिताः ।
 हेमतुल्या हेमशृङ्गयो हारमालाः स्फुरत्प्रभाः ॥ १८ ॥
 पाटला हरितास्ताम्राः पीताः श्यामा विचित्रिताः ।
 धूम्राः कोकिलवर्णाश्च यत्र गावस्त्वनेकधा ॥ १९ ॥
 समुद्रवद्गुग्धदाश्च तरुणीकरचित्रिताः ।
 कुरङ्गवद्विलङ्घदभिर्गोवत्सैर्मंडिताः शुभाः ॥ २० ॥
 इतस्ततश्चलंतश्च गोगणेषु महावृषाः ।
 दीर्घकन्धरशृङ्गाढ्या यत्र धर्मधुरंधराः ॥ २१ ॥
 गोपाला वेत्रहस्ताश्च श्यामवंशीधराः पराः ।

कृष्णलीलाः प्रगायन्तो रागैर्मदनमोहनैः ॥ २२ ॥

दूरात्तमागतं वीक्ष्य ज्ञात्वा कृष्णं ब्रजार्भकाः ।

उद्युः परस्परं ते वै कृष्णदर्शनलालसाः ॥ २३ ॥

गोपा उद्युः -

नंदसूनूः किलायाति सखा योऽयं न संशयः ।

मेघश्यामः पीतवासाः सखी कुण्डलमंडितः ॥ २४ ॥

कौस्तुभि कुंडली बिभ्रत्सत्सहसदलपंकजम् ।

तदेव मुकुटं बिभ्रत्कोटिमार्तंडसन्निभम् ॥ २५ ॥

त एवाश्वा रथः सोऽयं किंकिणीजालमंडितः ।

बलो नास्ति रथे चास्मिन्नेकाकी नंदनंदनः ॥ २६ ॥

श्रीनारद उवाच -

एवं वदन्तो गोपालाः श्रीदामाद्या विदेहराट् ।

कृष्णकृतिं कृष्णसखमाययुः सर्वतो रथम् ॥ २७ ॥

कृष्णो नास्तीति वदतः कोऽयं साक्षात्तदाकृतिः ।

तान्ममस्कृत्यौपगविः परिरभ्यावदत्पथि ॥ २८ ॥

उद्धव उवाच -

गृहाण पत्रं श्रीदामन् कृष्णदत्तं न संशयः ।

शोकं मा कुरु गोपालैः कुशल्यस्ते हरिः स्वयम् ॥ २९ ॥

यादवानां महत्कार्यं कृत्वाऽथ सबलः प्रभुः ।

ह्रस्वकालेन यात्रापि भगवानागमिष्यति ॥ ३० ॥

श्रीनारद उवाच -

पठित्वा तद्धस्तपत्रं श्रीदामाद्या ब्रजार्भकाः ।

भृशमश्रूणि मुच्यन्तः प्राहुर्गद्गदया गिरा ॥ ३१ ॥

गोपा उद्युः -

पांथेति निर्मोहिनि नंदसूनौ

तनुर्विभूतिश्च धनं बलं च ।

सर्वा धियः कृष्णमृते ब्रजे नः

शून्यं प्रजातं हि जगत्समस्तम् ॥ ३२ ॥

क्षणो युगात्वं च घटी महामते

प्रयाति मन्वन्तरतां ब्रजौकसाम् ।

यामश्च कल्पं च दिनं विना हरिं

वियोगदुःखैर्हिपरार्धतां गतम् ॥ ३३ ॥

अहर्निशं तं न हि विस्मरामहे

दुष्टा घटी सा प्रययौ यया हि सः ।

मनो हरन्नुद्धव नो वनौकसां

वयस्यभावेन सदा कृतागसाम् ॥ ३४ ॥

Roman transliteration

bahulāśva uvāca -

agre cakāra kiṃ kāryaṃ mathurāyāṃ yadūttamaḥ |
nivāsayitvā svajñātīn vadaitanmunisattama || 1 ||

śrīnārada uvāca -

paripūrṇatamaḥ sākṣād bhagavān bhaktavatsalaḥ |
sasmāra gokulaṃ dīnaṃ gopagopālasaṃkulam || 2 ||
ekadā "hūya rahasi sakhāyaṃ bhaktamuddhavam |
uvāca bhagavāndevaḥ premagad gadayā girā || 3 ||

śrībhagavānuvāca -

gaccha śighraṃ vrajaṃ he sakhe sundaraṃ
śrīlatākumjapunjādibhirmamṛḍitam |
śailakṛṣṇaprabhācāruvṛdāvanaṃ
gopagopīgaṇairgokulaṃ saṃkulam || 4 ||
ekapatraṃ tu namdāya vai dīyatāṃ vā

dvītiyaṃ yaśodākare caiva bhoḥ |

vā tṛtīyaṃ tvidaṃ rādhikāyai sakhe
tatra gatvā hi tanmamādiraṃ suṇḍaram || 5 ||
vā caturthaṃ sakhibhyaḥ śiśubhyaḥ śubhaṃ kauśalaṃ

dīyatāṃ patramevaṃ prthak bhoḥ sakhe |
gopikānāṃ śatebhyasā yūthebhya

unmohitānāṃ ca deyaṇi patrāṇi ca || 6 ||
me pitā namdarājo ghrṇi manmanā me ca

mātā yaśodā smaratyāśu mām |
vākyavṛndaiḥ śubhairnītivitvaṃ tayorme

parāṃ prītimārād dvayorāvaha || 7 ||
matpriyā rādhikā madvīyogātūrā
manyate mām vinā khaṇ jagannmohataḥ |
madvīyogādhimasyā maduktaiḥ padairmocaya

tvam bhavān dakṣiṇo vākpathe || 8 ||

gopabālāḥ sudāmādayo matpriyā mām
sakhāyaṃ vinā te'pi mohātūrāḥ |

dehi teṣāṃ sukhaṃ mitravacchrivraje
svalpakālena tatrāgamiṣyāmyaham || 9 ||

gopikā madvīyogādhivegātūrā
manmanaskāśca matprāptadehāsavaḥ |

yā madarthe ca saṃtyaktalokābalāstāḥ
kathaṃ nātra maṇtrin bibharmi svataḥ || 10 ||

tā asūn tyaktumatrodyatā uddhava
yābhiradyāpi kṛcchrairdhṛtāścāsavaḥ |

madvīyogādhimāsāṃ maduktaḥ padairmocaya
tvam bhavāndakṣiṇo vākpathe || 11 ||

yena pūrvaṃ vrajādāgato'haṃ sakhe taṃ

rathaṃ sāsvasūtaṃ raṇadghaṇṭikaṃ vai |

me ca sārūpyamadyaiva pītāṃbaraṃ
vajrayaṃtiśahasracchadaṃ paṃkajam || 12 ||

kuṇḍale divyaratānaprabhāmaṇḍite
koṭibālārkadīptaṃ maṇiṃ kaustubham |
me mahānādinīṃ cāruvaṃśīṇ śubhāṃ

puṣpayuktāṃ ca yaṣṭiṇ jaganmohinīm || 13 ||
 caṇḍanaṃ suṇḍaraṃ divyagaṇḍhāvṛtaṃ
 barhamallādiveṣaṇ kvaṇṇanūpuram |
 maulimevaṃ grhāṇāṃgade uddhava
 gaccha gacchāśu cādyaiṇa madvākyaṭaḥ || 14 ||
 śrīnārada uvāca -
 ityukta uddhavaḥ śīghraṇ namaskṛtya kṛtāmjalīḥ |
 kṛṣṇaṃ pradakṣiṇīkṛtya rathārudho vrajaṃ yayau || 15 ||

koṭīśaḥ koṭīśo gāvo yatra yatra manoharāḥ |
 śvetaparvatasamkāsā divyabhūṣaṇabhūṣitāḥ || 16 ||
 payasvīyastaruṇyaśca śīlarūpaṇairyaṇṇutāḥ |
 savatsāḥ pītāpucchāśca vrajaṇtyo bhavyamūrtikāḥ || 17 ||
 ghaṇṭāmaṇḍirajhaṇṭkārāḥ kiṇkiṇījālamāṇḍitāḥ |
 hematulyā hemaśṛṅgyo hāramālāḥ sphuratprabhāḥ || 18 ||
 pāṭalā haritāstāmbrāḥ pītāḥ śyāmā vicitrītāḥ |
 dhūmrāḥ kokilavarṇāśca yatra gāvastvanekadhā || 19 ||
 samudravaddugdhadhāśca taruṇīkaracitrītāḥ |
 kuraṅgavadvilāṅghadābhīrgovatsairmaṇḍitāḥ śubhāḥ || 20 ||
 itastataścalaṇṭaśca gogaṇeṣu mahāvṛṣāḥ |
 dīrghakandharaśṛṅgāḍhyā yatra dharmadhuraṇḍharāḥ || 21 ||
 gopālā vetrahaśtāśca śyāmaṇḍīdarāḥ parāḥ |
 kṛṣṇalīlāḥ pragāyaṇto rāgaīrmaṇḍanamoḥanaīḥ || 22 ||

dūrāttamāgataṃ vīkṣya jñātvā kṛṣṇaṃ vrajārbhakāḥ |
 ucuḥ parasparaṃ te vai kṛṣṇadarśanalāśaḥ || 23 ||
 gopā ucuḥ -
 naṇḍasūnūḥ kilāyāti sakhā yo'yaṃ na saṃśayaḥ |
 meghaśyāmaḥ pītavāsāḥ sragvī kuṇḍalamāṇḍitāḥ || 24 ||
 kaustubhi kuṇḍalī bibhratsatsahasradalapamkajam |
 tadeva mukuṭam bibhratkoṭīmārtamāṇḍanibham || 25 ||
 ta evāśvā rathaḥ so'yaṃ kiṇkiṇījālamāṇḍitāḥ |
 balo nāsti rathe cāsmīnekākī naṇḍanaṇḍanaḥ || 26 ||
 śrīnārada uvāca -
 evaṃ vadaṇto gopālāḥ śrīdāmādyā videharāt |
 kṛṣṇākrītiṃ kṛṣṇasakhamāyayuh sarvato ratham || 27 ||
 kṛṣṇo nāstīti vadataḥ ko'yaṃ sāksāttadākṛtīḥ |
 tānnamaskṛtyaupagaviḥ parirabhyāvadatpathi || 28 ||

uddhava uvāca -
 grhāṇa patraṃ śrīdāmaṇ kṛṣṇadattaṃ na saṃśayaḥ |
 śokaṃ mā kuru gopālāiḥ kuśalyāste hariḥ svayam || 29 ||
 yādavānāṃ mahatkāryaṃ kṛtvā'tha sabalaḥ prabhuḥ |
 hrasvakālēna cātrāpi bhagavānāgamiṣyati || 30 ||
 śrīnārada uvāca -
 paṭhitvā taddhastapatraṃ śrīdāmādyā vrajārbhakāḥ |
 bhīṣmaśrūṇi muṇḍaṇṭaḥ prāhurgadāgadāyā girā || 31 ||
 gopā ucuḥ -
 pāṇṭheti nirmohini naṇḍasūnau
 tanurvibhūtiśca dhanam balaṃ ca |
 sarvā dhīyaḥ kṛṣṇamṛte vraje naḥ
 śūnyaṃ prajātaṃ hi jagatsamastam || 32 ||

kṣaṇo yugatvaṃ ca ghaṭī mahāmate

*prayāti manvantaratām vrajaukasām |
yāmaśca kalpaṃ ca dīnaṃ vinā hariṃ
vīyogaduḥkhairdviparārdhatām gatam || 33 ||
aharṇiṣaṃ taṃ na hi viśmarāmahe
duṣṭā ghaṭī sā prayayau yayā hi saḥ |
mano harannuddhava no vanaukasām
vayasyabhāvena sadā kṛtāgasām || 34 ||*

English rendering

At the behest of Lord Krishna, he went to Udhavaka Vraja and requested his comrades like Sridama to mourn his separation from Lord Krishna.

Bahulashva asked - Munishreshtha. What further actions did Yadu-Kula-Tilaka Krishna take by granting residence to his kinsmen and caste-brothers in Mathurapuri? . 1.

Narada said, "O king! The most perfect Lord, Bhaktavatsal Krishna, remembered Gokul, a miserly Gokul full of gopis and gopas. So one day in solitude, calling his fellow devotee Uddhav, the Lord spoke in a loving voice. 2-3.

The Lord spoke and said, "O Lord! Make a quick visit to the beautiful Vrajmandal, adorned with lush greenery and a community of vines. Enjoy the splendor of Govardhan and Yamuna in the enchanting Vrindavan and Gokul filled with gopas and gopis. Friend! One of my letters is to Nanda Baba and the other is to Yashoda Maīya. Come on! The third letter is to visit Sridhara in her beautiful temple and the fourth is to give my good fortune-telling request to my fellow Gwalbals. Similarly, hundreds of highly enthralled youth of Gopanganas are to be given separate letters. My father Nandraj is very kind. His heart is fixed on me and my aunt Yashoda remembers me for calling her soon. Thou art a scholar of ethics; thou shalt put my utmost love in the hearts of them both by telling them beautiful things. Radhika, my soulmate, is longing for my separation and sees the world as empty without me. All those who are suffering because of my separation, calm them down with my messages, for you are very skilled at communicating. Sudama Adi Gwal-Baal is my dear friend. Without my friend, they are also desperate, you should also give them happiness like a friend. I will be coming to Shrivraj-Dham in a short while. The coworkers are distraught by the pain of my separation. His mind is fixed on me. His body and soul are also in me. The Minister - Pravara! How can I not provide for those who have given up their world and their afterlife for me? Udhava! They were about to sacrifice their lives when I arrived. She still lives with great difficulty to this day. Mayst thou quench their mental anguish arising out of my separation by my messages and words; for thou art most skilled in the art of conversation. Come on! Take with you the chariot that I came from Vraj, the chariot on which I came earlier, equipped with the same horses, chariots, and bells ringing. Create a form similar to mine. Now also wear Pitambar, Vyjayanthi Mala, Sahastradal Lotus, Kundal adorned with divine gems, and Kaustubhamani illuminated like Koti Balravis. Take also my high-pitched graceful flute and the flower-decorated Jaganmohini Yashti (stick). Udhava! Dress in a Natvara-vesha with beautiful sandalwood, peacock feathers, and ringing nupurs, enveloped in the same divine fragrance as mine. In the same way, put on the crown of my own peacock feather and my bracelets on both sides, and go as fast as you can at my command. 4-14 | (Mathurukhand Chapter 11 to 15)

Naradji says - Rajan! When Lord Krishna said this, Uddhav quickly bowed before him with folded hands, and after circumambulating him, he mounted a chariot and proceeded towards Vraj, where hundreds of beautiful cows adorned with divine ornaments looked like white mountains. They were all milkmaids (kālā), Sushila, Surupa, and Sagunavati. They also had calves with them. The hair on his tail was yellow. His sculptures looked very grand when he was walking. There were bells and bells ringing in the air. They were surrounded by a web of kinkinis (miniature bells). Many of the cows were of the same colour as gold. Their horns were studded with gold and adorned with a variety of necklaces and garlands, the glow of the cows was palpable everywhere. Some were red, some green, some copper, some yellow, some shyama, and some Chitkabari. Purple and cuckoo-to-black cows were also seen in the procession. This means that cows of many colors were reflected in that wetland. She was as abundant a milk-giver as the sea. They were adorned with deer-like quartet calves adorned with hand prints of young women. In those herds of cows, large bulls were seen moving around, their shoulders and horns were large. All of them were well-known religious figures. The Gopas were armed with cane sticks and flutes. His limbs looked dark. He was singing Shrikrishna Leelas aloud in ragas that captivated even the Kamadevas. Seeing Udhava coming from a distance, thinking him to be Krishna, the children of Vraja said this to each other out of greed for the sight of Lord Krishna. 15-23 |

Gop said, "Friend! These Nandanandans are coming, who are our dear comrades; no doubt they are. They are adorned with cloud-like shyama kanti, pitambar on the body, vaijayanti garland around the neck and gemstone kundal in the ears. Kaustubhamani on the thorax, round and round in the hands is giving a strong grace. The thousands of lotuses in their hands are wearing the same crown on their foreheads, which despises the brilliance of millions of kites. They are the same horse and the same kinkini is the chariot mounted on it. Baldevji is not there on this chariot, only Nandanandan is seen. 24-26 | (Mathurukund Chapter 11 to 15)

Naradji says - Vidhehraj! While talking, Sridama and Gopala came from around the chariot to Uddhava, the Krishna-sachet, in the form of Krishna himself. As he came closer, he said, 'Lord Krishna is not there; but who is this man with the exact same form as him? Speaking in this manner, saluting the cattle, Uddhav took them all to heart and began a discussion of his master, Shyamsundar. 27-28 |

Naradji says - Rajan. Reading the letters in his hand, the children of the Vrajas like Sridama spoke in a loud voice, shedding many tears. 31.

Thus was completed the thirteenth chapter in the Narada Bahulashva-Samvad under Srimathurakhanda in the Srigarghasamhita, titled "The Arrival of Uddhav." 13.

Sanskrit source · Hindi control witness

Mathurā-khaṇḍa · Chapter 14

Chapter 95 of 263 · 53 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

एवं प्रेमभरान् गोपान् श्रीकृष्णविरहातुरान् ।

उवाच प्रेमसंयुक्त उद्धवो गतविस्मयः ॥ १ ॥

उद्धव उवाच -

अहं श्रीकृष्णोदासोऽस्मि तत्प्रियस्तदरहस्करः ।

भवतां कुशलं द्रष्टुं प्रेषितो हरिणा त्वरम् ॥ २ ॥

पुरीं गत्वाऽथ हरये निवेद्य विरहं तु वः ।

तं प्रसन्नं करिष्यामि तदङ्घ्रौ नेत्रवारिभिः ॥ ३ ॥

नात्वा हरिं हि भवतां समीपं हे ब्रजौकसः ।

आगमिष्याम्यहं शीघ्रं शपथो न मृषा मम ॥ ४ ॥

यूयं प्रसन्ना भवत मा शोकं कुरुताथ वै ।

अस्मिन्त्रजेऽपि गोपाला द्रक्ष्यथ श्रीपतिं हरिम् ॥ ५ ॥

श्रीनारद उवाच -

एवमाश्वास्य गोपालान् रथस्थो यदुनन्दनः ।

श्रीदामाद्यैश्च गोपालैः सहितो हर्षपूरितः ॥ ६ ॥

विवेश नन्दनगरं सूर्ये सिन्धुगते सति ।

आगतं ह्युद्धवं श्रुत्वा नन्दराजो महामतिः ।

परिरभ्य मुदा शीघ्रं पूजयामास हर्षितः ॥ ७ ॥

कशिपुस्थं स्थितं शांतमुद्धवं कृतभोजनम् ।

कशिपुस्थो नन्दराजः प्राह गद्गदया गिरा ॥ ८ ॥

नन्द उवाच -

कच्चित्सखा मे पुरि शूरसेन

आस्ते स्वपुत्रैः कुशली महामते ।

कंसे मृते यादवपुंगवानां

जातं सखे सौख्यमतः परं भुवि ॥ ९ ॥

कच्चित्कदाचित्सबलो हि माधवः

स्मरत्यसौ वा जननीं यशोमतीम् ।

गोपालगोवर्धनगोगणान्ब्रजं

वृन्दावनं वा पुलिनं तरंगिणीम् ॥ १० ॥

हा दैव कस्मिन्समये स्वनन्दनं

बिंबाधारं सुन्दरमंबुजेक्षणम् ।

द्रक्ष्याम्यहं मन्दिरघत्वारजिरे

ऽभकैर्लुठंतं सबलं मुहुर्महुः ॥ ११ ॥
 कुंजो निकुंजो यमुना महानदी
 गोवर्धनोऽरण्यमिदं वनानि ।
 गृहैर्लतावृक्षगवां गणैः सह
 विना मुकुदं विषवत्त्विदं जगत् ॥ १२ ॥
 धिग्जीवनं मे शयनं च भोजनं
 कृष्णं विना पद्मदलायतेक्षणम् ।
 चन्द्रं विना भूमितले चकोरव-
 ज्जीवामि तस्यागमनाशया भृशम् ॥ १३ ॥
 हर्तुं भुवो भरमतीव दैवतैः

संप्रार्थितं पूर्णतमं महामते ।
 जातं सतां रक्षणतत्परं स्वयं
 मन्ये हि कृष्णं सबलं परात्परम् ॥ १४ ॥
 श्रीनारद उवाच -
 संस्मृत्य संस्मृत्य हरिं परेशं
 बभूव तूष्णीं नवनन्दराजः ।
 शिरो निधायाप्युपबर्हणे स्वे
 ह्युत्कंठरोमांचितविह्वलांगः ॥ १५ ॥
 श्रीनन्दनेत्रांबुजवारिसंतती
 राजंस्तदा कृष्णसखस्य पश्यतः ।
 शय्यां सवस्त्रामुपबर्हणांतां
 कृत्वाऽऽर्द्रतां प्रांगण आचचाल ॥ १६ ॥
 श्रुत्वोद्धवं श्रीमथुरापुरागतं
 कपाटमेत्याशु यशोमती सती ।

शृण्वंत्यलं स्वस्य सुतस्य वर्णनं
 स्नेहस्रवत् सुस्तननेत्रपंकजा ॥ १७ ॥
 विहाय लज्जां घृणया सुतस्य
 सा पप्रच्छ सर्वं कुशलं तदोद्धवम् ।
 आप्रोक्ष्य वस्त्रेण दृगश्रुतसंततिं
 स्थिते च नन्दे हरिभावविह्वले ॥ १८ ॥
 श्रीयशोदोवाच -
 क्वचित्स्मरति मां कृष्णो नन्दराजमथापि वा ।
 भ्रातरं नन्दराजस्य सन्नन्दं दर्शनोत्सुकम् ॥ १९ ॥
 नन्दानवोपनन्दांश्च वृषभानून् व्रजेषु षट् ।
 येषामारोहमास्थाय बालकेलिर्वने वने ॥ २० ॥
 कंदुकक्रीडया रेमे सानन्दं नन्दनन्दनः ।
 तान्गोपान् स्नेहसंयुक्तान्कदाचित्स्मरति स्वतः ॥ २१ ॥

एकोऽयं मे सुतः प्राप्तो न सुता बहवश्च मे ।

सोऽपि मां जननीं दीनां ययौ त्यक्त्वा दिगंतरम् ॥ २२ ॥

अहो कष्टं स्नेहवतां दुर्निवारं महामते ।

किं करोमि विना पुत्रं कथं जीवामि मानद ॥ २३ ॥

मातर्मह्यं देहि दधि मातर्ह्यंगवं नवम् ।

एवं वदन्स मधुरं हठं चक्रे सदा गृहे ॥ २४ ॥

मध्याह्ने स कथं कृष्णो भोजनं कर्तुमर्हति ।

ममात्मजोऽयं श्रीकृष्णो जीवनं व्रजवासिनाम् ।

व्रजे धनं कुले दीपो मोहनो बाललीलया ॥ २५ ॥

लालनैः पालनैस्तस्य दिनं मे क्षणवदगतम् ।

तद्धिनं कल्पवज्जातं विनाऽहो नन्दनन्दनम् ॥ २६ ॥

वत्सान्वारयितुं कृष्णो ग्रामसीम्नि नदीतटे ।

न कारितोऽर्भकैः सार्द्धं स चाहो मथुरां गतः ॥ २७ ॥

हे मोहनेति दूरातमकं नीत्वाऽथ लालनम् ।

चकार नंदराजोऽयं तं विना खिन्नतां गतः ॥ २८ ॥

अहो दाम्ना मया बद्धो निर्मोहिन्यैकदा शिशुः ।

भांडे भग्नीकृते दध्नः शोचमि चरितं च तत् ॥ २९ ॥

तत्प्राङ्गणं सर्वसभा च मन्दिरं

द्वारश्च वीथीर्ब्रजहर्म्यपृष्ठयः ।

भून्त्यं समस्तं मम जीवनं धि-

ग्विना मुकुंदं विषवत्विदं जगत् ॥ ३० ॥

श्रीनारद उवाच -

यशोदानन्दयोर्वीक्ष्य परमं प्रेमलक्षणम् ।

उद्धवो नितरां राजन् विस्मितोऽभूद्गतस्मयः ॥ ३१ ॥

उद्धव उवाच -

रोममात्रं मम तनौ जिह्वा चेज्जायते त्वहो ।

युवयोस्तदपि श्लाघां कर्तुं नालं महाप्रभू ॥ ३२ ॥

परिपूर्णतमे साक्षाच्छ्रीकृष्णो पुरुषोत्तमे ।

ईदृशी च कृता भक्तिर्युवाभ्यां प्रेमलक्षणा ॥ ३३ ॥

तीर्थाटनतपोदानसाङ्ख्ययोगैश्च दुर्लभा ।

शाश्वती युवयोः प्राप्ता या भक्तिः प्रेमलक्षणा ॥ ३४ ॥

मा शोकं कुरु हे नन्द हे यशोदे व्रजेश्वरि ।

पत्रद्वयं गृहाणाशु कृष्णदत्तं न संशयः ॥ ३५ ॥

सहाग्रजो नन्दसूनुः कुशल्यस्ते यदोः पुरि ।

यादवानां महत्कार्यं कृत्वाऽथ सबलः प्रभुः ॥ ३६ ॥

ह्रस्वकालेन यात्रापि भगवानागमीष्यति ।

परिपूर्णतमं विद्धि श्रीकृष्णं नन्दनन्दनम् ।

कंसादीनां वधार्थाय भक्तानां रक्षणाय च ॥ ३७ ॥
 ब्रह्मणा प्रार्थितः कृष्णोऽवततार गृहे तव ।
 जातमात्रोऽद्भुतां लीलां चकार सबलो हरिः ॥ ३८ ॥
 पूतनाप्राणहरणं शकटस्य निपातनम् ।
 तृणावर्तनिपातश्च यमलार्जुनभञ्जनम् ॥ ३९ ॥
 स्वमुखे च यशोदायै विश्वरूपस्य दर्शनम् ।
 वृन्दावने च भगवान् गोवत्सांश्चारयन् प्रभुः ॥ ४० ॥
 वधं चकार गोपानां पश्यतां बकवत्सयोः ।
 अघासुरस्य च वधो धेनुकस्य विमर्दनम् ॥ ४१ ॥
 मर्दनं कालियस्यापि वह्निपानं चकार ह ।
 प्रलंबस्य वधं पश्चादबलदेवश्चकार ह ॥ ४२ ॥
 गोवर्धनं समुत्पाट्य हस्तैकैकं लीलया ।
 युष्माकं पश्यतां बिभ्रत्पुष्करं गजराडिव ॥ ४३ ॥
 चूडामणिं शंखचूडाज्जहार जगतां पतिः ।
 अरिष्टस्य वधं कृत्वा केशिनं निजघान ह ॥ ४४ ॥
 व्योमासुरं महादैत्यं मुष्टिना तं ममर्द ह ।
 तथा वै मथुरायां तु चक्रे चित्रं महामते ॥ ४५ ॥
 विकथ्यमानं रजकं करेणाभिजघान तम् ।
 प्रचंडं कंसकोदंडं मध्यतस्तद्बभञ्ज ह ।
 इक्षुदंडं यथा नागः सर्वेषां पश्यतां नृणाम् ॥ ४६ ॥
 द्विपं कुवलयापीडं नागायुतसमं बले ।
 शृङ्गादंडे संगृहीत्वा पातयामास भूतले ॥ ४७ ॥
 घाणूरं मुष्टिकं कूटं शलं तोशलमेव च ।
 पातयामास भूपृष्ठे मल्लयुद्धेन माधवः ॥ ४८ ॥
 कंसं मदोत्कटं दैत्यं नागलक्षसमं बले ।
 मंचाद्गृहीत्वा तं कृष्णो भ्रामयित्वा भुजौजसा ॥ ४९ ॥
 पातयामास भूपृष्ठे कमंडलुमिवाभकः ।
 इभोपरि यथा सिंहस्तस्योपरि पपात सः ॥ ५० ॥
 कंसानुजांश्च कंसादीन् बलदेवो महाबलः ।
 ममर्द मुद्गरेणाशु मृगान्वै मृगराडिव ॥ ५१ ॥
 गुरवे दक्षिणां दातुं समुत्पत्य महार्णवे ।
 शंखरूपं पंचजनं निजघान हरिः स्वयम् ॥ ५२ ॥
 अद्भुतानि चरित्राणि बैतानि श्रीहरिं विना ।
 कः करोति महानंदं तस्मै श्रीहरये नमः ॥ ५३ ॥

Roman transliteration

śrīnārada uvāca -
 evaṃ premabharāṇ gopān śrīkṛṣṇavirahātūrān |
 uvāca premasaṃyukta uddhavo gataivismayaḥ || 1 ||
 uddhava uvāca -
 ahaṃ śrīkṛṣṇodāso'smi tatpriyastadārahaskaraḥ |
 bhavatāṃ kuśalaṃ draṣṭuṃ preṣito hariṇā tvaram || 2 ||
 puriṇ gatvā'tha haraye nivedya virahaṃ tu vaḥ |
 taṃ prasannaṃ kariṣyāmi tadaṅghrau netravāribhiḥ || 3 ||
 nātvā hariṇ hi bhavatāṃ samīpaṃ he vrajaukasaḥ |
 āgamiṣyāmyahaṃ śighraṃ śapatho na mṛṣā mama || 4 ||
 yūyaṃ prasannā bhavata mā śokaṃ kurutātha vai |
 asminvraje'pi gopālā drakṣyatha śrīpatiṃ harim || 5 ||
 śrīnārada uvāca -
 evamāśvāsya gopālān rathastho yadunandanaḥ |

śrīdāmādyaiśva gopālāiḥ sahito harṣapūrītaḥ || 6 ||
 viveśa nandanagaraṃ sūrye sindhugate sati |
 āgataṃ hyuddhavaṃ śrutvā nandarājō mahāmatiḥ |
 parirabhya mudā śighraṃ pūjayāmāsa harṣitaḥ || 7 ||
 kaśīpusthaṃ sthitaṃ śāṃtamuddhavaṃ kṛtabhojanam |
 kaśīpustho naṃdarājāḥ prāha gadgadayā girā || 8 ||
 nanda uvāca -
 kaccitsakhā me puri sūrasena
 āste svaputraīḥ kuśalī mahāmate |
 kaṃse mṛte yādavapuṅgavānāṃ
 jātāṃ sakhe saukhyamataḥ paraṃ bhuvi || 9 ||
 kaccitkadācitsabalo hi mādhabaḥ
 smaratyasau vā janānīṃ yaśomatīm |
 gopālagovardhanagogaṇānvrajaṃ

vṛndāvanaṃ vā pulinaṃ taraṇgiṇīm || 10 ||
 hā daiva kasminsamaye svanandanaṃ
 biṃbādharāṃ sundaramaṃbujekṣaṇam |
 drakṣyāmyahaṃ mandiracatvārājīre
 'rbhakairluṭhaṃtaṃ sabalaṃ muhurmuhuḥ || 11 ||
 kuṇjo nikuṇjo yamunā mahānadī
 govardhano'raṇyamidaṃ vanāni |
 grhairlatāvrkṣagavāṃ gaṇaiḥ saha
 vinā mukundaṃ viśavattvidaṃ jagat || 12 ||
 dhigjīvanaṃ me śayanaṃ ca bhojanaṃ
 kṛṣṇaṃ vinā padmadalāyatekṣaṇam |
 candraṃ vinā bhūmitale cakorava-
 jjīvāmi tasyāgamanāśayā bhr̥ṣam || 13 ||
 hartuṃ bhuvo bharamatīva daivataiḥ

saṃprārthitaṃ pūrṇatamaṃ mahāmate |
 jātāṃ satāṃ rakṣaṇatatparaṃ svayaṃ
 manye hi kṛṣṇaṃ sabalaṃ parātparam || 14 ||
 śrīnārada uvāca -
 saṃsmṛtya saṃsmṛtya hariṇ pareśaṃ
 babhūva tūṣṇīṇ navaṇandarājāḥ |
 śīro nidhāyapyupabarhane sve
 hyutkaṃṭharomāṇcitavihvalāṃgaḥ || 15 ||

śrīnandanetrāṃbujaṅgarīsaṃtatī
 rājaṃstadā kṛṣṇasakhasya paśyataḥ |
 śaṅgyāṃ savastrāṃmupabarhaṇāṃtāṃ
 kṛtvā'rdratāṃ prāṇgaṇa ācāla || 16 ||
 śrutovoddhavaṃ śrīmathurāpurāgatam
 kapāṭametyāsu yaśomati satī |

śṛṇvaṇṭyalaṃ svasya sutasya varṇanaṃ
 snehasravat sustananetrapaṃkajā || 17 ||
 viḥāya lajjāṃ gṛṇayā sutasya
 sā papraccha sarvaṃ kuśalaṃ tadoddhavam |
 āprokṣya vastreṇa dṛgaśrutasaṃtatīṃ
 sthite ca nande haribhāvavihvale || 18 ||
 śṛīyaśodovāca -
 kvacitsmarati mām kṛṣṇo nandarājamathāpi vā |
 bhrūtarāṃ naṃdarājasya sannandaṃ darśanotsukam || 19 ||
 naṃdānavopanandāṃśca vṛṣabhānūn vrajeṣu śat |
 yeṣāṃrōhamāsthāya bālakelīrvane vane || 20 ||
 kaṃḍukakriḍayā reme sānandaṃ nandanandanaḥ |
 tāngopān snehasaṃyuktāṅkadācitsmarati svataḥ || 21 ||
 eko'yaṃ me sutāḥ prāpto na sutā bahavaśca me |

so'pi māṇ janānīṃ dīnāṃ yayau tyaktvā digamṭaram || 22 ||
 aho kaṣṭaṃ snehavatāṃ durnivāraṃ mahāmate |
 kiṇ karomi vinā putraṃ kathaṃ jīvāmi mānada || 23 ||
 mātarmahyaṃ dehi dadhi mātārhaiyaṃgavaṃ navam |
 evaṃ vadansa madhuraṃ haṭhaṃ cakre sadā gr̥he || 24 ||
 madhyāhne sa kathaṃ kṛṣṇo bhojanaṃ kartumarhati |
 mamātmajo'yaṃ śrīkṛṣṇo jīvanaṃ vrajavāsinām |
 vraje dhanaṃ kule dīpo mohano bālāṭilayā || 25 ||
 lālanaīḥ pālanaistasya dīnaṃ me kṣaṇavadgataṃ |
 taddīnaṃ kalpavajjītaṃ vinā'ho nandanandanam || 26 ||
 vatsānvārāyituṃ kṛṣṇo grāmasīmni nadītaṭe |
 na kārīto'r̥bhakaiḥ sārddhaṃ sa cāho mathurāṃ gataḥ || 27 ||
 he mohaneti dūrāttamaṃkaṇ nītvā'tha lālanam |
 cakāra naṃdarājo'yaṃ taṃ vinā khinnatāṃ gataḥ || 28 ||

aho dāmnā mayā baddho nirmohinyaikadā śīśuḥ |
 bhāṃḍe bhagmīkṛte dadhnaḥ śocami caritaṃ ca tat || 29 ||
 tatprāṇgaṇaṃ sarvasabhā ca mandiraṃ
 dvāraśca vithīrvrajaharmyapr̥sthayaḥ |
 śūnyaṃ samastaṃ mama jīvanaṃ dhi-
 gvinā mukuṇḍaṃ viśavatvidam jagat || 30 ||
 śrīnārada uvāca -
 yaśodānandayorvikṣya paramaṃ premalakṣaṇam |
 uddhavo nitarāṃ rājan vismīto'bhūdगतasmayaḥ || 31 ||
 uddhava uvāca -
 romamātraṃ mama tanau jihvā cejjāyate tvaho |
 yuvayostadapi ślāghāṃ kartuṃ nālaṃ mahāprabhū || 32 ||
 paripūrṇatame sākṣācchrikṛṣṇe puruṣottame |
 idṛśi ca kṛtā bhaktiryuvābhyāṃ premalakṣaṇā || 33 ||

tīrthātanatapodānasāṅkhyayogaiśca durlabhā |
 śāśvatī yuwayoḥ prāptā yā bhaktiḥ premalakṣaṇā || 34 ||
 mā śokaṃ kuru he nanda he yaśode vrajeśvari |
 patradvayaṃ grhāṇāsu kṛṣṇadattaṃ na saṃśayaḥ || 35 ||
 sahāgrājo nandasūnuḥ kuśalyāste yadoḥ puri |
 yādavānāṃ mahatkāryaṃ kṛtvā'tha sabalaḥ prabhuh || 36 ||
 hrasvakālena cātrāpi bhagavānāgamīṣyati |
 paripūrṇatamaṃ viddhi śrīkṛṣṇaṃ nandanandanam |
 kaṃśādīnāṃ vadhārthāya bhaktānāṃ rakṣaṇāya ca || 37 ||
 brahmaṇā prārthitāḥ kṛṣṇo'vatatāra grhe tava |
 jātāmātro'd bhutāṃ līlāṃ cakāra sabalo hariḥ || 38 ||
 pūtānāprānaharaṇaṃ śakaṭasya nipātanam |
 tṛṇāvartanipātaśca yamalārjunabhaṇjanam || 39 ||
 svamukhe ca yaśodāyai viśvarūpasya darśanam |

vṛndāvane ca bhagavān govatsāmīścārayan prabhuh || 40 ||
 vadhaṃ cakāra gopānāṃ paśyatāṃ bakavatsayoḥ |
 aghāsurasya ca vadho dhenukasya vimardanam || 41 ||
 mardanaṃ kālīyasyāpi vahnipānaṃ cakāra ha |
 pralaṃbasya vadhaṃ paścād bhala devaścakāra ha || 42 ||
 govardhanaṃ samutpātya hastenaikena līlayā |
 yuṣmākaṃ paśyatāṃ bibhratpuṣkaraṃ gajarāḍiva || 43 ||
 cūḍāmaṇiṃ śaṃkhacūḍājāhāra jagatāṃ patiḥ |
 ariṣṭasya vadhaṃ kṛtvā keśinaṃ nījaghāna ha || 44 ||
 vyomāsuraṃ mahādaityaṃ muṣṭinā taṃ mamarda ha |
 tathā vai mathurāyāṃ tu cakre citraṃ mahāmate || 45 ||
 vikathyamānaṃ rajakaṃ kareṇābhijaghāna tam |
 pracaṇḍaṃ kaṃsakodaṇḍaṃ madhyatastad bhāḥ || 46 ||
 ikṣudaṇḍaṃ yathā nāgaḥ sarveṣāṃ paśyatāṃ nṛṇāṃ || 46 ||

dvipaṇi kuvalayāpīḍaṇi nāgāyutasamaṇi bale |
 śuṃḍādaṇḍe saṃgrhītvā pātayāmāsa bhūtale || 47 ||
 cāṇūraṇi muṣṭikaṇi kūṭaṇi śalaṇi tośalameva ca |
 pātayāmāsa bhūprṣṭhe mallayuddhena mādhave || 48 ||
 kasaṇi madotkaṭaṇi daityaṇi nāgalakṣasamaṇi bale |
 maṃcād grhītvā taṃ kṛṣṇo bhrāmayitvā bhujaujasā || 49 ||
 pātayāmāsa bhūprṣṭhe kamaṇḍalumiṇvārbhakaḥ |
 ibhopari yathā śiṃhastasyopari papāta saḥ || 50 ||
 kaṃśānujāṃśca kaṃkāḍin baladevo mahābalaḥ |
 mamarda mud gareṇāśu mṛgānvai mṛgarāḍiva || 51 ||
 gurave dakṣiṇāṃ dātum samutpatya mahārṇave |
 śaṃkharūpaṇi paṇcajanaṇi nījaghāna hariḥ svayam || 52 ||
 ad bhutāni caritrāṇi caitāni śrīharīṇi vinā |
 kaḥ karoti mahānaṃda tasmai śrīharaye namaḥ || 53 ||

English rendering

Udhava's assurance to his Krishna-sacrosse; a conversation with Nanda and Yashodasa and, amazed by their love, character, and devotion, Udhava narrates the character of Krishna to him.

Srinardji says - Rajan! Thus, the loving devotee, Udhava, in awe, spoke to the loving gopas, who were troubled by the separation of Krishna. 1.

Naradji says - Rajan! Thus assuring the Gauls, Yadunandan, seated on a chariot, entered Nandagaon, filled with joy, accompanied by Gopas such as Uddhav Sridama. At that time, the sun had sunk into the sea. Hearing of Uddhav's arrival, the wise Nandaraja quickly arrived, embraced him warmly, and welcomed him warmly. When Uddhavji sat on the bed in a calm mood after eating, Nandaraja also said in a loud voice, "Sit on the bed." 6 - 8.

Naradji says - Rajan! Recalling Parameshwara Sriharika again and again, Navanandaraja kept his head on the pillow and fell silent. His limb was buzzing with excitement and excitement. The king! At that time, the bed with the bed and pillow was soaked and washed away in the courtyard by a stream emanating from the lotus eyes of Sreenandaraja, watching the emergence of Sri Krishna. 15-16 |

Hearing of Uddhavji's arrival from Mathurapuri, Sati Yashoda immediately went to the doorstep and started listening to her son's discussion. At that moment, affectionately, milk began to flow from their breasts, and tears streamed down their eyelids. Then she left her shame and went to Uddhav with her son's affection and started asking for Aryans and all Kushal-Mangala herself. She spoke in the presence of a visibly moved Nandaji, wiping away the tears from her eyes. 17-18 | (Mathurakund Chapter 11 to 15)

Excellency! Similarly, in Mathurama, he also manifested strange prowess. Kansaka Rajak used to brag a lot, but Srihari finished his job with a single-handed injury. At the sight of all the people, Kansake broke the fierce bow from the middle - just like how an elephant breaks a reed's staff. The elephant named Kuvalayapida used to resemble ten thousand elephants in strength, but the Lord caught its trunk and killed it on the ground floor. Chanur, Mushtiq, Koota, Shala, and Toshal were killed on the ground by Madhava in a wrestling match. Kansa, the drunken demon, was as powerful as a hundred thousand elephants; but he was lifted from the dais and thrown to the earth by Lord Krishna at arm's pace, as if a child had knocked down Kamandaluku. Then, just as the lion jumped on the elephant, so did they jump on the cane. Mahabali Baldev, the younger brother of Kansake Kank, immediately removed the kachumara from Mudgar, just as a lion had killed many antelopes. Srihari himself killed an asura named Panchajana, who was in the form of a conch shell, by jumping into the ocean to give daksha to his guru. Great joy! Who can do this wonderful character without Lord Krishna? Salutations to that Sri Hari. 45-53 |

Thus was completed the fourteenth chapter under the Srimathurakhanda in the Srigarghasamhita, the Narada Bahulashva-samvada, titled "The Meeting of Nandaraja and Uddhav." 14.

Sanskrit source · Hindi control witness

Mathurā-khaṇḍa • Chapter 15

Chapter 96 of 263 • 41 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

एवं हि नंदोद्धवयोर्हरिः कथयतोः कथाम् ।
 व्यतीता क्षणवदराजन् क्षणदा हर्षवर्द्धिनी ॥ १ ॥
 ब्राह्मे मुहुर्ते चोत्थाय गोप्यः सर्वा गृहे गृहे ।
 देहल्यंगणमालिष्य दीपांस्तत्र निरूप्य च ॥ २ ॥
 प्रक्षाल्य हस्तपादौ च मेथ्यां नेत्रं निधाय च ।
 ममन्थुः सर्वतो युक्ताः पिच्छिलानि दधीनि ताः ॥ ३ ॥
 नेत्राकर्षयलद्भारभुजकंकणकिंकिणीः ।
 वेणीभ्यो विगलत्पुष्पाः स्फुरत्कुण्डलमंडिताः ॥ ४ ॥
 चंद्रमुख्यः कंजनेत्राश्चित्रवर्णैर्मनोहराः ।
 मंगलानि चरित्राणि श्रीकृष्णबलदेवयोः ॥ ५ ॥
 गायंत्यः प्रेमसंयुक्ता यत्र तत्र गृहे गृहे ।
 घोषे घोषे शुभा गावो रंभमाणा इतस्ततः ॥ ६ ॥
 सर्वत्र गोपिकागीतं दधिशब्देन मिश्रितम् ।

वीथ्यांवीथ्यांततः शृण्वन् विस्मितश्चोद्धवोऽब्रवीत् ॥ ७ ॥

अहो वै नंदनगरे भक्तिर्नृत्यति यत्र च ।
 एवं वदन्बहिर्ग्रामादययौ स्नातुं नदीजले ॥ ८ ॥
 गोप्य ऊचुः -

कस्यायमद्यात्र रथः समागतो
 ऽकूरोऽथवा कूर उतागतः पुनः ।
 येनैव नीतो मथुरां महापुरीं
 श्रीनंदसूनुर्वकंजलोचनः ॥ ९ ॥
 कस्मिन्कु काले जननी ससर्ज यं
 दातुं सतां स्नेहवतां प्रतापनम् ।
 कदूर्यथा नागययं विषावृतं
 हंतुं वृथा लोकजनानितस्ततः ॥ १० ॥
 कंसार्थकृत्कंससखोऽतिनिर्घृणो
 सोऽयं पुनः किं व्रजमंडलं गतः ।

भर्तुर्मृतस्यापि हि पारलौकिकी-
 मस्माभिरद्यैव करिष्यति क्रियाम् ॥ ११ ॥

श्रीनारद उवाच -

एवं वदंत्यो व्रजगोपवध्वः

संताड्य सूतं च मुखेऽङ्गुलिभ्याम् ।
 पप्रच्छुरारादगतबुद्धिमातं
 त्वरं वदैतत्किल कस्य यानम् ॥ १२ ॥
 घनप्रभं पद्मदलायतेक्षणं
 कृष्णकृतिं कोटिमनोजमोहनम् ।
 पीतांबरं षट्पदसंघसंकुलां
 मालां दधानं नववैजयंतीम् ॥ १३ ॥
 स्फुरत् सहस्रच्छदपद्मपाणिं
 वंशीधरं वेत्रकरं मनोहरम् ।
 बालार्क कोटिद्युतिमौलिमंडनं

महामणिं कुंडलमंडितानम् ॥ १४ ॥
 गत्याकृतिश्रीतनुहाससुस्वरैः
 श्रीकृष्णसारूप्यधरं तमुद्धवम् ।
 विलोक्य सर्वा नृप विस्मितास्ततो
 विज्ञाय गोविंदसखं ययुः पुरः ॥ १५ ॥
 ज्ञात्वाऽथ सन्देशहरं हरेः प्रभोः
 सुवाक्यनीत्या परमादरेण तम् ।
 गुप्तं हि प्रष्टुं कुशलं सतांपते
 नीत्वोद्धवं ताः कदलीवनं गताः ॥ १६ ॥
 यत्रैव राधा वृषभानुनंदिनी
 कृष्णातटे चारुनिकुंजमन्दिरे ।
 समास्थिता तद्विरहातुरा भृशं
 खं मन्यते सा तु जगद्धरिं विना ॥ १७ ॥
 रंभादलैश्चदनपंकसंचयं

स्फारास्फुरच्छीतलमेघमंदिरम् ।
 कृष्णायलच्चारुतरंगसीकरं
 स्वतः सुधारश्चिमेगलत्सुधाघयम् ॥ १८ ॥
 एतादृशं यत्कदलीवनं च त-
 द्राधावियोगानलवर्चसा भृशम् ।
 बभूव सर्वं सततं हि भस्मसा-
 त्कृष्णागमाशात्मतनुं हि रक्षति ॥ १९ ॥
 श्रुत्वोद्धवं कृष्णसखं समागतं
 चकार राधा स्वसखीभिरादरम् ।
 जलासनाद्यैर्मधुपर्कमंगलैः
 श्रीकृष्णकृष्णोति मुहुर्वदन्यलम् ॥ २० ॥
 राधां हि गोविंदवियोगखिन्नां
 कुह्नां यथा चन्द्रकलां तदोद्धवः ।

नतां कृशांगीं कृतहस्तसम्पुटः

प्रदक्षिणीकृत्य जगाद हर्षितः ॥ २१ ॥

उद्धव उवाच -

सदाऽस्ति कृष्णः परिपूर्णदेवो

राधे सदा त्वं परिपूर्णदेवी ।

श्रीकृष्णचंद्रः कृतनित्यलीलो

लीलावती त्वं कृतनित्यलीला ॥ २२ ॥

कृष्णोऽस्ति भूमा त्वमसींदिरा सदा

ब्रह्मास्ति कृष्णस्त्वमसि स्वरा सदा ।

कृष्णः शिवस्त्वं च शीवा शिवार्था

विष्णुः प्रभुस्त्वं किल वैष्णवी परा ॥ २३ ॥

कौमारसर्गी हरिरादिदेवता

त्वमेव हि ज्ञानमयी स्मृतिः शुभा ।

लयांभसा क्रीडनतत्परो हरि-

र्यज्ञो वराहो वसुधा त्वमेव हि ॥ २४ ॥

देवर्षिवर्यो मनसा हरिः स्वयं

त्वं तत्र साक्षान्निजहस्तवल्लकी ।

नारायणो धर्मसुतो नरेण हि

शांतिस्तदा त्वं जनशांतिकारिणी ॥ २५ ॥

कृष्णस्तु साक्षात्कपिलो महाप्रभुः

सिद्धिस्त्वमेवासि च सिद्धसेविता ।

दत्तस्तु कृष्णोऽस्ति महामुनीश्वरो

राधे सदा ज्ञानमयी त्वमेव हि ॥ २६ ॥

यज्ञो हरिस्त्वं किल दक्षिणा हरि-

रुरुक्रमस्त्वं हि सदा जयंत्यतः ।

पृथुर्यदा सर्वनृपेश्वरो हरि-

रर्चिस्तदा त्वं नृपपट्टकामिनी ॥ २७ ॥

शंखासुरं हंतुमभूद्धरिर्यदा

मत्स्यावतारस्त्वमसि श्रुतिस्तदा ।

कूर्मो हरिर्मंदरसिन्धुमंथने

नेत्रीकृता त्वं शुभदा हि वासुकी ॥ २८ ॥

धन्वंतरिश्चातिहरो हरिः पर-

स्त्वमौषधी दिव्यसुधामयी शुभे ।

श्रीकृष्णन्द्रस्तु बभूव मोहिनी

त्वं मोहिनी तत्र जगद्धिमोहिनी ॥ २९ ॥

हरिर्नृसिहस्तु नृसिंहलीलया

लीला तदा त्वं निजभक्तवत्सला ।

बभूव कृष्णस्तु यदा हि वामनः
कीर्तिस्तदा त्वं निजलोककीर्तिता ॥ ३० ॥
हरिर्यदा भार्गवरूपधृक् पुमान्
धारा कुठारस्य तदा त्वमेव हि ।
श्रीकृष्णचंद्रो रघुवंशचंद्रमा
यदा तदा त्वं जनकस्य नदिनी ॥ ३१ ॥

श्रीशार्ङ्गधन्वा मुनिबादरायणो
वेदांतकृत्वं किल वेदलक्षणा ।
संकर्षणो माधव एव वृष्णिषु
त्वं रेवती ब्रह्मभवा समास्थिता ॥ ३२ ॥
बुद्धो यदा कौणपमोहकारको
बुद्धिस्तदा त्वं जनमोहकारिणी ।
कल्की यदा धर्मपतिर्भविष्यति
हरिस्तदा त्वं सुकृतिर्भविष्यसि ॥ ३३ ॥
श्रीकृष्णचंद्रोऽस्ति हि चंद्रमंडले
राधे सदा चन्द्रमुखीति चन्द्रिका ।
श्रीकृष्णसूर्यो दिवि सूर्यमंडले
सूर्यप्रभा त्वं परिधिप्रतिष्ठिता ॥ ३४ ॥
इंद्रः सदाऽऽस्ते किल यादवेन्द्रः
तत्रैव राधे तु शची शचीश्वरी ।

हिरण्यरेता हि हरिः परेश्वरो
हेतिः सदा त्वं हि हिरण्मयी परा ॥ ३५ ॥
श्रीराजराजो हि विराजते हरि-
र्विराजसे त्वं तु निधौ निधीश्वरी ।
क्षीराब्धिरूपी तु हरिस्त्वमेव हि
तरंगितक्षौमसिता तरंगिणी ॥ ३६ ॥
बिभ्रद्वपुः सर्वपतिर्यदा यदा
तदा तदा त्वं विदितानुरूपिणी ।
जगन्मयो ब्रह्ममयो हरिः स्वयं
जगन्मयी ब्रह्ममयी त्वमेव हि ॥ ३७ ॥
अथैव सोऽयं व्रजराजन्दनो
जाताऽसि राधे वृषभानुनंदिनी ।
याभ्यां कृता सत्वमयी प्रशांतये
लीलाचरित्रैर्ललिताऽऽदिलीलया ॥ ३८ ॥

कृष्णः स्वयं ब्रह्म परं पुराणो
लीला तदिच्छाप्रकृतिस्त्वमेव ।
परस्परं संधितविग्रहाभ्यां

नमो युवाभ्यां हरिराधिकाभ्याम् ॥ ३९ ॥

गृहाण पत्रं निजनाथदत्तं

शोकं परं मा कुरु राधिके त्वम् ।

ह्रस्वेन कालेन विधाय कार्यं

तत्रागमिष्यामि तदुक्तवाक्यम् ॥ ४० ॥

गृह्णीध्वमद्यैव शतानि कृष्ण-

दत्तानि पत्राणि सुमंगलानि ।

प्रत्यर्पितं यूथशतं य गोप्यः

कृष्णप्रियाणां व्रजसुन्दरीणाम् ॥ ४१ ॥

Roman transliteration

śrīnārada uvāca -

evaṃ hi naṃdoddhavayorhareḥ kathayatoḥ kathām |
vyatītā kṣaṇavad□rājan kṣaṇadā harṣavarddhinī || 1 ||
brāhme muhūrte cotthāya gopyaḥ sarvā grhe grhe |
dehalyaṃgaṇamālipyā dīpāṃstatra nirūpya ca || 2 ||
prakṣālya hastapādau ca methyāṃ netraṃ nidhāya ca |
mamanthūḥ sarvato yuktāḥ picchilāni dadhīni tāḥ || 3 ||
netrākarsacalad□bhārabhujakaṃkaṇakiṇkiṇiḥ |
veṇibhyo vīgalatpuṣpāḥ sphuratkuṃḍalamāṇḍītāḥ || 4 ||
caṇḍramukhyaḥ kaṇjanetrāścitravarṇairmanoharāḥ |
maṃgalāni caritrāṇi śrīkṣṇabaladevayoḥ || 5 ||
gāyaṃtyaḥ premasaṃyuktā yatra tatra grhe grhe |
ghoṣe ghoṣe śubhā gāvo raṃbhamāṇā itastataḥ || 6 ||
sarvatra gopikāgītaṃ dadhiśabdena miśritam |

vīthyāṇvīthyāṃtataḥ śṛṇvan vismitaścoddhavo'bravīt || 7 ||
aho vai naṃdanagare bhaktirṇṛtyati yatra ca |
evaṃ vadanbahirgrāmād□yayau snātuṃ nadījale || 8 ||
gopya ūcuḥ -

kasyāyamadyātra rathaḥ samāgato
'krūro'thavā krūra utāgataḥ punaḥ |
yenaiva nīto mathurāṃ mahāpurīṃ
śrīnaṃdasūrnnavakaṃjalocanaḥ || 9 ||
kasminkukāle janāni sasarja yaṃ
dātuṃ satāṃ snehavatāṃ pratāpanam |
kadrūryathā nāgacayaṃ viśāvrtaṃ
haṇtuṃ vṛthā lokajānānitastataḥ || 10 ||
kaṃsārthakṛtkāṃsasakho'tinirghṛṇo
so'yaṃ punaḥ kiṃ vrajamaṃḍalaṃ gataḥ |

bharturmṛtasyāpi hi pāralaukiki-
masmābhiradyaiva kariṣyati kriyām || 11 ||
śrīnārada uvāca -
evaṃ vadaṃtyo vrajagopavadhvaḥ
saṇṭāḍya sūtaṃ ca mukhe'ṅgulibhyām |
papracchurārād□gatabuddhimārtam

tvaram vadaitatila kasya yānam || 12 ||
ghanaprabhaṃ padmadalāyatekṣaṇaṃ
kṛṣṇākṛtiṃ koṭimanojamohanam |
pītāmbaram śatpadasaṃghasaṃkulāṃ
mālāṃ dadhānaṃ navavaijayaṃtīm || 13 ||
sphurat sahasracchadapadmapāñiṃ
vaṃśīdharaṃ vetrakaraṃ manoharam |
bālārka koṭidyutimaulimaṇḍanam

mahāmaṇiṃ kuṇḍalamamḍitanam || 14 ||
gatyākṛtiśritanuhāsasusvaraiḥ
śrīkṛṣṇasārūpyadharaṃ tamuddhavam |
vilokya sarvā nṛpa vismiṭāstato
vijñāya govīṇḍasakhaṃ yayuḥ puraḥ || 15 ||
jñātvā'tha sandeśaharaṃ hareḥ prabhoḥ
suvākyanītyā paramādareṇa tam |
guptaṃ hi praṣṭuṃ kuśalaṃ satāṃpate
nītvoddhavaṃ tāḥ kadālīvanaṃ gatāḥ || 16 ||
yatraiva rādhā vṛṣabhānunamḍini
kṛṣṇātate cārunikuṇjamandire |
samāsthitā tadvirahāturā bhṛṣaṃ
khaṃ manyate sā tu jagaddharaṃ vinā || 17 ||
raṃbhādalaīścandanapaṃkasaṃcayam

sphārāsphuracchītalameghamaṇḍiram |
kṛṣṇācalaccārutaramaṇgasikaraṃ
svataḥ sudhāraśmīgalaṭasudhācayam || 18 ||
etādṛśaṃ yatkadālīvanaṃ ca ta-
dā rādhāvīyogānalavarcaśā bhṛṣaṃ |
babhūva sarvaṃ satataṃ hi bhasmaś-
tkṛṣṇāgamāśātmatanum hi rakṣati || 19 ||
śrutvoddhavaṃ kṛṣṇasakhaṃ samāgataṃ
cakāra rādhā svasakhībhirādaram |
jalāsanādyairmadhuparkamaṃgalaiḥ
śrīkṛṣṇa kṛṣṇeti muhurvadantyalam || 20 ||
rādhāṃ hi govīṇḍavīyogakhinnāṃ
kuhvāṃ yathā candrakalāṃ tadoddhavaḥ |
natāṃ kṛśāṃgīṃ kṛtahastasampūṭaḥ

pradakṣiṇīkṛtya jagāda harṣitah || 21 ||
uddhava uvāca -
sadā'sti kṛṣṇaḥ paripūrṇadevo
rādhe sadā tvam paripūrṇadevī |
śrīkṛṣṇacandrah kṛtanītyalīlo
līlāvatī tvam kṛtanītyalīlā || 22 ||
kṛṣṇo'sti bhūmā tvamasīmdirā sadā
brahmāsti kṛṣṇastvamasi svarā sadā |
kṛṣṇaḥ śivastvam ca śivā śivārthā
viṣṇuḥ prabhustvam kila vaiṣṇavī parā || 23 ||
kaumārasargī harirāḍidevatā
tvameva hi jñānamayī smṛtiḥ śubhā |
layāṃbhasā kṛḍanatatparo hari-

ryajño varāho vasudhā tvameva hi || 24 ||

devarṣivaryo manasā hariḥ svayaṃ
 tvaṃ tatra sākṣānnijahastavallakī |
 nārāyaṇo dharmasuto nareṇa hi
 śāntistadā tvaṃ janaśāntikārīṇī || 25 ||
 kṛṣṇastu sākṣātkapilo mahāprabhuḥ
 siddhistvamevāsi ca siddhasevitā |
 dattastu kṛṣṇo'sti mahāmuniśvaro
 rādhe sadā jñānamayī tvameva hi || 26 ||
 yajño haristvaṃ kila dakṣiṇā hari-
 rurukramastvaṃ hi sadā jayaṃtyataḥ |
 prthuryadā sarvaṇṛpeśvaro hari-
 rareistadā tvaṃ nṛpapaṭtakāminī || 27 ||
 śaṅkhāsuraṃ haṃtumabhūddhariryaḍā
 matsyāvatārastvamasi śrutistadā |

kūrmo harirmaṇḍarasindhumaṇthane
 netrīkṛtā tvaṃ śubhadā hi vāsukī || 28 ||
 dhanvaṃtariścārtiharo hariḥ para-
 stvamausadhī divyasudhāmāyī śubhe |
 śrīkṛṣṇandrastu babhūva mohinī
 tvaṃ mohinī tatra jagadvimohinī || 29 ||
 harimṇsihastu nṛsiṃhalīlayā
 līlā tadā tvaṃ nijabhaktavatsalā |
 babhūva kṛṣṇastu yadā hi vāmanaḥ
 kīrtistadā tvaṃ nijalokakīrtitā || 30 ||
 hariryaḍā bhārgavarūpadhṛk pumān
 dhārā kuṭhārasya tadā tvameva hi |
 śrīkṛṣṇacaṃdro raghuvaṃśacaṃdramā
 yadā tadā tvaṃ janakasya naṃdinī || 31 ||

śrīśārngadhanvā munibādarāyaṇo
 vedāṃtakṛttvaṃ kila vedalakṣaṇā |
 saṅkarṣaṇo mādharma eva vṛṣṇiṣu
 tvaṃ revatī brahmabhavā samāsthitā || 32 ||
 buddho yadā kauṇṇapamohakārako
 buddhistadā tvaṃ janamohakārīṇī |
 kalkī yadā dharmapatirbhaviṣyati
 haristadā tvaṃ sukrītirbhaviṣyasi || 33 ||
 śrīkṛṣṇacaṃdro'sti hi caṃdramāṇḍale
 rādhe sadā candramukhīti candrikā |
 śrīkṛṣṇasūryo divi sūryamaṇḍale
 sūryaprabhā tvaṃ paridhipratiṣṭhitā || 34 ||
 iṃdraḥ sadā"ste kila yādavendraḥ
 tatraiva rādhe tu śaci śaciśvarī |

hiraṇyaretā hi hariḥ pareśvaro
 hetih sadā tvaṃ hi hiraṇmayī parā || 35 ||
 śrīrājaraḥ hi virājate hari-
 rvirājase tvaṃ tu nidhau nidhiśvarī |
 kṣīrābdbhīrūpi tu haristvameva hi

taraṃgitakṣaumasitā taraṃgiṇī || 36 ||
 bibhṛadvapuḥ sarvapatiryadā yadā
 tadā tadā tvaṃ viditānurūpiṇī |
 jaganmayo brahmamayo hariḥ svayaṃ
 jaganmayī brahmamayī tvameva hi || 37 ||
 athaiva so'yaṃ vrajarājanaṃdano
 jātā'si rādhe vṛṣabhānunaṃdinī |
 yābhyāṃ kṛtā satvamayī praśāṃtaye
 līlācaritairlalitā" dilīlayā || 38 ||

kṛṣṇaḥ svayaṃ brahma paraṃ purāṇo
 līlā tadicchāprakṛtistvameva |
 parasparaṃ saṃdhitavigrahābhyāṃ
 namo yuvābhyāṃ harirādhikābhyāṃ || 39 ||
 grhāṇa patraṃ nijanāthadattaṃ
 śokaṃ paraṃ mā kuru rādhike tvam |
 hrasvena kālena vidhāya kāryaṃ
 tatṛgamiṣyāmi taduktavākyaṃ || 40 ||
 grhṇīdhvamadyaiva śatāni kṛṣṇa-
 dattāni patrāṇi sumaṃgalāni |
 pratyarpitaṃ yūthaśataṃ ca gopyaḥ
 kṛṣṇapriyāṇāṃ vrajasuṃdarīṇāṃ || 41 ||

English rendering

Going to Udbhaka banana-van with Gopanganas and offering letters sent by Lord Krishna in their praise there.

Naradji says - Rajan! Thus, that night of Nanda and Uddhava's discussion of Srihariki passed in a moment, and the name 'Kshanada' (Blissful Day) became a reality, as it added to their joy. When the Brahmamuhurta came, all the Gopanganas got up and covered the doors and courtyards of their respective gates and kept the lamps lit there. Then, after washing her hands and feet, she applied a rope to the mattress and began to mash the yogurt from all sides. There were frantic necklaces and hand bracelets ringing out of the mattress pulling the rope. Flowers trickled down from his veins, and gleaming kundals adorned his ears. They were all very beautiful because of their wearing moonflowers, lotuses, and oddly colored clothes. The benevolent characters of Krishna and Baldev were singing fondly from house to house. In each congregation, beautiful cows were moving around. Uddhav was amazed to hear the songs of Gopanganas mixed with the word Dahi Mathneke everywhere in the streets and exclaimed, "Aho! In this Nanda city, Bhaktidevi is dancing here and there. Saying this, they went out of the village to bathe in the river Yamuna. 1 - 8. (Mathurakund Chapter 11 to 15)

Naradji says - Rajan! Thus conversing, the Gopangans of Vraj began to knock Sarathi's face with two fingers and ask, 'Quick tell me, whose chariot is this?' "Poor Sarathi stared at me with bewilderment. Meanwhile, he saw Uddhavji coming. His eyes were as dark as a cloud. The eyes were as large as a cheerful lotus. The shape was also similar to that of Lord Krishna. He seemed to have enchanted millions of Kamadevas. On his body, Pitambar was adorned. He was wearing a new Vyjayanthi garland around his neck, on which clumps of illusions were broken. In his hands was adorned a thousand lotus petals. He was carrying a flute and a cane stick in his hands. His attire was very graceful. A crown studded with the quiver of millions of ballerinas covered his head. The thorax was

illuminated by Kaustubha, the great goddess, and the jewelled coils added to the radiance of her forehead. Nareshwar. All the gopis were amazed to see that Udhava, who looked like Krishna in all aspects - form, form, grace, body, humor, and melodious voice - came before them, knowing that he was Govinda's friend. 12-15 |

Knowing that this Lord had come with the message of Sriharika, she began to show respect to him by uttering beautiful words with ethics, and to inquire about the esoteric skill of Govinda, the lord of saints, she accompanied Uddhavji to Kadalivan, where Vrishabhanunandini Sriradha sat in the Manohar Nikunjan temple on the banks of the Yamuna, eager to see the Lord's separation, and considered the whole world as absolutely zero without that Sriharika. The banana-forest, which at first seemed like a frozen cloud-shadow of banana leaves and rubbed sandalwood, and the flicker of the Yamuna, where it seemed as if the pure essence of the bright moon was dissolving spontaneously, were fiercely scorched by the fiery fire of Sri Radha's separation. Sriradha was protecting her body only in the hope of Lord Krishna's well-being. Hearing of the arrival of Lord Krishna's brother-in-law, Uddhav, Shri Radha paid rich tributes to him by offering auspicious items such as food, betel leaves, and honey. At that time she used to recite 'Sri Krishna-Krishna' repeatedly. Devastated by Govinda's departure, Radha was waning like a crescent moon entering the new moon. At that time, Uddhav bowed to Natangi and Krishangi Radha with folded hands, and after circumambulating them, they spoke cheerfully. 16-21 | (Mathurukund Chapter 11 to 15)

Uddhav said, "Shriradhe! Lord Krishna is always the most perfect God and You are always the most perfect Goddess. Srikrishna Chandra is the Nitya Leela Parayana and you are the Nitya Leelavati who edits the Nitya Leela. Shri Krishna is Bhuma and you are Indira. Shri Krishna is the eternal Brahma and you are always his Shakti, Saraswati. Shri Krishna is Shiva and you are Shiva in the form of Kalyana. Lord Krishna is Vishnu and you are certainly his superpower Vaishnavi. The primordial deity is Srihari Kaumarasargi - Sanaka, Sanandana, Sanatana and Sanatkumara and you are Jnanamayi Shubha Smriti. Srihari is the Yajnavaraha who plays in the waters of the time of the Flood, and you are Vasudha. When Srihari MNS becomes Devarshivarya Narada, it is directly the Veena in his hand. When Srihari is Dharmanandana Nara and Narayana, you are the one who brings peace to the world. Lord Krishna is the true Mahaprabhu Kapila and you are the Siddha-Sevita Siddhi. Radhe! Shri Krishna is Mahamanishwara Dattatreya and you are the eternal knowledgeable Siddhi. Srihari is the Yajna and you are the Dakshina. He is Urukram Vamana so you are always his Shakti Jayanti. When Srihari is Prithu, the overlord of all kings, you appear as Archidevi, the patron goddess of those kings. When Srihari took the Matsya avatar to slay Shankhasura, he became Shruti. During the churning of the ocean by Mandrachala, Srihari appeared in the form of a turtle, then she appeared in Vasukinaga as Shubhadayini Neti Shakti. Good luck. When Parameshwara Srihari appeared as the pain-stricken Dhanvantari, he appeared as the divine healing herb. When Srikrishnachandra appeared in the form of Mohini, you manifested within him in the form of Mohini, the enchantress of the universe. When Srihari took the form of a lion and started performing Nrusinghaleela, he came out as a devotee. When Krishna took the form of Vamana, he became Kirtirupini, admired by his devotees. When Srihari Bhrgunandan appeared in the form of Parashurama, he himself became the torrent of his axe. When Srikrishnachandra became Raghukulachandra Sri Rama, he himself was Janakanandini Sita, his wife. When Sharangadhanva appears as Srihari Badrayana Muni Vyasa, you appear as Devavani, revealing the Vedanta essence. When Vrishni-Kul-Tilak Madhava is the form of Sankrashana, you are seated in her service as Brahmabhava Revati. When Srihari appears as the Buddha who captivates the demons, you are the worldly wisdom. When Srihari Dharmapalaka will appear in the form of Kalki, then you will be Kritarupini. 22-33 |

Thus was completed the fifteenth chapter under the Srimathurakhanda in the Srigarghasamhita, the Narada Bahulashva-Samvadam, titled "The Darshan of Uddhavadvara Sriradhaka." 15.

Sanskrit source · Hindi control witness

Mathurā-khaṇḍa • Chapter 16

Chapter 97 of 263 • 27 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

राधा पत्रं संगृहीत्वा शिरो नेत्रे तथा च हृत् ।
 निधाय वाचयित्वा तत् स्मृत्वा तत्पादपङ्कजम् ॥ १ ॥
 अतिप्रेमातुरा राजन् मोचयित्वाऽश्रुसंततिम् ।
 मूर्च्छामाप परां राधा यादवस्य प्रपश्यतः ॥ २ ॥
 कुंकुमागुरुपाटीरद्वैः पुष्परसैश्च सा ।
 अर्चिता चामरांदोलैः पुनश्चैतन्यतां गता ॥ ३ ॥
 वियोगसिन्धुसंगमनां राधां कमललोचनाम् ।
 वीक्ष्योद्धवस्तथा गोप्यो मुमुचुश्चाश्रुसंततिम् ॥ ४ ॥
 तासामश्रुप्रवाहेण राजन् वृन्दावने वने ।
 सद्यः कङ्क्षारसंयुक्तो जातो लीलासरोवरः ॥ ५ ॥
 दृष्ट्वा पीत्वा च सुस्नात्वा श्रुत्वा चेमां कथां नरः ।
 कर्मबंधविनिर्मुक्तः श्रीकृष्णं प्राप्नुयान्पुनः ॥ ६ ॥
 अथोद्धवमुखाच्छ्रुत्वा श्रीकृष्णागमनं पुनः ।

पप्रच्छुः कुशलं सर्वं श्रीकृष्णस्य महात्मनः ॥ ७ ॥

श्रीराधोवाच -

आनन्ददं श्रीव्रजराजनन्दनं
 द्रक्ष्यामि कस्मिन्समये घनप्रभम् ।
 घनं मयूरीव समुत्सुका भृशं
 चंद्रं चकोरीव तदीक्ष्णोत्सुका ॥ ८ ॥
 कस्मिन्कुकाले विरहो बभूव मे
 येनैव कौ कल्पसमः क्षणः क्षणः ।
 निशीथिनीयं द्विपरार्द्धहेलनं
 करोति गोविंदपदद्वयं विना ॥ ९ ॥
 कच्चित्कदाचिद्व्रजमागमिष्यति
 करोति किं तत्र हरिर्वदाशु मे ।
 अद्यैव यत्नेन धृताः किलासवः
 प्रसह्य निर्याति मृषागिरातुराः ॥ १० ॥

दृष्ट्वा क्षणं त्वां मम हृद्य शीतलं
 जातं प्रसन्नास्मि समागते त्वयि ।
 यथा प्रसन्ना जनकात्मजा पुरा
 लंकापुरं वायुसुते समागते ॥ ११ ॥

आशां विधाय निजमोहधनं विसृज्य
 विस्मृत्य वाक्यगदितं मथुरां गतो यः ।
 तस्यापि पत्रलिखितं ह्यमृतं न मन्ये
 तं दानयस्य किल मंत्रविदां वरिष्ठ ॥ १२ ॥
 उद्धव उवाच -
 गत्वा पुरीं तव परं विरहं निवेद्या-
 थार्घ्यं विधाय निजनेत्रजलेन राधे ।
 नीत्वा हरिं तव पुरः पुनरागतोऽस्मि
 मा शोकमद्य कुरु मे शपथस्त्वदंग्रे ॥ १३ ॥
 श्रीनारद उवाच -

अथ प्रसन्ना श्रीराधा चन्द्रकांतौ मणी शुभौ ।
 रासरंगे चन्द्रदत्तौ उद्धवाय ददौ नृप ॥ १४ ॥
 सहस्रदलपद्मे द्वे दत्ते चंद्रमसा पुरा ।
 उद्धवाय ददौ राधा प्रसन्ना भक्तवत्सला ॥ १५ ॥
 छत्रं सिंहासनं दिव्यं चामरे द्वे मनोहरे ।
 श्रीकृष्णमनसोद्भूते ददौ तस्मै हरिप्रिया ॥ १६ ॥
 ऐश्वर्यं ज्ञानसंपन्नं सर्वदेशिकदेशिकम् ।
 कृष्णसंयोगकर्तृत्वं सदा तव भविष्यति ॥ १७ ॥
 भक्तिं निर्गुणभावाढ्यां प्रेमलक्षणसंयुताम् ।
 ज्ञानं विज्ञानसहितं वैराग्यं सा ददौ पुनः ॥ १८ ॥
 शंखचूडा च हरिणाऽनीतं चूडामणिं शुभम् ।
 चन्द्रानना ददौ तस्मै उद्धवाय विदेहराट् ॥ १९ ॥
 तथा गोपीगणाः सर्वे भूषणानां चयं शुभम् ।
 ददुः प्रसन्ना हे राजन्नुद्धवाय महात्मने ॥ २० ॥

श्रीनारद उवाच -
 श्रुत्वा वयश्चौपगवेः शुभार्थं
 सुखं गतायां किल राधिकायाम् ।
 उच्युस्तमाराद्ब्रजगोपवध्वः
 सदःस्थितं कृष्णसखं पृथक् ताः ॥ २१ ॥
 गोप्य ऊचुः -
 यच्च पत्रलिखितं वदाशु नः
 किंतु तच्च हरिणोक्तमदभुतम् ।
 त्वं परावरविदां हरेः सखा
 मंत्रवित्तमस्तदाकृतिर्महान् ॥ २२ ॥
 उद्धव उवाच -
 यथा स्मरथ देवेशं तथा युष्मान् स्मरत्यसौ ।
 अनुवेलं गोपवध्वः पश्यतो मे न संशयः ॥ २३ ॥

एकदा मां समाहुय स्मृत्वा युष्मान् रहस्करः ।

कथयामास संदेशं चितस्थं नन्दनन्दनः ॥ २४ ॥

श्रीभगवानुवाच -

गुणेषु सक्तं किल बन्धनाय

रक्तं मनः पुंसि च मुक्तये स्यात् ।

मनो द्वयोः कारणमाहुरारा-

ज्जित्वाऽथ तत्कौ विचरेदसंगः ॥ २५ ॥

यदा स्वयं ब्रह्म परात्परं मा-

मध्यात्मयोगेन विशारदेन ।

जानाति सर्वत्र गतं विवेकी

तदा विजह्यान्मनसः कषायम् ।

यावद्धनो मध्यगतस्तदुत्थितः

स्वकर्मरूपं न हि दृक् प्रपश्यति ॥ २६ ॥

स्थूलाच्च दूरेऽस्मि न तत्त्वतोऽगना-

स्तस्माद्धि योगं कुरुतात्र साधनम् ।

यत्सांख्यभावैः किल गम्यते पदं

तद्योगभावैरपि गम्यते स्वतः ॥ २७ ॥

Roman transliteration

śrīnārada uvāca -

rādhā patraṇ saṃgrhītvā śiro netre tathā ca hṛt |

nīdhāya vācayitvā tat smṛtvā tatpādapaṇkajam || 1 ||

atipremāturā rājan mocayitvā śrusaṃtatim |

mūrchā māpa parāṇ rādhā yādavasya prapaśyataḥ || 2 ||

kuṇḍakūṇḍagurupāfiradravaiḥ puṣparasaśca sā |

arcitā cāmarāṇḍolaiḥ punaścaitanyaṭāṇ gatā || 3 ||

vīyogasindhusaṇḍmagnāṇ rādhāṇ kamalalocanāṇ |

vīkṣyoddhavadastathā gopyo mumucuścāśrusaṃtatim || 4 ||

tāśāśrupravāheṇa rājan vṇḍāvane vane |

sadyaḥ kahlārasaṇyukto jāto līlāsarovaraḥ || 5 ||

drṣṭvā pītvā ca suśnātvā śrutvā cemāṇ kathāṇ naraḥ |

karmabaṇḍhavinīrmuktaḥ śrīkṣṇaṇ prāpnyāṇṇṛpa || 6 ||

athoddhavamukhācchrutvā śrīkṣṇāgamaṇaṇ punaḥ |

papracchuḥ kuśalaṇ sarvaṇ śrīkṣṇasya mahātmaṇaḥ || 7 ||

śrīrādhovāca -

āṇaṇḍadaṇ śrīvrajarājanaṇḍanaṇ

drakṣyāmi kasmīnsamaye ghaṇaprabham |

ghanaṇ mayūrīva samutsukā bhṛṣaṇ

caṇḍraṇ cakorīva tadīkṣaṇotsukā || 8 ||

kasmīnkukāle vīraho babhūva me

yenaiva kau kalpasamaḥ kṣaṇaḥ kṣaṇaḥ |

nīśīthīṇīyaṇ dvīparārdhahelanaṇ

karoti govīṇḍapadadvayaṃ vinā || 9 ||
 kaccitkadācidvrajamāgamiṣyati
 karoti kiṃ tatra harirvadāśu me |
 adyaiva yatnena dhṛtāḥ kilāśavaḥ
 prasahya niryaṇṭi mṛṣāgīrāturāḥ || 10 ||

drṣṭvā kṣaṇaṃ tvāṃ mama hrcca śītalāṃ
 jātaṃ prasannāsmi samāgate tvayi |
 yathā prasannā janakātmajā purā
 laṃkāpuraṃ vāyusute samāgate || 11 ||
 āśāṃ vidhāya nijamohadhanāṃ viśṛjya
 viśmṛtya vākyagaditaṃ mathurāṃ gato yaḥ |
 tasyāpi patralikhitaṃ hyamṛtaṃ na manye
 taṃ cānayasva kila maṃtravidāṃ variṣṭha || 12 ||
 uddhava uvāca -
 gatvā purīṇ tava paraṃ virahaṃ nivedyā-
 thārghaṃ vidhāya nijanetrājaleṇa rādhe |
 nītvā harīṇ tava puraḥ punarāgato'smi
 mā śokamadya kuru me śapathastvadamghreḥ || 13 ||
 śrīnārada uvāca -

atha prasannā śrīrādhā candrakāṃtau maṇi śubhau |
 rāsaraṃge candradatta uddhavāya dadau nṛpa || 14 ||
 sahasradalapadme dve datte caṇḍramasā purā |
 uddhavāya dadau rādhā prasannā bhaktavatsalā || 15 ||
 chatraṃ śiṃhāsanaṃ divyaṃ cāmaraṃ dve manohare |
 śrīkṛṣṇamanasodbhūte dadau tasmai haripriyā || 16 ||
 aiśvaryaṃ jñānasampannaṃ sarvadeśikadeśikam |
 kṛṣṇasamīyogakartṛtvaṃ sadā tava bhaviṣyati || 17 ||
 bhaktiṇṇirguṇabhāvādhyāṇpremalakṣaṇasamīyutām |
 jñānaṃ vijñānasahitaṃ vairāgyaṃ sādadau punaḥ || 18 ||
 śaṅkha-cūḍā ca hariṇā'nītaṃ cūḍamaṇiṇṇ śubham |
 candrāṇanā dadau tasmai uddhavāya videharāḥ || 19 ||
 tathā gopīgaṇāḥ sarve bhūṣaṇāṇāṃ cayaṃ śubham |
 daduḥ prasannā he rājannuddhavāya mahātmane || 20 ||

śrīnārada uvāca -
 śrutvā vacaścaupagaveḥ śubhārthaṃ
 sukhaṃ gatāyāṃ kila rādhikāyām |
 ucustamārādavrajagopavadhvaḥ
 sadaḥsthitaṃ kṛṣṇasakhaṃ pṛthak tāḥ || 21 ||
 gopya ūcuḥ -
 yacca patralikhitaṃ vadāśu naḥ
 kiṃtu tacca hariṇoktamadbhutam |
 tvaṃ parāvaravidāṃ hareḥ sakhā
 maṃtravittamastadākr̥tirmahān || 22 ||
 uddhava uvāca -
 yathā smaratha deveṣaṃ tathā yuṣmān smaratyasau |
 anuvelaṃ gopavadhvaḥ paśyato me na saṃśayaḥ || 23 ||
 ekadā māṃ samāhūya smṛtvā yuṣmān rahaskaraḥ |

kathayāmāsa saṁdeśaṁ cittasthaṁ naṁdanaṁdanaḥ || 24 ||

śrībhagavānuvāca -

guṇeṣu saktāṁ kila bandhanāya

raktaṁ manaḥ puṁsi ca muktaye syāt |

mano dvayoḥ kāraṇamāhurārā-

jītvā'tha tatkau vicaredasaṁgaḥ || 25 ||

yadā svayaṁ brahma parātparaṁ mā-

madhyātmayogena viśāradena |

jānāti sarvatra gataṁ vīvekī

tadā vijahyānmanasaḥ kaśāyam |

yāvaddhano madhyagatastadutthitāḥ

svakarmarūpaṁ na hi dṛk prapaśyati || 26 ||

sthūlācca dūre'smi na tatvatoṁ'ganā-

stasmāddhi yogaṁ kurutātra sādhanam |

yatsāṁkhyabhāvaiḥ kila gamyate padaṁ

tadyogabhāvairapi gamyate svataḥ || 27 ||

English rendering

Udhavadwara assures Sriradhā and the Gopis

Srinardji says - Rajan! Sriradhāna took the letter and placed it on his head, then applied it to his eyes and chest. After reading it, recalling Krishna's charanarvindoka, she reached the climax of her fainting before Uddhav, tears welling up in her eyes. The monks then began to sway the chavars, sprinkling them with water and sap mixed with saffron, agaru, and sandalwood. This brought him back to his senses. Seeing Kamalalochana Sriradhā drowning in an ocean of separation and sorrow, Udhava and the gopis shed unceasing tears. The king! The stream of tears from all of them immediately appeared in Vrindavan, a lake of lilas adorned with kahar flowers. O Lord! A person who listens to this story by having a darshan of the lake, drinking its water, and bathing thoroughly in it, becomes free from the bondage of karmas and attains Shri Krishna. Subsequently, upon hearing the news of Lord Krishna's return from Uddhav, all the Gopangas began to ask for the complete well-being of Mahatma Govinda. 1-7 | (Mathurukhand Chapter 16 to 20)

Naradji says - Rajan! Pleased, Radha then handed over two beautiful Chandrakanta beads given by Chandrama at the Raas-Rangasthala to Uddhav for giving to Shyamsundara. Pleased with the two thousand lotuses presented by Chandramane in the past, Bhaktavatsala was also offered to Uddhav by Shri Radha. Haripriya Sriradhāna handed over the chhatra, the divine throne, and the two Manohar Chavars, revealed by the will of Krishna, to Udhava for Pranavallabha. At the same time, it also gave the boon that 'Uddhav! You will be endowed with blissful knowledge, the preacher of all preceptors and teachers, and one who will live with Krishna. 'Sriradhāna also endowed him with love-lust-bhakti enriched with Nirguna-bhava and renunciation, including knowledge-science. Woe to you! Sundara Chudamani Chandranana Gopi handed over the Chudamani that Srihari Shankhachuda had snatched from Yakshagana. The king. Similarly, other Gopangas also dedicated a sum of beautiful jewellery in the hands of Mahatma Uddhav. 14-20 |

Naradji says, "When Śrīdhyāji became very happy on hearing the auspicious speech of Udhava Ji, then sitting beside Śrīkrīna Sakha Udhava in the assembly hall, the brides and grooms asked him separately. 21. (Mathurukund Chapter 16 to 20)

The Gopangas said, "Uddhavji! Tell us quickly, do you have any wonderful messages for those for whom Mr. Hari has written? You are the best of the heavenly beings, the true companions of Lord Krishna, His likeness and the greatest (so be sure to tell us what He has said). 22.

Uddhav said, "Goopangnao. Just as you are constantly remembering God Shri Krishna, He is also constantly remembering you. No doubt they remember you right in front of me. I am a solo servant of Sriharika. One day, remembering you all, Nandanandan Srihari called me and said his heart's message to you as follows. 23-24 |

Thus was completed the sixteenth chapter in the Narada Bahulashva-Samvad under Srimathurakhanda in the Srigarghasamhita, titled 'Udhavadvara Sriradha and Assurance of the Gopis'. 16.

Sanskrit source · Hindi control witness

Mathurā-khaṇḍa · Chapter 17

Chapter 98 of 263 · 37 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

श्रुत्वा श्रीकृष्णसंदेशं प्रसन्ना गोपवल्लभाः ।

अश्रुमुख्यो बाष्पकंठ्य उचुरौपगविं नृप ॥ १ ॥

गोलोकवासिन्य उचुः -

विदेशं गतवान्कृष्णस्त्यक्त्वा पूर्वप्रियाञ्जनान् ।

तदुपर्यलिखद्योगमहो निर्मोहताबलम् ॥ २ ॥

द्वारपालिका ऊचुः -

चकोरे ग्लौः पंकजेऽर्को भ्रमरे पंकजं यथा ।

चातके च घनः प्रीतिं न करोति कदाचन ॥ ३ ॥

शृंगारप्रकरा ऊचुः -

चंद्रमित्रं चकोरोऽस्ति सख्यो वह्निकणः सदा ।

विधात्रा यद्विलिखितं तन्मूढं न भवेदिह ॥ ४ ॥

शय्योपाकरिका ऊचुः -

व्याधोऽपि हत्वा हि मृगान् स्मरति त्वरमातुरः ।

कटाक्षैः स्वप्रियान् हत्वा निर्मोही न स्मरेदहो ॥ ५ ॥

पार्षदाख्या ऊचुः -

जातं विरहजं दुःखं नान्यो वेत्ति कदाचन ।

यथा कटकविद्धांगो विद्वान्वा विद्धकटकः ॥ ६ ॥

वृन्दावनपालिका ऊचुः -

अनिमित्तं प्रेमसौख्यमनिमित्तो हि वेत्ति तत् ।

सनिमित्तो न जानाति रसं कर्मद्वयं यथा ॥ ७ ॥

गोवर्धनवासिन्य ऊचुः -

पुरंध्रीप्रेमकृद्यो वै सैरंध्रीनायकोऽभवत् ।

शैलौकोभिस्तु किं तस्य बहुना कथितेन किम् ॥ ८ ॥

कुञ्जविधायिका ऊचुः -

हा माधवीकुञ्जपुञ्जे गुञ्जन्मतमधुव्रते ।

स्वद्वग्लक्ष्मीकृतो यो वै तस्येयं श्रूयते कथा ॥ ९ ॥

निकुञ्जवासिन्य ऊचुः -

वृन्दावने मतमिलिन्दपुञ्जे

कलिन्दजातीरकदम्बकुञ्जे ।

शनैश्चलंतं सबलं सगोपं

सगोधनं नंदसुतं भजामः ॥ १० ॥

जाह्नवीयूथ उवाच -

कदा तथाऽस्मत्समयो भविष्यति

यथा पुरं धीसमयः प्रदृश्यते ।

शोकं परं मा कुरुत ब्रजांगनाः

सदा न कस्यापि जयः पराजयः ॥ ११ ॥

यमुनायूथ उवाच -

विधातुर्न दया किंचिद्युनक्ति वियुनक्ति यः ।

भूतानि सकलान्येव क्रीडनानि यथाऽर्भकः ॥ १२ ॥

रमायूथ उवाच -

कुब्जापुराद्यर्जुसमानविग्रहा

दासी त्विदानीं तु कुलीनतां गता ।

कुरूपिणी रूपवती बभावहो

चतुर्दिनैर्दुःखिनादकारिणी ॥ १३ ॥

विरजायूथा ऊचुः -

सदा न कस्यापि भुजा प्रियांसे

सदा वसंतो न सदा युवा स्यात् ।

इन्द्रो न राज्यं कुरुते सदाऽयं

चतुर्दिनैर्मानमलंकरोतु ॥ १४ ॥

ललितायूथ उवाच -

रामाभिषेकं विनिवार्य मंथरा

चकार विघ्नं किल कोसले पुरे ।

कुब्जैव सेयं मथुरापुरे गता

कुब्जैव किं किं न करोति गोपिकाः ॥ १५ ॥

विशाखायूथ उवाच -

गोचारणायानुचरैर्ब्रजंतं

प्रबोधयंतं स्वपुरं विरावैः ।

मतेभयानं हि विडम्बयंतं

श्रीनन्दसूनुं न हि विस्मरामः ॥ १६ ॥

मायायूथ उवाच -

संकोचवीथीषु पटे प्रगृह्य

प्रसह्य दोर्भ्यां हृदये निधाय ।

अन्योन्यमाकर्षणहर्षभीति-

गृहान् हरिं तं हि कदा नयामः ॥ १७ ॥

अष्टसख्य ऊचुः -

वीक्ष्य नन्दसुतमंग सुन्दरं

नेत्रमद्य न जगद्विपश्यति ।

नन्दराजतनये पुरीं स्थिते

किं भविष्यति वदाशु नस्त्वरम् ॥ १८ ॥

षोडशसख्य ऊचुः -

वेणुनादमधुरध्वनिं वने

संनिश्चम्य कुसुमेषुवर्धनम् ।

श्रोत्रयुग्ममिह नः शृणोति नो

विश्वगीतमुत वा यशः परम् ॥ १९ ॥

द्वात्रिंशत्सख्य ऊचुः -

प्रीत्या स्वमित्रं हि रिपुं नयेन

लुब्धं धनैश्च द्विजमादरेण ।

गुरुं प्रणामै रसिकं रसेन

निर्मोहिनं केन वशीकरोति ॥ २० ॥

श्रुतिरूपा ऊचुः -

यज्जागरादिषु भवेषु परं ह्यतेर्हेतु-

स्विदस्य विचरन्ति गुणाश्च येन ।

नैतद्विशन्ति महर्दिद्वियदेवसंघा-

स्तस्मै नमोऽग्निमिव विस्तृतविस्फुलिंगाः ॥ २१ ॥

ऋषिरूपा ऊचुः -

नैवेक्षितुं प्रभुरयं बलिनां बलिया-

न्माया न शब्द उत नो विषयीकरोति ।

तद्ब्रह्म पूर्णममृतं परमं प्रक्षांतं

शुद्धं परात्परतरं शरणं गताः स्मः ॥ २२ ॥

देवांगना ऊचुः -

अंशांशकांशककलाद्यवतारवृन्दै-

रावेशपूर्णसहिताश्च परस्य यस्य ।

सर्गादयः किल भवन्ति तमेव कृष्णं

पूर्णात्परं तु परिपूर्णतमं नताः स्मः ॥ २३ ॥

यज्ञसीता ऊचुः -

श्रीमन्निकुञ्जलतिकाकुसुमाकरोऽयं

श्रीराधिका हृदयकण्ठविभूषणोऽयम् ।

श्रीरासमंडलपतिर्त्रजमंडलेशो

ब्रह्मांडमंडलमहीपरिपालकोऽयम् ॥ २४ ॥

रमावैकुण्ठनिवासिन्य ऊचुः -

यो गोपिका सकलयूथमलंघकार

वृन्दावनं च निजपादरजोभिरद्विम् ।

यः सर्वलोकविभाय बभूव भूमौ

तं भूरिलीलमुरगेन्द्रभुजं भजामः ॥ २५ ॥

श्वेतद्वीपसखीजना ऊचुः -

यथा शिलींघ्रं शिशुरश्रमो गजः

स्वपुष्करेणैव च पुष्करं गिरिम् ।

धृत्वा बभौ श्रीव्रजराजनन्दनः

कृपाकरोऽसौ न हि विस्मृतः क्वचित् ॥ २६ ॥

ऊर्ध्ववैकुण्ठवासिन्य ऊचुः -

श्यामवर्णमये नेत्रे जगच्छयामं विपश्यतः ।

न द्वैतं दृश्यते यासां ताभिः किं योगसेवनम् ॥ २७ ॥

अजितपदाश्रिता ऊचुः -

स्नेहपाशो दृढच्छिन्नो न छिन्नो हरिणा विना ।

छित्त्वा तं मथुरां प्रागान्नागपाशं यथा खगः ॥ २८ ॥

लोकाचलवासिन्य ऊचुः -

कृष्णे लग्नं नेत्रयुग्मं धावद्दशदिशांतरम् ।

अहो न लग्नं कुत्रापि पद्मलग्नो यथा ह्यलिः ॥ २९ ॥

श्रीसख्य ऊचुः -

कार्पण्येन यशो हन्ति क्रुधा गुणगणोदयम् ।

धनानि व्यसनैर्लोकः कपटेनैव मित्रताम् ॥ ३० ॥

मैथिला ऊचुः -

धनं दत्त्वा तनुं रक्षेतनुं दत्त्वा त्रपां व्यधात् ।

धनं तनुं त्रपां दद्यान्मित्रकार्यार्थमेव हि ॥ ३१ ॥

कौशला ऊचुः -

न कोपि जानाति वियोगजां दशां

जीवं विना वक्तुमलं न सापि हि ।

भूयाद्दूरोबाणविभिन्नमारा-

न्माभूत्कदापि प्रियविप्रयोजनम् ॥ ३२ ॥

अयोध्यापुरवासिन्य ऊचुः -

कृत्वा निराशां विनिधाय चाशां

जगाम चाशां मथुरापुरस्य ।

योगं च तस्योपरि चालिखन्नो

निर्मोहिनां चित्तमहो विचित्रम् ॥ ३३ ॥

पुलिंदिका ऊचुः -

एनं वरं कर्तुमतीव विह्वलां

समागतां शूर्पणखां पुरा वने ।

यः कारयामास विरूपिणीं बला-

त्सौमित्रिणा तेन तु वः कृपा कथम् ॥ ३४ ॥

सुतलवासिन्य ऊचुः -

भक्तं बलिं सत्यपरं भूरिदं

नीत्वा बलिं यः कुपितो बबन्ध ह ।

अहो कथं तस्य करोति सेवनं
 मायावटोर्वामनरूपधारीणः ॥ ३५ ॥
 जालंधर्य ऊचुः
 पुरातिकष्टं प्रगतेऽसुरोत्तमे
 कायाधवे भक्तवरे ततो ह्ययम् ।
 भूत्वा नृसिंहः कृतवान्सहाय-
 महो परा निष्ठुरता प्रदृश्यते ॥ ३६ ॥
 भूमिगोप्य ऊचुः -
 अहोऽतिनिर्मोहिजनस्य चित्रं
 परं चरित्रं गदितुं न योग्यम् ।
 मुखेन चान्यद्दृदि भाव्यमन्य-
 द्वेवो न जानाति कुतो मनुष्यः ॥ ३७ ॥

Roman transliteration

śrīnārada uvāca -
 śrutvā śrīkṛṣṇasaṃdeśaṃ prasannā gopavallabhāḥ |
 aśrumukhyo bāṣpakaṃṭhya ucraupagaviṃ nṛpa || 1 ||
 golokavāsīnya ūcuḥ -
 vīdeśaṃ gata-vāṅkṛṣṇastyaktvā pūrvapriyāñjanān |
 taduparyalikhadyogamahō nirmohatābalam || 2 ||
 dvārapālikā ūcuḥ -
 cakore glauḥ paṇṇikaje'rko bhramare paṇṇikajaṃ yathā |
 cātake ca ghaṇaḥ prītiṃ na karoti kadācana || 3 ||
 śṛṅgārāprakarā ūcuḥ -
 caṇḍramitraṃ cakoro'sti sakhyo vahnikaṇaḥ sadā |
 vidhātrā yadvilikhitaṃ tannyūnaṃ na bhavediḥa || 4 ||
 śayyopākārikā ūcuḥ -
 vyādho'pi hatvā hi mṛgān smarati tvaramāturaḥ |
 kaṭākṣaiḥ svapriyānhatvā nirmohī na smaredaḥ || 5 ||
 pārśadākhyā ūcuḥ -
 jātaṃ virahajaṃ duḥkhaṃ nānyo vetti kadācana |
 yathā kaṃṭakavidhāṅgo vidvānvā viddhakaṃṭakaḥ || 6 ||
 vṛndāvanapālikā ūcuḥ -
 anīmittaṃ premasaukhyamanīmitto hi vetti tat |
 sanīmitto na jānāti rasaṃ karmēṇdriyaṃ yathā || 7 ||
 govardhanavāsīnya ūcuḥ -
 puraṇḍhrīpremākṛdyo vai sairamaṇḍhrināyako'bhavat |
 śailaukobhistu kiṃ tasya bahunā kathitena kim || 8 ||
 kuñjavīdhāyikā ūcuḥ -
 hā mādhavikuñjapūṇje guṇjanmattamadhuvrate |
 svadṛglaṣṭikṛto yo vai tasyeyaṃ śrūyate kathā || 9 ||
 nikuñjavāsīnya ūcuḥ -

vṛndāvane mattamilindapuñje
 kalindajātīrakadambakuñje |
 śanaīścalaṁtaṁ sabalaṁ sagopaṁ
 sagodhanaṁ naṁdasutaṁ bhajāmaḥ || 10 ||
 jāhnavīyūtha uvāca -
 kadā tathā'smatsamayo bhaviṣyati
 yathā purāṁdhṛīsamayaḥ pradṛśyate |
 śokaṁ paraṁ mā kuruta vrajāṁganāḥ
 sadā na kasyāpi jayaḥ parājayaḥ || 11 ||
 yamunāyūtha uvāca -
 vidhātūrṇa dayā kiṁcidyunakti viyunakti yaḥ |
 bhūtāni sakalānyeva kṛḍānāni yathā'r bhakaḥ || 12 ||
 ramāyūtha uvāca -
 kubjāpurāḍyarjusamānavigrahā

dāsī tvidānīm tu kuṭīnatām gatā |
 kurūpiṇī rūpavatī babhāvaho
 caturdīnairduṇḍubhinādakāriṇī || 13 ||
 virajāyūthā ūcuḥ -
 sadā na kasyāpi bhujā priyāṁse
 sadā vasaṁto na sadā yuvā syāt |
 indro na rājyaṁ kurute sadā'yaṁ
 caturdīnairmānamalaṁkarotu || 14 ||
 lalitāyūtha uvāca -
 rāmābhīṣekaṁ vinivārya maṁtharā
 cakāra vighnaṁ kila kosale pure |
 kubjaiva seyaṁ mathurāpure gatā
 kubjaiva kiṁ kiṁ na karoti gopikāḥ || 15 ||
 viśākhāyūtha uvāca -

gocāraṇāyānucarairvrajaṁtaṁ
 prabodhayāṁtaṁ svapurāṁ virāvaiḥ |
 mattebhayānaṁ hi viḍaṇbayāṁtaṁ
 śrīnandasūnuṁ na hi vismarāmaḥ || 16 ||
 māyāyūtha uvāca -
 saṁkocavīthīṣu paṭe pragṛhya
 prasahya dorbhyāṁ hṛdaye nidhāya |
 anyonyamākaraṇaḥaṇaḥabdhī-
 rgrhān hariṁ taṁ hi kadā nayāmaḥ || 17 ||
 aṣṭasakhya ūcuḥ -
 vīkṣya nandasutamāṅga sundaraṁ
 netramadya na jagadvipaśyati |
 nandarājatanaye purīm sthite
 kiṁ bhaviṣyati vadāṣu nastvaram || 18 ||

ṣoḍaśasakhya ūcuḥ -
 veṇunādamadhuradhvaṇīm vane
 saṁnīśyamya kusumeṣuvardhanaṁ |
 śrotayugmamiha naḥ śṛṇoti no
 viśvagūtamuta vā yaśaḥ param || 19 ||
 dvātriṁśatsakhya ūcuḥ -
 prītyā svamitraṁ hi rūpuṁ nayena
 lubdhaṁ dhanaīśca dvijamādareṇa |

guruṃ praṇāmai rasikaṃ rasena
nirmohinaṃ kena vaśīkaroti || 20 ||
śrutirūpā ūcuḥ -
yajjāgarādiṣu bhaveṣu paraṃ hyaterhetu-
svīdasya vicaraṃti guṇāśca yena |
naitadvīṣaṃti mahadīṇdriyadevasaṃghā-

stasmai namo'gnimiva vistr̥tavīṣphulingāḥ || 21 ||
ṛṣirūpā ūcuḥ -
naīveśītuṃ prabhurayaṃ balināṃ baliyā-
nmāyā na śabda uta no viṣayīkaroti |
tadbrahma pūrṇamamṛtaṃ paramaṃ praśāṃtaṃ
śuddhaṃ parātparataṃ śaraṇaṃ gatāḥ smaḥ || 22 ||
devāṃganā ūcuḥ -
aṃśāṃśakāṃśakakalādyavatāravṇda-
rāveśapūrṇasahitāśca parasya yasya |
sargādāyaḥ kila bhavaṃti tameva kṛṣṇaṃ
pūrṇātparaṃ tu paripūrṇatamaṃ natāḥ smaḥ || 23 ||
yajñasītā ūcuḥ -
śrīmannikuṇḍjalatikākusumākaro'yaṃ
śrīrādhikā hṛdayakaṇṭhāvibhūṣaṇo'yaṃ |

śrīrāsamaṇḍalapatirvrajamaṇḍaleśo
brahmāṇḍamaṇḍalamahīparipālako'yaṃ || 24 ||
ramāvaikuṇṭhanivāsīnya ūcuḥ -
yo gopikā sakalayūthamalaṃcakāra
vṇdvānaṃ ca nījapādarajobhiradṛim |
yaḥ sarvalokavibhāya babhūva bhūmau
taṃ bhūrīlīlamuragendrabhujāṃ bhajāmaḥ || 25 ||
śvetadvīpasakhījanā ūcuḥ -
yathā śīlīṇdhraṃ śīśuraśrama gajaḥ
svapuṣkareṇaiva ca puṣkaraṃ gīrim |
dhṛtvā babhau śrīvrajaṛājānandanaḥ
kṛpākaro'sau na hi viṣṇuḥ kvacit || 26 ||
ūrdhvavaikuṇṭhavāsīnya ūcuḥ -
śyāmavarṇamayā netre jagacchyāmaṃ vipaśyataḥ |

na dvaitaṃ dṛśyate yāsāṃ tābhiḥ kiṃ yogasevanam || 27 ||
ajītapadāśrītā ūcuḥ -
snehapāśo dṛḍhacchinno na cchinno hariṇā vinā |
chitvā taṃ mathurāṃ prāgānṇāgapāśaṃ yathā khagaḥ || 28 ||
lokācalavāsīnya ūcuḥ -
kṛṣṇe lagnaṃ netrayugmaṃ dhāvaddaśadīṣāntaram |
aho na lagnaṃ kutrāpi padmalagno yathā hyalīḥ || 29 ||
śrīsakhya ūcuḥ -
kāraṇyaṇa yaso haṃti krudhā guṇagaṇodayam |
dhanāni vyasanairlokaḥ kapaṭenaiva mitratām || 30 ||
maithilā ūcuḥ -
dhanaṃ datvā tanuṃ rakṣettanuṃ datvā trapāṃ vyadhāt |
dhanaṃ tanuṃ trapāṃ dadyānmitrakāryārthameva hi || 31 ||
kauśalā ūcuḥ -

na kopi jānāti viyogajāṃ daśāṃ
 jīvaṃ vinā vaktumalaṃ na sāpi hi |
 bhūyādūrobāṇavibhinnamārā-
 nmābhūtkadāpi priyaviprayojanam || 32 ||
 ayodhyāpuravāsīnya ūcuḥ -
 kṛtvā nirāśāṃ vinidhāya cāśāṃ
 jagāma cāśāṃ mathurāpurasya |
 yogaṃ ca tasyopari cālīkhanṇo
 nirmohināṃ cittamaho vicitram || 33 ||
 puliṇḍikā ūcuḥ -
 enaṃ varaṃ kartumatīva vihvalāṃ
 samāgatāṃ śūrpaṇakhāṃ purā vane |
 yaḥ kārayāmāsa virūpiṇiṃ balā-
 tsaumitriṇā tena tu vaḥ kṛpā katham || 34 ||

sutalavāsīnya ūcuḥ -
 bhaktaṃ baliṃ satyaparaṃ bhūridaṃ
 nītvā baliṃ yaḥ kupito babandha ha |
 aho kathaṃ tasya karoti sevanaṃ
 māyāvaṭorvāmanarūpadhārīṇaḥ || 35 ||
 jālaṃdharya ūcuḥ
 purātikaṣṭaṃ pragate'surottame
 kāyādhave bhaktavare tato hyayam |
 bhūtvā nṛsiṃhaḥ kṛtavānsahāya-
 maho parā niṣṭhuratā pradṛśyate || 36 ||
 bhūmīgopya ūcuḥ -
 aho'tinirmohijanasya citraṃ
 paraṃ caritraṃ gadituṃ na योगyam |
 mukhena cānyadādhṛdī bhāvyaṃanya-
 ddevo na jānāti kuto manuṣyaḥ || 37 ||

English rendering

The compassionate exclamations of Sriradha and the gopis by remembering Shri Krishna

Srinardji says - Rajan! Gopangana, who was pleased to hear this message of Lord Krishna, spoke to Udhava with a mattress around his neck, shedding tears. 1.

The Gopis of Golokavasini said, "Uddhav! Krishna left his former loved ones and went abroad, from there he also wrote Yoga. Ahhh! Look at the power of innocence. 2.

The dwarapalika gopikas said - "Sakhis! See, just as there is never love on the wheel of the moon, on the lotus of the sun, on the illusion of the lotus, and on the shadow of the cloud, similarly, Shyamsundara has no love for us. 3 | (Mathurukund Chapter 16 to 20)

The gopis who put on the makeup said, "Friends! Chakor is the friend of the moon, but his fate is always to chew the sparks of fire. What is written in the destiny of the lawgiver is never less. 4.

The cowherd gopis said, "Even the elder takes care of the deer by shooting at them with an arrow; but let no innocent remind him of them by wounding his loved ones with sarcasm - how surprising is that?" . 5. The council gopis said, "No one knows the pain of separation, no one else can ever understand it - just like the pain of someone who has a thorn in his limbs, who has never had a thorn

before; who knows the pain of someone who has never had a thorn in his body?" . 6.

The Vrindavan-Palika gopis said - Only the Nishkama lover knows the happiness of Nishkama love. Whoever loves for a reason or desire will know the pleasures of pure love? Can the nervous system ever feel the juice? 7.

Govardhan-Vasini Gopis said that the one who loved the Purvanitas has now become the hero of Sairandhri (Kubja). What does he have to do with women living in mountains and forests? It is pointless to say more on this subject. 8.

The Kunjavidhayika gopis exclaimed, "Alas! Of the Madhavi Kunjas that we have always held dear to our eyes, this is the story we hear today, pervaded by the murmurs of religious delusions. 9.

The nikunjasini gopis said, "In Vrindavan, we worship Nandanandana while wandering slowly with Balarama, Gwal-Bala, and Godhana in the Kadamba-Kunj on the Yamuna, a community of devout Bhramaras." 10.

"When will we have the same time as the Mathura-Purvasi women today?" said the gopis, who were part of the youth of Yamuna. Vrajangnao! Do not grieve. One is never always won or defeated. The Vidhata does not have the slightest pity in his heart; just as the child separates and mixes the toys, the Vidhata keeps all the ghosts united and separated. What used to be a kubdi today has become straight and even-limbed; what was a maidservant has become noble and what was ugly has shone brightly. Ahhh! Within four days, she has started beating her victory rings. 11-13 |

The gopis of Viraja-Yudha said - no one's arm is always on the shoulder of the beloved, no forest is always spring, no one is always young, even this Devaraja Indra does not always rule. Some may take it for four days, even if it is enough. 14 | (Mathurukund Chapter 16 to 20)

The gopis of Lalita-Yudha said - Manthara was also kubdi, which interrupted the coronation of Shriramchandraj in Ayodhyapuri. That is why it has come to Mathurapuri. The Gopikas What can't the dwarf do? . 15.

We cannot forget the gopis of Vishakha-Youth who go into the forest with their followers to graze cows and, on their way back, make the people of the town and village aware of their arrival through the Vamsinada and who imitate the movements of the elephants with their speed. 16.

The gopis of the Maya-youth said, "When will we take those Sri Harihars, who hold our reins in the narrow streets, who suddenly fill us with their arms and touch us with their hearts, who experience joy and fear in the midst of each other's strife, into our homes?" . 17.

The Ashtasakhi said, "Uddhav." Our eyes no longer want to look at the world by looking at those all-beautiful beauties. It is the same Nanda prince who has resided in Mathurapuri. Tell me quickly, what will happen to us now? . 18.

Both our ears no longer want to listen to worldly songs when we hear the melodious melody of the flute in the forest, and they sound as bitter as the crow's crow's crow's crow. 19.

Thirty-two sakhis said, "Your friend is subjugated with love, your enemy with righteousness, your greedy with wealth, your Brahmin with respect, your guru with repeated salutations, and your Rasika with passion; but how can one subjugate the innocent?" . 20.

The Srutirupa gopis said - those who, despite being in the state of awakening, are beyond them, and are truly Ahetu for this world, all these qualities are inspired and flowed towards their respective

subjects; and just as the sparks from the fire do not re-enter it, so is the salutation to the Supreme Being, the Supreme Being of the senses, and the Supreme Being of the senses, to whom they do not enter. 21.

The sage Rupa Gopis said, "We take refuge in the nectar-like, supreme serene, pure, transcendent Purna Brahmana, whom even the strongest of the strong are unable to rule, whom even Maya cannot subdue, and whom even the Vedas cannot make the subject of their laws." 22.

The Gopis in the form of Devangana said: "We bow to the most perfect Lord Krishna, who is the partial, partial, art, impulse, and absolute incarnation of God, and from whom the creation, nurture, and destruction of this world take place, even beyond the Absolute. 23. (Mathurukund Chapter 16 to 20)

Yajnasitarupa Gopis said - These are the Kusumakar (spring) for the dark and beautiful Nikunjas-Latikas, the necklace that adorns the heart and neck of Sri Radha, the lord of Sri Raasamandala, the god of Vrajamandala, and the maintainer of the Mahimandala of all the universes. 24.

The gopis of Ramavaikunthavasini said, "We worship the infinite lila-luxurious Srishyamasundara, who adorned the entire Gopi Yuga, adorned Vrindavan and Giriraja Govardhan with his steps, and who appeared on this earth for the upliftment of the entire world, with arms as rich as Nagaraja's." 25.

The Sakhis of Svetadvipa said, "Just as a child picks up a dog without labor, and Gajraj picks up a lotus spontaneously with his trunk, similarly, Kripanidhan Srivrajarajanandan, who achieved miraculous beauty by lifting the mountain with one hand in a khelwad, never forgets us." 26.

The upper Vaikuntha gopis said, "Our dark-skinned eyes see the whole world as dark, they do not see duality; then what will they do with yoga?" . 27.

Folkloric gopis said that the reed of the reed is firm. He is never one to break down and cut. We cannot cut it off. No one else but Sriharike can do this. They are the only ones who, like the crocodile that bit the cobra, cut the snake and went to Mathura. 28.

The Ajitapadashrita Gopis said, "Both our eyes are fixed on Lord Krishna; even when he runs in ten directions, he cannot stand anywhere else, just as the lotus with which he is engaged, that illusion never goes to other flowers." 29.

The saints said, "People destroy fame by their bitterness, the rise of virtue by anger, wealth by malice, and friendship by deceitful conduct." 30.

Mithilavasini women said - protect oneself by giving money, save one's shame by giving one's body, and if necessary, give up all three - wealth, body, and shame - to accomplish the task of a friend. 31.

The gopis of the Kosala region said, "No one knows the state of separation without the soul, but he is unable to tell it." (Vani explains, but she does not feel the pain.) Even if the heart is broken by an arrow strike, no one will ever suffer a love-sickness. 32.

The gopis of Ayodhya said, "First disappointed, then gave hope and went to the hope (direction) of their Mathura?" On top of that is written yoga for us. Ahhh! The image (or mind) of innocent people is strange. 33.

The Pulindi Gopis said, "In the past, Surpanakha in the Dandakavana came to them with great enthusiasm to make him her husband; but they forcibly made him ugly by inspiring Sumitra Kumar." How can you all expect such a man to be kind? . 34.

The Gopis said, "King Bali was a devotee of Bhagavad, truthful, and very charitable, but those who were angry with him by meeting and worshipping him, bound him, Srihariki, who was disguised as a deceitful celibate, how do Lakshmi or other devotees serve him?" . 35.

The Jalandhar gopis said, "In the past, the Asura Shrestha Bhaktapravara Kayadhukumar Prahlada had to suffer a lot, then he helped him by assuming the form of Nrusingha." Ahhh! The zenith of cruelty is evident in these. 36. (Mathurukund Chapter 16 to 20)

The landlords said, "Oh! The character of a very innocent man is very strange, he is not worth saying. Another word will come out of the mouth, but another thought will remain in the heart. Such people cannot be understood even by the gods, then how can humans know? . 37.

Thus was completed the seventeenth chapter of the Narada Bahulashva-Samvad under Srimadhurakhanda in the Srigarghasamhita, the "Vachanas of the Gopis in the Memory of Krishna." 17.

Sanskrit source · Hindi control witness

Mathurā-khaṇḍa · Chapter 18

Chapter 99 of 263 · 32 detected Sanskrit verse markers

Sanskrit

बर्हिष्मतीभवा ऊचुः -
अहो लयाब्धौ कृपया हरिर्या-
मुद्धृत्य वाराहतनुर्महात्मा ।
तामन्वधावद्धृतशौजिनीशरो
भूत्वा दयालुः पृथुरादिराजः ॥ १ ॥
लतागोप्य ऊचुः -
स्वयं सुधां वा न विभज्य पूर्वं
धन्वन्तरिर्विश्वभिषङ्महात्मा ।
तदबद्धवैरेषु सुरासुरेषु
भूत्वाऽथ योषित्प्रददौ कलिप्रियः ॥ २ ॥
नागेंद्रकन्या ऊचुः -
अथेच्छतीमेनमहो वरं हरिः
समागतां शूर्पणखां महावने ।
चकार सौमित्रिसखः कुरूपिणी-
महो कृतं तस्य तया किमप्रियम् ॥ ३ ॥
समुद्रकन्या ऊचुः -
नित्यं गृहशतं यांती दात्री दुःखं सुखं जनान् ।
स्वीया कथं सुशीला च चंचलाऽस्मिन्कथं स्थिता ॥ ४ ॥
अप्सरस ऊचुः -
अस्य प्रीत्या कर्णनासे गते वै रावणस्वसुः ।
त्यजंतु वार्तां तेनापि भवतीनां कृपा कृता ॥ ५ ॥
दिव्या ऊचुः -
सर्वेश्वरो बलिं नीत्वा बलिं बद्ध्वा दयापरः ।
अधः क्षिपन्मुक्तिनाथाश्वित्रं तत्कथयाऽभवत् ॥ ६ ॥
आदिव्या ऊचुः -
शतरूपायुतं शांतं तपस्यन्तं मनुं पुरा ।
दैत्यैर्बाधां गतं पश्चाद्दरक्षासौ दयानिधिः ॥ ७ ॥
सत्त्ववृत्तय ऊचुः -
पूर्वं कष्टगतं भक्तं ध्रुवं कायाधवं च वै ।
पश्चाद्दरक्ष कृपया न पूर्वं दीनवत्सलः ॥ ८ ॥
रजोवृत्तय ऊचुः -
रुक्मांगदहरिश्वन्द्वांबरीषाणां सतां हरिः ।

सत्यं परीक्षन् प्रददौ पुनर्भागवतीं श्रियम् ॥ ९ ॥

तमोवृत्तय ऊचुः -

वृंदा येन छलं प्राप्ता छलिना बलिना पुरा ।

छलमय्या बलिन्याऽद्य कुब्जया छलितो ह्ययम् ॥ १० ॥

कृपाणी ह्येकतो वक्रा घातयंती जनान्बहुन् ।

किमु कुब्जा त्रिवक्रा च श्रीकृष्णेन त्रिभंगिना ॥ ११ ॥

पश्यंतीनां कृष्णमार्गं नेत्रे दुःखं गते भृशम् ।

अवाधिः पादविक्षेपं वामनस्य करोति हि ॥ १२ ॥

पीतत्वं त्वग्गता पादौ शैथिल्यं प्रगतौ च नः ।

मनो विभ्रमतामुग्रां माधवे माधवं विना ॥ १३ ॥

सपत्नीहारचिह्नाढ्यमागतं तमुषःक्षणे ।

हा दैव कस्मिन्समये द्रक्ष्यामो नन्दनन्दनम् ॥ १४ ॥

श्रीनारद उवाच -

इति कृष्णं चिंतयन्त्यो गोपिका प्रेमविह्वलाः ।

उत्कण्ठितास्ता रुरुदुर्मूर्छिता धरणीं गताः ॥ १५ ॥

पृथक् पृथक् समाश्वास्य वचोभिर्नयनैपुणैः ।

संबोध्य गोपिकाः सर्वाः प्राह राधां तदोद्धवः ॥ १६ ॥

उद्धव उवाच -

परिपूर्णतमे कृष्णे वृषभानुवरात्मजे ।

गंतुमाज्ञा देहि मह्यं नमस्तुभ्यं व्रजेश्वरि ॥ १७ ॥

प्रतिपत्रं देहि शुभे श्रीकृष्णाय महात्मने ।

तेन तं च प्रणम्याशु समानेष्ये तवांतिकम् ॥ १८ ॥

श्रीनारद उवाच -

अथ राधा लेखनीं च नीत्वा पात्रं मषेस्त्वरम् ।

समाचारं चिंतयन्ती तावदश्रूणि सुसुवुः ॥ १९ ॥

यद्यत्पत्रं समानीतं राधया लेखनीयुतम् ।

तत्तदाद्रीकृतं जातं नयनाम्बुजवारिभिः ॥ २० ॥

अश्रुप्रवाहं मुच्यन्तीं कृष्णदर्शनलालसाम् ।

उद्धवो विस्मयन्प्राह राधां कमललोचनाम् ॥ २१ ॥

उद्धव उवाच -

कथं लिखसि राधे त्वं कथं दुःखं करोषि हि ।

सर्वा तस्मै वदिष्यामि व्यथां त्वल्लेखनं विना ॥ २२ ॥

श्रीनारद उवाच -

इति श्रुत्वा वचस्तस्य राधया गतबाधया ।

सर्वाभिर्गोपिकाभिश्च पूजितोऽभूत्तदोद्धवः ॥ २३ ॥

नत्वा प्रदक्षिणीकृत्य राधां रासेश्वरीं पराम् ।

गोपीगणमनुज्ञाप्य नत्वा नत्वा पुनः पुनः ॥ २४ ॥

रथमारुह्य दिव्याभं रत्नभूषणभूषितम् ।
 गतभृत्याभिमानोऽसौ संध्यायां नंदमाययौ ॥ २५ ॥
 मार्तंड उदयं प्राप्ते नत्वा गोपीं यशोमतीम् ।
 नंदराजमनुज्ञाप्य नवनंदांस्तदोद्धवः ॥ २६ ॥
 वृषभानूपनंदाश्च समनुज्ञाप्य लोकतः ।
 तथा कृष्णसखीन् सर्वांन् रथमारुह्य निर्गतः ॥ २७ ॥
 दूरं तमनुगाः सर्वे गोपा गोपीगणास्तथा ।
 स निवृत्याथ तान्स्नेहादुद्धवो मथुरां ययौ ॥ २८ ॥
 एकांते चाक्षयवटे कृष्णातीरे मनोहरे ।
 नत्वा कृष्णं परिक्रम्य प्रेमगद्गदया गिरा ।
 प्राह सवन्नेत्रपद्म उद्धवो बुद्धिसत्तमः ॥ २९ ॥
 उद्धव उवाच -
 किं देव कथनीयं मे भवतोऽशेषसाक्षिणः ।
 विधत्स्व शं राधिकाया गोपीनां देहि दर्शनम् ॥ ३० ॥
 श्रीकृष्णं देवदेवेशं समानेष्वे तवान्तिकम् ।
 इत्थं वाक्यं च मे भूतं रक्ष रक्ष कृपानिधे ॥ ३१ ॥
 प्रह्लादरुक्मांगदयोः प्रतिज्ञां
 बलेश्च खट्वांगनृपस्य साक्षात् ।
 यथांबरीषध्रुवयोस्तथा मे
 कृता च भक्तेश्वर रक्ष रक्ष ॥ ३२ ॥

Roman transliteration

barhiṣmatibhavā ūcuḥ -
 aho layābdhau kṛpayā hariryā-
 mud□dhr̥tya vārāhatanurmahātmā |
 tāmanvadhāvad□dhr̥taśiṇjiniśaro
 bhūtvā dayāluḥ pr̥thurādīrājāḥ || 1 ||
 latāgopya ūcuḥ -
 svayaṃ sudhām vā na vibhajya pūrvam
 dhanvantarirviśvabhiṣaṇ□mahātmā |
 tad□baddhavaireṣu surāsureṣu
 bhūtvā'tha yōṣitpradadau kalipriyaḥ || 2 ||
 nāgeṃdrakanyā ūcuḥ -
 atheccchatīmenamahō varam hariḥ
 samāgatām śūrpaṇakhām mahāvane |
 cakāra saumitrisakhaḥ kurūpiṇi-
 maho kṛtaṃ tasya tayā kimapriyam || 3 ||
 samudrakanyā ūcuḥ -
 nityaṃ gr̥haṣataṃ yām̐tī dātrī duḥkham sukham janān |
 svīyā kathaṃ suśilā ca caṃcalā'sminkathaṃ sthitā || 4 ||
 apsarasa ūcuḥ -

asya prītyā karṇanāse gate vai rāvaṇasvasuḥ |
 tyajāmtu vārtāṃ tenāpi bhavatināṃ kṛpā kṛtā || 5 ||
 divyā ūcuḥ -
 sarveśvaro balim nītvā balim baddhvā dayāparaḥ |
 adhaḥ kṣīpanmuktināthaścitraṃ tat kathayā'bhavat || 6 ||
 ādivyā ūcuḥ -
 śatarūpāyutaṃ śāntaṃ tapasyantaṃ manuṃ purā |
 daityairbādhāṃ gataṃ paścād rarakṣāsau dayānidhiḥ || 7 ||
 satvavṛttaya ūcuḥ -

pūrvaṃ kaṣṭagataṃ bhaktaṃ dhruvaṃ kīyādhavaṃ ca vai |
 paścād rarakṣa kṛpayā na pūrvaṃ dīnavatsalaḥ || 8 ||
 rajovṛttaya ūcuḥ -
 rukmāṅgadahariścandrāṃbariṣāṇāṃ satāṃ hariḥ |
 satyaṃ parikṣaṇ pradadau punarbhāgavatiṃ śriyaṃ || 9 ||
 tamovṛttaya ūcuḥ -
 vṛṇḍā yena chalaṃ prāptā chalinā balinā purā |
 chalamayyā balinyā' dya kubjayā chalito hyayam || 10 ||
 kṛpāṇi hyekato vakrā ghātayaṃti janānbahūn |
 kimu kubjā trivakrā ca śrīkṛṣṇena tribhāṃginā || 11 ||
 paśyaṃtīnāṃ kṛṣṇamārgaṃ netre duḥkhaṃ gate bhṛṣam |
 avadhiḥ pādavikṣepaṃ vāmanasya karoti hi || 12 ||
 pītavāṃ tvaggatā pādaḥ śaithilyaṃ pragatau ca naḥ |
 mano vibhramatāmugrāṃ mādhave mādhave vinā || 13 ||

sapat nīhāracihnāḍhyamāgataṃ tamaḥsaḥkṣaṇe |
 hā daiva kasminsamaye drakṣyāmo naṃdanamdanam || 14 ||
 śrīnārada uvāca -
 iti kṛṣṇaṃ cīṃtayanīyaṃ gopikā premavihvalāḥ |
 utkaṇṭhītāstā rurudurmūrchitā dharaṇīṃ gatāḥ || 15 ||
 prthak prthak samāśvāsya vacobhīrṇayanaipūṇaiḥ |
 saṃbodhya gopikāḥ sarvāḥ prāha rādhāṃ tadoddhavaḥ || 16 ||
 uddhava uvāca -
 paripūrṇatame kṛṣṇe vṛṣabhānuvarātmaje |
 gaṇtumājñā dehi mahyaṃ namastubhyaṃ vrajeśvari || 17 ||
 pratīpatraṃ dehi śubhe śrīkṛṣṇāya mahātmane |
 tena taṃ ca praṇamyāśu samāneṣye tavāṃtikam || 18 ||
 śrīnārada uvāca -
 atha rādhā lekhanīm ca nītvā pātraṃ maṣeṣtaram |

samācāraṃ cīṃtayanīti tāvadaśrūṇi susruvūḥ || 19 ||
 yadyatpātraṃ samānītaṃ rādhayā lekhanīyutam |
 tattadārdrīkṛtaṃ jātaṃ nayanāmbujavārībhīḥ || 20 ||
 aśrupravāhaṃ muṃcantiṃ kṛṣṇadarśanalālasām |
 uddhavo vismayanprāha rādhāṃ kamalalocanām || 21 ||
 uddhava uvāca -
 kathaṃ likhasi rādhe tvaṃ kathaṃ duḥkhaṃ karoṣi hi |
 sarvāṃ tasmai vadiṣyāmi vyathāṃ tvallekhanam vinā || 22 ||
 śrīnārada uvāca -
 iti śrūtṅ vacastasya rādhayā gatabādhayā |
 sarvābhīṃgopikābhīṣva pūjito'bhūttadoddhavaḥ || 23 ||
 natvā pradakṣiṇīkṛtya rādhāṃ rāseśvarīṃ parām |

*gopīgaṇamanujñāpya natvā natvā punaḥ punaḥ || 24 ||
rathamāruhya divyābhaṇ ratñabhūṣaṇabhūṣitam |*

*gatabhṛtyābhimāno'sau saṁdhyāyāṇ naṁdamāyayau || 25 ||
mārtamaṇḍa udayaṇ prāpte natvā gopīṇ yaśomatīm |
naṁdarājamanujñāpya navanaṁdāṇstadoddhavaḥ || 26 ||
vṛṣabhānūpanaṁdāśca samanujñāpya lokataḥ |
tathā kṛṣṇasakhīn sarvān rathamāruhya nīrgataḥ || 27 ||
dūraṇ tamanugāḥ sarve gopā gopīgaṇāstathā |
sa nīvṛtyātha tānsnehādudhavo mathurāṇ yayau || 28 ||
ekāṁte cākṣayavaṇe kṛṣṇātīre manohare |
natvā kṛṣṇaṇ parikramya premagadgadayaḥ girā |
prāha sravannetrapadma uddhavo buddhisattamaḥ || 29 ||
uddhava uvāca -
kiṁ deva kathanīyaṇ me bhavato'seṣasākṣīṇaḥ |
vidhatsva śaṇ rādhikāyā gopīnāṇ dehi darśanam || 30 ||
śrīkṛṣṇaṇ devadeveṣaṇ samāneṣye tavāntikam |*

*itthaṇ vākyāṇ ca me bhūtaṇ rakṣa rakṣa kṛpānidhe || 31 ||
prahlādarukmāṅgadayoḥ pratijñāṇ
baleśca khaṭvāṇgaṇpasya sākṣāt |
yathāmbaṛīṣadhruvayostathā me
kṛtā ca bhakteśvara rakṣa rakṣa || 32 ||*

English rendering

The exclamation of the gopis and the departure from them and the return to Mathura of Udhavaka.

The gopis of Barhishmatipuri said, "Ah! In the sea of doom, they ran after Mahatma Srihari in the form of Adiraja Prithu to kill the very earth that he had graciously saved. In spite of being kind, they were tempted to be cruel (so sometimes to be harsh and sometimes to be kind - this is the nature of Sriharika)? . 1.

The Latarupa Gopis said, "Mahatma Dhanvantari, the physician of the world, appeared from the sea with the Amrit Kalash in ancient times, but he did not distribute the Amrit with his own hands; but when the gods and the demons became enmity with each other and prepared for war for him, Srihari, who was envious of the Kalahapriya, disguised herself as Mohini Nari and fed the Sudha only to the gods." 2.

The Nagedrakanyarupa gopis said, "Surpanakha, seeing this Sri Hari in the form of Sri Rama in the Mahavana called Dandaka, came to them with the desire to make him her husband, but they, including Lakshmana, cut off the nose and ears of the poor man and made him ugly." What cruelty is this; what harm did he do to them? . 3.

Samudrakanyarupa Gopis said - How is Chanchala Lakshmi, who goes to hundreds of houses every day and gives happiness and sorrow to the people, staying near these Sriharis without knowing how to be her own and Sushila? . 4.

The apsara-rupa gopis said - "Sakhis! Ravana's sister had to wash her hands from her nose and ears for loving them, so leave them alone. They have been more gracious to you [that they have left their noses and ears]. 5.

The divine-looking gopis said, "These kings are omnipotent by taking sacrifices and are merciful by tying them up; despite being the heroes of liberation, they threw their devotional sacrifices down to the netherworld." I am amazed by their story. 6.

The Adivya gopis said that in earlier times, along with Shat-Rupa, Manu used to meditate calmly. They were greatly hindered by the demons at the time. It is then in their nature to come and protect them [to grieve first and to wipe away tears behind] those Dayanidhi Sriharanis.]. 7 | (Mathurukund Chapter 16 to 20)

The sattva-vrittirupa gopis said, "Devotees Dhruva and Prahlada first suffered a lot, then they protected them with grace; our Lord does not protect anyone at first, only after suffering." 8.

The gopis of Rajogunavritti said - Rukmangada, Harishchandra, and Ambarish - it was only by testing the truth of these saint-siromani kings that Srihari granted them Bhagavati-prosperity again [Perhaps, our love is also tested]. . 9.

The black-skinned gopis said that the deceitful Sri Hari, who had deceived Vrinda in the past, was deceived by the deceitful and powerful Kunjane today. [As it turned out to be the same.] The dagger or kirpanika is crooked on one side, yet it ambushes many people; here the kubja is crooked from three places; it has got crooked Krishna from three places, then it will ambush many, nothing can be said. Our eyes are starting to ache as we look at the path of Lord Krishna, and the duration of his arrival increases like the footsteps of Vamana. In this month of Madhava, without Madhava, the skin of our body turns yellow, our movement slows down, our feet become tired, and the mind becomes very agitated. Oh my god! At what time will we all see Nandanandan in the morning, marked by the sign of Sautke Haraka. 10-14 |

Naradji says - Rajan! Thus, in contemplation of Krishna, the loving gopis began to weep anxiously and fell to the earth, speechless. Then, after persuading all the gopis with well-meaning words, Uddhav said to Sriradha, "Assure everyone individually." 15-16 |

Uddhav said, "Absolutely! The form of Krishna! Vrishabhanuvar - Nandini! Allow me to leave. Vrajeshwari! Hello there. Good luck! Reply to his letter to Mahatma Krishna. Soon I will bring them to you by bowing down at their feet through him. 17-18 |

Srinardji says - Rajan! Radha then immediately picked up the writing and the messenger and began to reflect on the news, by which time her eyes were filled with tears. All the letters that Sriradhana took in his hands and combined them with his writing, he was drenched in the sweat of his eyes and lotus. Uddhav was amazed by Kamalanayani Radha, who was shedding tears in her desire to see Lord Krishna. 19-21 |

Uddhav said, "Shriradhe! I will narrate to you all the stories of how you write and express your sorrows without you writing them down. 22. (Mathurukund Chapter 16 to 20)

Srinardji says - Rajan! Hearing Uddhav's voice, Radha went unhindered and worshipped Uddhav with all the gopis at that time. Thereafter, after paying obeisance and circumambulating Paradevi Raseshwari Sriradha, bidding farewell to the gopis, bowing their heads repeatedly, Udhava mounted the divine chariot adorned with the Ratna Bhushan. The great pride he had in his intellect and knowledge was gone. They returned to Nandaji in the evening. At sunrise in the morning, after saluting Gopi Yashoda, Uddhav took the command of Nandaraja, met the nine Nandas, Vrishabhanus, Upanandas, others, and all Krishna's companions separately, and departed from there on a chariot. All the gopas and communities of gopis went to follow them far and wide. Uddhav

returned everyone warmly and went to Mathura. Lord Krishna was sitting in a secluded place under the Akshaya Vata on the picturesque banks of the Yamuna. There, bowing to him and circumambulating him, the Supreme Being among the wise uttered words of love, shedding tears through his eyes and lotuses. 23-29 |

Uddhav said, "O God! You are a witness to all that I have to tell you. You take care of Radhika and the gopis, take care of them; give them darshan. 'I will bring Devadeveshwara Krishna to you. 'That's what I've told them. Please! Keep this promise of mine, keep it. The God of Devotees! Just as you have kept the vows of Prahlada and Rukmangadki, Bali and Khatwangki, and Ambarish and Dhruva, so keep my promise, protect it. 30-32 |

Thus was completed the eighteenth chapter in the Narada Bahulashva-Samvad under Srimadhurakhanda in the Srigarghasamhita, titled 'The Vachana of the Gopis and the Return of Uddhav to Madhura'. 18.

Sanskrit source · Hindi control witness

Mathurā-khaṇḍa · Chapter 19

Chapter 100 of 263 · 32 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

इत्थं निशम्य भक्तस्य वचनं भक्तवत्सलः ।
 स्मृत्वा वाक्यं स्वकथितं गंतुं चक्रेऽच्युतो मतिम् ॥ १ ॥
 बलदेवं स्थापयित्वा कार्यभारेषु सर्वतः ।
 हेमाढ्यं किंकणोजालं चंचलाश्वनियोजितम् ॥ २ ॥
 रथमारुह्य सूर्याभमुखेन समन्वितः ।
 भक्तानां दर्शनं दातुं प्रययौ नंदगोकुलम् ॥ ३ ॥
 गोवर्धनं गोकुलं च पश्यन् वृन्दावनं वनम् ।
 प्राप्तोऽभूत्पुलिने कृष्णः कृष्णातीरे मनोहरे ॥ ४ ॥
 कोटिशः कोटिशो गावो दृष्ट्वा कृष्णं ब्रजाधिपम् ।
 आधावन्यः सर्वतस्तं स्नेहस्तुतपयोधराः ॥ ५ ॥
 उदास्यकर्णवालांश्च रंभमाणाः सवत्सकाः ।
 मुखे कवलसंयुक्ता अश्रुमुख्यो गतव्यथाः ॥ ६ ॥
 सरथं सारुणं साश्वं शरदकं यथा घनाः ।

रुरुधुस्तं रथं राजनुद्धवस्य प्रपश्यतः ॥ ७ ॥
 श्रीगोपालो हरिस्तासां वदन्नाम पृथक् पृथक् ।
 श्रीहस्तेन तदंगानि स्पृशन् हर्षं जगाम ह ॥ ८ ॥
 तत्समीपे गवां वृन्दं गतं वीक्ष्य ब्रजार्भकाः ।
 श्रीदामाद्या विस्मिताश्च दूरादूचुः परस्परम् ॥ ९ ॥

गोपा ऊचुः -

रथं सकुम्भध्वजवायुवेगं
 सुकांस्यपत्रध्वनिनिःस्वनं तम् ।
 शताश्वयुक्तं शतसूर्यशोभं
 गावः कथं वा रुरुधुः सखायः ॥ १० ॥
 अन्यो न चास्मिन् हि गवां प्रहर्षणै-
 रायाति किंतु ब्रजराजन्दनः ।
 स्फुरन्ति चांगानि हि दक्षिणानि नः
 श्रीनीलकंठः प्रतनोति तोरणम् ॥ ११ ॥

श्रीनारद उवाच -

इत्थं विचार्य मनसा गोपाः सर्वे समागताः ।
 ददृशुर्माधवं मित्रं गतं वस्तु यथा जनाः ॥ १२ ॥
 अवप्लुत्य रथात्कृष्णः परिपूर्णतमः स्वयम् ।

पुरो निधाय तान्सर्वान्दोभ्यां तत्प्रेमविह्वलः ॥ १३ ॥
 मुंचन्नेत्राब्जवारीणि परिरंभे पृथक्पृथक् ।
 अहो भक्तेश्च माहात्म्यं वक्तुं कोऽस्ति महीतले ॥ १४ ॥
 ते सर्वं रुरुदुर्गोपा मुंचन्तोऽश्रूणि मैथिल ।
 प्रवक्तुं न समर्थाः श्रीकृष्णविक्षेपविह्वलाः ॥ १५ ॥
 परिपूर्णतमः साक्षाद्देवो मधुरया गिरा ।
 आश्वासयामास नतान् प्रेमानन्दसमाकुलान् ॥ १६ ॥
 उद्धवः प्रेषितो वक्तुं श्रीकृष्णोनाभकैः सह ।
 आगतं कथयामास श्रीकृष्णं नन्दपत्तने ॥ १७ ॥
 श्रुत्वाऽऽगतं नन्दसूनुं श्रीकृष्णं गोपवल्लभम् ।
 आनेतुं निर्गताः सर्वे परिपूर्णमनोरथाः ॥ १८ ॥
 भेरीमृदंगैः पटहैः कलस्वनै-
 रत्पूर्णकुम्भैर्द्विजवेदघोषणैः ।
 गन्धाक्षतैर्मगललाजमिश्रितैः
 श्रीनन्दराजोऽभिययौ यशोदया ॥ १९ ॥
 ततः पुरस्कृत्य मदोन्नतं गजं
 सिन्दूरशुण्डाधृतहेमशृङ्खलम् ।
 समाययौ श्रीवृषभानुमुख्यो
 भावान् कृतिस्तत्र कलावतीयुतः ॥ २० ॥
 नन्दोपनन्दा वृषभानवश्च
 गोपाश्च वृद्धास्तरुणार्भकाश्च ।
 स्रग्वेणुगुञ्जापरिपिच्छयुक्ता
 विनिर्गताः पूर्णमनोरथास्ते ॥ २१ ॥
 गायन्त आरान्नुपनन्दनदनं
 नृत्यन्त आचालितपीतवाससः ।
 वंशीधरा वेत्रविषाणपाणयः
 प्रहर्षिता दर्शनलालसा भृशम् ॥ २२ ॥
 सखिमुखेभ्यो हरिमागतं परां
 निशम्य राधा शयनात्समुत्थिता ।
 ताभ्यः स्वभूषाः प्रददौ प्रहर्षिता
 प्रीता स्वगन्धिं नवपद्मिनी यथा ॥ २३ ॥
 द्वात्रिंशदष्टौ किल षोडश द्वे
 यूथैर्युता मैथिल गोपिकानाम् ।
 आरुह्य राधा शिबिकां मनोज्ञां
 समाययौ श्रीधरदर्शनार्थम् ॥ २४ ॥
 तथा हि गोप्यः किल कोटिशश्च
 त्यक्त्वाऽथ सर्वं स्वगृहस्य कृत्यम् ।

व्यत्यस्तवस्त्राभरणा नृपेश

समाययुः प्रेमचलन्मनोऽङ्गाः ॥ २५ ॥

सर्वं व्रजं पादपगोमृगद्विजं

प्रेमातुरं वीक्ष्य समागतं किमु ।

श्रीनंदराजं पितरं च मातरं

ननाम कृष्णः कृतमस्तकांजलिः ॥ २६ ॥

श्रीनन्दराजस्तनयं यिरागतं

प्रगृह्य दोभ्यां हृदये निधाय तम् ।

संस्नापयामास सुनेत्रजैर्जलै-

र्यशोदया प्राप्तमनोरथश्चिरात् ॥ २७ ॥

नन्दोपनन्दान्वृषभानुवृद्धान्

सर्वान्ममस्कृत्य च तत्कृताशीः ।

तथा वयस्यैश्च परस्परं वा

लघूंश्च हस्तग्रहणैः स्थितोऽभूत् ॥ २८ ॥

ततः समारुह्य रथं हरिः स्वयं

निधाय नंदं च गजे यशोदया ।

नंदोपनंदैः सहितो गवां गणैः

श्रीनंदराजस्य पुरं विवेश सः ॥ २९ ॥

तदैव देवाः किल पुष्पवर्षा-

माचारलाजान् पुरगोपिकाश्च ।

प्रचक्रिरे तत्र जयेति मंगलं

शब्दं च गोपा गृहमागते हरौ ॥ ३० ॥

धन्यः सखा ते परमुद्धवोऽय-

मनेन साक्षात्किल दर्शितोऽत्र ।

त्वं जीवनं गोपजनस्य गोपा

ऊचुर्गिरा गद्गदयेदमार्ताः ॥ ३१ ॥

इदं मया ते कथितं नृपेश

पुनर्ब्रजे ह्यागमनं हरेश्च ।

किमिच्छसि श्रोतुमथो सुरासुरैः

परं चरित्रं शुभदं विचित्रम् ॥ ३२ ॥

Roman transliteration

śrīnārada uvāca -

ithaṃ nīṣamya bhaktasya vacanaṃ bhaktavatsalaḥ |

smṛtvā vākyaṃ svakathitaṃ gaṇtūṃ cakre'cyuto matim || 1 ||

baladevaṃ sthāpayitvā kāryabhāreṣu sarvataḥ |

hemāṭhyaṃ kiṃkaṇojālaṃ caṃcalāśvaniyojitaṃ || 2 ||

rathamāruhya sūryābhamuddhavana samānvitāḥ |

bhaktānāṃ darśanaṃ dātum prayayau naṃdagokulam || 3 ||
 govardhanaṃ gokulaṃ ca paśyan vṛndāvanaṃ vanam |
 prāpto'bhūtpuline kṛṣṇaḥ kṛṣṇātīre manohare || 4 ||
 koṭīśaḥ koṭīśo gāvo dṛṣtvā kṛṣṇaṃ vrajādhīpam |
 ādhāvantaḥ sarvatastaṃ snehasnutapayodharāḥ || 5 ||
 udāsyakarṇavālā~śca raṃbhamañāḥ savatsakāḥ |
 mukhe kavalaśaṃyuktā aśrumukhyo gatavyathāḥ || 6 ||
 sarathaṃ sārūṇaṃ sāsvaṃ śaradarkaṃ yathā ghanāḥ |

rurudhustaṃ rathaṃ rājanuddhavyasya prapaśyataḥ || 7 ||
 śṛīgopālo haristāsāṃ vadannāma prthak prthak |
 śṛihastena tadamgāni sprśan harṣaṃ jagāma ha || 8 ||
 tatsamīpe gavāṃ vṛndaṃ gataṃ vikṣya vrajārbhakāḥ |
 śṛidāmādyā vismitāśca dūrādūcuḥ parasparam || 9 ||
 gopā ūcuḥ -
 rathaṃ sakumbhadhvajavāyuvegaṃ
 sukāṃsyapatradhvaniniḥsvanaṃ tam |
 śatāśvayuktaṃ śatasūryaśobhaṃ
 gāvāḥ kathaṃ vā rurudhuḥ sakhāyaḥ || 10 ||
 anyo na cāsmiṃ hi gavāṃ praharṣaṇai-
 rāyāti kiṃtu vrajarājanaṃdanaḥ |
 sphuraṃti cāṃgāni hi dakṣiṇāni naḥ
 śṛṇīlakaṃṭhaḥ pratanoti toraṇam || 11 ||

śṛṇīnārada uvāca -
 itthaṃ vicārya manasā gopāḥ sarve samāgatāḥ |
 dadṛśurmādhavaṃ mitraṃ gataṃ vastu yathā janāḥ || 12 ||
 avaplutya rathātkṛṣṇaḥ paripūrṇatamaḥ svayam |
 puro nidhāya tānsarvāndorbhīyāṃ tatpremavihvalaḥ || 13 ||
 muṃcannetrābhjavārīṇi parirebhe prthakprthak |
 aho bhakteśca mātṛmīyaṃ vaktum ko'sti mahītale || 14 ||
 te sarva rurudurgopā muṃcanto'śrūṇi maithila |
 pravaktum na samarthāḥ śṛikṛṣṇavikṣepavihvalāḥ || 15 ||
 paripūrṇatamaḥ sāḁśāddevo madhurayā girā |
 āśvāsāyāmāsa natān premānandasamākulān || 16 ||
 uddhavaḥ preṣito vaktum śṛikṛṣṇenārbhakaiḥ saha |
 āgataṃ kathayāmāsa śṛikṛṣṇaṃ naṃdapattane || 17 ||
 śrutvā"yataṃ naṃdasūnuṃ śṛikṛṣṇaṃ gopavallabham |

ānetum nirgatāḥ sarve paripūrṇamanorathāḥ || 18 ||
 bherīmṛdaṃgaiḥ paṭahaiḥ kalasvanai-
 ratpūrṇakumbhairdvijavedaghoṣaṇaiḥ |
 gandhāḁṣatairmaṇḁgalalājamiśṛitaiḥ
 śṛinaṃdarājo'bhiyayau yaśodayā || 19 ||
 tataḥ puraskṛtya madonnataṃ gajaṃ
 sindūraśuṇḁādhṛtahemaśṛikhalam |
 samāyayau śṛivṛṣabhānumukhyo
 bhūvān kṛtistatra kalāvātīyutaḥ || 20 ||
 naṃdopanandā vṛṣabhānavaśca
 gopāśca vṛddhāstaruṇārbhakāśca |
 sragveṇuguiṇjāparipicchayuktā
 vinirgatāḥ pūrṇamanorathāste || 21 ||

gāyaṃta ārāṇṇyānandanāṇḍanaṇ

ṇṛtyaṃta ācālitapītavāsasaḥ |
vaṇśīdharā vetraviṣṇāṇapāṇayaḥ
praharṣitā darśanalālasā bhṛśam || 22 ||
sakhimukhebhyaḥ harimāgataṃ parāṃ
niśabhya rādā śayanātsamutthitā |
tābhyaḥ svabhūṣāḥ pradadau praharṣitā
prītā svagandhiṇṇ navapadmiṇī yathā || 23 ||
dvātriṃśadaṣṭau kila ṣoḍaśa dve
yūthairyutā maithilā gopikānām |
āruhya rādā śibikāṃ manojñāṇ
samāyayau śrīdharadarśanārtham || 24 ||
tathā hi gopyaḥ kila koṭīśaśca
tyaktvā'tha sarvaṇ svagrhasya kṛtyam |
vyatyastavastrābharaṇā ṇṛpeśa

samāyayauḥ premacalanmano'ṅgāḥ || 25 ||
sarvaṇ vrajaṇ pādapagomṛgadviṇ
premāturaṇ vikṣya samāgataṃ kimu |
śrīnaṇdarājaṇ pitaṇ ca mātaraṇ
nanāma kṛṣṇaḥ kṛtamastakāṇṇjalīḥ || 26 ||
śrīnandarājastanaṇ cīrāgataṇ
pragrhya dorbhyaṇ hṛdaye nidhāya tam |
saṇsnāpayāmāsa sunetrājairjalai-
ryaśodayā prāptamanorathaścīrāt || 27 ||
nandopanandānvṛṣabhānuvṛddhān
sarvāṇnamaskṛtya ca tatkr̥tāśīḥ |
tathā vayasyaīśca parasparaṇ vā
laghūṇśca hastagrahaṇaiḥ sthito'bhūt || 28 ||
tataḥ samāruhya rathaṇ hariḥ svayaṇ

nidhāya naṇḍaṇ ca gaje yaśodayā |
naṇdopanaṇḍaiḥ sahito gavāṇ gaṇaiḥ
śrīnaṇdarājasya puraṇ viveśa saḥ || 29 ||
tadaiva devāḥ kila puṣpavarṣā-
mācāralājān puragopikāśca |
pracakṛire tatra jayeti maṇḡalam
śabdaṇ ca gopā grhamāgate harau || 30 ||
dhanyaḥ sakhā te paramuddhavo'ya-
manena sākṣātkila darśito'tra |
tvaṇ jīvanaṇ gopajanaṇsya gopā
ūcurgirā gadgadayedamārtāḥ || 31 ||
idaṇ mayā te kathitaṇ ṇṛpeśa
punarvraje hyāgamaṇaṇ hareśca |
kimicchasi śrotumatho surāsuraiḥ

paraṇ caritraṇ śubhadaṇ vicitraṇ || 32 ||

English rendering

Lord Krishna's return to Vraja with Uddhav and the circumambulation of his chariot by cows on the banks of the Yamuna; his meeting with the gopas; Nandrayaji and Yashoda's departure from Nandagaon to receive the gopas and gopis with thunder and thunder, and Krishna's entry into Nandanagar with everyone.

Srinardji says - Rajan! Thus, on hearing the devotee's words, Bhaktavatsala Achyuta remembered his words and considered going to Vraja. To keep an eye on all the responsibilities, Lord Krishna went to Nandgaon to offer darshan to the devotees, leaving Baldevji alone in Mathura and riding on a golden sun-like radiant chariot adorned with chirping horses, accompanied by Uddhav. Observing Govardhan, Gokul, and Vrindavan, Krishna reached the picturesque banks of the Yamuna. As soon as the cows saw Lord Krishna, they ran towards him from all directions. The breasts of all of them were shedding milk out of affection. She was walking with her ears and tail raised. They also had calves with them. The cows stood with the grass in their mouths, tears of joy streaming down their eyes. Their agony and pain had vanished. The king. Just as the clouds covered the autumn sun with chariots, aruns, and horses, the cows surrounded the chariot on all sides as they watched the rising sun. Gopal Srihari was overjoyed as he touched the limbs of all the cows with his hand, saying their different names. Seeing the community of cows approaching them, Sridama and other children were amazed and started talking to each other. 1 - 9.

The cowherd said, "Go ahead. How have the cows surrounded the chariot with the urn and the flag, which has hundreds of horse shoes and is as splendid as a hundred suns, which is as swift as the wind and makes words like the sound of a bronze leaf (jhanjha)? The joy of the cows indicates that there is no one else on this chariot but Vrajarajanandana himself; for our right limbs are also fluttering, and the blue birds rise above us and spread out like a bandhanwarka. 10-11 | (Mathurakund Chapter 16 to 20)

Srinardji says - Rajan! With that thought in mind, they all went there. When they arrived, they saw their friend Madhav in the same way that ordinary people see their lost item when they find it. As soon as he looked at them, the most perfect Lord Krishna jumped out of the chariot and approached them all, meeting both his arms in love. With tears streaming down his eyelids, he touched each one with his heart. Ahhh! Who can describe the greatness of devotion on this earthly plane! Mithileshwar! They all burst into tears, tears welling up in their eyes. He was so moved by Krishna's departure that even after meeting him, he could not suddenly say anything to him. It was then that Lord Srihari, the most perfect of all, assured those lovingly moved companions in a sweet voice. Lord Krishna sent Udhava with a garland of hair to announce his arrival. Uddhav went to Nanda Nagar and told him that 'Lord Krishna has arrived'. 12-17 |

On hearing the arrival of Lord Krishna, Gopavallabha Nandananda went out to bring all the Gopas to Liva with complete devotion. Bheri, Mridanga, Patah, etc. started playing in melodious tones. The Brahmins, carrying a full urn, began to recite the Veda mantras. Shrinandraj was received by Yashoda with a mixture of Manglik items like laja (kheel) and other fragrant and unblemished items. Then, in a vermilion-coloured trunk, the majestic Sri Vrishabhanuvar arrived with his queen Kalavati, holding out a drunken elephant in a gold chain. Nanda, Upananda, Vrishabhanu, the old, the young and the child Gopa walked out of the town carrying Purnamanoratha Ho, flower garlands, flute, gunja and peacock feathers. O Lord! The Gopa children, with a great longing for the darshan of Lord Krishna, wore vamsis, canes, and vishanas (horns) in their hands, sang the virtues of Nandanandana with great joy, and danced by waving yellow clothes. 18-22 |

Hearing the auspicious message of the auspicious auspicious day of Srihariki Shubhagaman from the companions, Sriradha rose from her bed and, full of great joy, she plundered them all with her

ornaments just as the pleased new Padmini plundered her fragrance. Mithileshwar! Along with eight, sixteen, thirty-two and two youths of Gopanganas, Sriradha Manohar came to have a darshan of Sridhar on Shivika. Nripesvara. Similarly, crores of gopis left all their household chores and wore clothes and ornaments upside down. Because of love, she was moving at the same speed as Manny. The entire celestial body, including trees, cows, deer, and birds, seemed to be in love with the sight of Lord Krishna. . 23-25 |

Lord Krishna paid obeisance to his father Sreenanda-raj and Maiya Yashoda by tying an anjali on his head. Sreenandaraja bathed his son, who had come after a long time, with tears in his eyes, filling both his arms and touching his heart. Shrinanda's vow to Yashoda was fulfilled after a long time today. After paying obeisance to all the great and old gopas like Nanda, Upananda, and Vrishabhvanu, taking their blessings, Shri Krishna hugged each other with his peer friends and sat with his younger companions holding their hands. 26-28 | (Mathurukund Chapter 16 to 20)

Srihari then mounted an elephant with Yashoda, seated himself on a chariot, and entered the city of Sreenandaraja with the Nanda-Upananda and the cow-community. At the same time, the gods showered them with flowers, and the purovasini gopanganas scattered ritual lava (pimple). Upon reaching Sriharika's house, the Gopas repeatedly uttered the Manglik word 'Jai Ho, Jai Ho' there. At that time, the weeping gopas began to say in a loud voice: "Lala! This friend of yours, Udhava, is most blessed; for he has appeared to you in the presence of the living beings of the Gopas. " 29-31 |

Oh dear God! I have thus narrated to you the story of the return of Sriharika Vrajma. What more do you wish to hear? This peculiar character of Sriharika is also of utmost welfare to the gods and the demons. 32.

Thus was completed the nineteenth chapter in the Narada Bahulashva Samvad under Srimathurakhanda in the Srigarghasamhita, titled 'Agamanotsava in the Vrajam of Krishna'. 19.

Sanskrit source · Hindi control witness

Mathurā-khaṇḍa · Chapter 20

Chapter 101 of 263 · 59 detected Sanskrit verse markers

Sanskrit

बहुलाश्व उवाच -

अग्रे चकार किं साक्षाद्भगवान् ब्रजमण्डले ।

राधायै गोपिकाभ्यश्च कथंस्विद्दर्शनं ददौ ॥ १ ॥

गोपीमनोरथं कृत्वा मथुरामाजगाम ह ।

एतन्मे ब्रूहि विप्रैर्द्र त्वं परावरचित्तमः ॥ २ ॥

श्रीनारद उवाच -

संध्यायां राधयाऽऽहुतः श्रीकृष्णो भगवान्स्वयम् ।

एकांते शीतलं शश्वज्जगाम कदलीवनम् ॥ ३ ॥

स्फारस्फुरनमेघगृहं रंभाचन्दनचर्चितम् ।

कृष्णागरुत्सीकरं च सुधारश्मिगलत्सुधम् ॥ ४ ॥

एतादृशं वनं राधा वियोगानलवर्चसा ।

भस्मीभूतं हि सततं कृष्णाशा तां हि रक्षति ॥ ५ ॥

तत्रैव सर्वे गोपीनां शतयूथाः समागताः ।

तस्यै निवेदनं चक्रुर्माधवागमनस्य हि ॥ ६ ॥

उत्थाय सहसा साक्षाद्वृषभानुवरात्मजा ।

आनेतुमाययौ कृष्णं सखीभिः परिवारिता ॥ ७ ॥

ददावासनपाद्यार्घानुपचारान्मनोहरान् ।

वदन्ती सादरं वाक्यं कुशलं कुशलाधिका ॥ ८ ॥

युवकदर्पकोटीनां माधुर्य्यहारिणं हरिम् ।

दृष्ट्वा राधा जहौ दुःखं ब्रह्म ज्ञात्वा गुणं यथा ॥ ९ ॥

प्रसन्ना तत्र शुङ्गारमकरोत्कीर्तिनंदिनी ।

तया नोऽकारि शृङ्गारः पांथे कृष्णे गते सति ॥ १० ॥

न चन्दनं च तांबूलं भोजनं च सुधासमम् ।

न कृतं दिव्यशयनं हास्यं वा न कृतं क्वचित् ॥ ११ ॥

परिपूर्णतमं कृष्णं परिपूर्णतमप्रिया ।

आनंदाश्रुणि मुंयंती प्राह गद्गदया गिरा ॥ १२ ॥

राधोवाच -

कियद्दूरे यदुपुरी नागतं किं करोषि हि ।

किं वदेऽहं रहो दुःखं भवतोऽशेषसाक्षिणः ॥ १३ ॥

सौदासराजमहिषी दमयंती च मैथिली ।

नास्त्यत्र कां पुरस्कृत्य वदेऽहं विरहं रिपुम् ॥ १४ ॥

मत्समानाश्रया गोप्यो गदितुं न क्षमाः क्वचित् ।

शरव्यन्द्वाचकोरीव मयूरीव घनं नवम् ॥ १५ ॥
 श्रीवृन्दावनचंद्रं त्वां घनश्यामं समुत्सहे ।
 तव सख्योद्धवेनाशु धन्येन त्वं प्रदर्शितः ।
 अन्यः कोऽपि ब्रजे नास्ति यस्य प्रेम्णा त्वमागतः ॥ १६ ॥
 श्रीनारद उवाच -
 एवं वदन्ती सततं रुदन्तीं
 परां प्रियां वीक्ष्य घृणातुराङ्ग ।
 आश्वासयामास नयेन सद्यः
 प्रगृह्य दोर्भ्यां स्रवदंबुनेत्रः ॥ १७ ॥
 श्रीभगवानुवाच -

मा शोकं कुरु राधे त्वं त्वत्प्रीत्याऽहं समागतः ।
 आवयोर्भेदरहितं तेजश्चैकं द्विधा जनैः ॥ १८ ॥
 यथा हि दुग्धधावल्ये तथाऽऽवां सर्वदा शुभे ।
 यत्राहं त्वं सदा तत्र विश्लेषो न हि चावयोः ॥ १९ ॥
 पूर्णं ब्रह्म परं चाहं तटस्था त्वं जगत्प्रसूः ।
 विश्लेष आवयोर्मध्ये मृषा ज्ञानेन पश्य सत् ॥ २० ॥
 यथाकाशस्थितो नित्यं वायु सर्वत्रगो महान् ।
 तथा जलं सूक्ष्मरूपं तेजो व्याप्तं यथैधसि ॥ २१ ॥
 अन्तर्बहिर्यथा पृथ्वी पृथग्भूता वरानने ।
 तथा विकाररहितो मलवत्त्रिगुणैरहम् ॥ २२ ॥
 तथा त्वं पश्य मदभावं सदानंदो भवेत्ततः ।
 अहं ममेति भावेन द्वितीयोऽस्ति वरानने ॥ २३ ॥
 यावद्बुधो मध्यगतस्तदुत्थितः
 स्वं रूपमर्कं न हि दृक् प्रपश्यति ।

तावत्परात्मानमसौ प्रधानजै-
 गुणैस्तथा तेषु गतेषु पश्यति ॥ २४ ॥
 गुणेषु सक्तं किल बन्धनाय
 रक्तं मनः पुंसि च मुक्तये स्यात् ।
 मनो द्वयोः कारणमाहुरारा-
 ज्जित्वाऽथ तत्कौ विचरेदसंगः ॥ २५ ॥
 सर्वं हि भावं मनसः परस्परं
 न ह्येकतो भामिनि जायते ततः ।
 प्रेमैव कर्तव्यमतो मयि स्वतः
 प्रेम्णा समानं भुवि नास्ति किञ्चित् ॥ २६ ॥
 श्रीनारद उवाच -
 इति वाक्यं हरेः श्रुत्वा प्रसन्ना कीर्तिनंदिनी ।
 गोपिकाभिः समं कृष्णं पूजयामास माधवम् ॥ २७ ॥

अथ रात्र्यां हरिः साक्षात्कार्तिव्यां रासमंडले ।

गत्वा ननाद मुरलीं गोपीभी राधया सह ॥ २८ ॥

यमुनानिकटे राजन् राधया राधिकापतिः ।

रामाभिः सुन्दरीभिश्च रासरंगे रराज ह ॥ २९ ॥

यावतीगोपिका रासे तावदरूपधरो हरिः ।

रेमे वृंदावने दिव्ये हरिर्वृन्दावनेश्वरः ॥ ३० ॥

क्वणन्पूरमंजीरो वनमालाविराजितः ।

पीतांबरः पद्मधारी प्रभातार्ककिरीटधृक् ॥ ३१ ॥

विद्युल्लतास्फुरत्प्रोद्यद्धेमकुण्डलमण्डितः ।

वेत्रभृद्वादयन्वंशीं नटवेषो घनद्युतिः ॥ ३२ ॥

स्फुरत्कौस्तुभरत्नाढ्यः प्रचलत्स्निग्धकुण्डलः ।

रराज राधया रासे यथा रत्या रतीश्वरः ॥ ३३ ॥

शय्या शक्रो यथा स्वर्गे घनश्चंचलया यथा ।

वृन्दया वृन्दकारण्ये तथा वृन्दावनेश्वरः ॥ ३४ ॥

वृन्दावनं च पुलिनं वनान्युपवनानि च ।

पश्यन् गोपीगणैः सार्द्धं गिरिं गोवर्धनं ययौ ॥ ३५ ॥

गोपीनां शतयूथानां मानं वीक्ष्य ब्रजेश्वरः ।

भगवान् राधया साकं तत्रैवांतरधीयत ॥ ३६ ॥

अथ गोवर्धनाद्बह्वे सुन्दरं योजनत्रयम् ।

श्रीखण्डगंधसंयुक्तं स ययौ रोहिताचलम् ॥ ३७ ॥

लताकुञ्जनिकुञ्जाश्च पश्यञ्जल्पंस्तया सह ।

विचचार गिरौ रम्ये काञ्चनीलतिकालये ॥ ३८ ॥

तत्र देवसरो रम्यं बद्धिनाथेन निर्मितम् ।

पाठीनकूर्मनकादिहंस सारससङ्कुलम् ॥ ३९ ॥

सहस्रदलपद्मैश्च मण्डितं तदितस्ततः ।

भ्रमरध्वनिसंयुक्तं पुंस्कोकिलरुतव्रतम् ॥ ४० ॥

विकसत् पद्मगंधाढ्यं ततीरं मन्दमारुतम् ।

रमया राधया सार्द्धं माधवो निषसाद ह ॥ ४१ ॥

ततीरं प्रतपस्यंतं ऋभुं नाम महामुनिम् ।

पदैकेन स्थितं शश्वत् श्रीकृष्णध्यानतत्परम् ॥ ४२ ॥

षष्टिवर्षसहस्राणि षष्टिवर्षशतानि च ।

निरन्नं निर्जलं शांतं श्रीकृष्णस्तं ददर्श ह ॥ ४३ ॥

पप्रच्छ वीक्ष्य तं राधा हसन्ती प्राह माधवम् ।

माहात्म्यं कुरु भक्तोऽयं पश्य भक्तिं महामुनेः ॥ ४४ ॥

हे ऋभो इति कृष्णेन प्रोक्तमुच्चैर्वचः शुभम् ।

न श्रुतं तेन किञ्चिद्वा घरमं प्रापितेन वै ॥ ४५ ॥

हरिस्तदा तद्बृदयाद्बभूवाशु तिरोहितः ।

ध्यानादगतं हरिं वीक्ष्य मुनीन्द्रश्चातिविस्मितः ॥ ४६ ॥

नेत्रे उन्मील्य ददृशे श्रीकृष्णं राधयाऽऽगतम् ।

घनं घञ्चलयेवाढ्यं रञ्जयन्तं दिशो दश ॥ ४७ ॥

उत्थात सद्यो हरिभक्तितत्परः

प्रदक्षिणीकृत्य हरिं सराधिकम् ।

प्रणम्य मूर्ध्ना निपपात पादयो-

रुवाच कृष्णं बहुगदगदाक्षरः ॥ ४८ ॥

श्रीऋभुरुवाच -

नमः कृष्णाय कृष्णायै राधायै माधवाय च ।

परिपूर्णतमायै च परिपूर्णतमाय च ॥ ४९ ॥

घनश्यामाय देवाय श्यामायै सततं नमः ।

रासेश्वराय सततं रासेश्वर्यै नमो नमः ॥ ५० ॥

गोलोकातीत लीलाय लीलावत्यै नमो नमः ।

असंख्यांडाधिदेव्यै च असंख्यांडनिधये नमः ॥ ५१ ॥

भूभारहाराय भुवं गताभ्यां

मच्छांतये चात्र समागताभ्याम् ।

परस्परं संधितविग्रहाभ्यां

नमो युवाभ्यां हरिराधिकाभ्याम् ॥ ५२ ॥

श्रीनारद उवाच -

इत्युक्त्वा कृष्णपादाब्जे प्रक्षरद्बाष्पलोचनः ।

प्रेमानन्दसमायुक्तो जहौ प्राणान्महामुनिः ॥ ५३ ॥

तदैव निर्गतं ज्योतिर्दशसूर्यसमप्रभम् ।

परिभ्रमद् दशदिशः श्रीकृष्णे लीनतां गतम् ॥ ५४ ॥

भक्तस्य भक्तिं श्रीकृष्णो वीक्ष्य वै प्रेमलक्षणाम् ।

आनंदाश्रुकलां मुञ्चन् प्रेम्णा तं चाजुहाव ह ॥ ५५ ॥

पुनः श्रीकृष्णपादाब्जात्कृष्णसारूप्यवान्मुनिः ।

निर्गतः कोटिकंदर्पसन्निभोऽतिनताननः ॥ ५६ ॥

दोभ्यां प्रगृह्य हृदये तं निधाय कृपाकरः ।

आश्वास्य कल्याणकरं करं दिव्यं दधार ह ॥ ५७ ॥

प्रदक्षिणीकृत्य हरिं च राधिकं

प्रणम्य चारुह्य रथं मनोहरम् ।

गोलोकलोकं प्रययावृभुर्मुनि-

र्विरञ्जयन्मैथिल मण्डलं दिशाम् ॥ ५८ ॥

श्रीराधिका विस्मयमागता भृशं

दृष्ट्वा परां मुक्तिमृभोर्महामुनेः ।

आनन्दवारीणि विमुञ्चती चिरं

जगाद् कृष्णं वृषभानुनंदिनी ॥ ५९ ॥

Roman transliteration

bahulāśva uvāca -

agre cakāra kiṃ sākṣād□ bhagavān vrajamañḍale |
rādhāyai gopikābhyaśca kathamaṣviddarśanaṃ dadau || 1 ||
gopīmanorathaṃ kṛtvā mathurāmājagāma ha |
etanme brūhi vipreṇ dra tvaṃ parāvaravittamaḥ || 2 ||
śrīnārada uvāca -
saṃdhyāyāṃ rādhayā"hūtaḥ śrīkṛṣṇo bhagavānsvayam |
ekāṃte śītaṃ śaśvajagāma kadalīvanam || 3 ||
sphārasphuranameghagṛhaṃ raṃbhācandanacarcitam |
kṛṣṇāgarutsikaraṃ ca sudhāśmīgalatsudham || 4 ||
etādṛṣaṃ vanaṃ rādhā viyogānalavarcasā |
bhaṣmībhūtaṃ hi satataṃ kṛṣṇāś tām hi rakṣati || 5 ||
tatraiva sarve gopīnāṃ śatayūthāḥ samāgatāḥ |
tasyai nivedanaṃ cakrurmādhavāgamanasya hi || 6 ||

utthāya sahasā sākṣād□ vṛṣabhānuvarātmaajā |
ānetumāyayau kṛṣṇaṃ sakhibhiḥ parivāritā || 7 ||
dadāvāsanapādyārgḥānupacārānmanoharān |
vadaṇtī sādaraṃ vākyaṃ kuśalaṃ kuśalādhikā || 8 ||
yuvakaṃdarpakotīnāṃ mādhyūyahārīṇaṃ harīm |
dṛṣtvā rādhā jahau duḥkhaṃ brahma jñātvā guṇaṃ yathā || 9 ||
prasannā tatra śrīgāramakarotkīrtināṃdinī |
tayā no'kāri śṛṅgāraḥ pāṃthe kṛṣṇe gate sati || 10 ||
na candanaṃ ca tāmḥḥ bhojanaṃ ca sudhāsamam |
na kṛtaṃ divyaśayanaṃ hāsyam vā na kṛtaṃ kvacit || 11 ||
paripūrṇatamaṃ kṛṣṇaṃ paripūrṇatamaṃ priyā |
ānaṃdāśrūṇi muṃcaṇtī prāha gad□ gadayā girā || 12 ||
rādhovāca -
kiyaḍ□ dūre yadupurī nāgataṃ kiṃ karoṣi hi |

kiṃ vade'haṃ raho duḥkhaṃ bhavato'śeṣasākṣīṇaḥ || 13 ||
saudāsarājamaḥiṣi damayaṇtī ca maithilī |
nāstyatra kām puraskṛtya vade'haṃ virahaṃ ripum || 14 ||
matsamānāśrayā gopyo gaditum na kṣamāḥ kvacit |
śaraccandracakorīva mayūrīva ghaṇaṃ navam || 15 ||
śrīvṛndāvanacaṇdraṃ tvām ghanaśyāmaṃ samutsahe |
tava sakhyoddhavenāśu dhanyena tvaṃ pradarśitaḥ |
anyaḥ ko'pi vraje nāsti yasya preṇṇā tvamāgataḥ || 16 ||
śrīnārada uvāca -
evaṃ vadantī satataṃ rudantīm
parāṃ priyāṃ vīkṣya gṛhṇātūrāṅga |
āśvāsyaṃ māsaṃ nayaṇaṃ sadyaḥ
pragṛhya dorbhyaṃ sravadaṃ bunetraḥ || 17 ||
śrībhagavānuvāca -

mā śokaṃ kuru rādhe tvaṃ tvatprītyā'haṃ samāgataḥ |
āvayorbhedarahitaṃ tejaścaikaṃ dvīdā janaiḥ || 18 ||
yathā hi dṛghadhāvalye tathā"vām sarvadā śubhe |
yatrāhaṃ tvaṃ sadā tatra viśleṣo na hi cāvayoḥ || 19 ||
pūrṇa brahma paraṃ cāhaṃ taṭasthā tvaṃ jagatprasūḥ |
viśleṣa āvayormadhye mṛṣā jñānena paśya sat || 20 ||

yathākāśasthito nityaṃ vāyu sarvatrago mahān |
 tathā jalaṃ sūkṣmarūpaṃ tejo vyāptaṃ yathaidhasi || 21 ||
 antarbahiriyathā prthvī prthagbhūtā varānane |
 tathā vikārahito malavattrigunairaham || 22 ||
 tathā tvaṃ paśya mad□bhāvaṃ sadānaṃdo bhavettataḥ |
 ahaṃ mameti bhāvena dvitīyo'sti varānane || 23 ||
 yāvadvano madhyagatastadutthitāḥ
 svaṃ rūpamaṃkaṃ na hi dṛk prapaśyati |

tāvatparātmānamasau pradhānajai-
 rguṇaistathā teṣu gateṣu paśyati || 24 ||
 guṇeṣu saktāṃ kila bandhanāya
 raktaṃ manaḥ puṇsi ca muktaye syāt |
 mano dvayoḥ kāraṇamāhurārā-
 jjitvā'tha tatkau vicaredasaṃgaḥ || 25 ||
 sarva hi bhāvaṃ manasaḥ parasparaṃ
 na hyekato bhāmini jāyate tataḥ |
 premaiva kartavyamato mayi svataḥ
 premaṇ samānaṃ bhuvi nāsti kiṃcit || 26 ||
 śrīnārada uvāca -
 iti vākyāṃ hareḥ śrutvā prasannā kīrtinaṃdinī |
 gopikābhīḥ samaṃ kṛṣṇaṃ pūjayaṃsā mādhavam || 27 ||
 atha rātryāṃ hariḥ sākṣātkārtikyāṃ rāsamaṃḍale |

gatvā nanāda muraṇiṃ gopībhī rādhayā saha || 28 ||
 yamunānikate rājan rādhayā rādhikāpatih |
 rāmābhīḥ sundaribhīṣca rāsaraṃge rarāja ha || 29 ||
 yāvatīrgopikā rāse tāvad□rūpadharo hariḥ |
 reme vṛṇḍāvane divye harirvṛṇḍāvaneśvaraḥ || 30 ||
 kvaṇannūpuramaṇyīro vanamālāvīrjitaḥ |
 pītāṃbaraḥ padmadhārī prabhātārkakirīṭadhṛk || 31 ||
 vidyullatāsphuratprodyaddhemakuṇḍalamaṇḍitaḥ |
 vetrabhrd□vādayanvaṃśīṃ naṭaveṣo ghanadyutiḥ || 32 ||
 sphuratkaustubharat□nāḍhyaḥ pracalatsnigdhakuṇḍalāḥ |
 rarāja rādhayā rāse yathā ratyā ratīśvaraḥ || 33 ||
 śācyā śakro yathā svarge ghanaścaṃcalayā yathā |
 vṛṇḍayā vṛṇḍakāraṇye tathā vṛṇḍāvaneśvaraḥ || 34 ||
 vṛṇḍāvanaṃ ca pulinaṃ vanānyupavanāni ca |

paśyan gopīgaṇaiḥ sārddhaṃ giriṃ govardhanaṃ yayau || 35 ||
 gopīnāṃ śatayūthānāṃ mānaṃ vikṣya vrajeśvaraḥ |
 bhagavān rādhayā sākaṃ tatraivāṃtaradhīyata || 36 ||
 atha govardhanād□dūre suṇḍaraṃ yojanatrāyam |
 śrīkhaṇḍagaṃḍhasaṃyuktaṃ sa yayau rohitācalam || 37 ||
 latākuṇḍjanikuṇḍjāśca paśyaṇjālpamaṃstayā saha |
 vicāra girau rāmye kāñcanīlatikālaye || 38 ||
 tatra devasaro rāmyaṃ badrināthena nirmītam |
 pāṭhīnakūrmanakrāḍīhaṃsa sārāsasaṅkulam || 39 ||
 sahasradalapadmaīśca maṇḍitaṃ taditastataḥ |
 bhramaradhvanīsaṃyuktaṃ puṃskokilarutavratam || 40 ||
 vikasat padmagaṃḍhāḍhyaṃ tattīraṃ mandamārutam |
 ramayā rādhayā sārddhaṃ mādhavo niśasāda ha || 41 ||

tattiraṃ pratapasyaṃtaṃ ṛbhūṃ nāma mahāmuniṃ |

padaikena sthitaṃ śaśvata śrīkṛṣṇadhyanatātparam || 42 ||
 śaṣṭivarśasahasrāṇi śaṣṭivarśaśatāni ca |
 nirannaṃ nirjalaṃ śāntaṃ śrīkṛṣṇastaṃ dadarśa ha || 43 ||
 papraccha vīkṣya taṃ rādhā hasanti prāha mādhavam |
 māhātmyaṃ kuru bhakto'yaṃ paśya bhaktiṃ mahāmuneḥ || 44 ||
 he ṛbho iti kṛṣṇena proktamuccairvacaḥ śubham |
 na śrutaṃ tena kiñcidvā caramaṃ prāpitena vai || 45 ||
 haristadā taddhṛdayād▯ babhūvāsu tirohitaḥ |
 dhyānād▯gataṃ hariṃ vīkṣya munīndrascativismitaḥ || 46 ||
 netre unmīlya dadṛśe śrīkṛṣṇaṃ rādhayā"gatam |
 ghanaṃ caṃcalayevāḍhyaṃ rañjayantaṃ diśo daśa || 47 ||
 utthāta sadyo haribhaktitatparaḥ
 pradakṣiṇīkṛtya hariṃ sarādhikam |
 praṇamya mūrdhnā nipapāta pādayo-

ruvāca kṛṣṇaṃ bahugad▯gadākṣaraḥ || 48 ||
 śrīṛbhuruvāca -
 namaḥ kṛṣṇāya kṛṣṇāyai rādhāyai mādhavāya ca |
 paripūrṇatamāyai ca paripūrṇatamāya ca || 49 ||
 ghanaśyāmāya devāya śyāmāyai satataṃ namaḥ |
 rāseśvarāya satataṃ rāseśvāyai namo namaḥ || 50 ||
 golokātita līlāya līlāvatyai namo namaḥ |
 asaṃkhyāṃḍādhidevyai ca asaṃkhyāṃḍanidhaye namaḥ || 51 ||
 bhūbhārahārāya bhuvaṃ gatābhyāṃ
 macchāmtaye cātra samāgatābhyām |
 parasparaṃ saṃdhitavigrahābhyām
 namo yuvābhyām harirādhikābhyām || 52 ||
 śrīnārada uvāca -
 ityuktvā kṛṣṇapādābje prakṣarad▯bāṣpalocanaḥ |

premānandasamāyukto jahau prāṇānmahāmuniḥ || 53 ||
 tadaiva nirgataṃ jyotirdaśasūryasamaṃprabham |
 paribhramad daśadiśaḥ śrīkṛṣṇe līnatāṃ gatam || 54 ||
 bhaktasya bhaktiṃ śrīkṛṣṇo vīkṣya vai premalakṣaṇām |
 ānaṃdāśrukalāṃ muṃcan premṇā taṃ cājuhāva ha || 55 ||
 punaḥ śrīkṛṣṇapādābjātīkṛṣṇasārūpyavānminiḥ |
 nirgataḥ koṭikaṃdarpasannibho'tinatānanaḥ || 56 ||
 dorbhyāṃ pragrhya hṛdaye taṃ nidhāya kṛpākaraḥ |
 āśvāsya kalyāṇakaraṃ karaṃ divyaṃ dadhāra ha || 57 ||
 pradakṣiṇīkṛtya hariṃ ca rādhikāṃ
 praṇamya cāruhya rathaṃ manoharam |
 golokalokaṃ prayayāvṛbhurmuni-
 rvirañjayanmaithila maṇḍalaṃ diśām || 58 ||
 śrīrādhikā vismayamāgatā bhṛśaṃ

dr̥ṣṭvā parāṇi muktimṛbhormahāmuneḥ |
 ānandavārīṇi vimuñcati ciram
 jagāda kṛṣṇaṃ vṛṣabhānunamḍinī || 59 ||

English rendering

Sri Krishna's meeting with Sriradha and the Gopis in the banana-forest; the Rasotsava and in the same context the Moksha of Mahamuni Ribhu on Rohithachal

Bahulashwa asked, "Munna! What was the next thing God did when He came into the universe? How did you get to see Sriradha and the Gopangas? How did they come back to Mathura after fulfilling the Gopis' wishes? Viprendra! You're the best of the lot, so tell me all these things? . 1-2.

Srinardji said, "Rajan! In the evening, on the invitation of Sri Radha, Lord Krishna himself went to the secluded land of the ever-shilting banana-forest. There was a cloud-mahal where fountains flowed, sandalwood was sprinkled by the Rambha, the gentle breeze that touched the Yamuna scattered cold water particles, and Sudhakar was constantly showered with nectar by the rays of the moon. Such a cool banana-forest had also been incinerated by the fury of the Virahanal of Sriradha. The hope of meeting Krishna was what kept Sriradha safe. It was there that all the youth of the gopis gathered, numbering in the hundreds. He requested Sriradha that 'Madhava has arrived. Hearing this, Vrishabhanuvar's daughter Sriradha suddenly woke up and surrounded by her friends came to fetch Lord Krishna to Liva. He gave the seat to Srihariko. Padya, Arghya, and Achaman etc. presented enchanting treatments. At the same time, Sriradha, who was very clever in asking Kushal, was respectfully asking Kushal to Srihari. By having darshan of Sriharika, the suitor of the sweetness of all the young Kandarpokas, Radha renounced all suffering in the same way that she relinquished the sense of identity for the virtues of knowledge upon attaining the consciousness of Brahman. Kirtikumari came out and put on the makeup. Krishna had not worn makeup on his body since he had gone abroad as a traveler. Never applied sandalwood, ate betel leaves, or consumed anything as delicious as suddha. Neither created the divine sage nor ever made fun of anyone. The Most Perfect Beloved of God, shedding tears of joy, spoke eloquently to his Most Perfect Beloved, Krishna. 3-12 | (Mathurukhand Chapter 16 to 20)

Naradji says - Rajan! Saying this, Shyamsundara's limbs trembled with compassion as he saw Shrestha Lakshmirupa Sriradha crying incessantly. Tears welled up in their eyes as well. He immediately took the beloved by heart, pulling him with both hands, and bound him with words of righteousness. 17.

Naradji says - Rajan! Hearing this Vachana of Sriharika, Kirtinandini Sriradhana along with the gopis worshipped that Madhava Sri Krishna. Subsequently, on the night of Kartik Purnima, Sri Hari accompanied the Gopis and Sridhara to the Rasmandal and played the Murli live. The king! Radha Vallabha along with Sriradha and other beautiful Vrajaramani began to grace the Rashi theatre near the Yamuna. The Vrindavan-Adheeshwara Srihari, taking as many forms as the Gopanganas in the rasa, began to vie in the divine Vrindavan. Nupur and manjeer of his feet were playing. The forest garland was adding to their splendor. Pitambara, holding a lotus in one hand, wearing a radiant crown like the morning sun, shimmering like electricity, covered with golden coils, carrying a cane stick, playing the Vamsi, adorned with the Meghaki-Si Kantiwala in Srihari Natwar-Vesha. The very bright Kaustubharatna was casting a divine radiance on his chest. Smooth and shiny coils moved in the ears. With Sriradha in the Rasamandala, they were adorned in the same way as with Ratipati with Rati. Just as Indra in heaven with grace and the clouds in the sky with grace, so was Vrindavaneshwara in Vrindavan with Vrindavan. He went to Mount Govardhan with the Gopi community, admiring the beauty of Vrindavan, the Yamuna-pool, the forest, and the groves. When Lord Vrajeshwara saw that a hundred young Gopangas were proud of their good fortune, they disappeared with Sriradha there. 27-36 |

Now they went to the beautiful Rohithachal, three yojanas away from Govardhan, fragrant with the scent of sandalwood. The golden vines roamed the mountain, observing and interacting with the

vines and parks along with Sriradha. There is the picturesque Devasarovar built by Badrinath, which was home to large fish, turtles and crocodiles, and birds like geese and storks. A thousand lotus petals adorned it. The male cuckoo cuckoo's cuckoo was all over the place with its melodious sound of bewilderment hovering around it. There was a gentle breeze blowing on its banks and the scent of vibrant oranges enveloped it. Along with Radha, the form of Rama, Madhava sat on the banks of the lake. At the bottom of the same tank, Mahamuni Ribhu was standing on one side, meditating and constantly contemplating Krishna. For sixty thousand and sixty hundred years he had been fasting and waterless, and in a quiet state of penance. Lord Krishna looked at them. Radha smiled at them and asked, "Who are these people?" 'Madhav said- 'Dear! Make them more important. These are the bhaktas. Look at these Mahamuniki devotions. Lord Krishna said, "O Lord! Take this name and call out loudly. But they did not hear His good word, for they had reached the zenith of meditation (samadhi). Then Srihari was instantly consumed by Muni's heart at that time. Munindra Ribhu was extremely surprised to see Sriharika not coming out of meditation. Then he opened his eyes and saw before him, like a cloud with flashes, Radha with Krishna, who was illuminating the ten directions with his influence. Seeing this, he quickly got up and fell at the feet of the Haribhaktiparayana Mahatma, circumambulating Srihariki with Radha, bowing his head in reverence. Then he spoke to Lord Krishna in a very eloquent voice. 37-48 |

Naradji says - Rajan! Having said this, the beloved Mahamuni Ribhu gave up his life while showering loving tears on the feet of Lord Krishna. At the same time, a radiant light like the ten suns emanated from his body and rotated in all ten directions, merging with Krishna. Seeing this love and devotion of his devotee, Krishna, shedding tears of joy from his eyes, invoked his name with great love. The sage, who then assumed the form of Krishna, reappeared at the feet of Krishna with the lotus. At that time, his beauty was scornful of all manner of things and he stood with his head bowed in modesty. Karuna Nidhi Krishna took them in his arms, clasped them in his heart, and placed his divine benevolent hand on their foreheads. Mithileshwar. After this, after circumambulating Shri Krishna and Shri Radha, bowing down to them, Munivar Ribhu ascended on a graceful plane, illuminating the entire directions with his radiance, and went to Golokdham. Seeing this liberation of Mahamuni Ribhuki, Vrishabhanunandini Sridhira was greatly amazed. She was in tears of joy for a long time. Then he spoke to Lord Krishna. 53-59 |

Thus was completed the twentieth chapter, 'Ribhuka Moksha', in the context of the Rasotsava in the Narada Bahulashva-Samvada under Srimathurakhanda in the Srigarghasamhita. 20.

Sanskrit source · Hindi control witness

Mathurā-khaṇḍa · Chapter 21

Chapter 102 of 263 · 50 detected Sanskrit verse markers

Sanskrit

श्रीराधोवाच -

धन्योऽयं मुनिशार्दूलस्त्वद्भक्ते प्रेमवान्महान् ।
त्वत्सारूप्यं जगामासौ त्वमप्यश्रुमुखो यतः ॥ १ ॥
अस्य देहक्रियां कर्तुं योग्योऽसि वृजिनार्दन ।
तपसा चास्य देहोऽयं प्रस्फुरत्यमलाकृतिः ॥ २ ॥

श्रीनारद उवाच -

वदंत्यां तत्र राधायां तद्देहोऽप्यभवत्सरित् ।
वहंती पापहंती च दृश्यते रोहिते गिरौ ॥ ३ ॥
तद्देहस्यापि सरितं वीक्ष्य राधाऽतिविस्मिता ।
नन्दराजात्मजं प्राह वृषभानुवरात्मजा ॥ ४ ॥

श्रीराधोवाच -

कथं जलत्वमापन्नो देहोऽयं वै महामुनेः ।
एतन्मे संशयं देव छेतुर्महस्यशेषतः ॥ ५ ॥
श्रीभगवानुवाच -

प्रेमलक्षणया भक्त्या संयुतोऽयं मुनीश्वरः ।
तस्मादस्य तु देहोऽयं रम्भोरु द्रवतां गतः ॥ ६ ॥
दृष्ट्वा त्वया मां वरदं हर्षितोऽभून्महामुनिः ।
जलत्वं प्राप तद्देहो यथाऽहं द्रवतां पुरा ॥ ७ ॥

श्रीराधोवाच -

द्रवतां त्वं कथं प्राप्तो देवदेव दयानिधे ।
एतत् चित्रं हि मे जातं सर्वं त्वं वद विस्तरात् ॥ ८ ॥
श्रीभगवानुवाच -

अत्रैवोदाहरन्तीमितिहासं पुरातनम् ।
यस्य श्रवणमात्रेण पापहानिः परं भवेत् ॥ ९ ॥
यन्नाभिपंकजाज्जातः पुरा ब्रह्मा प्रजापतिः ।
असृजत्प्रकृतिं शश्वत्तपसा मद्भरोर्जितः ॥ १० ॥
उत्संगान्नारदो जज्ञे ब्रह्मणः सृजतः शुभः ।
भक्त्युन्मत्तो मत्पदानि निजगौ पर्यटन्महीम् ॥ ११ ॥

एकदा नारदं प्राह देवो ब्रह्मा प्रजापतिः ।
प्रजाः सृज महाबुद्धे वृथा चक्रमणं त्यज ॥ १२ ॥
नारदस्तद्वचः श्रुत्वा प्राहेदं ज्ञानतत्परः ।
न सृजामि पितः सृष्टिं शोकमोहादिकारिणीम् ॥ १३ ॥

करिष्यामि हरेर्भक्तिं तत्कीर्तनसमन्विताम् ।
 त्वमपि सृष्टिरचनां त्यज दुःखातुरो भृशम् ॥ १४ ॥
 क्रुद्धः शशाप तं ब्रह्मा प्राह प्रस्फुरिताधरः ।
 सदा गानपरः कल्पं गन्धर्वो भव दुर्मते ॥ १५ ॥
 एवं तच्छापतो राधे गन्धर्व उपबर्हणः ।
 बभूव गन्धर्वपतिः कल्पमात्रं सुरालये ॥ १६ ॥
 एकदा ब्रह्मणो लोके स्त्रीभिः परिवृतो गतः ।
 सुन्दरीषु मनः कृत्वा जगौ तालविवर्जितम् ॥ १७ ॥
 पुनर्ब्रह्मा तं शशाप त्वं शूद्रो भव दुर्मते ।
 अथासौ ब्रह्मशापेन दासीपुत्रो बभूव ह ॥ १८ ॥

सत्संगेन पुरा राधे प्राप्तोऽभूद्ब्रह्मपुत्रताम् ।
 भक्त्युन्मत्तो मत्पदानि निजगौ पर्यटन्महीम् ॥ १९ ॥
 मुनीन्द्रो वैष्णवश्रेष्ठो मत्प्रियो ज्ञानभास्करः ।
 परं भागवतः साक्षान्नारदो मन्मनाः सदा ॥ २० ॥
 एकदा नारदो लोकान् पश्यन् वै गानतत्परः ।
 इलावृतं नाम खंडं गतवान्सर्वतो गतिः ॥ २१ ॥
 यत्र जंबूनदी श्यामा जंबूफलरसोद्भवा ।
 तथा जांबूनदं नाम सुवर्णं भवति प्रिये ॥ २२ ॥
 तद्देशे वेदनगरं रत्नप्रासादनिर्मितम् ।
 ददर्श नारदो योगी दिव्यनारीनैर्वृतम् ॥ २३ ॥
 काञ्चिद्वै पादरहितान् विगुल्फाञ्जानुवर्जितान् ।
 विजंघाञ्जघनव्यंगान् कृशोरुक्कुब्जमध्यकान् ॥ २४ ॥
 श्लथद्वन्तोन्नतस्कंधान् नताननविकंधरान् ।
 स्त्रीजनान्पुरुषांश्चासावङ्गभङ्गान्दर्श ह ॥ २५ ॥

अहो किमेतच्चित्रं हि सर्वान्दृष्ट्वाऽवदन्मुनिः ।
 सर्वे यूयं पद्ममुखा दिव्यदेहाः शुभाम्बराः ॥ २६ ॥
 किं देवा उपदेवा वा यूयं किं ऋषिसत्तमाः ।
 वादित्रसहिताः सर्वे रम्यगानपरायणाः ॥ २७ ॥
 अंगभंगाः कथं यूयं वदताशु ममैव हि ।
 इत्युक्तास्तेन ते सर्वे प्रत्यूद्युर्दीनमानसाः ॥ २८ ॥
 रागा ऊचुः -
 महादुःखं मुने जातं अस्माकं तनुषु स्वतः ।
 तस्याग्रे कथनीयं वै दूरीकर्तुं य यः क्षमः ॥ २९ ॥
 रागा वयं वेदपुरे वसामः सर्वदा मुने ।
 अंगभंगा वयं जाताः कारणं शृणु मानद ॥ ३० ॥
 जातो हिरण्यगर्भस्य पुत्रो नारदनामभाक् ।
 प्रेमोन्मत्तो विकालेन गायन् ध्रुवपदानि च ॥ ३१ ॥

विचचार महीमेतां स्वेच्छया स महामुनिः ।

विकाले तस्य गानैश्च विस्वरैस्तालवर्जितैः ।

विगानैश्च वयं सर्वे अंगभंगा बभूविम ॥ ३२ ॥

इति श्रुत्वाऽथ तद्वाक्यं नारदो विस्मितोऽभवत् ।

उवाच गतमानोऽसौ रागान् परिहससन्निव ॥ ३३ ॥

मुनिरुवाच -

तस्य केन प्रकारेण ज्ञानं वै कालतालयोः ।

भवेद्दिह स्वरैर्युक्तं वदताशु ममैव हि ॥ ३४ ॥

रागा ऊचुः -

वैकुण्ठस्य पतेः साक्षात् प्रिया मुख्या सरस्वती ।

कुर्याच्छिक्षां यदा तस्मै तदा स्यात्कालविन्मुनिः ॥ ३५ ॥

तेषां वाक्यं ततः श्रुत्वा नारदो दीनवत्सलः ।

सरस्वत्याः प्रसादार्थं त्वरं शुभ्रं गिरिं ययौ ॥ ३६ ॥

दिव्यवर्षशतं शश्वत्पस्तेपे सुदुष्करम् ।

निरन्नं निर्जलं वाणीध्यानयुक्तं व्रजेश्वरि ॥ ३७ ॥

शुभ्रं नाम विसृज्याथ पवित्रीकृतभूधरम् ।

नारदो नाम शैलोऽभूत्तपसा नारदस्य च ॥ ३८ ॥

तपोऽन्ते आगतां साक्षाद्वाग्देवीं श्रीसरस्वतीम् ।

विष्णोः प्रियां दिव्यवर्णामपश्यन्नारदो मुनिः ॥ ३९ ॥

सहस्रोत्थाय तां नत्वा परिक्रम्य नताननः ।

तदरूपगुणमाधुर्यस्तुतिं चक्रे मुनीश्वरः ॥ ४० ॥

श्रीनारद उवाच -

नवार्कबिंबद्युतिमुद्गलज्ज्वल-

ताटंककेयूरकिरीटकंकणाम् ।

स्फुरत्क्वणन्नुपुरावरज्जितां

नमामि कोटीदुमुखीं सरस्वतीम् ॥ ४१ ॥

वंदे सदाऽहं कलहंस उद्गते

चलत्पदे चंचलचंचुसंपुटे ।

निर्धौतमुक्ताफलहारसंचयं

संधारयंतीं सुभगां सरस्वतीम् ॥ ४२ ॥

वराभयं पुस्तकवल्लकीयुतं

परं दधानां विमले करद्वये ।

नमाम्यहं त्वां शुभदां सरस्वतीं

जगन्मयीं ब्रह्ममयीं मनोहराम् ॥ ४३ ॥

तरंगितक्षौमसितांबरे परे

देहि स्वरज्ञानमतीव मंगले ।

येनाद्वितीयो हि भवेयमक्षरे

सर्वोपरि स्यां पररागमंडले ॥ ४४ ॥

श्रीभगवानुवाच -

स्तोत्रं जाड्यापहं दिव्यं प्रातरुत्थाय यः पठेत् ।

नारदोक्तं सरस्वत्याः स विद्यावान् भवेदिह ॥ ४५ ॥

ततः प्रसन्ना वाग्देवी नारदाय महात्मने ।

देवदत्तां ददौ वीणां स्वरब्रह्मविभूषिताम् ॥ ४६ ॥

रागैश्च रागिणीभिश्च तत्पुत्रैश्च तथैव च ।

देशकालादिभेदैश्च तालमानस्वरैः सह ॥ ४७ ॥

षट्पंचाशत्कोटिभेदैरन्तर्भेदैरसंख्यकैः ।

ग्रामैर्नृत्यैः सवादित्रैर्मूर्च्छनासहितैः शुभैः ॥ ४८ ॥

वैकुण्ठस्य पतेः साक्षात्प्रिया मुख्या सरस्वती ।

स्वरगम्यैः पदैः सिद्धैः पाठयामास नारदम् ॥ ४९ ॥

अद्वितीयं रागकरं कृत्वा तं रासमंडले ।

वैकुण्ठं प्रययौ राधे वाग्देवी विष्णुवल्गुभा ॥ ५० ॥

Roman transliteration

śrīrādhovāca -

dhanyo'yaṃ muniśārdūlastvad▯bhakte premavānmaḥān |
tvatsārīpyaṃ jagāmasau tvamapyasrūmukho yataḥ || 1 ||

asya dehakriyāṃ kartuṃ योग्यो'si vṛjinārdana |
tapasā cāsya deho'yaṃ prasphuratyamalākṛtiḥ || 2 ||

śrīnārada uvāca -

vadamtyāṃ tatra rādhāyāṃ taddeho'pyabhavatsarit |
vahaṃtī pāpahaṃtrī ca dr̥śyate rohite girau || 3 ||

taddehasyāpi saritaṃ vikṣya rādhā'tivimitā |
nandarājātmajaṃ prāha vṛṣabhānuvarātmaajā || 4 ||

śrīrādhovāca -

kathaṃ jalatvamāpanno deho'yaṃ vai mahāmuneḥ |
etanme saṅśayaṃ deva chettumarhasyaśeṣeṣataḥ || 5 ||

śrībhagavānuvāca -

premalakṣaṇayā bhaktyā saṃyuto'yaṃ muniśvaraḥ |
tasmādasya tu deho'yaṃ rambhoru dravatāṃ gataḥ || 6 ||

dr̥ṣtvā tvayā māṃ varadaṃ har̥ṣito'bhūnmaḥāmuniḥ |
jalatvaṃ prāpa taddeho yathā'haṃ dravatāṃ purā || 7 ||

śrīrādhovāca -

dravatāṃ tvaṃ kathaṃ prāpto devadeva dayānidhe |
etat citraṃ hi me jātaṃ sarvaṃ tvaṃ vada vistarāt || 8 ||

śrībhagavānuvāca -

atraivodāharantimitihāsaṃ purātanam |
yasya śravaṇamātreṇa pāpāhāniḥ paraṃ bhavet || 9 ||

yannābhīpaṇakajājjātaḥ purā brahmā prajāpatiḥ |
asṛjatprakṛtiṃ śāśvattapasā madvarorjitaḥ || 10 ||

utsaṅgānnārado jajñe brahmaṇaḥ sṛjataḥ śubhaḥ |
bhaktyunmatto matpadāni nijagau paryātanmahim || 11 ||

ekadā nāradaṃ prāha devo brahmā prajāpatiḥ |
 prajāḥ sṛja mahābuddhe vṛthā caṃkramaṇaṃ tyaja || 12 ||
 nāradaśad□ vacaḥ śrutvā prāheḍaṃ jñānatatparaḥ |
 na sṛjāmi pitaḥ sṛṣṭiṃ śokamohādikāriṇīm || 13 ||
 kariṣyāmi harerbhaktiṃ tatkirtanasamanvitām |
 tvamapi sṛṣṭiracanāṃ tyaja duḥkhāturo bhṛśam || 14 ||
 kruddhaḥ śaśāpa taṃ brahmā prāha prasphuritādharah |
 sadā gānaparaḥ kalpaṃ gandharvo bhava durmate || 15 ||
 evaṃ tacchāpato rādhe gandharva upabarhaṇaḥ |
 babhūva gandharvapatiḥ kalpamātraṃ surālaye || 16 ||
 ekadā brahmaṇo loka strībhiḥ parivṛto gataḥ |
 sundariṣu manaḥ kṛtvā jagau tālavivarjitam || 17 ||
 punarbrahmā taṃ śaśāpa tvaṃ śūdro bhava durmate |
 athāsau brahmaśāpena dāsiṃputro babhūva ha || 18 ||

satsaṃgena purā rādhe prāpto 'bhūd□ brahmaputratām |
 bhaktyunmatto matpadāni nijagau paryaṭanmahīm || 19 ||
 munīndro vaiṣṇavaśreṣṭho matpriyo jñānabhāskarah |
 paraṃ bhāgavataḥ sāḥśānnārado manmanāḥ sadā || 20 ||
 ekadā nārado lokān paśyan vai gānatatparaḥ |
 ilāvṛtaṃ nāma khaṇḍaṃ gatavānsarvato gatiḥ || 21 ||
 yatra jaṃbūnadī śyāmā jaṃbūphalarasod□ bhavā |
 tathā jāṃbūnadaṃ nāma suvarṇaṃ bhavati priye || 22 ||
 taddeṣe vedanagaraṃ rat□naprāsādanīrmitam |
 dadarśa nārado yogī divyaṇārīnarairvṛtam || 23 ||
 kāmāścidvai pādarahitān vigulphāñjānuvarjitān |
 vijāṃghāñjaghanavyaṃgān kṛṣṇorunkubjamadhyakān || 24 ||
 ślathaddantonnataṣkaṃdhān natānanavikaṃdharān |
 strījanānpuruṣāṃścāsāvañgabhañgāndadarśa ha || 25 ||

aho kimetaccitraṃ hi sarvāṇḍṛṣṭvā'vadanmunīḥ |
 sarve yūyaṃ padmamukhā divyadehāḥ śubhāambarāḥ || 26 ||
 kiṃ devā upadevā vā yūyaṃ kiṃ ṛṣisattamāḥ |
 vādītrasahitāḥ sarve ramyagānaparāyaṇāḥ || 27 ||
 aṃgabhaṃgāḥ kathaṃ yūyaṃ vadatāsu mamaiva hi |
 ityuktāstena te sarve pratyūcurdīnamānasāḥ || 28 ||
 rāgā ūcuḥ -
 mahāduḥkhaṃ mune jātaṃ asmākaṃ tanuṣu svataḥ |
 tasyāgre kathaniyaṃ vai dūrikarttuṃ ca yaḥ kṣamaḥ || 29 ||
 rāgā vayaṃ vedapure vasāmaḥ sarvadā mune |
 aṃgabhaṃgā vayaṃ jātāḥ kāraṇaṃ ṣṇu mānada || 30 ||
 jāto hiraṇyagarbhasya putro nāradaṇāmabhāk |
 premonmatto vikālena gāyan dhruvapadāni ca || 31 ||
 vicacāra mahimetāṃ svecchayā sa mahāmuniḥ |

vikāle tasya gānaiśca visvaraistālarajitaiḥ |
 vigānaiśca vayaṃ sarve aṃgabhaṃgā babhūvima || 32 ||
 iti śrutvā'tha tadvākyāṃ nārado vismito'bhavat |
 uvāca gatamāno'sau rāgān parihasasanniva || 33 ||
 munīruvāca -
 tasya kena prakāreṇa jñānaṃ vai kālatālayoḥ |
 bhavediha svarairyuktaṃ vadatāsu mamaiva hi || 34 ||
 rāgā ūcuḥ -

vaikuṇṭhasya pateḥ sākṣāt priyā mukhyā sarasvatī |
 kuryācchikṣāṃ yadā tasmai tadā syātkālavinnuniḥ || 35 ||
 teṣāṃ vākyaṃ tataḥ śrutvā nārado dīnavatsalaḥ |
 sarasvatyāḥ prasādārthaṃ tvaram śubhraṃ giriṃ yayau || 36 ||
 divyavarṣaśataṃ śaśvattapastepe suduṣkaram |
 nirannaṃ nirjalaṃ vāñdhyānayuktaṃ vrajeśvari || 37 ||

śubhraṃ nāma viśṛjyātha pavitrīkṛtabhūdharam |
 nārado nāma śailo'bhūttapasā nāradasya ca || 38 ||
 tapo'nte āgatāṃ sākṣād vāgdeviṃ śrisarasvatim |
 viśṇoḥ priyāṃ divyavarṇāmapaśyannārado muniḥ || 39 ||
 sahasotthāya tāṃ natvā parikramya natānanaḥ |
 tad rūpaṇāmādhuryastutiṃ cakre muniśvaraḥ || 40 ||
 śrīnārada uvāca -
 navārkaḥ baddhyutimud galajjvala-
 ttāṭaṃ kakeyūrakirīṭakaṃ kaṇām |
 sphuratkvāṇannupurarāvārañjitāṃ
 namāmi koṭīṇḍumukhiṃ sarasvatim || 41 ||
 vande sadā haṃ kalahaṃsa udgate
 calatpade caṃcalacaṃcusaṃpuṭe |
 nirdhautamuktāphalahārasaṃcayam

saṃdhārayaṃtiṃ subhagāṃ sarasvatim || 42 ||
 varābhayaṃ pustakavallakīyutaṃ
 paraṃ dadhānāṃ vimale karadvaye |
 namāmyahaṃ tvāṃ śubhadāṃ sarasvatim
 jaganmayiṃ brahmamayīṃ manoharām || 43 ||
 taraṃ gitakṣaumasitāmbare pare
 dehi svarajñānamatva maṃgale |
 yenādvitīyo hi bhaveyamaḥṣare
 sarvopari syāṃ pararāgamaṃḍale || 44 ||
 śrībhagavānuvāca -
 stotraṃ jādyaḥ paṇāṃ divyaṃ prātarutthāya yaḥ paṭhet |
 nārado ktaṃ sarasvatyāḥ sa vidyāvān bhavediḥ || 45 ||
 tataḥ prasannā vāgdevī nāradya mahātmane |
 devadattāṃ dadau vīṇāṃ svarabrahmavibhūṣitām || 46 ||

rāgaśca rāgiṇībhiśca tatputraśca tathaiva ca |
 deśakālādibhedaiśca tālamanasvaraiḥ saha || 47 ||
 ṣaṭ pañcāśatkoṭibhedairantarbhedairasaṃkhyakaiḥ |
 grāmairṇṛtyaiḥ savādairmūrchanāśahitaiḥ śubhaiḥ || 48 ||
 vaikuṇṭhasya pateḥ sākṣātpriyā mukhyā sarasvatī |
 svaragamyaiḥ padaiḥ siddhaiḥ pāṭhayāmāsa nāradaḥ || 49 ||
 advitīyaṃ rāgakaraṃ kṛtvā taṃ rāsamaṃḍale |
 vaikuṇṭhaṃ prayayau rādhe vāgdevī viṣṇuvallabhā || 50 ||

English rendering

Naradji's anecdote in the context so that the liquid form of Krishna

Radha said, "Madhava! Blessed is this Sage, who was your great devotee and great lover. They got your likeness and you also shed tears for them. The Papanasan Now you should also cremate their

bodies. This body of his is still being illuminated in a pure form by the effect of penance. 1-2.

Naradji says - Rajan. There, Sriradha was saying that Munika's body turned into a river. The Papanasini river, which flows over Rohithachal, is still seen today. Radha was even more amazed to see her body transformed into a river. Then he spoke to Vrishabhanuvaranandini Nandarajakumar as follows. 3-4. Radha said, "Shyamsundar." How did this magnificent body transform into the form of water? Oh God! Mayst thou wipe out this doubt of mine completely. 5.

The Lord said, "Rambhoru! These Munishwaras were united by love, symbolism, and devotion, which is why this body of theirs is derived from fluidity. Mahamuni Ribhu was very happy to see you come with me to give me a boon, so his hair turned into water, just as I had received the liquid form before. 6 - 7.

Sri Radha asked, "Devadeva! Oh my goodness! How did you come to have the fluids? This seems very strange to me, you explain everything in detail. 8. (Mathurukund Chapter 21 to 25)

The Lord said, "Those who have knowledge of this subject narrate this ancient history, by the mere hearing of which sins are completely destroyed." 9.

In the past, Prajapati Brahma appeared from my navel - lotus and started creating the Prakrit world. He remained powerful through his penance and my boon. Once upon a time, Naradji, the beautiful son of the creator Brahma, was born. They went on their journey around the world chanting my names and verses, enraged by my devotion. One day, Prajapati Brahma said to Narada - "Mahamate! Stop wandering around in this nonsense and create people. Hearing him, Narada, the guide of knowledge, said thus: 'Father! I will not create, for she is the giver of sorrows. I will sing hymns and worship the names of Sriharike. You, too, are deeply distressed by this business of creation, so you too must leave creation. " 10-14 |

Hearing this, Brahma's eyes trembled with fury. They cursed him with wrath and said, 'Wretched! May you be a Kalpataka, a Gandharva always engaged in singing and playing. 'Sriradhe! Thus, under the curse of Brahma, Naradji became a Gandharva named Upavarhana. He held the position of Gandharva Raja in a Kalpataka pantheon. One day, surrounded by women, they went to the world of Brahma. She sang wildly because she was attracted to the beauties there. Then Brahma cursed again, saying, "Evil! You become a Shudra. 'So by the curse of Brahma, he became the son of a maid. Radhe! Then Narada attained Brahmaputra through the influence of Satsanga. Then, again, in a frenzy of devotion, he wandered on the ground floor, singing and chanting my verses. Munindra Narada is the best of the Vaishnavas, my dear and the sun of knowledge. He is the Supreme Personality of Godhead and is always mindful of Me. 15-20 | (Mathurukund Chapter 21 to 25)

One day, while visiting different worlds, the singing-spirited Narada, whose speed is everywhere, went to Ilavritkhand, where dear! The black coloured Jamboon river manifested by the juice of Jambu fruit flows and produces gold called Jamboonad. There is a town named 'Vednagar' in that country with jewelled palaces and full of divine men and women, which Yogi Narada saw. Many people there had no legs, no hips, and no knees. Many people also lacked a thigh or pubic section. They were handicapped and malnourished, and many had groin protrusion in the middle of the back, fallen or loosened teeth, high shoulders, an arched mouth, and no neck at all. Thus Narada saw the mutilation of the women and men there. Seeing them all, Muni said, 'Ah! What is this thing? It all seems to be a little strange. All of you have lotus-like faces, divine bodies, and fine clothes. You are a deity or a sub-deity or a great sage. All of you are with the bajos and engaged in singing the delightful song. Tell me quickly how you broke down. 'They all spoke humbly when they were asked thus. 21-28 |

The ragas said, "Munna! A great deal of grief has been created in our bodies by itself. But all this must be said in front of him, who can drive him away. Oh dear! We are ragas and live in Vedapura. Honourable! Listen; Hiranyagarbha Brahma has a son named Narada. He wanders this earth singing the timeless Dhruvapada, madly in love with Mahamuni. His timeless songs, devoid of rhythm and melody, have left us all paralyzed. 29-32 |

Hearing this, Naradji was greatly astonished. His pride vanished, and he spoke in ragged laughter. 33.

The sage said, "Ragagana! Tell it to me quickly. How could Nardamuniko have knowledge of tala and talaka, so that he could sing melodious songs? 34.

The ragas said, "If the chief Saraswati Devi, one of Vaikunthanatha's beloved sisters, can teach Narada music, the sages will know at what time and with what beat he should sing." 35.

Hearing this, Dinavatsala immediately went to Subhragiri to seek the grace of Narada Saraswati. There he performed continuous and extremely hard penance for a hundred divine years. Vrajeshwari! He had left food and water to concentrate only on Saraswati. It was through Naradji's penance that the mountain became famous as 'Naradagiri', dropping its 'Shubhra' name. All that mountain became holy through his penance. Upon the conclusion of the penance, the presiding deity Vishnupriya Sri Saraswati came there. Narada saw the divine goddess. Seeing this, he suddenly stood up, saluted her, and bowed in circumambulation, praising the form, virtues, and sweetness of the goddess Munishwara Saraswati. 36-40 |

Naradji said, "I bow to Goddess Saraswati with a face brighter than the many moons that adorn the radiant rays of the new sun, the gilded earrings, the cayyurs, the crowns, and the kankans, which are colored by the twinkling and twinkling rays." I bow to Goddess Saraswati, the lucky one who sits on a flying kalhansa with fluffy legs and chajhupatas and wears many garlands of pure pearls. I bow to Goddess Jagannathmayi, Brahmayi, Shubhada, and Manohara Saraswati, who hold in her two immaculate hands the groom, the abhaya, the book, and the excellent veena, respectively, in both her sides. Saraswati is a very auspicious person who wears a white wavy silk sari. Grant me the knowledge of swara-tala, so that I may become the supreme and unique musician in the indestructible and supreme rasam-mandala. 41-44 | (Mathurukund Chapter 21 to 25)

The Lord says - Shriradeh! This Naradakota divine hymn of Saraswati is inestimable. Whoever wakes up in the morning and recites it will be enlightened in this world. The pleased Vagadeva then presented Mahatma Narada with a veena adorned with the Bhagavathapradatta swarabrahma. At the same time, Raga-Ragini, his son, also gave knowledge of the distinctions and tala, laya, and swaras of Deshakaladikarta. Naradji was endowed with the knowledge of fifty-six different types of villages and innumerable variations, dances, musical instruments, and beautiful sculptures. Saraswati Devi, the chief of the Vaikunthapathikis, imparted musical education to Naradji through swaragamyasiddhapadas. Radhe! Vishnuvallabha Vagdevi moved to Vaikuntha Dham, making Narada the unique ragodbhava suitable for the Rasamandala. 45-50 |

Thus was completed the twenty-eighth chapter in the Narada Bahulashva-samvada under the Srimathurakhanda in the Srīgarghasamhita, named 'Nardopakhyana'. 21.

Sanskrit source · Hindi control witness

Mathurā-khaṇḍa · Chapter 22

Chapter 103 of 263 · 41 detected Sanskrit verse markers

Sanskrit

श्रीभगवानुवाच -

कस्मै देयमिदं गुह्यं रागरूपं मनोहरम् ।
 बुद्ध्या विचारयन्नित्थं गंधर्वनगरं ययौ ॥ १ ॥
 तुंबुरुं नाम गंधर्वं कृत्वा शिष्यं स नारदः ।
 कलं जगौ मदगुणांश्च वीणावाद्यपरायणः ॥ २ ॥
 केषामग्रे गेयमिदं रागरूपं मनोहरम् ।
 श्रोतुं पात्रं विचिन्वन्स नारदः शक्रमाययौ ॥ ३ ॥
 अनिर्वृतं च तं दृष्ट्वा नारदो मुनिसत्तमः ।
 सख्या तुम्बुरुणा सार्द्धं सूर्यलोकं जगाम ह ॥ ४ ॥
 रथेन तं प्रधावंतं सूर्यं वीक्ष्य महामुनिः ।
 शिवपाश्वर्यं जगामाशु ततो देवर्षिसत्तमः ॥ ५ ॥
 भूतेशं ज्ञानतत्त्वज्ञं ध्यानस्तिमितलोचनम् ।
 वीक्ष्य तं नारदो राधे ब्रह्मलोकं जगाम ह ॥ ६ ॥
 सृजंतं सृष्टिरचनां व्यग्रं वीक्ष्य विधिं मुनिः ।

वैकुण्ठं प्रययौ विष्णोः सर्वलोकनमस्कृतम् ॥ ७ ॥
 भक्तार्थं कुत्र गच्छंतं भक्तेशं भक्तवत्सलम् ।
 वीक्ष्य तुम्बुरुणा सार्द्धं योगीन्द्रः प्रययौ ततः ॥ ८ ॥
 योगीश्वराणां हि सतां त्रिलोक्यामंतरं बहिः ।
 गतिमाहुर्नाप्नुवन्ति कर्मभिवृषभानुजे ॥ ९ ॥
 कोटिशो ह्यङ्गनिचयान् समुल्लङ्घ्य मुनीश्वरः ।
 गोलोकं परमं धाम प्रययौ प्रकृतेः परम् ॥ १० ॥
 समुतीर्याशु विरजां नदीं कल्लोलशालिनीम् ।
 ययौ वृन्दावनं रम्यं भ्रमरध्वनिसंकुलम् ॥ ११ ॥
 सदा वसंतर्तुयुतं मरुतैजल्लतागृहम् ।
 दृष्ट्वा गोवर्धनं शैलं मन्त्रिकुंजं समाययौ ॥ १२ ॥
 कौ युवां कुत आयातौ किं कार्यं वदतं च नः ।
 इत्थं सखीभिः संपृष्टौ ऊचतुर्मुनिमुत्सुरू ॥ १३ ॥
 गायकौ कुशलौ रामा आवां वीणाकलध्वनिम् ।

परिपूर्णतमं साक्षाच्छ्रीकृष्णं राधिकापतिम् ॥ १४ ॥
 कलं परं श्रावयितुमागतौ बंदिनां वरौ ।
 कथनीयमिदं वाक्यं श्रीकृष्णाय महात्मने ॥ १५ ॥
 श्रुत्वा सख्यस्तथा मह्यं निवेद्याथ मदाज्ञया ।

आगत्याज्ञां ददुर्यातुं बन्दिभ्यां श्लक्ष्णया गिरा ॥ १६ ॥
मन्त्रिकुजांगणे भ्राजत्कोट्यर्कज्योतिराकुले ।
खचित्कोस्तुभरत्नाढ्ये प्रचलच्चारुचामरे ॥ १७ ॥
लोलमुक्ताफलच्छत्रे सखीकोटिसमन्विते ।
महापद्मस्थितं साक्षात्त्वया मां तावपश्यताम् ॥ १८ ॥
नत्वा प्रदक्षिणीकृत्य तत्र स्थित्वा मदाज्ञया ।
स्तुत्वा मां मदगुणान्वक्तुं तेनासावुपक्रमे ॥ १९ ॥
आतोद्यं विनुदन्वीणां देवदत्तां स्वरामृतम् ।
कलं जगावद्वितीयं नारदः सहतुम्बुरू ॥ २० ॥
संतुष्टोऽहं शिरो धुन्वन् तेन श्लाघ्यं च तत्स्वरम् ।

दत्त्वाऽऽत्मानं प्रेमपरो जलत्वं गतवानहम् ॥ २१ ॥
यज्जलं महपुर्जातं तद्वै ब्रह्मद्रवं विदुः ।
कोटिशः कोटिशोऽण्डानां राशयः संलुठंति हि ॥ २२ ॥
झंझायणफलानीवान् अन्ते तस्मिञ्जले शुभे ।
पृश्निगर्भमिदं राधे ब्रह्माण्डं मत्पदं स्फुटम् ॥ २३ ॥
भित्त्वा तच्चागतं साक्षादस्मिन्मन्वन्तरे शुभे ।
तत्स्वर्धुनीं विदुः पूर्वं श्रीगंगां पापहारिणीम् ॥ २४ ॥
दिवि मंदकिनी प्रोक्ता गंगा भागीरथी क्षितौ ।
अधो भोगवती प्रोक्ता त्रिधा त्रिपथगामिनी ॥ २५ ॥
यत्स्नातुं गच्छतः पुंसः प्रणतस्य पदे पदे ।
राजसूयाश्वमेधानां फलमस्ति न दुर्लभम् ॥ २६ ॥
गंगा गंगेति यो ब्रूयाद्योजनानां शतैरपि ।
मुच्यते सर्वपापेभ्यो विष्णुलोकं स गच्छति ॥ २७ ॥
दृष्ट्वा जन्मशतं पापं पीत्वा जन्मशतद्वयम् ।

स्नात्वा जन्मसहस्राणां हन्ति गंगा कलौ युगे ॥ २८ ॥
सफलं जन्म वै तेषां ये पश्यन्ति हि जाह्नवीम् ।
वृथा जन्म गतं तेषां ये न पश्यन्ति जाह्नवीम् ॥ २९ ॥
यथा हि द्रवतां प्राप्ता विरजा त्वद्भयाद्यथा ।
प्रापुर्द्रवत्वं रंभोरु विरजायाः सुता यथा ॥ ३० ॥
यथा कृष्णा नदी विष्णुर्वेणी देवः शिवो यथा ।
ब्रह्मा ककुब्जिनी गंगा गंडकी च यथाऽप्सराः ॥ ३१ ॥
तथा द्रवत्वं संप्राप्त ऋभुर्नामाप्ययं मुनिः ।
प्रेमलक्ष्णया भक्त्या ऋभोर्वा नात्र संशयः ॥ ३२ ॥
यः शृणोति कथामेतां पवित्रां पापहारिणीम् ।
उल्लङ्घ्य सर्वलोकांश्च मल्लोकं याति मानवः ॥ ३३ ॥
श्रीनारद उवाच -
एवमुक्त्वा प्रियां राधामृभोराश्रमतो हरिः ।

राधया सहितो राजन् आययौ मालतीवनम् ॥ ३४ ॥

गोपीनां विरहं ज्ञात्वा भगवान्भक्तवत्सलः ।
 राधया प्रययौ कृष्णः पुलिनं मंगलायनम् ॥ ३५ ॥
 तदा गोपीगणाः सर्वे गतमाना गतव्यथाः ।
 जगृहुस्तं घनश्यामं सौदामिन्यो घनं यथा ॥ ३६ ॥
 वृन्दावने हरिः साक्षात्कृष्णतीरे मनोहरे ।
 जगौ कलं गोपिकाभिः वंशीवादनतत्परः ॥ ३७ ॥
 भगवत्कलरागेण मूर्छिता गोपकन्यकाः ।
 नद्यो वेगत्वरहिता अचरत्वं हि पक्षिणः ॥ ३८ ॥
 मौनत्वं देवताः सर्वाः स्तंभत्वं देवनायकाः ।
 सजलत्वं च तरवो निद्रात्वं प्रगतं जगत् ॥ ३९ ॥
 कृत्वा रासं राधिकाया गोपीनां च मनोरथम् ।
 ब्राह्मे मुहुर्ते भगवानाययौ नन्दमंदिरम् ॥ ४० ॥
 राधिका गोपिकाभिश्च प्राप्ताऽऽनन्दमनोरथा ।
 वृषभानुवरस्यापि सुंदरं मंदिरं ययौ ॥ ४१ ॥

Roman transliteration

śrībhagavānuvāca -
 kasmai deyamidaṃ guhyaṃ rāgarūpaṃ manoharam |
 buddhyā vicārayannitthaṃ gaṇḍharvanagaram yayau || 1 ||
 tuṃbaruṇi nāma gaṇḍharvaṇi kṛtvā śiṣyaṃ sa nāradaḥ |
 kalaṃ jagau mad-guṇāṃśca vīṇāvādyaparāyaṇaḥ || 2 ||
 keśāmagre geyamidaṃ rāgarūpaṃ manoharam |
 śrotuṃ pātraṃ vicinvaṃsa nāradaḥ śakramāyayau || 3 ||
 anirvṛtaṃ ca taṃ dṛṣtvā nārado munisattamaḥ |
 sakhyā tumburuṇā sārddhaṃ sūryalokaṃ jagāma ha || 4 ||
 rathena taṃ pradhāvaṇtaṃ sūryaṃ vikṣya mahāmuniḥ |
 śivapārśvaṃ jagāmāśu tato devaśisattamaḥ || 5 ||
 bhūteṣaṃ jñānatatvajñaṃ dhyānastimitalocaṇam |
 vikṣya taṃ nārado rādhe brahmalokaṃ jagāma ha || 6 ||
 sṛjaṇtaṃ sṛṣṭiracaṇāṃ vyagraṃ vikṣya vidhiṃ muniḥ |
 vaikuṇṭhaṃ prayayau viṣṇoḥ sarvalokaṇamaskṛtam || 7 ||
 bhaktārthaṃ kutra gacchaṇtaṃ bhakteṣaṃ bhaktavatsalam |
 vikṣya tuṃburuṇā sārddhaṃ yogīndraḥ prayayau tataḥ || 8 ||
 yogīśvaraṇāṃ hi satāṃ trilokyāmaṇtaraṃ bahiḥ |
 gatimāhurnāpnuvaṃti karmabhirvṛṣabhānuje || 9 ||
 koṭīśo hyaṇḍanicayān samullaṇghya muniśvaraḥ |
 golokaṃ paramaṃ dhāma prayayau prakṛteḥ param || 10 ||
 samuttīryāśu virajāṇi nadīṃ kallaśālinīm |
 yayau vṛndāvanaṃ rāmyaṃ bhramaradhvanisaṃkulam || 11 ||
 sadā vasaṇtartuyutaṃ maratāijallatāgrhaṃ |
 dṛṣtvā govardhanaṃ śailaṃ mannikuṇjaṃ samāyayau || 12 ||
 kau yuvāṃ kuta āyātau kiṃ kāryaṃ vadataṃ ca naḥ |

itthaṃ sakhibhiḥ saṃprṣṭau ūcaturmunitumburū || 13 ||
gāyakau kuśalau rāmā āvāṃ viṇākaladhvanim |

paripūrṇatamaṃ sākṣācchrikṣṇaṃ rādhikāpatim || 14 ||
kalāṃ paraṃ śrāvayitumāgatau baṃdināṃ varau |
kathanīyamidaṃ vākyaṃ śrīkṣṇaya mahātmane || 15 ||
śrutvā sakhyaastathā mahyaṃ nivedyātha madājñayā |
āgatyājñāṃ daduryātuṃ baṃdibhyāṃ ślakṣṇayā girā || 16 ||
mannikujāṃgaṇe bhrājatkoṭyarkajyotirākule |
khacitkaustubharat□nāḍhye pracalaccārucāmāre || 17 ||
lolamuktāphalacchatre sakhikoṭisamanvite |
mahāpadmasthitāṃ sākṣāttvayā māṃ tāvapaśyatām || 18 ||
natvā pradakṣiṇīkṛtya tatra sthitvā madājñayā |
stutvā māṃ mad□guṇānvaktuṃ tenāsāvupacakrame || 19 ||
ātodyaṃ vinudanvīṇāṃ devadattāṃ svarāmṛtam |
kalāṃ jagāvadvītiyaṃ nāradaḥ sahatumburū || 20 ||
saṃtuṣṭo'haṃ śiro dhunvan tena ślāghyaṃ ca tatsvaram |

datvā"tmānaṃ premaparo jalatvaṃ gataṃvānaṃ || 21 ||
yajjalaṃ madvapurjātaṃ tadvai brahmadravaṃ viduḥ |
koṭīsaḥ koṭīso'ñḍānāṃ rāsayaḥ saṃluṭhaṃti hi || 22 ||
iṃdrāyaṇaphalānīvān ante tasmīṇjale śubhe |
prśnigarbhamidaṃ rāḍhe brahmāñḍaṃ matpadaṃ sphuṭam || 23 ||
bhītvā taccāgataṃ sākṣādasminmanvaṃtare śubhe |
tatsvardhuniṃ viduḥ pūrve śrīgaṇḍāṃ pāpahāriṇim || 24 ||
divi maṃdakiniṃ proktā gaṇḍā bhāgīrathī kṣītau |
adho bhogavati proktā tridhā tripathagāmini || 25 ||
yatsnātum gacchataḥ pūṃsaḥ praṇatasya pade pade |
rājasūyāśvamedhānāṃ phalamasti na durlabham || 26 ||
gaṇḍā gaṇḍeti yo brūyādyojanānāṃ śatairapi |
mucyate sarvāpēbhyo viṣṇulokaṃ sa gacchati || 27 ||
drṣtvā janmaśataṃ pāpaṃ pītṃ janmaśatadvayam |

snātṃ janmasahasrāṇāṃ haṃti gaṇḍā kalau yuge || 28 ||
saphalaṃ janma vai teṣāṃ ye paśyaṃti hi jāhnavim |
vṛthā janma gataṃ teṣāṃ ye na paśyaṃti jāhnavim || 29 ||
yathā hi dravatāṃ prāptā virajā tvad□bhayādyathā |
prāpurdravatvaṃ raṃbhoru virajāyāḥ sutā yathā || 30 ||
yathā kṣṇā nadī viṣṇurveni devaḥ śivo yathā |
brahmā kakudminiṃ gaṇḍā gaṇḍakī ca yathā'psarāḥ || 31 ||
tathā dravatvaṃ saṃprāpta rḃhurnāmāpyayaṃ muniḥ |
premalakṣaṇayā bhaktyā rḃbhorvā nātra saṃśayaḥ || 32 ||
yaḥ śṛṇoti kathāmetāṃ pavitrāṃ pāpahāriṇim |
ullaṃghya sarvalokāṃśca mallokaṃ yāti mānavaḥ || 33 ||
śrīnārada uvāca -
evamuktṃ priyāṃ rādhāṃrḃhorāśramato hariḥ |
rādhayā sahito rājan āyayau mālātivanam || 34 ||

gopināṃ virahaṃ jñātvā bhagavānbhaktavatsalaḥ |
rādhayā prayayau kṣṇaḥ pulinaṃ maṃgalāyanam || 35 ||
tadā gopīgaṇāḥ sarve gatamānā gatavyathāḥ |
jagrḥustaṃ ghanaśyāmaṃ saudāminyō ghaṇaṃ yathā || 36 ||

vṛṇḍāvane hariḥ sāksātkṛṣṇātīre manohare |
 jagau kalaṁ gopikābhiḥ vaṁśīvādanataparāḥ || 37 ||
 bhagavatkalārāgeṇa mūrchitā gopakanyakāḥ |
 nadyo vegatvarahitā acaratvaṁ hi pakṣiṇaḥ || 38 ||
 maunatvaṁ devatāḥ sarvāḥ staṁbhatvaṁ devanāyakaḥ |
 sajalatvaṁ ca taravo nidrātvaṁ pragataṁ jagat || 39 ||
 kṛtvā rāsaṁ rādhikāyā gopīnāṁ ca manoratham |
 brāhṁe muhūrte bhagavānāyayau naṁdamaṁdiram || 40 ||
 rādhikā gopikābhiṣca prāptā "naṁdamanorathā |
 vṛṣabhānuvarasyāpī suṁḍaramaṁdiraṁ yayau || 41 ||

English rendering

Narada's journey through many worlds, reaching the Goloka, performing his art before Lord Krishna, and becoming the liquid form of Krishna.

The Lord says - Shriradeh! Naradji went to Gandharvanagar after brainstorming who should preach this raga form of mystical and esoteric knowledge. There, making a Gandharva named Tumburu his disciple, Naradji began to sing of my virtues, playing the veena melodiously. Then a curiosity arose in his heart, 'To whom should this lovely melody be sung?' Who deserves to hear this? While searching for it, Narada came to Indra. Seeing him not enjoying the subject, Sage Narada went to Suryaloka with Sakha Tumburu to expound the raga-raginis. Devarshi-Shiromani Mahamuni Narada immediately went to Shiva from there after seeing the sun god run away with the chariot. Radhe! Narada went to Brahmaloaka to see that the eyes of Bhoothanatha Shiva, the philosopher of knowledge, were fixed in meditation. Seeing Brahma, the creator, preoccupied with the creation, he could not stay there either; he went from there to Vaikuntha Dham, the abode of Vishnu. Yogindra Narada went elsewhere with Tumburu when Bhaktavatsala, the lord of the devotees, saw Lord Vishnu going somewhere to please a devotee. 1 - 8.

On hearing this, the maids conveyed their message to me and, following my orders, returned and, in a sweet voice, ordered the maids to go in. In the courtyard of my garden, surrounded by millions of sunflowers, where Kaustubhamani was woven all around, graceful chavars were swaying, there were canopy trunks with twinkling beads, and millions of sakhis were seated, they both came and sat with you on the Mahapadmaya seat and had a darshan of Lord Krishna. Then, after bowing and circumambulating, they sat down at my command, and began to sing my praises and my merits. Narada presented the unique art of veena playing, including the tumburu, while pressing the atodya (special instrument) and glorifying the Devadatta swaramritamayi veena. I was very satisfied with him and nodded, appreciating the commendable tone of the veena. In the end, I gave myself up to love and became a water person. The water that appeared from my divine body is known to people by the name of 'Brahmadrava'. There are billions of cosmic zodiac signs rolling inside of it. As they roll in that elevated and auspicious waters, they appear to be like the board of the cosmic Indrayana. 16-22 |

Rambhooru Radhe! Just as Viraja attained fluidity from your fear, just as Viraja's seven sons attained fluidity in the form of the seven seas, just as Vishnu became the 'Krishna' river, just as Shiva became the 'Veni' river, just as Brahma became the 'Kakudmini Ganga', and just as the apsara became the 'Gandaki' river, so also these sages named Ribhu have attained Brahma consciousness. This has been made possible, no doubt, by the love-lakshana-bhakti of the Lord. He who listens to this sacred story of the Redeemer of sins goes to My heavenly abode, having consumed all the worlds. 30-33 |

(Mathurukhand Chapter 21 to 25)

Srinardji says - Rajan! Thus, calling his beloved Sriradhase, Srihari moved from Ribhuke Ashram to Malati-Van with Sriradha. Then, realizing the separation of the gopis, the devotees went to the auspicious bridge of the Yamuna with Lord Krishna Sriradha. At that time, all the gopis lost their dignity and weight. He clasped Ghanshyam in his arms as the sandals hugged Megha. Then Srihari started playing Vamsi melodiously with Gopanganas on the picturesque banks of the Yamuna in Vrindavan. With that sweet melody of the Lord, the gopakanyaas became mute, the rivers stopped their speed, the birds became immobile. All the gods and goddesses fell silent, the gods and goddesses were shocked, the trees were covered with water, and the whole world seemed to have fallen asleep. In the Brahma Muhurta, Lord Krishna returned to the Nanda Bhavan after composing the Rasa at night and fulfilling the wishes of Sri Radhika and the Gopis. Along with the gopikas, Sriradhika also attained her blissful bliss and went to the beautiful temple of Vrishabhanuvar. 34-41 |

Thus was completed the twenty-second chapter named 'Nardopakhyan' in the Narada Bahulashva-samvada under Srimaladhurakhanda in the Srigarghasamhita. 22.

Sanskrit source · Hindi control witness

Mathurā-khaṇḍa · Chapter 23

Chapter 104 of 263 · 41 detected Sanskrit verse markers

Sanskrit

श्रीभगवानुवाच -

कस्मै देयमिदं गुह्यं रागरूपं मनोहरम् ।
 बुद्ध्या विचारयन्नित्थं गंधर्वनगरं ययौ ॥ १ ॥
 तुंबुरुं नाम गंधर्वं कृत्वा शिष्यं स नारदः ।
 कलं जगौ मदगुणांश्च वीणावाद्यपरायणः ॥ २ ॥
 केषामग्रे गेयमिदं रागरूपं मनोहरम् ।
 श्रोतुं पात्रं विचिन्वन्स नारदः शक्रमाययौ ॥ ३ ॥
 अनिर्वृतं च तं दृष्ट्वा नारदो मुनिसत्तमः ।
 सख्या तुम्बुरुणा सार्द्धं सूर्यलोकं जगाम ह ॥ ४ ॥
 रथेन तं प्रधावंतं सूर्यं वीक्ष्य महामुनिः ।
 शिवपाश्वर्यं जगामाशु ततो देवर्षिसत्तमः ॥ ५ ॥
 भूतेशं ज्ञानतत्त्वज्ञं ध्यानस्तिमितलोचनम् ।
 वीक्ष्य तं नारदो राधे ब्रह्मलोकं जगाम ह ॥ ६ ॥
 सृजंतं सृष्टिरचनां व्यग्रं वीक्ष्य विधिं मुनिः ।

वैकुण्ठं प्रययौ विष्णोः सर्वलोकनमस्कृतम् ॥ ७ ॥
 भक्तार्थं कुत्र गच्छंतं भक्तेशं भक्तवत्सलम् ।
 वीक्ष्य तुम्बुरुणा सार्द्धं योगीन्द्रः प्रययौ ततः ॥ ८ ॥
 योगीश्वराणां हि सतां त्रिलोक्यामंतरं बहिः ।
 गतिमाहुर्नाप्नुवन्ति कर्मभिवृषभानुजे ॥ ९ ॥
 कोटिशो ह्यङ्गनिचयान् समुल्लङ्घ्य मुनीश्वरः ।
 गोलोकं परमं धाम प्रययौ प्रकृतेः परम् ॥ १० ॥
 समुतीर्याशु विरजां नदीं कल्लोलशालिनीम् ।
 ययौ वृन्दावनं रम्यं भ्रमरध्वनिसंकुलम् ॥ ११ ॥
 सदा वसंतर्तुयुतं मरुतैजल्लतागृहम् ।
 दृष्ट्वा गोवर्धनं शैलं मन्त्रिकुंजं समाययौ ॥ १२ ॥
 कौ युवां कुत आयातौ किं कार्यं वदतं च नः ।
 इत्थं सखीभिः संपृष्टौ ऊचतुर्मुनितुम्बुरू ॥ १३ ॥
 गायकौ कुशलौ रामा आवां वीणाकलध्वनिम् ।

परिपूर्णतमं साक्षाच्छ्रीकृष्णं राधिकापतिम् ॥ १४ ॥
 कलं परं श्रावयितुमागतौ बंदिनां वरौ ।
 कथनीयमिदं वाक्यं श्रीकृष्णाय महात्मने ॥ १५ ॥
 श्रुत्वा सख्यस्तथा मह्यं निवेद्याथ मदाज्ञया ।

आगत्याज्ञां ददुर्यातुं बन्दिभ्यां श्लक्ष्णया गिरा ॥ १६ ॥
 मन्त्रिकुजांगणे भ्राजत्कोट्यर्कज्योतिराकुले ।
 खचित्कोस्तुभरत्नाढ्ये प्रचलच्चारुचामरे ॥ १७ ॥
 लोलमुक्ताफलच्छत्रे सखीकोटिसमन्विते ।
 महापद्मस्थितं साक्षात्त्वया मां तावपश्यताम् ॥ १८ ॥
 नत्वा प्रदक्षिणीकृत्य तत्र स्थित्वा मदाज्ञया ।
 स्तुत्वा मां मदगुणान्वक्तुं तेनासावुपचक्रमे ॥ १९ ॥
 आतोद्यं विनुदन्वीणां देवदत्तां स्वरामृतम् ।
 कलं जगावद्वितीयं नारदः सहतुम्बुरू ॥ २० ॥
 संतुष्टोऽहं शिरो धुन्वन् तेन श्लाघ्यं च तत्स्वरम् ।

दत्त्वाऽऽत्मानं प्रेमपरो जलत्वं गतवानहम् ॥ २१ ॥
 यज्जलं महपुर्जातं तद्वै ब्रह्मद्रवं विदुः ।
 कोटिशः कोटिशोऽण्डानां राशयः संलुठंति हि ॥ २२ ॥
 इंद्रायणफलानीवान् अन्ते तस्मिञ्जले शुभे ।
 पृश्निगर्भमिदं राधे ब्रह्मांडं मत्पदं स्फुटम् ॥ २३ ॥
 भित्त्वा तच्चागतं साक्षादस्मिन्मन्वन्तरे शुभे ।
 तत्स्वर्धुनीं विदुः पूर्वं श्रीगंगां पापहारिणीम् ॥ २४ ॥
 दिवि मंदकिनी प्रोक्ता गंगा भागीरथी क्षितौ ।
 अधो भोगवती प्रोक्ता त्रिधा त्रिपथगामिनी ॥ २५ ॥
 यत्स्नातुं गच्छतः पुंसः प्रणतस्य पदे पदे ।
 राजसूयाश्वमेधानां फलमस्ति न दुर्लभम् ॥ २६ ॥
 गंगा गंगेति यो ब्रूयाद्योजनानां शतैरपि ।
 मुच्यते सर्वपापेभ्यो विष्णुलोकं स गच्छति ॥ २७ ॥
 दृष्ट्वा जन्मशतं पापं पीत्वा जन्मशतद्वयम् ।

स्नात्वा जन्मसहस्राणां हन्ति गंगा कलौ युगे ॥ २८ ॥
 सफलं जन्म वै तेषां ये पश्यन्ति हि जाह्नवीम् ।
 वृथा जन्म गतं तेषां ये न पश्यन्ति जाह्नवीम् ॥ २९ ॥
 यथा हि द्रवतां प्राप्ता विरजा त्वद्भयाद्यथा ।
 प्रापुर्द्रवत्वं रंभोरु विरजायाः सुता यथा ॥ ३० ॥
 यथा कृष्णा नदी विष्णुर्वेणी देवः शिवो यथा ।
 ब्रह्मा ककुब्जिनी गंगा गंडकी च यथाऽप्सराः ॥ ३१ ॥
 तथा द्रवत्वं संप्राप्त ऋभुर्नामाप्ययं मुनिः ।
 प्रेमलक्ष्णया भक्त्या ऋभोर्वा नात्र संशयः ॥ ३२ ॥
 यः शृणोति कथामेतां पवित्रां पापहारिणीम् ।
 उल्लङ्घ्य सर्वलोकांश्च मल्लोकं याति मानवः ॥ ३३ ॥
 श्रीनारद उवाच -
 एवमुक्त्वा प्रियां राधामृभोराश्रमतो हरिः ।

राधया सहितो राजन् आययौ मालतीवनम् ॥ ३४ ॥

गोपीनां विरहं ज्ञात्वा भगवान्भक्तवत्सलः ।

राधया प्रययौ कृष्णः पुलिनं मंगलायनम् ॥ ३५ ॥

तदा गोपीगणाः सर्वे गतमाना गतव्यथाः ।

जगृहुस्तं घनश्यामं सौदामिन्यो घनं यथा ॥ ३६ ॥

वृन्दावने हरिः साक्षात्कृष्णतीरे मनोहरे ।

जगौ कलं गोपिकाभिः वंशीवादनतत्परः ॥ ३७ ॥

भगवत्कलरागेण मूर्छिता गोपकन्यकाः ।

नद्यो वेगत्वरहिता अचरत्वं हि पक्षिणः ॥ ३८ ॥

मौनत्वं देवताः सर्वाः स्तंभत्वं देवनायकाः ।

सजलत्वं च तरवो निद्रात्वं प्रगतं जगत् ॥ ३९ ॥

कृत्वा रासं राधिकाया गोपीनां च मनोरथम् ।

ब्राह्मे मुहुर्ते भगवानाययौ नन्दमंदिरम् ॥ ४० ॥

राधिका गोपिकाभिश्च प्राप्ताऽऽनन्दमनोरथा ।

वृषभानुवरस्यापि सुंदरं मंदिरं ययौ ॥ ४१ ॥

Roman transliteration

śrībhagavānuvāca -

kasmai deyamidaṃ guhyaṃ rāgarūpaṃ manoharam |
buddhyā vicārayannitthaṃ gaṇḍharvanagaram yayau || 1 ||
tuṃbaruṇ nāma gaṇḍharvaṇ kṛtvā śiṣyaṃ sa nāradaḥ |
kalaṃ jagau mad-guṇāṃśca vīṇāvādyaparāyaṇaḥ || 2 ||
keśāmagre geyamidaṃ rāgarūpaṃ manoharam |
śrotuṃ pātraṃ vicinvaṃsa nāradaḥ śakramāyayau || 3 ||
anirvṛtaṃ ca taṃ dṛṣtvā nārado munisattamaḥ |
sakhyaṃ tumburuṇā sārddhaṃ sūryalokaṃ jagāma ha || 4 ||
rathena taṃ pradhāvaṃtaṃ sūryaṃ vikṣya mahāmuniḥ |
śivapārśvaṃ jagāmāśu tato devaśisattamaḥ || 5 ||
bhūteṣaṃ jñānatatvajñaṃ dhyānastimitalocaṇam |
vikṣya taṃ nārado rādhe brahmalokaṃ jagāma ha || 6 ||
sṛjaṃtaṃ sṛṣṭiracaṇāṃ vyagraṃ vikṣya vidhiṃ muniḥ |

vaikuṇṭhaṃ prayayau viṣṇoḥ sarvalokaṇamaskṛtam || 7 ||
bhaktārthaṃ kutra gacchaṃtaṃ bhakteṣaṃ bhaktavatsalam |
vikṣya tuṃburuṇā sārddhaṃ yogīndraḥ prayayau tataḥ || 8 ||
yogīśvaraṇāṃ hi satāṃ trilokyāmaṃtaraṃ bahiḥ |
gatimāhurnāpnuvaṃti karmabhirvṛṣabhānuje || 9 ||
koṭīśo hyaṇḍanicayān samullaṅghya muniśvaraḥ |
golokaṃ paramaṃ dhāma prayayau prakṛteḥ param || 10 ||
samuttīryāśu virajāṇ nadīṃ kallaśālinīm |
yayau vṛndāvanaṃ rāmyaṃ bhramaradhvanisaṃkulam || 11 ||
sadā vasaṃtartuyutaṃ maratāijallatāgrhaṃ |
dṛṣtvā govardhanaṃ śailaṃ mannikuṇjaṃ samāyayau || 12 ||
kau yuvāṃ kuta āyātau kiṃ kāryaṃ vadataṃ ca naḥ |

itthaṃ sakhibhiḥ saṃprṣṭau ūcaturmunitumburū || 13 ||
gāyakau kuśalau rāmā āvāṃ viṇākaladhvanim |

paripūrṇatamaṃ sākṣācchrikṣṇaṃ rādhikāpatim || 14 ||
kalāṃ paraṃ śrāvayitumāgatau baṃdināṃ varau |
kathanīyamidaṃ vākyaṃ śrīkṣṇaya mahātmane || 15 ||
śrutvā sakhyastathā mahyaṃ nivedyātha madājñayā |
āgatyājñāṃ daduryātuṃ baṃdibhyāṃ ślakṣṇayā girā || 16 ||
mannikujāṃgaṇe bhrājatkoṭyarkajyotirākule |
khacitkaustubharat□nāḍhye pracalaccārucāmāre || 17 ||
lolamuktāphalacchatre sakhikoṭisamanvite |
mahāpadmasthitaṃ sākṣāttvayā māṃ tāvapaśyatām || 18 ||
natvā pradakṣiṇīkṛtya tatra sthivā madājñayā |
stutvā māṃ mad□guṇānvaktuṃ tenāsāvupacakrame || 19 ||
ātodyaṃ vinudanvīṇāṃ devadattāṃ svarāmṛtam |
kalāṃ jagāvadvīṭyaṃ nāradaḥ sahatumburū || 20 ||
saṃtuṣṭo'haṃ śiro dhunvan tena ślāghyaṃ ca tatsvaram |

datvā"tmānaṃ premaparo jalatvaṃ gataṃvānam || 21 ||
yajjalaṃ madvapurjātaṃ tadvai brahmadravaṃ viduḥ |
koṭīsaḥ koṭīso'ñḍānāṃ rāsayaḥ saṃluṭhaṃti hi || 22 ||
iṃdrāyaṇaphalānīvān ante tasmīṇjale śubhe |
prśnigarbhamidaṃ rāḍhe brahmāñḍaṃ matpadaṃ sphuṭam || 23 ||
bhītvā taccāgataṃ sākṣādasminmanvaṃtare śubhe |
tatsvardhuniṃ viduḥ pūrve śrīgaṇḍāṃ pāpahāriṇim || 24 ||
divi maṃdakiniṃ proktā gaṇḍā bhāgīrathī kṣītau |
adho bhogavati proktā tridhā tripathagāmini || 25 ||
yatśnātum gacchataḥ pūṃsaḥ praṇatasya pade pade |
rājasūyāśvamedhānāṃ phalamasti na durlabham || 26 ||
gaṇḍā gaṇḍeti yo brūyādyojanānāṃ śatairapi |
mucyate sarvāpēbhyo viṣṇulokaṃ sa gacchati || 27 ||
drṣtvā janmaśataṃ pāpaṃ pītṃ janmaśatadvayam |

snātvā janmasahasrāṇāṃ haṃti gaṇḍā kalau yuge || 28 ||
saphalaṃ janma vai teṣāṃ ye paśyaṃti hi jāhnavim |
vṛthā janma gataṃ teṣāṃ ye na paśyaṃti jāhnavim || 29 ||
yathā hi dravatāṃ prāptā virajā tvad□bhayādyathā |
prāpurdravatvaṃ raṃbhoru virajāyāḥ sutā yathā || 30 ||
yathā kṣṇā nadī viṣṇurveni devaḥ śivo yathā |
brahmā kakudminiṃ gaṇḍā gaṇḍakī ca yathā'psarāḥ || 31 ||
tathā dravatvaṃ saṃprāpta rḃhurnāmāpyayaṃ muniḥ |
premalakṣaṇayā bhaktyā rḃbhorvā nātra saṃśayaḥ || 32 ||
yaḥ śṛṇoti kathāmetāṃ pavitrāṃ pāpahāriṇim |
ullaṃghya sarvalokāṃśca mallokaṃ yāti mānavaḥ || 33 ||
śrīnārada uvāca -
evamuktṃ priyāṃ rādhāṃrḃhorāśramato hariḥ |
rādhayā sahito rājan āyayau mālātivanam || 34 ||

gopināṃ virahaṃ jñātvā bhagavānbhaktavatsalaḥ |
rādhayā prayayau kṣṇaḥ pulinaṃ maṃgalāyanam || 35 ||
tadā gopīgaṇāḥ sarve gatamānā gatavyathāḥ |
jagrḥustaṃ ghanaśyāmaṃ saudāminyō ghaṇaṃ yathā || 36 ||

vṛṇḍāvane hariḥ sākṣātkṛṣṇātīre manohare |
 jagau kalaṁ gopikābhiḥ vaṁśīvādanatatparaḥ || 37 ||
 bhagavatkalārāgeṇa mūrchitā gopakanyakāḥ |
 nadyo vegatvarahitā acaratvaṁ hi pakṣiṇaḥ || 38 ||
 maunatvaṁ devatāḥ sarvāḥ staṁbhatvaṁ devanāyakāḥ |
 sajalatvaṁ ca taravo nidrātvaṁ pragataṁ jagat || 39 ||
 kṛtvā rāsaṁ rādhikāyā gopīnāṁ ca manoratham |
 brāhṁe muhūrte bhagavānāyayau naṁdamaṁdiram || 40 ||
 rādhikā gopikābhiṣca prāptā "naṁdamanorathā |
 vṛṣabhānuvarasyāpi suṁdaraṁ maṁdiraṁ yayau || 41 ||

English rendering

Krishna's return from Braj and arrival in Mathura

Srinardji says - Rajan! Lord Krishna himself stayed in Vraj for many days and offered his darshan to everyone and decided to go to Mathura. Nine Nandas, nine Upanandas, six Vrishabhanuvara and Vrishabhanuvara and Vrajesvara Nanda, met Kalavati, Yashoda, other gopis and ganas of cows, gave assurance and knowledge, and after bidding farewell, Madhava set out from Nandagaon on his divine chariot mounted by chunky horses, intending to go to Mathura. All the enchanted Brajvasi followed them far and wide. They could not bear the extremely painful separation of Madhava. Even those who have once had a vision of Lord Vishnu on earth, their separation becomes painful; then how can those who have had a vision of him every day be described how sad their separation must have been. Nareshwar. Looking up at Sridhar's face with wide eyes, the entire Vrajvasi Gopa spoke to him out of love and affection. 1-7 | (Mathurukhand Chapter 21 to 25)

The gopas said - Sri Krishna. Mayst thou then come quickly, and protect us all, O men of valor. Just as in the past you bestowed nectar on the gods, so now keep on making us drink the essence of your philosophy. Oh God! Only you are always the joy of Yashoda, you are the giver of bliss to Sreenandaraja, and you are the life of the people of Vraja. O Lord! You are the wealth of this Vraja, the lamp of the Gopa clan, and the enchantment of great men. As a burnt creature from sleep receives cold water, as a man suffering from a cold receives fire, as a man suffering from a fever receives a suitable medicine, and as a dead man receives auspicious nectar, so they rise again; so your vision is life for all living beings; so reside here. What is the point of saying so much on this subject. May our hearts always be devoted to your feet as a result of whatever virtue has been bestowed upon us in this birth or in the previous one. The devotees whose hearts are devoted to your lotus are always dear to you. You are immortal beyond nature, yet you become virtuous to your devotees. Nor are you more beloved than your devotee, Shiva, Brahma, and Lakshmi. Only a reasonable minded person, who devoid of desires like Brahmopada, prays to the Lord with sincerity, experiences peace and absolute bliss. 8-15 |

Srinardji says - Rajan! With that, they all wept tears of joy at the sight of Lord Krishna, enchanted by Gopa's love. Tears also streamed down the face of Lord Krishna in Bhaktavatsal. They were pleased that God had spoken to them. 16-17 |

The Lord said - Vrajvasiyo. You are all my soul and my most beloved. My heart is in you, only the body is visible elsewhere. I promise to be there every month to see and visit you all. MNS I am not far away. The mind is the cause of everything. Oh God! Jarasandha has come to fight the Yadavas, so I am going to help the Yaduvanshis, you should not grieve. 18-20 | (Mathurukund Chapter 21 to 25)

Srinardji says - Rajan! Thus reassuring those Gopas repeatedly, he returned and put Nandaraja, including Yashoda, on another chariot and took Sridama and other companions with him, mounted the chariot with Uddhava, they went to Lord Mathura for all reasons. Heroic! The other Vrajas stood there while the chariot, with a hundred galloping horses in it and the tricolour flag with the hoisting flag, and the flying dust. Then they returned to their homes. 21-23 |

This most exquisite and peculiar character of Srikrishna Chandra is the avenger of the great sins of mankind. The devotee who hears this character on earth goes to the best Golok Dham. 24.

Thus was completed the twenty-third chapter of the "Arrival of Krishna" in the context of the Vraja Yatra in the Narada Bahulashva-Samvadā under the Srimathurakhanda in the Srīgarghasamhita. 23.

Sanskrit source · Hindi control witness

Mathurā-khaṇḍa · Chapter 24

Chapter 105 of 263 · 97 detected Sanskrit verse markers

Sanskrit

बहुलाश्व उवाच ॥
 गोपीनां वैव गोपानां दत्त्वा संदर्शनं परम् ॥
 मथुरायां किं चकार श्रीकृष्णो राम एव च ॥ १ ॥
 चरित्रं परमं मिष्टं श्रीकृष्णबलदेवयोः ॥
 सर्वपापहरं पुण्यं चतुर्वर्गफलप्रदम् ॥ २ ॥
 श्रीनारद उवाच ॥
 अन्यच्चरित्रं शृणुताच्छ्रीकृष्णबलदेवयोः ॥
 सर्वपापहरं पुण्यं चतुर्वर्गफलप्रदम् ॥ ३ ॥
 कोलेन पीडिता लोकाः कौशारविपुरान्नुप ॥
 मथुरामाययुः सर्वे सद्धिजा दीनमानसाः ॥ ४ ॥
 अश्वमाशु समारुह्य रोहिणीनन्दनो बलः ॥
 स्वल्पैः पुरःसरैः सार्द्धं मृगयार्थं विनिर्गतः ॥ ५ ॥
 तं नत्वाभ्यर्च्य विधिवत्तदङ्गयोः पतिताः पथि ॥
 कृताञ्जलिपुटा ऊचुर्हर्षगद्गदया गिरा ॥ ६ ॥
 प्रजा ऊचुः ॥
 रामराम महाबाहो देवदेव महाबल ॥
 कोलेन पाडिताः सर्वे आगताः शरणं वयम् ॥ ७ ॥
 दैत्यः कंससखः कोलो जित्वा कौशारविं नृपम् ॥
 कौशारवेः पुरे राज्यं करोति स महाबलः ॥ ८ ॥
 कौशारविस्तद्भयाद्धि गंगातीरं गतो नृपः ॥
 राज्यार्थं त्वत्पदांभोजं भजते सुजितेन्द्रियः ॥ ९ ॥
 तत्सहायं कुरु विभो वयं यस्य प्रजाः शुभाः ॥
 पुत्रवत्पालितास्तेन महासौख्यसमन्विताः ॥ ५.२४.१० ॥
 कोलेनाद्यैव दुष्टेन पीडिताः सततं प्रभो ॥
 त्रैलोक्यविजयवीरः कंसोपि निहतस्त्वया ॥ ११ ॥
 कालो जीवति देवेन्द्र कंसोपि न मृतः स्मृतः ॥
 रक्षार्थं सगुणोसि त्वं भक्तानां प्रकृतेः परः ॥ १२ ॥
 ॥ श्रीनारद उवाच ॥
 इति श्रुत्वा वचस्तेषां श्रीरामो भक्तवत्सलः ॥
 गंगायमुनयोर्मध्ये कौशांभीं नगरीं ययौ ॥ १३ ॥
 योद्धुं समागतं रामं श्रुत्वा कोलोपि निर्गतः ॥
 अक्षौहिणीभिर्दशभिर्मण्डितश्चण्डविक्रमः ॥ १४ ॥

चंचलाश्वतरं गाढ्यां रथेभाश्वतिमिगिलाम्॥
 नदीमिवागतां सेनां प्रलयार्णवनादिनीम् ॥ १५ ॥
 वीरावर्ता य तां वीक्ष्य बद्ध्वा सेतुं हलं बलः ॥
 आकृष्य तां तदग्रेण मुसलेनाहनदृढम् ॥ १५ ॥
 युगपत्तत्प्रहारेण वीरा अश्वा रथा गजाः ॥
 सर्वतः कोटिशः पेतुः पेषिताः फलवद्गणे ॥ १७ ॥
 शेषाः प्रदुद्रुवुर्वीरा भयार्ता रणमण्डलात् ॥
 एकाकी युयुधे दैत्यः कोलो रामेण शस्त्रभृत् ॥ १८ ॥
 गोमूत्रघयसिद्धरकस्तूरीपत्रभृन्मुखम् ॥
 सुवर्णशृङ्खलायुक्तं प्रखचित्कटिबंधनम् ॥ १९ ॥

स्रवन्मदं चतुर्दंतं घण्टाटङ्कारभीषणम् ॥
 प्रोन्नतं दिग्गजमिव नदत्कालघनप्रभम् ॥ 5.24.२० ॥
 शितमंकुशमादाय कोल आरुह्य कर्णतः ॥
 स्वगजं नोदयामास बलदेवाय दैत्यराट् ॥ २१ ॥
 आगतं वीक्ष्य तं नागं मतं कोलेन नोदितम् ॥
 तताड मुसलेनासौ वज्रेणेन्द्रो यथा गिरिम् ॥ २२ ॥
 मुसलस्य प्रहारेण विशीर्णोभून्महागजः ॥
 मृच्छटो नैक वै वाशु दण्ड घातेन मैथिल ॥ २३ ॥
 कोलः क्रोडमुखो दैत्यो रक्ताक्षः पतितो गजात् ॥
 शूलं चिक्षेप निशितं माधवाय महात्मने ॥ २४ ॥
 मुसलेन तदा रामस्तच्छूलं शतधाच्छिन्त् ॥
 काचपात्रं यथा बालो दण्डेन च विदेहराट् ॥ २५ ॥
 सहस्रभारसंयुक्तां गदां गुर्वीं प्रगृह्य च ॥
 बलं तताड हृदये जगज्जघन्वत्खलः ॥ २६ ॥

तद्गदायाः प्रहारेण कोलं कज्जलवत्तनुम् ॥
 मुसलेनाहनन्मूर्ध्नि बलदेवो महाबलः ॥ २७ ॥
 मुसलाहत मूर्द्धापि पतितो रणमण्डले ॥
 मुष्टिघातं घातयित्वा तत्रैवांतरधीयत ॥ २८ ॥
 चकार मायां मायावी दैतेयीमतिभीषणाम् ॥
 प्रलयप्रभवैर्मैधैमहावातप्रणोदितैः ॥ २९ ॥
 अंधकारं प्रकुर्वद्भिरभूदाच्छदितं नभः ॥ 5.24.३० ॥
 जपापुष्पमान्बिंदून्जस्रं रुधिरस्य च ॥
 मोघयित्वाथ बीभत्स वर्षाश्वकुर्धनाघनाः ॥ ३१ ॥
 पूयमेदोतिविण्मूत्रसुरामांससमन्विताः ॥
 दृष्ट्वा ताभिश्च वर्षाभिर्हाहाकारो बभूव ह ॥ ३२ ॥
 ज्ञात्वाथ तत्कृतां मायां बलदेवो महाप्रभुः ॥
 चिक्षेप मुसलं दीर्घं परसैन्यविदारणम् ॥ ३३ ॥

सर्वास्त्रघातकं स्वच्छमष्टधातुमयं दृढम् ॥

शतयोजनविस्तीर्णं प्रलयअग्निसमप्रभम् ॥३४॥

बलास्त्रं मुसलं रेजे भ्रमद्दशदिगंतरे ॥

विदारयद्धनान्व्योम्नि नीहारं च यथा रविः ॥ ३५ ॥

तद्व्योम्निप्रगतं दृष्ट्वा हलास्त्रं च स्वतः प्रभुः ॥

सभूत्याकृष्य च बलान्मध्ये तान्विददार ह ॥ ३६ ॥

नाशं गतायां मायायां बलदेवो महाबलः ॥

गृहीत्वा भुजदण्डाभ्यां भुजदण्डे मदोत्कटे ॥३७॥

भ्रामयन्बाल इव तं प्रतूलं स इतस्ततः ॥

पातयामास भूपृष्ठे कमण्डलुमिवार्भकः ॥३८॥

तस्य दैत्यस्य पातेन साब्धिशैलवनैः सह ॥

चकंपे नाडिकामात्रं सर्वभूखंडमण्डलम् ॥३९॥

भग्नदंतश्चलन्नेत्रो मूर्च्छितो निधनं ययौ ॥

कोलो नाम महादैत्यो वृत्रो वज्रहतो यथा ॥ 5.24.४० ॥

तदा जयजयारावो दिवि भूमौ बभूव ह ॥

देवदुंदुभयो नेदुः पुष्पवर्षाः सुरैः कृताः ॥४१॥

इत्थं कोलं घातयित्वा बलदेवोच्युताग्रजः ॥

दत्त्वाथ कौशारवये कौशांबीं च पुरीं ततः ॥ ४२ ॥

स्नातुं भागीरथीं प्रागाङ्गर्गाचार्यादिभिर्वृतः ॥

लोकानां संग्रहं कर्तुं सर्वदोषक्षयाय च ॥४३॥

स्नापयांचकुरार्यास्ते गंगायां माधवं बलम् ॥

वेदमंत्रैर्मगलैश्च गर्गाचार्यादयो द्विजाः ॥ ४४ ॥

लक्षं गजानां वैदेह स्यंदनानां द्विलक्षकम् ॥

हयानां च तथा कोटिं धेनूनामर्बुदं दश ॥ ४५ ॥

शतार्बुदं च रत्नानां भारं जांबूनदावृतम् ॥

रामो दत्त्वा ब्राह्मणेभ्यः प्रययौ मथुरां पुरीम् ॥४६॥

यत्र रामेण गंगायां कृतं स्नानं विदेहराट् ॥

तत्र तीर्थं महापुण्यं राम तीर्थं विदुर्बुधाः ॥ ४७ ॥

कार्तिक्यां कार्तिके स्नात्वा रामतीर्थे तु जाह्नवीम् ॥

हरिद्वाराच्छतगुणं पुण्यं वै लभते जनः ॥ ४८ ॥

बहुलाश्व उवाच ॥

कौशांबेश्व कियद्वरं स्थले कस्मिन्महामुने ॥

रामतीर्थं महापुण्यं मह्यं वक्तुं त्वमर्हसि ॥ ४९ ॥

श्रीनारद उवाच ॥

कौशांबेश्व तदीशान्यां चतुर्योजनमेव च ॥

वायव्यां सूकरक्षेत्राच्चतुर्योजनमेव च ॥5.24.५० ॥

कर्णक्षेत्राच्च षट्क्रोशैर्नलक्षेत्राच्च पंचभिः ॥

आग्नेय्यां दिशि राजेन्द्र रामतीर्थं वदन्ति हि ॥ ५१ ॥
 वृद्धकेशी सिद्धिपीठाद्विल्वकेशवनात्पुनः ॥
 पूर्वस्यां च त्रिभिः क्रोशे रामतीर्थं विदुर्बुधाः ॥ ५२ ॥
 दृढाश्वो वंगराजोभूत्कुरूपं लोमशं मुनिम् ॥
 दृष्ट्वा जहास सततं तं शशाप महामुनिः ॥ ५३ ॥
 विकरालः क्रोडमुखोऽसुरो भव महाखलः ॥

इत्थं स मुनिशापेन कोलः क्रोडमुखोभवत् ॥ ५४ ॥
 बलदेवप्रहारेण त्यक्त्वा स्वामासुरीं तनुम् ॥
 कोलो नाम महादैत्यः परं मोक्षं जगाम ह ॥ ५६ ॥
 ततो रामो मन्त्रिभिर्य उद्धवादिभिरन्वितः ॥
 जहृतीर्थं जगामाशु यत्र दक्षश्रुतेरभूत् ॥ ५६ ॥
 गंगाम्राह्मणमुख्यस्य जाह्नवी येन कथ्यते ॥
 दत्त्वा दानं द्विजातिभ्य ऊष्णं रात्रौ जनैः सह ॥ ५७ ॥
 ततस्तत्पश्चिमे भागे पांडवामतिप्रियम् ॥
 आहार स्थानकं प्राप्य रात्रौ वासं चकार ह ॥ ५८ ॥ ॥
 तत्र दानं द्विजातिभ्यो दत्त्वा सद्गुणभोजनम् ॥
 ततो योजनमेकं च देवं मांडूकसंज्ञकम् ॥ ५९ ॥
 तपस्तप्तं महतेन चांते देव कृपाप्तये ॥
 तदर्थं स्वसमाजेन बलदेवो जगाम ह ॥ ५.२४.६० ॥
 ऊर्ध्वास्यमेकपादस्थं ध्यानस्तिमितलोचनम् ॥

स्वभक्तं हृदयस्थं स्वं मूर्तिदर्शनलोलुपम् ॥ ६१ ॥
 तां जहार तदानंतस्ततो बाह्वे ददर्श ह ॥
 स दृष्टानंतदेवस्य रूपं परमसुन्दरम् ॥ ६२ ॥
 स्रग्व्येककुण्डलगौरं तालांकरथसंयुतम् ॥
 स्तुत्वा परमया भक्त्या पपात चरणौ पुनः ॥ ६३ ॥
 तस्य शीर्ष्णिं करं दत्त्वा वरं ब्रूहीत्युवाच ह ॥
 यदि प्रसन्नो भगवाननुग्राह्योऽस्मि वा यदि ॥ ६४ ॥
 सर्वोत्तमां भागवतीं संहितां शुकवक्त्रतः ॥
 निर्गतां देहि मे स्वामिन्कलिदोषहरां पराम् ॥ ६५ ॥
 बलदेव उवाच ॥
 उद्धवद्वारतः प्राप्तिर्भविष्यति तवानघ ॥
 श्रीमद्भागवतीकीर्तिरधिकाया कलौ युगे ॥ ६६ ॥
 मांडूक उवाच ॥
 कथं भगवता दत्ता मुख्या तस्याधिकारिता ॥
 कदा योगो मम स्वामिन्कुरु संदेहभंजनम् ॥ ६७ ॥
 बलदेव उवाच ॥
 कथयामि परं गोप्यं रहस्यं परमाद्भुतम् ॥

अद्यापि मम सामीप्य उद्धवोयं विराजते ॥ ६८ ॥
 तद्दर्शनं कुरु परं पारमार्थप्रदायकम् ॥
 अद्य तीर्थस्य यात्रायामुपदेशो न ते भवेत् ॥ ६९ ॥
 यथोपदेष्टा भवति तेन ते कथयाम्यहम् ॥
 उद्धवः स्थापितः श्रीमदाचार्यः संहितामयः ॥ 5.24.७० ॥
 नन्दादिब्रजवासिनां गोपिनां प्रीतये कृतः ॥
 स्वस्वरूपं परिकरं यत्किञ्चिद्भगवत्तमम् ॥ ७१ ॥
 सर्वस्वभावगुणकं कृष्णेन परमात्मना ॥
 उद्धवं चैव स्वात्मानमेक एवाचरद्विभुः ॥ ७२ ॥
 साक्षात्कारं चकारादौ न स्वीयमंतरं क्वचित् ॥
 श्रीकृष्णमेव ते ज्ञात्वा पूजयामासुरादरात् ॥ ७३ ॥

वसन्तर्तुश्च ग्रीष्मोऽपि स चचारव्रजात्मकौ ॥
 शमयामास राधायाः शोकं तत्कुण्डपाश्वर्जः ॥ ७४ ॥
 सर्वं भूमण्डलं तत्र विचचार ब्रजानुगैः ॥
 वियोगार्तिहरः प्रोक्तो गवां नन्दादिगोपिनाम् ॥ ७५ ॥
 मन्त्राधिकारकुशलः सर्वपरिकराग्रणीः ॥
 अथातर्धानवेलायां भगवान्धर्मगुप्तनुः ॥ ७६ ॥
 तस्मै स्वतैजसमपि दास्यते परमाद्भुतम् ॥
 मुद्राधिकारं सर्वत्र सर्वदैव विराजते ॥ ७७ ॥
 अंतर्धानेतु तु स्वस्थाने दत्ता तस्याधिकारिता ॥
 बदरीस्थं सपरकरं धर्मजं बोधयिष्यति ॥ ७८ ॥
 अर्जुनादिवियोगार्तिहारी सैव भविष्यति ॥
 वज्रनाभो यादवानां माथुरे संभविष्यति ॥ ७९ ॥
 श्रीकृष्णस्यैव पौत्रेषु महाराज्ञीगणेषु च ॥
 वियोगार्तिहरश्चैव स्थाप्यते श्री हरिः स्वयम् ॥ 5.24.८० ॥

कौरवाणां कुले राजा परिक्षिदिति विश्रुतः ॥
 तस्य पुत्रोत्तितेजस्वी विख्यातो जनमेजयः ॥ ८१ ॥
 पितुः शत्रुहणं यज्ञं करिष्यति न संशयः ॥
 तस्यापि सर्वसामग्री उद्धवद्वारतो भवेत् ॥ ८२ ॥
 श्रीमद्भागवतं दिव्यं पुराणं वाचनं तदा ॥
 गौरान्वयस्य संप्राप्तिर्भविष्यति न संशयः ॥ ८३ ॥
 श्रीमत्प्रसादाद्विप्रर्षेर्महाभागवतोत्तमात् ॥
 तददारसर्पयज्ञस्य निवृत्तिः संभविष्यति ॥ ८४ ॥
 यज्ञसंस्कारकर्तृणां ब्राह्मणानां च पूजनम् ॥
 स दासयति महाराजा ग्रामाणां शतकं तथा ॥ ८५ ॥
 ततस्त्वाचार्यवर्यस्य श्रीप्रसादस्य चाज्ञया ॥
 स गन्ता सूकरक्षेत्रं मासमेकं स्थितो भवेत् ॥ ८६ ॥

दत्त्वा दानान्यनेकानि गोमहागजवाजिनः ॥
रत्नं वासो ब्राह्मणेभ्यो भोजनं च यदृच्छया ॥८७॥

तत्तस्मात्तत्स्थलात्सोपि निवर्त्य गुरुणा सह ॥
गंगातीरस्थलान्यभ्यन्नागमिष्यति सद्धृतः ॥८८॥
एकच्छत्र शयान नगरे संस्थां करिष्यति सहानुगः ॥
श्रीगुरोराज्ञया तत्र सामग्रीं साधनैः सह ॥ ८९ ॥
अश्वमेधं करोति स्म सर्वजेता भविष्यति ॥
एकच्छत्र धरो भूत्वा श्रीगुरोः शरणं गतः ॥ 5.24.९० ॥
ततो गंगातटे रम्ये पूर्वस्यां क्रोशपंचके ॥
परमैकांतरूपेण सेवनं तत्करिष्यति ॥ ९१ ॥
तत्र भागवती वार्ता भवरोगविनाशिनी ॥
भविष्यति मुदायुक्ता समाजेषु धर्मिणाम् ॥९२॥
तत्र पूर्णसमाजेषु तेषां मध्येभवानपि ॥
शृणोषि भागवद्धर्मं गंताश्री निर्मलं पदम् ॥ ९३ ॥
तपस्तप्तं मदर्थं ते तस्मादेतत्प्रकाशितम् ॥
एवं देवं वरं दत्त्वा गतो रामः सहानुगः ॥९४॥

शयाननगगच्छुद्धादीशान्यां दिशि संस्थितम् ॥
स्थानं गंगातटे रम्यं कंटकादुत्तरेभवत् ॥ ९५ ॥
पुष्पवत्या दक्षिणे तु क्रोशैकं विस्तरेण च ॥
तत्र संकर्षणो देवः स्थित्वा दानपरोभवत् ॥ ९६ ॥
घोटकं दशसाहस्रं रथानां शतकं तथा ॥
द्विपसहस्रं गाश्चैव दक्षसहस्रं ददौ मुदा ॥९७॥
तत्र संकर्षणं देवं पूजयामासुरादरात् ॥
देवाः समाययुः सर्वे ऋषयश्च त-पोधनाः ॥ ९८ ॥
नमः कोलेशघाताय खरासुरविघातिने ॥
हलायुध नमस्तेस्तु मुसलास्त्राय ते नमः ॥
नमः सौंदर्यरूपाय तालांकाय नमोनमः ॥ ९९ ॥
इति श्रुत्वा स्तुतिं तेषां संकर्षण उवाच ह ॥
वरं ब्रुवतु मां सर्वं भवतां यदभीप्सितम् ॥ 5.24.१०० ॥
द्विजदेवा ऊचुः ॥

यदायदा पदयुक्ताः स्मरामो भवतः पदम् ॥
सर्वबाधाविनिर्मुक्ता भवामश्च तवाज्ञया ॥ १०१ ॥
॥ राम उवाच ॥
यदायदा मां स्मरथ तदाहं शरणागतान् ॥
रक्षितास्यां कलौ नूनमिति सत्यं वचो मम ॥ २ ॥
अत्र स्थले वरं प्राप्तं पूजितं मुनिपुंगवैः ॥
अतः संकर्षणस्थानं भविष्यति कलौयुगे ॥ ३ ॥

येऽस्मिन्नास्यन्ति गंगायां देवान्संपूजयन्ति ये ॥
 दास्यन्ति दानं विप्रेभ्यो भोजनं कारयन्ति ये ॥ ४ ॥
 विष्णुं संपूजयन्ति स्म सफलं जीवितं क्षितौ ॥
 ते यान्ति दैवतस्थानं कामी प्राप्नोति कामनाम् ॥ ५ ॥
 ततः परिवृतो रामः स्वां पुरीं संजगाम ह ॥
 कोलरक्षोवधं कृत्वा स्नात्वा विष्णुपदीजले ॥ ६ ॥
 रामस्य बलदेवस्य कथां यः शृणुयान्नरः ॥

सर्वपापविनिर्मुक्तः स याति परमां गतिम् ॥ १०७ ॥

इति श्रीमद्भगवद्गीतायां मथुराखण्डे नारदबहुलाश्वसंवादे कोलदैत्यवधोनाम चतुर्विंशोऽध्यायः ॥ २४ ॥

Roman transliteration

bahulāśva uvāca ||
 gopīnām caiva gopānām dattvā saṁdarśanam param ||
 mathurāyāṁ kiṁ cakāra śrīkṛṣṇo rāma eva ca || 1 ||
 caritram paramaṁ miṣṭaṁ śrīkṛṣṇabaladevayoḥ ||
 sarvapāpaharam puṇyaṁ caturvargaphalapradam || 2 || ||
 śrīnārada uvāca ||
 anyaccaritram śṛṇutācchrikṛṣṇabaladevayoḥ ||
 sarvapāpaharam puṇyaṁ caturvargaphalapradam || 3 ||
 kolena pīḍitā lokāḥ kauśāravipurānṛpa ||
 mathurāmāyayuh sarve sadvijā dīnamānasāḥ || 4 ||
 aśvamāśu samāruhya rohiṇīnandano balah ||
 svalpaiḥ puraḥsaraiḥ sārddham mṛgayārthī vinīrgataḥ || 5 ||
 taṁ natvābhyarcya vidhivattadamaṅghryoḥ patitāḥ pathi ||
 kṛtāṁjalipuṭā ūcurharṣagadgadayā girā || 6 ||

prajā ūcuḥ ||
 rāmarāma mahābāho devadeva mahābala ||
 kolena pīḍitāḥ sarve āgatāḥ śaraṇaṁ vayam || 7 ||
 daityaḥ kaṁsasakhaḥ kolo jītvā kauśāraviṇṇṛpaṁ ||
 kauśāraveḥ pure rājyaṁ karoti sa mahābalaḥ || 8 ||
 kauśāravistadbhayāddhi gaṁgātīraṁ gato nṛpaḥ ||
 rājyārthaṁ tvatpadām̐bhajaṁ bhajate sujiteṁdriyaḥ || 9 ||
 tatsahāyaṁ kuru vibho vayaṁ yasya prajāḥ śubhāḥ ||
 putratvapālītāstena mahāsaukhyasamanvitāḥ || 5.24.10 ||
 kolenādyaiva duṣṭena pīḍitāḥ satataṁ prabho ||
 trailokyavijayavīraḥ kaṁsopi nihatastvayā || 11 ||
 kālo jīvati deveṁdra kaṁsopi na mṛtaḥ smṛtaḥ ||
 rakṣārthaṁ saguṇosi tvaṁ bhaktānāṁ prakṛteḥ paraḥ || 12 ||
 || śrīnārada uvāca ||

iti śrutvā vacasteṣāṁ śrīrāmo bhaktavatsalaḥ ||
 gaṁgāyamunayormadhye kauśāmbiṇī nagariṇī yayau || 13 ||
 yoddhūṁ samāgataṁ rāmaṁ śrutvā kolopī nīrgataḥ ||
 akṣauhiṇībhirdaśabhirmaṇḍitaścaṁḍavikramaḥ || 14 ||
 caṇicalāśvataraṁ gāḍhyāṇ rathebhāśvatimiṇigilām ||

nadīmivāgatāṃ senāṃ pralayārṇavanādinīm || 15 ||
 virāvartāṃ ca tāṃ vikṣya baddhvā setuṃ halaṃ balaḥ ||
 ākṣya tāṃ tadagreṇa musalenāhanadṛḍham || 15 ||
 yugapattatprahāreṇa virā aśvā rathā gajāḥ ||
 sarvataḥ koṭiśaḥ petuḥ peṣitāḥ phalavadraṇe || 17 ||
 śeṣāḥ pradudrurvirā bhayārtā raṇamaṇḍalāt ||
 ekāki yuyudhe daityaḥ kolo rāmeṇa śastrabhṛt || 18 ||
 gomūtracayasimḍurakastūripatrabhṛnmukham ||
 suvarṇaśṛṅghalāyuktāṃ prakhacitkaṭibamḍhanam || 19 ||

sravanmadāṃ caturdaṃtaṃ ghaṇṭāṭaṅkārabhīṣaṇam ||
 pronnataṃ diggajamiva nadatkālaghanaprabham || 5.24.20 ||
 śitamamkuśamādāya kola āruhya karṇataḥ ||
 svagajam nodayāmāsa baladevāya daityarāt || 21 ||
 āgataṃ vikṣya taṃ nāgaṃ mattaṃ kolena noditam ||
 tatāḍa musalenāsau vajreṇendro yathā girim || 22 ||
 musalasya prahāreṇa viśirṇobhūnmahāgajāḥ ||
 mṛddhaṭo naika vai vāsu daṇḍa ghātena maithila || 23 ||
 kolaḥ kroḍamukho daityo raktākṣaḥ patito gajāḥ ||
 śūlaṃ cikṣepa nīṣitaṃ mādhavāya mahātmane || 24 ||
 musalena tadā rāmastacchūlaṃ śatadhācchinat ||
 kācapātraṃ yathā bālo daṇḍena ca videharāt || 25 ||
 sahasrabhārasamnyuktāṃ gadāṃ gurviṃ pragrhya ca ||
 balaṃ tatāḍa hrdaye jagarja ghanvatkhalaḥ || 26 ||

tadgadāyāḥ prahāreṇa kolaṃ kajjalavattanum ||
 musalenāhananmūrdhni baladevo mahābalaḥ || 27 ||
 musalāhata mūrdhāpi patito raṇamaṇḍale ||
 muṣṭighātaṃ ghātayitvā tattraivāṃtaradhīyata || 28 ||
 cakāra māyāṃ māyāvī daiteyimatibhīṣaṇam ||
 pralayaprabhavaimeghaimahāvātapanoditāḥ || 29 ||
 aṇḍhakāraṃ prakurvadbhirabhūdācchaditaṃ nabhaḥ || 5.24.30 ||
 japāpuspasamānbimḍūnajasraṃ rudhīrasya ca ||
 mocayitvātha bibhatsa varṣāṃścakrurghanāghanāḥ || 31 ||
 pūyamedotiviṇmūtrasurāmāṃsasamanvitāḥ ||
 dṛṣtvā tābhiśca varṣābhīrāhākāro babhūva ha || 32 ||
 jñātvātha tatkr̥tāṃ māyāṃ baladevo mahāprabhuḥ ||
 cikṣepa musalaṃ dīrghaṃ parasaṇyavidāraṇam || 33 ||
 sarvāstraghātakaṃ svacchamaśṭadhātumayaṃ dṛḍham ||

śatayojanavistīrṇaṃ pralayāgnisamaprabham || 34 ||
 balāstraṃ musalaṃ reje bhramaddaśadigaṃtare ||
 vidārayaddhanānvyomni nīhāraṃ ca yathā raviḥ || 35 ||
 tadvyomniṇpragataṃ dṛṣtvā halāstraṃ ca svataḥ prabhuḥ ||
 sabhūtyākṣya ca balānmadhye tānvidadāra ha || 36 ||
 nāsaṃ gatāyāṃ māyāyāṃ baladevo mahābalaḥ ||
 grhītvā bhujadaṇḍābhyāṃ bhujadaṇḍe madotkṛte || 37 ||
 bhrāmayanbāla iva taṃ pratūlaṃ sa itastataḥ ||
 pātayāmāsa bhūpr̥ṣṭhe kamaṇḍalumivārbhakaḥ || 38 ||
 tasya daityasya pātena śābdhīśailavanaiḥ saha ||
 cakampe nāḍikāmātraṃ sarvabhūkhaṇḍamaṇḍalam || 39 ||
 bhagnadaṃtaścalannetro mūrechito nidhanaṃ yayau ||

kolo nāma mahādaityo vrtro vajrahato yathā || 5.24.40 ||
tadā jayajayārāvo divi bhūmau babhūva ha ||

devadum̐dubhayo neduḥ puṣpavarṣāḥ suraiḥ kṛtāḥ || 41 ||
itthaṁ kolaṁ ghātayitvā baladevocyutāgrajāḥ ||
dattvātha kauśāravaye kauśāmbīṇi ca puriṁ tataḥ || 42 ||
snātuṁ bhāgīrathīṁ prāgādgargācāryādibhirvtaḥ ||
lokānāṁ saṁgrahaṁ kartuṁ sarvadoṣakṣayāya ca || 43 ||
snāpayāṁcakurāryāste gaṁgāyāṁ mādhaveyaṁ balam ||
vedamaṁtrairmaṁgalaiśca gargācāryādayo dvijāḥ || 44 ||
lakṣaṁ gajānāṁ vaiḍeḥa syaṁdanānāṁ dvilakṣakam ||
hayānāṁ ca tathā koṭiṁ dhenūnāmarbudam̐ daśa || 45 ||
śatārbudam̐ ca ratnānāṁ bhāraṁ jāmbūnadāvṛtam ||
rāmo dattvā brāhmaṇebhyaḥ prayayau mathurāṁ puriṁ || 46 ||
yatra rāmeṇa gaṁgāyāṁ kṛtaṁ snānaṁ videharāḥ ||
tatra tīrthaṁ mahāpuṇyaṁ rāma tīrthaṁ vidurbudhāḥ || 47 ||
kārtikyaṁ kārtike snātva rāmatīrthe tu jāhnavīm ||

haridvārācchatagaṇaṁ puṇyaṁ vai labhate janaḥ || 48 ||
bahulāśva uvāca ||
kauśāmbēśca kiyaḍdūraṁ sthale kasmīn mahāmune ||
rāmatīrthaṁ mahāpuṇyaṁ mahyaṁ vaktuṁ tvamarhasi || 49 ||
śrīnārada uvāca ||
kauśāmbēśca tadīśānyāṁ caturyojanameva ca ||
vāyavyāṁ sūkaraḥ setrāccaturyojanameva ca || 5.24.50 ||
kaṇakṣetrācca śaṭkrośairnalakṣetrācca paṁcabhiḥ ||
āgneyyāṁ diśi rājeṁdra rāmatīrthaṁ vadaṁti hi || 51 ||
vṛddhakeśi siddhipīṭhādiblvakeśavanātpunaḥ ||
pūrvasyāṁ ca tribhiḥ krośai rāmatīrthaṁ vidurbudhāḥ || 52 ||
dṛḍhāśvo vaṇagarājohūtkurūpaṁ lomaśaṁ munim ||
dṛṣṭvā jāhāsa satataṁ taṁ śaśāpa mahāmuniḥ || 53 ||
vikarālaḥ kroḍamukho'suro bhava mahākhala ||

itthaṁ sa muniśāpeṇa kolaḥ kroḍamukhobhavaḥ || 54 ||
baladevaprahāreṇa tyaktvā svāmāsurīṇi tanum ||
kolo nāma mahādaityaḥ paraṁ mokṣaṁ jagāma ha || 56 ||
tato rāmo maṁtribhiśca uddhavādibhiranvitaḥ ||
jahnutīrthaṁ jagāmāsu yatra dakṣāsruterabhūt || 56 ||
gaṁgābrāhmaṇaṁ mukhyasya jāhnavi yena kathyate ||
dattvā dānaṁ dvijātibhya uṣū rātrau janaiḥ saha || 57 ||
tatastatpaścime bhāge pāṇḍavāmatipriyam ||
āhāra sthānakaṁ prāpya rātrau vāsaṁ cakāra ha || 58 ||
tatra dānaṁ dvijātibhyo dattvā sadguṇabhojanam ||
tato yojanamekaṁ ca devaṁ māṇḍūkasaṁjñakam || 59 ||
tapastaptaṁ mahattena cāṁte deva kṛpāptaye ||
tadārthaṁ svasamājena baladevo jagāma ha || 5.24.60 ||
ūrdhvāsya mekapādashthaṁ dhyānastimitalocanam ||

svabhaktaṁ hr̥dayasthaṁ svaṁ mūrtidarśanalohupam || 61 ||
tāṁ jahāra tadānaṁtastato bāhye dadarśa ha ||
sa dṛṣṭvānaṁtadevasya rūpaṁ paramasundaram || 62 ||
sragvye kakauṇḍalagauram̐ tālāṁkarathasaṁnyutam ||

stutvā paramayā bhaktyā papāta caraṇau punaḥ ||63||
 tasya śiṣṇi karaṇ dattvā varaṇ brūhityuvāca ha ||
 yadi prasanno bhagavānanugrāhyosmi vā yadi ||64||
 sarvottamāṇ bhāgavatīṇ saṁhitāṇ śukavaktrataḥ ||
 nirgatāṇ dehi me svāminkalidoṣaharāṇ parāṇ || 65 ||
 baladeva uvāca ||
 uddhavadvārataḥ prāptirbhaviṣyati tavānagha ||
 śrīmadbhāgavatīkīrtiradhikāyā kalau yuge || 66 ||
 māmḍūka uvāca ||
 kathaṇ bhagavatā dattā mukhyā tasyādhikāritā ||
 kadā yogo mama svāminkuru saṁdehabhaṇjanam || 67 ||
 baladeva uvāca ||
 kathayāmi paraṇ gopyaṇ rahasyaṇ paramādbhutam ||
 adyāpi mama sāmīpya uddhavoyaṇ virājate || 68 ||
 taddarśanaṇ kuru paraṇ pāramārthapradāyakam ||
 adya tīrthasya yātrāyāmupadeśo na te bhavet || 69 ||
 yathopadeṣṭā bhavati tena te kathayāmyaham ||
 uddhavaḥ sthāpitaḥ śrīmadācāryaḥ saṁhitāmayāḥ || 5.24.70 ||
 nandādivrajavāsināṇ gopināṇ prītaye kṛtaḥ ||
 svasvarūpaṇ parikaraṇ yatkiṁcidbhagavattamam ||71||
 sarvasvabhāvuṇakaṇ kṛṣṇena paramātmanā ||
 uddhavaṇ caiva svātmānameka evācaradvibhuḥ ||72||
 sāṅskātkāraṇ cakārādau na svīyamamṭaraṇ kvaciṭ ||
 śrīkṛṣṇameva te jñātvā pūjyāmāsurādarāt ||73||
 vasantartuśca grīṣmo pi sa cacāvrajaṭmakau ||
 śamayāmāsa rādhyāḥ śokaṇ tatkuṇḍapārśvajāḥ||74||
 sarvaṇ bhūmaṇḍalaṇ tatra vicacāra vrajaṇugaiḥ ||
 viyogārtiharaḥ prokto gavaṇ naṇḍādīgopināṇ || 75 ||
 maṇṭrādhikāraḥ kuśalaḥ sarvaparikarāgrāṇiḥ ||
 athāṇṭardhānavelāyāṇ bhagavāndharmaguptanuḥ|| 76 ||
 tasmai svataiṇsamapi dāsyate paramādbhutam||
 mudrādhikāraṇ sarvatra sarvadaiva virājate||77||
 aṇṭardhānetu tu svasthāne dattā tasyādhikāritā||
 badarīthaṇ saparakaraṇ dharmajaṇ bodhayiṣyati||78||
 arjunaḍiviyogārtihārī saiva bhaviṣyati||
 vajraṇābho yādavāṇāṇ mātḥure saṁbhaviṣyati||79||
 śrīkṛṣṇasyaiva pautreṣu mahārājñīgaṇeṣu ca||
 viyogārtiharaścaiva sthāpyate śrī hariḥ svayam||5.24.80||
 kauravāṇāṇ kule rājā parikṣiditi viśrutaḥ||
 tasya putrotitejasvī vikhyāto janamejayaḥ ||81||
 pituḥśatruhaṇaṇ yajñāṇ kariṣyati na saṇśayaḥ ||
 tasyāpi sarvasāmagrī uddhavadvārato bhavet ||82||
 śrīmadbhāgavataṇ divyaṇ purāṇaṇ vācanaṇ tadā||
 gaurānvayasya saṇprāptirbhaviṣyati na saṇśayaḥ||83||
 śrīmatprasādādvipraṇermahābhāgavatottamāt||
 tadadārasarpayajñasya niṇṛtīḥ saṇbhaviṣyati||84||
 yajñasaṇskārakartṛṇāṇ brāhmaṇāṇāṇ ca pūjanam||
 sa dāsayati mahārājā grāmāṇāṇ śatakaṇ tathā||85||
 tatatvācāryavaryasya śrīprasādasya cājñayā ||

sa gaṃtā sūkarakṣetraṃ māsamekaṃ sthito bhavet || 86 ||
 dattvā dānānyanekāni gomahāgajavājīnaḥ ||
 ratnaṃ vāso brāhmaṇebhyo bhojanaṃ ca yadṛcchayā || 87 ||

tattasmāttatsthalātsopi nivartya guruṇā saha ||
 gaṃgātīrasthalānpaśyannāgamiṣyati sadvṛtaḥ || 88 ||
 ekacchatra śayāna nagare saṃsthāṃ kariṣyati sahānugaḥ ||
 śṛgūrorājñayā tatra sāmāgrīṃ sādhanaiḥ saha || 89 ||
 aśvamedhaṃ karoti sma sarvajetā bhaviṣyati ||
 ekacchatra dharo bhūtvā śṛgūroḥ śaraṇaṃ gataḥ || 5.24.90 ||
 tato gaṃgātāte ramye pūrvasyāṃ krośapaṃcake ||
 paramaikāntarūpeṇa sevanaṃ tatkarīṣyati || 91 ||
 tatra bhāgavati vārtā bhavarogavināśinī ||
 bhaviṣyati mudāyuktā samājeṣu dharmiṇām || 92 ||
 tatra pūrṇasamājeṣu teṣāṃ madhyebbhavānapi ||
 śṛṇoṣi bhāgavaddharmaṃ gaṃtāśrī nirmalaṃ padam || 93 ||
 tapastaptaṃ madarthaṃ te tasmādetatprakāśitam ||
 evaṃ devaṃ varaṃ dattvā gato rāmaḥ sahānugaḥ || 94 ||

śayānanagagacchuddhādīśānyāṃ diśi saṃsthitam ||
 sthānaṃ gaṃgātāte ramyaṃ kaṃṭakāduttarebhavat || 95 ||
 puṣpavatī dākṣiṇe tu krośaikaṃ vistareṇa ca ||
 tatra saṃkarṣaṇo devaḥ sthitvā dānaparobhavat || 96 ||
 ghoṭakaṃ daśasāhasraṃ rathānāṃ śatakaṃ tathā ||
 dvīpasahasraṃ gāṣaiva daksahasraṃ dadau mudā || 97 ||
 tatra saṃkarṣaṇaṃ devaṃ pūjyāmāsurādarāt ||
 devāḥ samāyayuḥ sarve ṛṣayaśca ta- podhanāḥ || 98 ||
 namaḥ koleśaghātāya kharāsuravighātine ||
 halāyudha namastestu musalāstrāya te namaḥ ||
 namaḥ sauṃdaryarūpāya tālāṃkāya namonamaḥ || 99 ||
 iti śrutvā stutiṃ teṣāṃ saṃkarṣaṇa uvāca ha ||
 varaṃ bruvāṃtu māṃ sarve bhavatāṃ yadabhipsitam || 5.24.100 ||
 dvījadevā ūcuḥ ||

yadāyadā padayuktāḥ smarāmo bhavataḥ padam ||
 sarvabādhāvinirmuktā bhavāmaśca tavājñayā || 101 ||
 || rāma uvāca ||
 yadāyadā māṃ smaratha tadāhaṃ śaraṇāgatān ||
 rakṣitāśyāṃ kalau nūnamiti satyaṃ vaco mama || 2 ||
 atra sthale varaṃ prāptaṃ pūjitaṃ munipuṃgavaiḥ ||
 ataḥ saṃkarṣaṇasthānaṃ bhaviṣyati kalauyuge || 3 ||
 ye'sminsṇāsyāṃti gaṃgāyāṃ devānsaṃpūjayaṃti ye ||
 dāsyāṃti dānaṃ viprebhyo bhojanaṃ kārayāṃti ye || 4 ||
 viṣṇuṃ saṃpūjayaṃti sma saphalaṃ jīvitam kṣitau ||
 te yānti daivatasthānaṃ kāmī prāpnoti kāmanām || 5 ||
 tataḥ parivṛto rāmaḥ svām purīṃ saṃjagāma ha ||
 kolarakṣovadhaṃ kṛtvā snātva viṣṇupaḍījale || 6 ||
 rāmasya baladevasya kathāṃ yaḥ śṛṇuyānnaraḥ ||

sarvapāpavinirmuktaḥ sa yāti paramāṃ gatim || 107 ||
 iti śṛmadgargasamhitāyāṃ mathurākhaṇḍe nāradaḥ bahulāśvasaṃvāde koladaityavadhonāma
 caturviṃśo'dhyāyaḥ || 24 ||

English rendering

The slaying of the Kol daitya by Baldevji; his journey to the pilgrimages on the banks of the Ganges; informing Mandukdev of the boon and the future story; then returning to Mathura by donating straw to other pilgrimages of the Ganges.

Bahulashwa asked, "Munna! What did Lord Krishna and Balarama do after returning to Mathura after having an excellent darshan of the Gopangas and the Gopas? The characters of Krishna and Baldev are very sweet. He is the Acquirer of all sins, the Benefactor of all virtues, and the Giver of the fourfold fruit. 1-2.

Srinardji said, "Rajan! Now listen to the second character of Shri Krishna and Baldevji, who is omnipotent, virtuous, and the giver of Dharma, Artha, Kama, and Moksha. Nareshwar. Many people suffering from the demon Kol came to Mathura from Kausarvipur with humble Brahmins. At that time, Rohinandan Balarama had set out from Mathura on a hurried horseback to hunt with a few forwards. After paying obeisance to him on the way and worshipping him formally, all the people prostrated themselves at his feet and spoke with folded hands in a cheerful voice. 3 - 6. (Mathurukund Chapter 21 to 25)

The people said, "Rama! O Lord Rama! Oh dear Lord Mahabali! We have all come to your shelter suffering from a demon called Kol. Kol is the sister of the demon Kansaka. He conquers the demon king Kausarviko of Mahabali and rules his city. King Kausarvi has gone to the banks of the Ganges in fear of it, and there he is again chanting the lotus, the most revered lotus for his kingdom. Divide it up You have to help them. We are his blessed subjects, whom he has nurtured like a son. We were very happy to be under their protection. O Lord! Now the evil coal is causing us constant suffering. Though you have killed the valiant Kansa of Tribhuvanavijaya, Devendra. As long as Cole is alive, even Kansaku should not be considered dead. You have incarnated as Saguna to protect the devotees even though you are beyond nature. 7-12 |

Srinardji says - Rajan! Hearing of his words, Bhaktavatsal Sri Balarama went to Kaushaminagar, situated in the middle of the Ganges-Yamuna. Hearing of Balaram's arrival for battle, the mighty Kol also emerged from Kaushambi, armed with an army of ten Akshauhins. The army that roared like the sea of the Holocaust came like a river. The agile horses were his rising cradle. The chariot and the elephant etc. seemed to resemble a whale (Magar Matsya) in it. The whirlwinds were rising in the form of brave warriors. Seeing this, Balramji built a light bridge and started hitting with a strong musket after dragging the army away from Halagraha. At the same time, the foot soldiers, horses, chariots, and elephants were crushed like fruits in the battlefield and hundreds of thousands were crushed everywhere. The rest of the warriors fled the battlefield in fear. Kol, the armed demon, started a lone battle with Balramji. 13-18 |

The demon king raised his elephant towards Baldevji. The elephant's grave was littered with vermilion and muskets mixed with cow urine. The necklace was jewelled with a gold chain. It was pouring out of its heap. It had a total of four teeth. The sound of the bell made it sound louder. He was tall and shrieked like a giant. The color of his body was black, like the clouds of the Holocaust. Kol had climbed on the elephant from the side of his ear with a sharp stick. Inspired by Kolke, Baldev saw the bearded elephant approaching him and struck it with his fist, just as Indra had struck a mountain with a bajra. Mithileshwar! The great Gajraj's head was torn off by the musket, as if an earthen pot had been crushed by the stick. 19-23 | (Mathurukund Chapter 21 to 25)

The mouth of the kolka was like that of a pig. The red-eyed giant fell from the elephant. He hurled a sharp axe at Mahatma Madhav-Baldev. Woe to you! Balarama then struck him with a moustache, cutting his staff into hundreds of pieces in the same manner as if a balcony had broken glassware with a lathicharge. Then the wicked one struck Balramji on the chest with a heavy mace made of a thousand loads (about 3000 manas) of iron and it roared like a cloud. With that donkey's stroke, Mahabali Baldev struck the black-bodied Kol like Kajal on the head with a moustache. The musket hit his head and he fell on the battlefield; however, he got up and hit Baldevji hard with a punch and disappeared there. Then the elusive demon revealed the most terrifying demon-relationship, Maya. Soon the sky was covered by the clouds of the Holocaust, which were spreading darkness, triggered by a great storm. It started raining continuously with drops of blood resembling japaka flowers. After that, thick black clouds started raining disgusting things. It started raining dirty water containing urine, fats, feces, urine, alcohol and meat. The rain started pouring down all over the place. Knowing the magic created by the daitya, Mahaprabhu Baldev drove the huge musket that broke the enemy army. He was a deadly, clean, and strong weapon of all weapons, made of eight metals. It was a hundred yojanas in length and was burning like a fire. Baldevji's weapon muslin was twisting in ten directions and taking on great grace. He scattered the clouds of the sky in the same way that the sun wipes out the fog. Seeing the Muslim go up to the sky, Lord Balabhadra automatically picked up a weapon called 'Hal' and forcefully dispersed it in the middle, dragging everyone away with his splendor. 24-36 | (Mathurukund Chapter 21 to 25)

After the demon's illusion was destroyed, Mahabali Baldev grabbed his armbands and clutched his drunken armbands and, just as the child swung the zodiac sign Ruiki, moved it around and struck it on the earth as if a balcony had knocked down the kamandalu. From the fall of that giant, the whole earth trembled with a pulse (clock), with mountains, seas, and forests. The demon's teeth were broken, his eyes gleamed out, and he fainted and became the Grave of Death. Thus Mahadaitya Kol became lifeless like Vajra's slain Vritrasura. At that time, there were shouts in heaven and on earth. The murmurs of the gods grew louder and they began to shower flowers. Thus, after slaying Kolka, Krishna's elder brother Baldev gave Kaushambipuri to King Kausarvi and accompanied by Gargacharya and others went to bathe in the Bhagirathi. This work of his was for the removal of all defects and for the accumulation of people. 37-43 |

Brahmin acharyas like Garga bathed Madhav-Balarama in the Ganges while reciting auspicious Veda-mantras. Woe to you! Balramji donated one hundred thousand elephants, two hundred thousand chariots, ten million horses, ten billion milch cows, a hundred billion gems, and loads of jambunad gold to the Brahmins and went to Mathurapuri. Mithileshwar. The great pilgrimage site where Balarama bathed in the Ganges is known to scholars as Ramatirtha. A person who bathes in the Ganges of Ramtirtha on Kartik Purnima and in the month of Kartik is a hundred times more virtuous than in Haridwar. 44-48 |

Bahulashwa asked - Mahamune. Please tell me how far and at what place is the Mahapunyamaya 'Ramatirtha' located from Kaushambi. 49. (Mathurukund Chapter 21 to 25)

Narada said, "O king! Rajendra! Four yojanas from Kaushambi in the northeast and four yojanas from Pookara Kshetra in the northwest, six kos from Karna Kshetra and five kos from Nala Kshetra in the southeast indicate the location of Ramatirtha. Scholars have assumed the location of Ramatirtha at a distance of three kosas from Vriddhakeshi Siddha Peetha and three kosas east of Bilvakesh-Vana. 50-52 |

In Bengal, there was a king named Drishabha. He would always make fun of the hairy sage when he saw him look ugly. With this, the Lord cursed them, saying, "O Lord! Mayst thou be a ferocious

pig-faced demon. Thus, the curse of the sage turned the king into a crooked demon named Kol. Then by Baldevji's stroke Mahadaitya got ultimate salvation by leaving the demonic body. Then Balaram, along with three ministers like Uddhav, immediately left for 'Jahvatirtha', where the Ganges originated from the right ear of Jahluke. Ganga is called 'Jahnavi' after that Brahmin-Shiromani-Jhuke. All the people stayed there through the night, giving alms to the Brahmins. From there, in the western part, there is a place called 'Aaharsthan', very dear to the Pandavas, where they stayed for the night. There, after giving alms and good food to the Brahmins, they went to Mandukadeva a year away. 53-59 | (Mathurukund Chapter 21 to 25)

Mandukadeva performed great penance to gain the favor of Anantadeva. Baldevji went there with his community for the same. He was standing on the strength of a foot with his mouth raised. His eyes were fixed on the meditation. He was fond of seeing Baldevji directly while seeing his form in his heart. Baldevji removed that form of himself from his heart. Then he opened his eyes and looked outside at his idol. He saw the most beautiful form of Anantadeva. He was adorned with a forest garland and had a kundal in one ear. His limbs were gaur and he was seated on a chariot with a flag drawn with a percussion mark. Seeing that most beautiful form of Anantadeva, he praised him with great devotion. Then he fell at the feet of his idol. Baldevji put his hand on his head and said - 'Ask for a groom. Then he said, 'O Lord! If you are truly pleased with me, or if I am worthy of your favor, then give me the best Bhagavata Samhita from Shukadeva's mouth, which is the best and the most destructive of all Kalidosha. " 60-65 |

Baldevji said - Anagh. You will receive the Shrimad Bhagavata Samhita through Uddhavji, whose kirtan is of utmost importance in the Kali Yuga. 66.

Manduka asked, "Swami! Why has God given Uddhavji the main authority to recite the Bhagavata Samhita? And when will I have my coincidence with them? Mayst thou dispel this doubt of mine. 67. (Mathurukund Chapter 21 to 25)

Baldevji said - I speak of the most secret and the most wonderful secret. Even today, this Uddhavji resides near me. You take a look at these. This excellent vision is going to bring you good fortune; but today, on the occasion of a pilgrimage, you cannot receive their teachings. I am telling you how they will be preachers of the Bhagavata. I have established Uddhav in the position of Shriman Acharya because these are the embodiments of Samhitjñāna. Lord Krishna sent Udhava as his representative for the love of the Brahmins and Gopangas like the Nandas. All that is one's own form, the position of a parikrama, and whatever is the Absolute Bhagavata, with one's nature and attributes, is offered to Udhava by the Supreme Being, Lord Krishna. They have behaved by treating Uddhav and themselves as one and the same. Krishna had first revealed his inner secret to no one but Uddhav. He has interviewed his abhinaya in these. The Brajans worshipped him with great reverence, knowing that he was Krishna himself. In both spring and summer, they roamed the Brajbhoomi and pacified the grief of the people around Sriradha and Radhakunda. Uddhav has roamed everywhere in the land with the followers of the Vrajavas. They have been described as 'partisans' of the gopas and gopangas, including cows and Nandas. They are competent in ministerial authority and are the forerunners of all councillors. When the time comes for the disappearance of God, the Dharmapala-bodied God will also bestow His supreme miraculous radiance on Udhava. Their currency rights (the right to say anything on God's behalf and to issue an order with their stamp or seal) are ubiquitous and ever-present. They will be given special authority by God in times of disappearance. These Badarikashrama-tirthas will make the devotees, including the seated parikas, realize Bhagavadrahasya. Uddhav will take care of the immense pain that Arjuna and others will go through with God's departure. The Yadavas in Mathura would be succeeded by Vajranabha. In the community

of Krishna's grandsons and empresses, the agony of Bhagavadvayoga will be alleviated by the Uddhavas appointed directly by Sriharika. 68-80 |

The clan of Kauravas would have a king known as Parikshit. His most brilliant son would be known by the name Janamejaya. He will no doubt perform a serpent sacrifice to destroy his father's enemy, Takshaka Nagaka Kulaka. He, too, will receive all the sacrificial material only from the Udhava. At that time there will be the story of the divine Srimad Bhagavat Purana, in which people of bright (sattvic) nature will be gathered, there is no doubt about it. The serpent sacrifice by Janamejaya will end with the offering of the best Brahmarishi (believer) among the great Bhagavad devotees. Maharaj Janmejaya would worship the Brahmins who performed the yajna-samskara and give them a hundred grams as agraharas. 81-85 |

Subsequently, at the behest of Acharya Pravara Sriprasadi, King Janamejaya will go to Shukarakshetra (Soras) and stay there for a month. The Brahmins would return from that place with their acharyas, visit the pilgrimage sites on the banks of the Ganges, and encamp with their attendants at Shayanagar, surrounded by the Satpurushas, with various donations of cows, large elephants, horses, jewels, clothes, and food of their choice. There, at the behest of the Sri Guru, the Ashwamedha will perform a yajna, gathering materials and means, and be the Sarvajita (conqueror). Thus, one will take refuge in Sri Gurudev, the lord of the monolithic kingdom, and take the pilgrimage as a very solitary one on the banks of the delightful Ganges, east of the city of Shayan. There will be Bhagavata Katha with great joy in the society of the righteous. In that perfect society, you will also be one and listen to the story of Bhagavata. Listening to it will earn you the Nirmal Padak. You have performed penance for me, so I have revealed this secret to you. Thus, giving a boon to Manduka-deva, Balaramji left with his servants. 86-94 |

Shuddha is a picturesque place located on the banks of the Ganges at the northeast corner of Shayanagar, north of Kantakirtirtha and south of the Pushpavati River. The extent of it is in a cosmic way. While staying there, Sankarsanadeva engaged in charity. Balaramji donated ten thousand horses, a hundred chariots, a thousand elephants and ten thousand cows there with great joy. All the gods and sages of penance came there. They all worshipped Sankarshana Deva with great reverence. Then he praised: "O Lord! You are the destroyer of the Hanta and the Garhbhasura (dragon) of the Kolesha demon, salute you. The Halayudha Salute to you. Greetings to you who are wearing muslims. Salutations to you in the form of beauty. Greetings again and again to you who bear the flag marked with rhythm. Hearing this praise from all of them, Sankarshana said, "Ask me for the boon you all desire." 95-100 |

The sage Brahma and the gods said, "O God! May we be free from all obstacles by Your command whenever we contemplate Your steps in the face of opposition. 101.

Balarama said, "Whenever you come to my refuge and remember me, then I will surely protect you in the Kali Yuga, this is my true promise." The sage Pungavas attained boon by worshipping Me at this place, hence this tirth will be known as 'Sankarshana Sthan' in the Kali Yuga. Those who will worship Ganga-knowledge and gods in this tirth, donate to Brahmins, feed them and worship Lord Vishnu, their life on this earth will be successful. They will go to the realm of the gods. Or if they have a desire, they will only achieve that desire. 102-105 |

Balarama then moved with everyone to his Puri in Mathura. He performed penance for the people by slaying the demon Kol and bathing in the waters of the Ganges. Those who will listen to this story of Balarama, the god of human strength, will be freed from all sins and will attain the supreme goal. 106-107 |

Thus was completed the twenty-fourth chapter in the Narada Bahulashva-Samvad under Srimathurakhanda in the Srigarghasamhita, titled 'The Slaying of Koladaytika'. 24.

Sanskrit source · Hindi control witness

Mathurā-khaṇḍa · Chapter 25

Chapter 106 of 263 · 39 detected Sanskrit verse markers

Sanskrit

बहुलाश्व उवाच -

अकस्मादागते रामे तत्र तीर्थमिदं श्रुतम् ।

अहो मधुपुरी धन्या यत्र सन्निहितश्च सः ॥ १ ॥

मथुरायास्तु को देवः कः क्षता कश्च रक्षति ।

कश्चारः को मंत्रिवरः कैर्भूमिस्तत्र सेविता ॥ २ ॥

श्रीनारद उवाच -

परिपूर्णतमः साक्षाच्छ्रीकृष्णो भगवान् हरिः ।

स्वयं हि मथुरानाथः केशवः क्लेशनाशनः ॥ ३ ॥

साक्षाद्भगवता प्राप्तः कपिलाय द्विजाय च ।

कपिलः प्रददौ यं वै प्रसन्नः शतमन्यवे ॥ ४ ॥

जित्वा देवान् राक्षसेन्द्रो रावणो लोकरावणः ।

यं स्तुत्वा पुष्पके स्थाप्य लंकायां तमपूजयत् ॥ ५ ॥

जित्वा लंकां राघवेन्द्रस्तमानीय प्रयत्नतः ।

अयोध्यायां च वाराहमर्चयामास मैथिल ॥ ६ ॥

स्तुत्वा रामं च शत्रुघ्नो यमनीय प्रयत्नतः ।

मथुरायां महापुर्यां स्थापयित्वा ननाम ह ॥ ७ ॥

सेवितो माथुरैः सर्वैः सर्वेषां च वरप्रदः ।

साक्षात्कपिलवाराहः सोऽयं मंत्रिवरः स्मृतः ॥ ८ ॥

क्षता श्रीमथुरायाश्च नाम्ना भूतेश्वरः शिवः ।

दत्त्वा दण्डं पातकिने भक्त्यर्थान्मंत्रतां व्रजत् ॥ ९ ॥

चण्डिका तु महाविद्या देवी दुर्गातिनाशिनी ।

सिंहारूढा सदा रक्षां मथुरायाः करोति हि ॥ १० ॥

चारोऽहं मथुरायाश्च पश्यैल्लोकानितस्ततः ।

वदामि वार्तां सर्वेषां श्रीकृष्णाय महात्मने ॥ ११ ॥

मध्ये वै मथुरा देवी शुभदा करुणामयी ।

बुभुक्षितेभ्यः सर्वेभ्यो ददात्यन्नं विदेहराट् ॥ १२ ॥

चतुर्भुजा श्यामलांगा व्रजंति प्रव्रजन्ति च ।

मथुरायां मृतं नेतुं विमानैः कृष्णपार्षदाः ॥ १३ ॥

श्रीकृष्णस्यांगसंभूता मथुरा वै महापुरी ।

यस्या दर्शनमात्रेण नरो याति कृतार्थताम् ॥ १४ ॥

पुरा विधिः श्रीमथुरामुपेत्य

तप्त्वा तपो वर्षशतं निरन्नः ।

जपन्हरीं ब्रह्म परं स्वयम्भुः
 स्वायम्भुवं प्राप सुतं प्रवीणम् ॥ १५ ॥
 भूतेश्वरो देववरः सतीपति-
 स्तप्त्वा तपो दिव्यशरन्मधोर्वने ।
 कृष्णप्रसादान्नृपराज सत्वरं
 तस्याः पुरे माथुरमण्डलस्य ॥ १६ ॥
 कृष्णप्रसादादहमेव चारो
 भ्रमन्सदा माथुरमण्डलस्य ।
 तथा हि दुर्गा मथुरां प्रयाति
 श्रीकृष्णदास्यं प्रकरोति नूनम् ॥ १७ ॥

तप्त्वा तपः शक्रपदं च शक्रः
 सूर्यो मनुं नित्यनिधिं कुबेरः ।
 पाशी च पाशं समवाप्य सम्य-
 ङ्मधोर्वने विष्णुपदं ध्रुवश्च ॥ १८ ॥
 तथांबरीषः समवाप मुक्तिं
 सोमोऽक्षयं वा लवणाज्जयं च ।
 रघुश्च सिद्धिं किल चित्रकेतु-
 स्तप्त्वा तपोऽत्रैव मधोर्वने च ॥ १९ ॥
 तप्त्वा तपोऽत्रैव मधोर्वने शुभे
 भूत्वा बलिष्ठश्च मधुर्महासुरः ।
 श्रीमाधवे मासि च माधवेन
 युयोध युद्धे मधुसूदनेन सः ॥ २० ॥
 सप्तर्षयः श्रीमथुरां समेत्य
 तप्त्वा तपोऽत्रैव च योगसिद्धिम् ।

प्रापुः परे वै मुनयः समंता-
 द्गोकर्णवैश्योऽपि महानिधिं च ॥ २१ ॥
 तप्त्वा तपोऽत्रैव मधोर्वने शुभे
 विजित्य देवान् दिवि लोकरावणः ।
 निधाय रक्षांसि विधाय मंदिर-
 मास्थाय लंकां विरराज रावणः ॥ २२ ॥
 तप्त्वा तपोऽत्रैव मधोर्वने शुभे
 गजाह्वयेशो मिथिलेश शंतनुः ।
 लेभे सुतं भीष्ममतीव सत्तम
 तत्त्वार्थवारानिधिकर्णधारकम् ॥ २३ ॥
 बहुलाश्व उवाच -
 मथुरायाश्च माहात्म्यं वद देवर्षिसत्तम् ।
 निवासे किं फलं प्रोक्तं मथुरायाः सतां नृणाम् ॥ २४ ॥

श्रीनारद उवाच -

आदौ वराहो धरणीं निमग्नं
महाजले प्रोज्झितवीचिशंके ।
स्वदंष्ट्रयोद्धृत्य करीव पद्मं
करेण माहात्म्यमिदं जगाद ॥ २५ ॥
ब्रुवञ्जनो नाम फलं हरेर्लभेत्
शृण्वैल्लभेत्कृष्णकथाफलं नरः ।
स्पृशन्सतां स्पर्शनजं मधोः पुरि
जिघ्रंस्तुलस्या दलगंधजं फलम् ॥ २६ ॥
पश्यन्हरेर्दर्शनजं फलं स्वतो
भक्षंश्च नैवेद्यभवं रमापतेः ।
कुर्वन् भुजाभ्यां हरिसेवया फलं
गच्छैल्लभेतीर्थफलं पदे पदे ॥ २७ ॥
राजेंद्रहंता निजगोत्रघातकी
त्रैलोक्यहंताऽपि च कोटिजन्मसु ।

राजञ्छृणु त्वं मथुरानिवासतो
योगीश्वराणां गतिमाप्नुयान्नरः ॥ २८ ॥
पादौ च धिग्यौ न गतौ मधोर्वनं
दृशौ च धिग्ये न कदापि पश्यतः ।
कर्णौ च धिग्यौ शृणुतो न मैथिल
वाचं च धिग्या न करोत्यलं मनाक् ॥ २९ ॥
द्विसप्तकोटीनि वनानि यत्र
तीर्थानि वैदेह समास्थितानि ।
एकैकमेतेषु विमुक्तिदानि
वदामि साक्षान्मथुरां नमामि ॥ ३० ॥
गोलोकनाथः परिपूर्णदेवः
साक्षादसंख्याण्डपतिः स्वयं हि ।
श्रीकृष्णचंद्रोऽवततार यस्यां
तस्यै नमोऽन्यासु पुरीषु किं वा ॥ ३१ ॥

यन्नाम पापं विनिहंति तत्क्षणं
भवत्यलं यां गृणतोऽपि मुक्तयः ।
वीथीषु वीथीषु च मुक्तिरस्याः
तस्मादिमां श्रेष्ठतमां विदुर्बुधाः ॥ ३२ ॥
काश्यादिपुर्यो यदि सन्ति लोके
तासां तु मध्ये मथुरैव धन्या ।
या जन्ममौजीव्रतमत्युदारै-
र्नृणां चतुर्धा विदधाति मुक्तिम् ॥ ३३ ॥

पुरीश्वरीं कृष्णपुरीं ब्रजेश्वरीं
तीर्थेश्वरीं यज्ञतपोनिधीश्वरीम् ।
मोक्षप्रदां धर्मधुरंधरां परां
मधोर्वने श्रीमथुरां नमाम्यहम् ॥ ३४ ॥
शृण्वन्ति माहात्म्यमिदं मधोः पुरः
कृष्णैकचित्ता नियताश्च यत्र ये ।

व्रजंति ते तत्र परिक्रमात्फलं
वैदेह राजेन्द्र न चात्र संशयः ॥ ३५ ॥
खण्डं त्विदं श्रीमथुरापुरस्य ये
शृण्वन्ति गायंति पठन्ति सर्वतः ।
इहैव तेषां हि समृद्धिसिद्धयो
भवन्ति वैदेह निसर्गतः सदा ॥ ३६ ॥
त्रिःसप्तकृत्यो बहुवैभवार्थिनः
शृण्वन्ति चैनं नियताश्च ये भृशम् ।
तेषां गृहद्वारमलंकरोति हि
भृंगावली कुञ्जरकर्णताडिता ॥ ३७ ॥
विप्रोऽथ विद्वान् विजयी नृपात्मजो
वैश्यो निधीशो वृषलोऽपि निर्मलः ।
श्रुत्वेदमाराध्य मनोरथो भवेत्
स्त्रीणां जनानामतिदुर्लभोऽपि हि ॥ ३८ ॥

निष्कारणो भक्तियुतो महीतले
शृणोति वेदं हरिलग्नमानसः ।
विजित्य विघ्नान् प्रविजित्य नाकपान्
गोलोकधामप्रवरं प्रयाति सः ॥ ३९ ॥

Roman transliteration

bahulāśva uvāca -
akasmādāgate rāme tatra tīrthamidaṃ śrutam |
aho madhupurī dhanyā yatra sannihitaśca saḥ || 1 ||
mathurāyāstu ko devaḥ kaḥ kṣattā kaśca rakṣati |
kaścāraḥ ko maṇṭrivarāḥ kairbhūmistatra sevītā || 2 ||
śrīnārada uvāca -
paripūrṇatamaḥ sāḥśācchrīkṛṣṇo bhagavān hariḥ |
svayaṃ hi mathurānāthaḥ keśavaḥ kleśanāśanaḥ || 3 ||
sāḥśād□bhagavatā prāptaḥ kapilāya dvijāya ca |
kapilāḥ pradadau yaṃ vai prasannaḥ śatamanyave || 4 ||
jītvā devān rākṣasendro rāvaṇo lokarāvaṇaḥ |
yaṃ stutvā puṣpake sthāpya laṃkāyāṃ tamapūjayat || 5 ||
jītvā laṃkāṃ rāghavendrastamāniya prayat□nataḥ |
ayodhyāyāṃ ca vārāhamarcayāmāsa maithila || 6 ||

stutvā rāmaṇ ca śatrughno yamanīya prayatnataḥ |
 mathurāyāṇ mahāpurīyāṇ sthāpayitvā nanāma ha || 7 ||
 sevito māthuraiḥ sarveḥ sarveṣāṃ ca varapradaḥ |
 sāksātkapilavārāhaḥ so'yaṇ maṇtrivaraḥ smṛtaḥ || 8 ||
 kṣattā śrīmathurāyāśca nāmnā bhūteśvaraḥ śivaḥ |
 dattvā daṇḍaṇ pātakine bhaktyarthānmaṇtratāṇ vrajat || 9 ||
 caṇḍikā tu mahāvīdyā devī durgārtināśinī |
 śiṃhārūḍhā sadā rakṣāṇ mathurāyāḥ karoti hi || 10 ||
 cāro'haṇ mathurāyāśca paśya~llokānitastataḥ |
 vadāmi vārtāṇ sarveṣāṇ śrīkṛṣṇāya mahātmane || 11 ||
 madhye vai mathurā devī śubhadā karuṇāmayī |
 bubhukṣitebhyaḥ sarvebhyo dadātyannaṇ videharāṭ || 12 ||
 caturbhujā śyāmalāṅgā vrajāṇti pravrajanti ca |
 mathurāyāṇ mṛtaṇ netuṇ vimānaiḥ kṛṣṇapārśadāḥ || 13 ||

śrīkṛṣṇasyāṅgasamabhūtā mathurā vai mahāpurī |
 yasyā darśanamātreṇa naro yāti kṛtārthatām || 14 ||
 purā vidhiḥ śrīmathurāmupetya
 taptvā tapo varṣaśataṇ nīrannaḥ |
 japanharīṇ brahma paraṇ svayambhūḥ
 svāyambhuvaṇ prāpa sutāṇ pravīṇam || 15 ||
 bhūteśvaro devavaraḥ satīpati-
 staptvā tapo divyaśaranmadhorvane |
 kṛṣṇaprasādānnīparāja satvaram
 tasyāḥ pure māthuramaṇḍalasya || 16 ||
 kṛṣṇaprasādādahameva cāro
 bhramansadā māthuramaṇḍalasya |
 tathā hi durgā mathurāṇ prayāti
 śrīkṛṣṇadāsyāṇ prakaroti nūnam || 17 ||

taptvā tapaḥ śakrapadaṇ ca śakraḥ
 sūryo manuṇ nityanidhiṇ kuberaḥ |
 pāśi ca pāśaṇ samavāpya samya-
 ri~madhorvane viṣṇupadaṇ dhruvaśca || 18 ||
 tathāṇbarīṣaḥ samavāpa muktīṇ
 somo'kṣayaṇ vā lavaṇājīyayaṇ ca |
 raghuśca siddhiṇ kila citraketu-
 staptvā tapo'traiva madhorvane ca || 19 ||
 taptvā tapo'traiva madhorvane śubhe
 bhūtvā baliṣṭhaśca madhurmahāsurāḥ |
 śrīmādhave māsi ca mādhavena
 yuyodha yuddhe madhusūdanena saḥ || 20 ||
 saptarṣayaḥ śrīmathurāṇ sametya
 taptvā tapo'traiva ca yogasiddhiṇ |

prāpuḥ pare vai munayaḥ samāṇtā- □
 d~gokarṇavaśīṇ~pi mahānidhiṇ ca || 21 ||
 taptvā tapo'traiva madhorvane śubhe
 vijītya devān divi lokarāvaṇaḥ |
 nidhāya rakṣāṇsi vidhāya maṇḍira-
 māsthāya laṇkāṇ virarāja rāvaṇaḥ || 22 ||
 taptvā tapo'traiva madhorvane śubhe
 gajāhvayeśo mithileśa śaṇtanuḥ |

lebhe sutam bhīṣmatatīva sattama
 tatvārthavārāṇnidhikarṇadhārakam || 23 ||
 bahulāśva uvāca -
 mathurāyāśca mātmyam vada devarṣisattam |
 nivāse kiṃ phalam proktaṃ mathurāyāḥ satām nṛṇām || 24 ||
 śrīnārada uvāca -

ādau varāho dharaṇīṃ nimagnām
 mahājale projhitavīcīśamke |
 svadamṣṭrayoddhṛtya karīva padmaṃ
 kareṇa mātmyamidam jagāda || 25 ||
 bruvañjano nāma phalam harerlabhet
 śṛṇva-llabhetkṛṣṇakathāphalam naraḥ |
 spṛśansatām sparśanajam madhoḥ puri
 jighraṇstulasyā dalagaṇdhajam phalam || 26 ||
 paśyanharerdarśanam phalam svato
 bhakṣaṃśca naivedyabhavam ramāpateḥ |
 kurvan bhujābhyaṃ harisevayā phalam
 gaccha-llabhet tīrthaphalam pade pade || 27 ||
 rājeṇdrahamtā nijagotraghātākī
 trailokyahamtā'pi ca koṭijanmasu |

rājañchṛṇu tvam mathurānivāsato
 yogīśvarāṇām gatimāpnuyānnaraḥ || 28 ||
 pāḍau ca dhigyaṃ na gatau madhorvanam
 dṛśau ca dhigye na kadāpi paśyataḥ |
 karṇau ca dhigyau śṛṇuto na maithila
 vācam ca dhigyā na karotyalam manāk || 29 ||
 dvīsaptakoṭīni vanāni yatra
 tīrthāni vaideha samāsthītāni |
 ekaikameteṣu vimuktidāni
 vadāmi sākṣānmathurāṃ namāmi || 30 ||
 golokanāthaḥ paripūrṇadevaḥ
 sākṣādasamkhyāṇḍapatīḥ svayaṃ hi |
 śrīkṛṣṇacamdro'vatatāra yasyāṇ
 tasyai namo'nyāsu purīṣu kiṃ vā || 31 ||

yannāma pāpaṃ vinihaṃti tatkṣaṇam
 bhavatyalam yāṃ grṇato'pi muktayaḥ |
 vīthīṣu vīthīṣu ca muktirasayāḥ
 tasmādimām śreṣṭhatamām vidurbudhāḥ || 32 ||
 kāśyāpipuryo yadi santi loke
 tāsāṃ tu madhye mathuraiva dhanyā |
 yā janmamauṃjīvratamatyudārai-
 rṇṇāṃ caturdhā vidadhātī muktim || 33 ||
 purīśvarīm kṛṣṇapurīm vrajeśvarīm
 tīrtheśvarīm yajñataponidhīśvarīm |
 mokṣapradāṃ dharmadhuraṇḍharām parām
 madhorvane śrīmathurāṃ namāmyaham || 34 ||
 śṛṇvanti mātmyamidam madhoḥ puraḥ
 kṛṣṇaikacittā niyatāśca yatra ye |

vṛajāṃti te tatra parikramātphalam
 vaideha rājendra na cātra saṃśayaḥ || 35 ||
 khaṇḍam tvidam śrīmathurāpurasya ye
 śṛṇvanti gāyaṃti paṭhanti sarvataḥ |
 ihaiva teṣāṃ hi saṃṛddhisiddhaya
 bhavanti vaideha nisargataḥ sadā || 36 ||
 triḥsaptakṛtvo bahuvaibhavārthinaḥ
 śṛṇvanti cainaṃ niyatāśca ye bhṛśam |
 teṣāṃ gṛhadvāramalamkaroti hi
 bhṛṅgāvalī kuñjarakarṇatādītā || 37 ||
 vipro'tha vidvān vijayī nṛpātmajo
 vaiśyo nidhiśo vṛśalo'pi nirmalaḥ |
 śrutvedamārācca manoratho bhavet
 strīṇāṃ janānāmatidurlabho'pi hi || 38 ||

niṣkāraṇo bhaktiyuto mahītale
 śṛṇoti cedam harilagnamānasaḥ |
 vijitya vighnān pravijitya nākapān
 golokadhāmapravaram prayāti saḥ || 39 ||

English rendering

The Significance of Mathurapur and the Conclusion of Mathurakhanda

Bahulashwa asked, "Munna! One could hear such exquisite tirtha where Balramji reached suddenly. Ahhh! Mathurapuri is blessed, where they reside daily. Who is the god of Mathura? Who is the Kshatta (gatekeeper)? Who protects him? Who are the four? Who is the head of the ministry? And by whom has the role been consumed? . 1-2.

Srinardji said, "Rajan! The most perfect god, Shri Krishna Hari, is the lord or deity of Mathura himself. Lord Keshavdev is the destroyer of suffering there. The god himself had bestowed his Varahamurti on a Brahmin named Kapila. Pleased, Kapila gave it to Indra, the king of Moortidev. Then Ravana, the demon king who made all the worlds weep, conquered the gods, praised the idol, placed it on a flower vimana, brought it to Lanka, and began to worship it. Mithileshwar! Subsequently, Raghavendra Sri Rama, after conquering Lanka, effortlessly brought Lord Varaha to Ayodhya-Puri and continued to worship him there. Shatrughna then praised Shri Rama and, at his command, brought the Varaha-Vigraha diligently to Mahapuri Mathura, where he installed the Varaha-Bhagavan and paid obeisance to him. Then all the Mathurites began to worship and serve the Lord of those blessings. He is directly credited as the best minister in Kapil-Varah Mathurapuri. Lord Shiva, popularly known as 'Bhooteshwar', is the Dwarapal or Kshetrapal of Mathura. They chastise sinners and preach to them for devotion. Chandika Devi, the remover of insurmountable suffering in the form of Mahavidya, always protects Mathurapuri by resting on Durga Simha. I (Narada) am the Char (spy) of Mathura and keep an eye on people here and there and tell everything to Mahatma Krishna. Woe to you! Located in the heart of the city, the benevolent goddess Karunamayi Mathuradevi provides food to all the hungry. The dark-haired, four-armed Sri Krishna parshad keeps coming and going to take the dead to Mathura by air. 3-13 |

Bahulashwa asked - Devarshi - Shiromane - Tell me the significance of Mathura. What plaque is said to have been received by the gentlemen who lived there? . 24.

The king! Listen. Mahapi, who is the destroyer of kings, the destroyer of his kinsmen, and strives to destroy the three worlds, is also a reference to Yogishvara's movement from his abode in Mathura. Woe to the feet that have never gone into the abyss. Woe to the eyes that could never see Madhura. Mithileshwar. Woe to the ears that cannot hear the name of Mathura, and also to the speech that could never utter the name of Madhura in the slightest bit. The king of Vidharaja. There are 140 million forests in Mathura, which are home to pilgrimage sites. Each of these pilgrimages is a source of salvation. I invoke Mathura and pay obeisance directly to Mathura. Salutations to Mathurapuri, in whom Golokanatha, the most perfect deity, lord of innumerable universes, directly incarnated himself as Srikrishna Chandra. What is kept in other puris? The Mathura whose name immediately destroys sins, whose namesake has access to all kinds of salvation, and whose street-by-street liberation is attained, is considered the best by learned men because of these characteristics. Though Puris like Kashi are also the givers of salvation in the world, Mathura is the blessed one among them, which grants four types of liberation to humans through birth, mortal life, death, and cremation. I salute Shrikrishnapuri Mathura in Madhuban, which is the goddess of all Puris, Vrajeshwari, Tirtheshwari, Yajna and Tapaki Nidheshwari, Moksha Dayani and Param Dharma-Dhurandhara. Vaidyarajendra! Those who listen to this greatness of Madhupuri by focusing solely on Lord Krishna, with restraint and discipline, wherever they are, receive the fruits of Madhuraki Parikrama - there is no doubt about it. 28-35 | (Mathurukhand Chapter 21 to 25)

Woe to you! People who listen, sing, and read this Mathur Khand everywhere always get all kinds of prosperity and achievements naturally here. The haunting Bhramaravali with its elephant horns adorns the homes and gates of those who crave grandeur and listen to this Mathur Khand twenty-one times regularly. The Brahmin who reads and listens to it is the scholar, the prince is victorious in battle, the Vaishya is the lord of the treasures, and the Shudra is also purified. Women or men - even the most rare desires of those who hear it up close are fulfilled. Whoever listens to this Mathura-Mahatmya or Mathura-Khand with devotion on this earthly plane without any desire for God, after conquering obstacles, defeating the rulers of the heavenly realm, goes straight to Goloka-Dham. 36-39 |

Thus was completed the twenty-fifth chapter called 'Srimathuramahatmya' in the Narada Bahulashva-Samvada under the Srimathurakhanda in the Srigarghasamhita. 25.

Sanskrit source · Hindi control witness

Dvārakā-khaṇḍa · Chapter 1

Chapter 107 of 263 · 49 detected Sanskrit verse markers

Sanskrit

श्रीगणेशाय नमः ॥
 अथ द्वारकाखण्डः॥
 कृष्णाय वासुदेवाय देवकीनन्दनाय च ॥
 नन्दगोपकुमाराय गोविंदाय नमोनमः ॥१॥
 बहुलाश्व उवाच॥
 श्रुतं तवमुखाद्ब्रह्मन्मथुराखण्डमद्भुतम् ॥
 वद मां द्वारकाखण्डं श्रीकृष्णचरितामृतम् ॥ २ ॥
 विवाहाः कतिपुत्राश्च कति पौत्रा रमापतेः ॥
 सर्वं वद महाबुद्धे द्वारकावासकारणम् ॥ ३ ॥
 श्रीनारद उवाच ॥
 अस्तिप्राप्ती महिष्यौ द्वे मृते कंसे महाबले ॥
 जरासन्धगृहं दुःखाज्जग्मतुर्मैथिलेश्वर ॥ ४ ॥
 तन्मुखात्कंसमरणं श्रुत्वा क्रुद्धो जरासुतः ॥
 अयादवीं महीं कर्तुमुद्यतोभून्महाबलः ॥ ५ ॥
 अक्षौहिणीभिर्विशत्या तिसृभिश्चापि संवृतः ॥
 रम्यां मधुपुरीं राजन्नाययौ बलवान्पुः ॥६॥
 भयातुरां पुरीं वीक्ष्य तत्सेनां सिंधुनादिनीम् ॥
 सभायां भगवान्साक्षाद्बलदेवमुवाच ह ॥७॥
 सर्वं चास्य बलं राम हंतव्यं वै न संशयः ॥
 मागधस्तु न हंतव्यो भूयः कर्ता बलोद्यमम् ॥८॥
 जरासन्धनिमित्तेन भारं वै भूभुजां भुवः ॥
 सर्वं यात्र हरिष्यामि करिष्यामि प्रियं सताम् ॥९॥
 एवं वदति कृष्णे वै वैकुण्ठाच्च रथौ शुभौ ॥
 अभूतामागतौ राजन्सर्वेषां पश्यतां च तौ ॥६.१.१०॥
 समारुह्य रथो सद्यो रामकृष्णौ महाबलौ ॥
 यादवानां बलैः सूक्ष्मैस्त्वरं निजग्मतुः पुरात् ॥ ११ ॥
 यादवानां मागधानां पश्यद्भिर्दिविजैर्दिवि ॥
 बभूव तुमुलं युद्धमद्भुतं रोमहर्षणम् ॥ १२ ॥
 अक्षौहिणीभिर्दशभी रथारूढो महाबलः ॥
 श्रीकृष्णस्य पुरः पूर्वं युद्धे मागधेश्वरः॥१३॥
 पंचभिश्चाक्षौहिणीभि धार्तराष्ट्रः सुयोधनः ॥
 तिसृभिश्च महायुद्धे वंगनाथो महाबलः ।

युयोध यादवैः सार्द्धं जरासंधसहायकृत् ॥ १४ ॥
 पंचभिश्च तथा राजन्विध्यदेशाधिपो बली ॥ १५ ॥
 एवमन्येपि राजानो जरासन्धवशानुगाः ॥
 प्राणैः साहाय्यं कुर्वतो जरासंधस्य मैथिल ॥ १६ ॥
 बाणांधकारे संजाते शत्रुसेनासमाकुले ॥
 टंकारं शार्ङ्गधनुषः शार्ङ्गधन्वा चकार ह ॥ १७ ॥
 ननाद तेन ब्रह्मांडं सप्तलोकैर्विलैः सह ॥
 विचेलुर्दिग्गजास्तारा राजद्भूखण्डमण्डलम् ॥ १८ ॥
 तदैव बधिरीभूतं शत्रूणां सैन्यमण्डलम् ॥
 उत्पतंतो हया युद्धाद्गजास्तु विमुखास्ततः ॥ १९ ॥

दुद्राव तद्वलं सर्वं टंकाराद्भयविह्वलम् ॥
 प्रतीपमेत्य गव्यूतिः पुनस्तत्रा- जगाम ह ॥ ६.१.२० ॥
 एवं शार्ङ्ग समुच्चार्य तडित्पिङ्गस्फुरत्प्रभम् ॥
 बाणौघैश्छादयामास जरासंधबलं हरिः ॥ २१ ॥
 चूर्णीभूता रथा राजन्बाणौघैः शार्ङ्गधन्वनः ॥
 चूर्णचक्रानिपेतुः कौ हत सूताश्च नायकाः ॥ २२ ॥
 द्विधाभूता गजा बाणैश्चलिता गजिभिः सह ॥
 साश्ववाहास्तथाश्वाश्च बाणैः संच्छिन्नकंधराः ॥ २३ ॥
 तथा वीरा महायुद्धे भिन्नोरश्छिन्नमस्तकाः ॥
 विशीर्णकवचाः पेतुर्बाणौघैश्छिन्नसंशयाः ॥ २४ ॥
 अधोमुखा ऊर्ध्वमुखा- श्छिन्नदेहा नृपात्मजाः ॥
 रेजूरणांगणे राजन्भांडव्यूहा इवाहताः ॥ २५ ॥
 क्षणमात्रेण तद्युद्धे शतक्रोशविलंबिता ॥
 आपगाभूमहादुर्गा रुधिरसाव- संभवा ॥ २६ ॥ द्विपग्राहाचोष्ट्रखरकबन्धाश्चादिकच्छपा ॥

शिशुमाररथाकेशशैवालाभुजसर्पिणी ॥ २७ ॥
 करमीना मौलिरत्नहारकुण्डल शर्करा ॥
 शस्त्रशुक्तिश्छत्रशंखा चामरध्वजसैकता ॥ २८ ॥
 रथांगावर्तसंयुक्ता सेनाद्वयतटावृता ॥
 शतयोजनविस्तीर्णा बभौ वैतरणी यथा ॥ २९ ॥
 प्रमथा भैरवा भूता वेताला योगिनीगणाः ॥
 अट्टहासं प्रकुर्वतो नृत्यतो रणमण्डले ॥ ६.१.३० ॥
 पिबंतो रुधिरं शश्वत्कपालेन नृपेश्वर ॥
 हरस्य मुण्डमालार्थं जगृहुस्ते शिरांसि च ॥ ३१ ॥
 सिंहारूढा भद्रकाली डाकिनीशतसंवृता ॥
 पिबंती रुधिरं चोष्णं साट्टहासं चकार ह ॥ ३२ ॥
 विद्याधर्यश्च स्वर्गस्था गन्धर्व्योप्सरसस्तथा ॥
 क्षात्रधर्मस्थितान्वीरान्वत्रिरे देवरूपिणः ॥ ३३ ॥

गृहीत्वा तान्कलिरभूतासां पत्यर्थमंबरे ॥

ममानुरूपा नेमे च इति तद्गतयेतसाम् ॥ ३४ ॥

केचिद्धीरा धर्मपरा रणरंगान्न चालिताः ॥

ययुर्विष्णुपदं दिव्यं भित्त्वा मार्तण्डमण्डलम् ॥ ३५ ॥

शेषं बलं समाकृष्य बलदेवो हलेन वै ॥

मुशलेनाहनत्कुद्धस्त्रैलोक्यबलधारकः ॥ ३६ ॥

एवं सैन्ये क्षयं जाते जरासंधस्य सर्वतः ॥

सुयोधनो विध्यनाथो वंगनाथस्तथैव च ॥ ३७ ॥

सर्वे विदुर्दुयुद्धाद्भयभीता इतस्ततः ॥

जरासन्धो महावीर्यो नागायुतसमो बले ॥ ३८ ॥

रथेनागतवात्राजन्बलदेवस्य संमुखे ॥

समाकृष्य हलाग्रेण जरासंधरथं शुभम् ॥ ३९ ॥

वूर्णयामास सहसा मुशलेन यदूतमः ॥

जरासंधोपि विरथो हताश्वो हतसारथिः ॥ ६.१.४० ॥

जग्राह बलिनन्दोभ्यां संत्यक्तशस्त्रसंहतिः ॥

तयोर्युद्धमभूद्धोरं बाहुभ्यां रण मण्डले ॥ ४१ ॥

पश्यतां दिवदेवानां नराणां भुवि मैथिल ॥

उरसा शिरसा चैव बाहुभ्यां पादयोः पृथक् ॥ ४२ ॥

युयुधाते मल्लयुद्धे सिंहाविव महाबली ॥

तयोश्च युद्धतोः सर्वं क्षुण्णं भूखण्डमंडलम् ॥ ४३ ॥

स्थालीव सहसा राजंश्चक्रे घटिकाद्वयम् ॥

गृहीत्वाभुजदण्डाभ्यां जरासंधं यदूतमः ॥ ४४ ॥

भूपृष्ठे पातयामास कमंडलुमिवार्भकः ॥

रामस्तदुपरि स्थित्वा हंतुं शत्रुं जरासुतम् ॥ ४५ ॥

जग्राह मुसलं घोरं क्रोधपूरितविग्रहः ॥

परिपूर्णतमेनाथ श्रीकृष्णेन महात्मना ॥ ४६ ॥

निवारितस्तदैवाशु तं मुमोय यदूतमः ॥

तपसे कृतसंकल्यो व्रीडितोपि जरासुतः ॥ ४७ ॥

निवारितो मंत्रिमुख्यैर्मगधान्मागधो ययौ ॥

इत्थं जित्वा जरासंधं माधवो मधुसूदनः ॥ ४८ ॥

आयोधनगतं वित्तं सर्वं नीत्वा सुखावहम् ॥

यादवानग्रतः कृत्वा बलदेवसमन्वितः ॥ ४९ ॥

उपगीयमानविजयः सूतमागधबन्दिभिः ॥

शंखदुंदुभिनादेन ब्रह्मघोषेण भूयसा ॥ ६.१.५० ॥

विवेश मथुरां साक्षात्परिपूर्णतमः स्वयम् ॥ ५१ ॥

समर्चितो मंगललाजपुष्पैः पश्यन्पुरीं मंगलकुंभ युक्ताम् ॥

पीतांबरः श्यामतनुः शुभांगः स्फुरत्किरीटांगदकुण्डलप्रभः ॥ ५२ ॥

शार्ङ्गदि शस्त्रास्त्रधरो हसन्मुखस्तालांकयुक्तो गरुडध्वजस्स्वयम् ॥ उद्यद्विलोलाश्वरथः सुरार्चितः समेत्य राजानमसौ
बलिं ददौ ॥ ९३ ॥

इति श्रीमद्भगवत्संहितायां श्रीद्वारकाखण्डे नारदबहुलाश्वसंवादे जरासन्धपराजयो नाम प्रथमोऽध्यायः ॥ १ ॥

Roman transliteration

śrīgaṇeśāya namaḥ ||
atha dvārakākhaṇḍaḥ ||
kṛṣṇāya vāsudevāya devakīnandanāya ca ||
nandaḡopakumārāya govīṇḍāya namonamaḥ || 1 ||
bahulaśva uvāca ||
śrutam tavamukhādbrahmanmathurākhaṇḍamadbhutam ||
vada māṃ dvārakākhaṇḍam śrīkṛṣṇacaritāmṛtam || 2 ||
vivāhāḥ katiputrāśca kati pautrā ramāpateḥ ||
sarvam vada mahābuddhe dvārakāvāsakāraṇam || 3 ||
śrīnārada uvāca ||
astiprāpti mahīṣyau dve mṛte kaṃse mahābale ||
jarāsandhagṛham duḥkhājagmaturmaithileśvara || 4 ||
tanmukhātkaṃsamaraṇam śrutvā kruddho jarāsutaḥ ||
ayādaviṇi mahīṇi kartumudyatobhūnmahābalaḥ || 5 ||
akṣauhiṇībhirviṃśatyā tiṣṭbhiścāpi saṃvṛtaḥ ||
ramyāṇi madhupurīṇi rājannāyayau balavānnṛpaḥ || 6 ||
bhayāturaṇi purīṇi vīkṣya tatsenāṃ siṃdhunādīnīm ||
sabhāyāṇi bhagavānsākṣādbaladevamuvāca ha || 7 ||
sarvam cāsyā balaṃ rāma haṃtavyaṃ vai na saṃśayaḥ ||
māgad Hastu na haṃtavyo bhūyaḥ kartā balodyamam || 8 ||
jarāsaṃdhanimittena bhāraṇi vai bhūbhujāṇi bhuvāḥ ||
sarvam cātra hariṣyāmi kariṣyāmi priyaṃ satām || 9 ||
evam vada ti kṛṣṇe vai vaikuṇṭhācca rathau śubhau ||
abhūtāmāgatau rājansarveṣāṃ paśyatām ca tau || 6.1.10 ||
samāruhya ratho sadyo rāmakṛṣṇau mahābalaau ||
yādavānāṃ balaiḥ sūkṣmaistvaraṇi nijaḡmatuḥ purāt || 11 ||
yādavānāṃ māgad Hānāṃ paśyadbhirdivijairdivi ||
babhūva tumulaṇi yuddhamadbhutaṇi romaharṣaṇam || 12 ||
akṣauhiṇībhirśabhiḥ rathārūḍho mahābalaḥ ||
śrīkṛṣṇasya puraḥ pūrvaṇi yuddhe māgadheśvaraḥ || 13 ||
paṃcabhiścākṣauhiṇībhiḥ dhārtarāṣṭraḥ suyodhanaḥ ||
tiṣṭbhiṣca mahāyuddhe vaṃganātho mahābalaḥ ||
yuyodha yādavaiḥ sārādham jarāsaṃdhasaḡyakṛt || 14 ||
paṃcabhiṣca tathā rājanviṇḍhyadeśādhipo balī || 15 ||
evamanyepi rājāno jarāsandhavaśānugāḥ ||
prāṇaiḥ sāhāyyaṇi kurvaṇto jarāsaṃdhasya maithila || 16 ||
bāṇāmīdhakāre saṇjāte śatruśāsaṃmākule ||
ṭaṃkārāṇi śārīga dhanuṣaḥ śārīgadathanvā cakāra ha || 17 ||
nanāda tena brahmāṇḍam aptalokairbilaiḥ saha ||
vīcelurdiggajāstārā rājadbhūkhaṇḍamaṇḍalam || 18 ||
tadaiva badhīrībhūtaṇi śatruṇāṇi saṇyamaṇḍalam ||
utpataṃto hayā yuddhādgajāstu vimukhāstataḥ || 19 ||

dudrāva tadbalaṃ sarvaṃ ṭaṇṭkārādbhayavīhvalam ||
 pratīpametya gavyūtiḥ punastatrā-jagāma ha || 6.1.20 ||
 evaṃ śārṅga samuccārya tadṭipimṣaḥprhuratprabham ||
 bāṇaughaiśchādayāmāsa jarāsaṃdhabalaṃ hariḥ || 21 ||
 cūrṇibhūtā rathā rājanbāṇaughaiḥ śārṅgadhanvanaḥ ||
 cūrṇacakraṇipetuḥ kau hata sūtāśca nāyakāḥ || 22 ||
 dvidhābhūtā gajā bāṇaiścalitā gajibhiḥ saha ||
 sāsāvavāhastathāśvāśca bāṇaiḥ saṃcchinnaśarṇaḥ || 23 ||
 tathā virā mahāyuddhe bhinnoraśchinnamastakāḥ ||
 viśṛṇvakavacāḥ peturbāṇaughaiśchinnasamśayāḥ || 24 ||
 adhomukhā ūrdhvamukhā-śchinnadehā nṛpātmajāḥ ||
 reḷḷi raṇāṃgaṇe rājanbhāṇḍabyūhā ivāhataḥ || 25 ||
 kṣaṇamātreṇa tadyuddhe śatakrōśavilambitā ||
 āpagābhūnmaḥdurgā rudhīrasrāva-śambhavā || 26 ||
 dvipagrāhācoṣṭrakharakabandhāścadikacchapā ||

śīsumārarathākeśaśaivālābhujasarpiṇī || 27 ||
 karamīnā mauliratnahārakuṇḍala śarkarā ||
 śastraśuktiśchatraśaṃkhā cāmaradhvajasaikātā || 28 ||
 rathāṃgāvartasaṃyuktā senādvayataḥvṛtā ||
 śatayojanavistīrṇā babhau vaitaraṇī yathā || 29 ||
 pramathā bhairavā bhūtā vetālā yoginigaṇāḥ ||
 aṭṭahāsaṃ prakurvaṃto nṛtyato raṇamaṇḍale || 6.1.30 ||
 pibamto rudhīraṃ śaśvatkapālena nṛpeśvara ||
 harasya muṇḍamālārthaṃ jagrḥuste śīrāṇsi ca || 31 ||
 siṃhārūḍhā bhadrakālī dākiniśatasamvṛtā ||
 pibamti rudhīraṃ coṣṇaṃ sātṭahāsaṃ cakāra ha || 32 ||
 vidyādharyaśca svargasthā gandharvyopsarasastathā ||
 kṣātradharmasthitānvīrānvavire devarūpiṇaḥ || 33 ||
 grhītvā tānkālibhūttāsāṃ patyarthamaṇbare ||

mamānurūpā neme ca iti tadgatacetasām || 34 ||
 kecidvirā dharmaparā raṇaraṃgāṇna cālītāḥ ||
 yayurviśṇupadaṃ divyaṃ bhītvā mārtaṃḍamaṇḍalam || 35 ||
 śeṣaṃ balaṃ samākṛṣya baladevo halena vai ||
 muśalenāhanatkuddhastrailokyabaladhārakaḥ || 36 ||
 evaṃ sāinye kṣayaṃ jāte jarāsaṃdhasya sarvataḥ ||
 suyodhano viṃdhyānātho vaṃganāthastathaiva ca || 37 ||
 sarve vidudravyuddhādbhayabhītā itastataḥ ||
 jarāśandho mahāvīro nāgāyutasamo bale || 38 ||
 rathenāgatavānṛjanbaladevasya saṃmukhe ||
 samākṛṣya halāgreṇa jarāsaṃdharathaṃ śubham || 39 ||
 cūrṇayāmāsa sahasā muśalena yadūttamaḥ ||
 jarāsaṃdhopi virātho hatāśvo hatasārathiḥ || 6.1.40 ||
 jagrāha balināndorbhīyāṃ saṃtyaktaśastrasaṃphatīḥ ||

tayoryuddhamabhūdghoraṃ bāhubhīyāṃ raṇa maṇḍale || 41 ||
 paśyatāṇ divadevānāṃ narāṇāṃ bhuvi maithila ||
 urasā śīrasā caiva bāhubhīyāṃ pādayoḥ prthak || 42 ||
 yuyudhāte mallayuddhe siṃhāvīva mahābalau ||
 tayōśca yuddhyatoḥ sarvaṃ kṣuṇṇaṃ bhūkhaṇḍamaṇḍalam || 43 ||
 sthālīva sahasā rājaṃścakaṃpe ghaṭikādvayam ||
 grhītvābhujadaṇḍābhīyāṃ jarāsaṃdhaṃ yadūttamaḥ || 44 ||

bhūpr̥ṣṭhe pātayāmāsa kamaṇḍalumivārbhakaḥ ||
 rāmastadupari sthītṛvā haṁtuṃ śatruṃ jarāsutam || 45 ||
 jagrāha musalaṃ ghoraṃ krodhapūritavigrahaḥ ||
 paripūrṇatamenātha śrīkṛṣṇena mahātmanā || 46 ||
 nivāritastadaivāśu taṃ mumoca yadūttamaḥ ||
 tapase kṛtasamkalpo vr̥ḍṇitopi jarāsutaḥ || 47 ||
 nivārito maṇṭrimukhyairmāgadadhānmāgadho yayau ||

itthaṃ jītvā jarāsaṃdhaṃ mādhave madhusūdanaḥ || 48 ||
 āyodhanagataṃ vittaṃ sarvaṃ nītvā sukhāvaham ||
 yādāvānagrataḥ kṛtvā baladevasamanvitaḥ || 49 ||
 upagīyamānavijayaḥ sūtamāgadhabaṇḍibhiḥ ||
 śaṅkhaḍaṇḍubhinādena brahmaghoṣeṇa bhūyasā || 6.1.50 ||
 viveśa mathurāṃ sākṣātparipūrṇatamaḥ svayam || 51 ||
 samarcito maṇḍalājapuspaiḥ paśyanpurīṇ maṇḍalakum̐bha yuktām ||
 pītāṃbaraḥ śyāmatanuḥ śubhāṃgaḥ sphuratkirīṭāṃgadakuṇḍalaprabhaḥ || 52 ||
 śārngādi śastrāstradhara hasanmukhastālāṃkayukto garuḍadhvajassvayam | udyadvilolāsvarataḥ
 surārcitaḥ sametya rājānamasau baliṃ dadau || 53 ||
 iti śrīmadgargaśaṃhitāyaṃ śrīdvārākākhāṇḍe nārada bahulāśvasaṃvāde jarāsaṃdha parājāyo nāma
 prathamodhyāyaḥ || 1 ||

English rendering

Jarasandha's invasion of Mathura with a large army; the annihilation of his army by Krishna and Balarama; the defeat of Magadhara king and Krishna-Balarama's victorious return to Mathura

Krishnaya Vasudevaya Devkinandanaya Ch. Nandagopakumaraya Govindaya Namō Namah. 1. Recurring salutations are offered to Govinda, the son of Vasudeva and the son of Devakinandan as well as the son of Nandagop. 1.

Bahulashva asked, "Brahman! I heard the wonderful story of Mathura Khand from your mouth. Now tell me Dwarka Khand, complete with Sri Krishna-Charitamrita. How many marriages, how many sons and how many grandsons did Shri Rama Vallabha Krishna have? Excellency! What is the reason for them to leave Mathura and settle in Dwarkama? Tell me all about it. 2-3.

Srinardaji said, "Maithileshwar! When Mahabali Kansa was killed, he had two queens and Parvati went to Jarasandha's house with great sorrow. Hearing of Kansa's death from his mouth, Jaraputra Mahabali Jarasandha, in a fit of rage, set out to make this surface void from the Yaduvanshis. The king! The mighty king attacked Mathurapuri with an army of twenty-three Akshauhins. Seeing his army roaring like an ocean and his city troubled by fear, the Lord spoke directly to Baldevji in the assembly. 4-7 | (Dwarkand Chapter 1 to 5)

'Bhaiya Balramji! All the army of this Magadhar king Jarasandhika must undoubtedly be destroyed, but this Magadhanresh must not be killed, so that it undertakes to raise an army again. I will take all the burdens from the earth, which is in the form of kings of the earth, for the sake of Jarasandha, and I will take all the burdens from here, and I will love the meek men. 8 - 9.

The king! Lord Krishna was speaking in such a way that two beautiful chariots came down from Vaikuntha in front of everyone. Instantly mounted on those chariots, Mahabali Balarama and Krishna marched out of the city with a small army of Yaduvanshis. On the ground floor, the Yadavas and Magadhas engaged in a spectacularly thrilling and fierce battle while watching the gods in the

sky. First, Mahabali mounted on a chariot of Magadharaja and fought in front of Lord Krishna with an army of ten Akshauhins. Duryodhana, the son of Dhritarashtra, came with an army of five Akshauhins to assist Jarasandhi and started fighting the Yadavas. The king! The mighty king of Vindhya with five Akshauhini armies and the Mahabali king of Bengal with three Akshauhini armies joined the war on the Indo-Greek side. Mithileshwar! Similarly, the other kings who were subordinate to Jarasandha were also assisting him wholeheartedly. 10-16 |

As the darkness of the arrows spread in the sky surrounded by the enemy army, Lord Krishna began to sound the trumpet of his rainbow. From that crescendo, the whole universe, including the seven worlds and the seven underworlds, echoed, the giants were distracted, the stars began to break apart, and the entire cosmos began to shake. The whole army of the enemy was deafened at that moment, the horses began to flee from the battlefield, and the elephants also turned their faces away. The whole army fled in terror from the tank and came back two kos in the opposite direction. Thus, by spreading a yellow lightning-bolt and a twinkling rainbow, Srihari covered the entire army of the Jarasandhis with the rain of his arrows. 17-21 |

The king! The enemy army's chariots were crushed by the arrows of the Shangdhanwa, the wheels fell apart, and the chariot and charioteer were also killed and fell asleep on the ground forever. The elephants that accompanied the Gajarohis were cut in two by their arrows. The horses, including the riders, were crushed by the cutting of their necks by arrows. Similarly, in that great war, foot soldiers were crushed by the breaking of the thorax and the head. The scaffolding of their armor was blown away. They undoubtedly went to the gallows of time. The king! Just as the broken vessels appeared to lie face down and face up, so the princes whose bodies had been cut down lay face up and face down in the courtyard. In an instant, a hundred kos long river of blood flowed in the battlefield, which was extremely inaccessible. The elephant looked like a customer in it. Camels and donkeys seemed to have the same trunk as tortoises. The chariots created the illusion of children (Susas), the hair of servants, and the severed arms of serpents. The hands looked like fish and the jewels of crowns, necklaces and kundals were pebbles. The weapons appeared to be oars, umbrella conch shells and leather, and flagstaff sand. The wheels of the chariot were creating a whirlwind of confusion, and the armies on both sides were on both sides of that bloodline. In this way, it became as fierce as the Vaitarani, a hundred-yoga-wide river. The Pramathas, Bhairavas, Bhootas, Vetals, and Yoginis danced merrily in the battlefield. Nripesvara. He was constantly drinking blood from the skulls of ghosts and spirits and collecting severed headgear to make the headgear of Lord Shankar. Surrounded by hundreds of witches, Bhadrakali started laughing and drinking the hot blood there. Vidyadharis, heavenly Gandharvakanyas, and apsaras were standing in Kshatriya dharma and worshipping God-like heroes who attained martyrdom as their husbands. They quarreled among themselves to capture the heroes in the sky and make them husbands. They would say, 'These are my likenesses, so I will describe them.' 'Surbala, thus attached to them, had come to a mutual dispute. Some pious heroes, not deviating a bit from the battlefield, penetrated the Martand-mandala and went directly to the divine abode of Lord Vishnu. Baldevji, who held the rest of the army's triumvirate, became enraged and started beating them with clubs. Thus, Duryodhana, Vindhyaaraja, and Vanganaresa fled the battlefield in terror after the Jarasandhika army was annihilated on all sides. 22-37 | (Dwarkand Chapter 1 to 5)

The king! Then the mighty Jarasandha, as strong as ten thousand elephants, came before Baldevji on a chariot. Yadu Shrestha Balarama pulled the beautiful chariot of Jarasandha from the halagraha and crushed it with a musket wound. Jarasandha, who was left without a chariot when the horses and charioteers were killed, gave up all his weapons and captured Baldev with both hands. Then a fierce battle ensued between the two of them on the battlefield. Maithil! Seeing the gods standing in the sky

and the humans on the ground, they both fought like two lions in a fierce wrestling match. They would try to knock each other down by holding separate legs, hitting them with the chest, head, and arms. The battle between the two turned the entire landmass into a crater. The king! At that moment, the ground suddenly shook like a baton for two hours. Then Yadushreshtha Balarama, holding Jarasandha with his forearms, struck the earth as if a child had knocked down the kamandalu. Balarama climbed on top of Jarasandha and took a fierce hand full of fury to slay the enemy. Seeing this, Lord Krishna, the Supreme Personality of Godhead, stopped them immediately. Then Yadukula-Tilaka Balarama left him. Embarrassed, Jarasandha considered going for penance, but at the insistence of his chief ministers, Magadhara did not go for penance and returned to Magadha. Thus Madhusudana Madhava conquered Jarasandha. 38-48 |

With all the wealth and wealth that was lost in the war, they entered Mathurapuri, carrying with them the pleasant splendor, advancing on the Yadavas, listening to the victory songs of the most upright Lord Krishna, including Baldev, from the sutras, magadhas, and Vandijans, accompanied by the sound of conch shells, the sound of drumming, and the loud chanting of Veda mantras. They were worshipped with auspicious objects, flowers, and flowers along the way. Seeing the splendor of Puri adorned with Mangal-Kalash at each gate, Pitambardhari, Shyamsundara Vighraha, Shubhang-Subhagit, illuminated with bright crowns, angads, and kundals, accompanied by Lord Garudadhvaja, Taladhvaja Balarama, who was wearing weapons like sashang, went to King Ugrasena, spreading a smile on his face, and presented him with all the treasures. At that time, his chariot, studded with agile horses, was in full swing, and the gods were worshipping and praising him. 49-53 |

Thus was completed the first chapter of the Narada Bahulashva-Samvada under the Sridharvakakanda in the Srigarghasamhita, titled "Jarasandha Harana." 1.

Sanskrit source · Hindi control witness

Dvārakā-khaṇḍa · Chapter 2

Chapter 108 of 263 · 46 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच ॥
 पुनस्तत्र जरासंधस्तावत्यक्षौहिणीबलः ॥
 युयुधे यदुभिः शीघ्रं पुनः कृष्णपराजितः ॥ १ ॥
 श्रीकृष्णतेजसा सर्वे यादवा वृद्धिमागताः ॥
 धनुर्गजादिभिः शश्वत्प्राप्तलुंठनसाहसाः ॥ २ ॥
 प्राप्ते च साहसे राजन्विना युद्धं पुरैव हि ॥
 अर्भका जलहारिण्यश्चक्रुः शत्रुपहारणम् ॥ ३ ॥
 शत्रुद्रव्यं च संहर्तुं वीक्षंतः क्रीतवाससः ॥
 नागरा माथुराः सर्वे परं हर्षमुपागताः ॥ ४ ॥
 एवं सप्तदशकृत्वा क्षीणसैन्यो जरासुतः ॥
 अष्टादशमे संग्राम आगतुं च मनोऽकरोत् ॥ ५ ॥
 मया प्रणोदितः कालयवनो वै महाबलः ॥
 रुरोध मथुरां क्रुद्धो स्लेच्छकोटिसमावृतः ॥ ६ ॥
 स्लेच्छानां च बलं वीक्ष्य स्वपुरं भयविह्वलम् ॥
 भयं घोभयतः प्राप्तं रामेणाचिंतयद्धरिः ॥ ७ ॥
 स्वज्ञातिबंधुरक्षार्थं समुद्रे भीमनादिनि ॥
 चकार द्वारकादुर्गमेकरात्रेण माधवः ॥ ८ ॥
 यत्राष्टद्विकपालसिद्धिर्विश्वकर्मविनिर्मिता ॥
 सर्वा वैकुण्ठसंपत्तिर्दृश्यते मोक्षकाक्षिभिः ॥ ९ ॥
 हरिः सर्वजनं तत्र नीत्वा योगेन मैथिल ॥
 पुराद्राममनुज्ञाप्य निर्गतोभून्निरायुधः ॥ ६.२.१० ॥
 निरायुधं हरिं ज्ञात्वा मयोक्तैर्लक्ष्मणैः खलः ॥
 निरायुधः सतं योद्धुं पदातिः स्वयमागतः ॥ ११ ॥
 पराङ्मुखं प्राद्रवंतं दुरापं योगिनामपि ॥
 जिघृक्षुस्तं बान्धवावत्सैनिकानां प्रपश्यताम् ॥ १२ ॥
 हस्तप्राप्तं वपुस्तस्मै दर्शयन्निव माधवः ॥
 दूरंगतः श्यामलाद्रेः प्राविशत्कंदरं त्वरम् ॥ १३ ॥
 मुद्युक्तुंदो यत्र चास्ते मांधातृतनयो महान् ॥
 असुरेभ्यः पुरा रक्षां देवानां यश्चकार ह ॥ १४ ॥
 अहर्निशं न सुष्वाप देवसेनापरो नृप ॥
 तमूयुर्देवताः सर्वे प्रसन्ना राजसत्तमम् ॥ १५ ॥
 वरं वरय भो राजन्यते मनसि वर्तते ॥

नत्वा तान्प्राह राजेन्द्रः करोमि शयनं परम् ॥१६॥
 शयनांते हरेः साक्षाद्दर्शनं मे भवत्वलम् ॥
 यो मध्ये बोधयेन्मां वै शयनस्याप्यचेतनः ॥ १७ ॥
 स मया दृष्टमात्रस्तु भस्मीभवतु तत्क्षणात् ॥
 तथा स चोक्तः सुष्वाप राजा कृतयुगे पुरा ॥ १८ ॥
 तत्र प्रविष्टो यवनो मत्वा पीतांबरं च्युतम् ॥
 तताड यवनः क्रुद्धः पादेनाशु महाखलः ॥ १९ ॥
 मुचुकुन्दः समुत्थाय शनैरुन्मील्य सौक्ष्मिणी ॥
 आशाः प्रपश्यंस्तं पार्श्वे स्थितं कालं ददर्श ॥ 6.2.२० ॥
 स तावत्तस्य रुष्टस्य दृष्टिपातेन मैथिल ॥

देहजेनाग्निना दग्धो भस्मसादभवत्क्षणात् ॥ २१ ॥
 भस्मीभूते च यवने परिपूर्णतमः स्वयम् ॥
 स्वरूपं दर्शयामास मुचुकुन्दाय धीमते ॥ २२ ॥
 कोटिसूर्यप्रतीकाशे ज्योतिषां मण्डले प्रभुम् ॥
 स्थितं स्फुरत्किरीटार्ककुण्डलांगदनूपुरम् ॥ २३ ॥
 श्रीवत्साकं चतुर्बाहुं पद्माक्षं वनमालिनम् ॥
 कोटिकंदर्पलावण्यं कालमेघसमप्रभम् ॥ २४ ॥
 दृष्ट्वा राजा हर्षितोपि समुत्थाय कृताञ्जलिः ॥
 परिपूर्णतमं ज्ञात्वा भक्त्या तं प्रणनाम ह ॥ २५ ॥
 मुचुकुन्द उवाच ॥
 कृष्णाय वासुदेवाय देवकीनन्दनाय च ॥
 नंदगोपकुमाराय गोविंदाय नमोनमः ॥ २६ ॥
 नमः पंकजनाभाय नमः पंकजमालिने ॥
 नमः पंकजनेत्राय नमस्ते पंकजाग्रये ॥ २७ ॥

नमः कृष्णाय शुद्धाय ब्रह्मणे परमात्मने ॥
 प्रणतक्लेशनाशाय गोविंदाय नमोनमः ॥ २८ ॥
 नमोस्त्वनंताय सहस्रमूर्तये सहस्रपादाक्षिशिरोरुबाहवे ॥
 सहस्रनाम्ने पुरुषाय शाश्वते सहस्रकोटीयुगाधारिणे नमः ॥ २९ ॥
 हरे मत्समः पातकी नास्ति भूमौ तथा त्वत्समो नास्ति पापापहारी ॥
 इति त्वं य मत्वा जगन्नाथ देव यथेच्छा भवेत्ते तथा मां कुरु त्वम् ॥ 6.2.३० ॥
 श्रीनारद उवाच ॥
 एवं स्तुतो हरिः साक्षात्परमानन्दविग्रहः ॥
 ज्ञात्वा तं निर्गुणं भक्तं प्राह गंभीरया गिरा ॥ ३१ ॥
 श्रीभगवानुवाच ॥
 धन्यस्त्वं राजशार्दूल धन्या ते विमला मतिः ॥
 नैरपेक्षेण दिव्येन भक्तिभावेन पूरिता ॥ ३२ ॥
 अद्यैव गच्छ मद्भाम बदर्याख्यं मदाश्रमम् ॥

तत्रैव तु तपस्तप्त्वा भूत्वा ब्राह्मणपुंगवः ॥ ३३ ॥

प्रेमलक्षणाया भक्त्या मद्धामप्रकृतेः परम् ॥
प्राप्स्यसि त्वं महाराज यतो नावर्तते गतः ॥ ३४ ॥
नारद उवाच ॥

इत्थं स्तुत्वा हरिं नत्वा परिक्रम्य नताननः ॥
निश्चक्राम गुहादुर्गाच्छ्रीकृष्णप्रेमविह्वलः ॥ ३५ ॥
द्वापरे क्षुल्लका मर्त्या तालवृक्षशतोच्छ्रितम् ॥
दृष्ट्वा तं दुदुवुर्मार्गे भयभीता इतस्ततः ॥ ३६ ॥
मा भैष्टेत्यभयं यच्छञ्जगाम दिशमुत्तराम् ॥
एवं दत्त्वा वरं तस्मै मुचुकुंदाय धीमते ॥ ३७ ॥
भगवान्पुनराब्रज्य मथुरां स्लेच्छवेष्टिताम् ॥
हत्वा स्लेच्छबलं सर्वं तद्धनान्यच्छिनद्धलात् ॥ ३८ ॥
अथ राजा जरासंधो योद्धुमभ्युदितः पुनः ॥
आहुयमागधान्विप्रांन्मुहुतदिशकारिणः ॥ ३९ ॥
प्राहेदं वासुदेवाख्यं जित्वा यद्यागतो ह्यहम् ॥

सर्वान्संपूजयिष्यामि सदा युष्मत्पदाश्रये ॥ ६.२.४० ॥
कारागारेषु यावद्वै स्थिता भवत भो द्विजाः ॥
पराजितोहं वा युष्मान्हनिष्यामि न संशयः ॥ ४१ ॥
एवमुक्त्वा द्विजात्राजा जरासंधो महाबलः ॥
आजगामाशु मथुरां त्रयोविंशत्यनीकपः ॥ ४२ ॥
ब्रह्मवाक्यमृतकर्तुं स्वप्रतिज्ञां विहाय च ॥
मनुष्यचेष्टामापन्नौ स्वपुराद्धीतभीतवत् ॥ ४३ ॥
रामकृष्णौ परौ देवौ पद्भ्यां दुदुवतुर्दुतम् ॥
पलायमानौ तौ वीक्ष्य मागधः प्रहसन्भृशम् ॥ ४४ ॥
अन्वधावद्रथानीकैर्ब्रह्मवाक्यमनुस्मरन् ॥
दक्षिणाशां गतावित्थं प्रवर्षणगिरौ हरी ॥ ४५ ॥
तस्मिन्निनीनो ज्ञात्वा ता वेधोभिस्तं ददाह ह ॥
भस्मीभूते वने जाते दह्यमानतटाहिरेः ॥ ४६ ॥
दशैकयोजनो तुंगात्समुत्पत्य सुरेश्वरौ ॥

अलक्ष्यमाणावरिभिर्द्वारकायां निपेततुः ॥ ४७ ॥
सोपि दग्धौ च तौ मत्वा मागधेन्द्रो महाबलः ॥
मागधान्प्रययौ वीरो वादयञ्जयदुन्दुभीन् ॥ ४८ ॥
ब्राह्मणान्सूजयामास भक्त्या परमया नृप ॥
यस्य विप्रः सहायोस्ति कुतस्तस्य पराजयः ॥ ४९ ॥
इति श्रीमद्भगवत्संहितायां श्रीद्वारकाखण्डे नारदबहुलाश्वसंवादे द्वारकावासकथनं नाम द्वितीयोऽध्यायः ॥ २ ॥

Roman transliteration

śrīnārada uvāca ||
 punastatra jarāsaṃdhastāvatyakṣauhiṇībalaḥ ||
 yuyudhe yadubhiḥ śighraṃ punaḥ kṛṣṇaparājitaḥ || 1 ||
 śrīkṛṣṇatejasā sarve yādavaḥ vṛddhimāgatāḥ ||
 dhanurgajādibhiḥ śaśvatprāptalumṭhanasāhasāḥ ||2||
 prāpte ca sāhase rājanvinā yuddhaṃ puraiva hi ||
 arbhakā jalahārīnyasācakuḥ śatrupahāraṇam || 3 ||
 śatrudravayaṃ ca saṃhartuṃ vīkṣaṇtaḥ kṛtavāsasaḥ ||
 nāgarā māthurāḥ sarve paraṃ harṣamupāgatāḥ || 4 ||
 evaṃ saptadaśakṛtvā kṣīṇasainyo jarāsutaḥ ||
 aṣṭādaśame saṃgrāma āgaṇtuṃ ca mano'karot ||5||
 mayā praṇoditaḥ kālayavano vai mahābalaḥ ||
 rurodha mathurāṃ kruddho mlechchakoṭisamāvṛtaḥ ||6||
 mlechchānāṃ ca balaṃ vīkṣya svapuram bhayavivhalam ||

bhayaṃ cobhayataḥ prāptaṃ rāmeṇācīṇtayaddharih ||7||
 svajñātibamdhurakṣārthaṃ samudre bhīmanādīni ||
 cakāra dvārakādurgamekarātrena mādhaveḥ ||8||
 yatrāṣṭaddikpālasiddhirviśvakarmavinirmīṭā ||
 sarvā vaikuṇṭhasaṃpattirdṛśyate mokṣakāṃkṣibhiḥ || 9 ||
 hariḥ sarvajanaṃ tatra nītvā yogena maithila ||
 purādrāmamanujñāpya nīrgatobhūmīrāyudhaḥ ||6.2.10||
 nīrāyudhaṃ hariṃ jñātvā mayoktailakṣaṇaiḥ khalaiḥ ||
 nīrāyudhaḥ sataṃ yoddhuṃ padātiḥ svayamāgataḥ || 11 ||
 parāṇimukhaṃ prādravaṃtaṃ dūrāpaṃ yogināmapi ||
 jighṛkṣustaṃ cānvadhāvatsainikānāṃ prapaśyatām ||12||
 hastapṛaptaṃ vapustasmai darśayanniva mādhaveḥ ||
 dūraṃgataḥ śyāmalādreh pṛaviśatkaṇḍaram tvaram || 13 ||
 mucukunḍo yatra cāste māṇdhātṛtanayo mahān ||

asurebhyaḥ purā rakṣāṇi devānāṃ yaścakāra ha || 14 ||
 aharnīṣaṃ na suśvāpa devasenāparo nṛpa ||
 tamūcurdevatāḥ sarve prasannā rājasattamam || 15 ||
 varaṃ varaya bho rājanyatte manasi varttate||
 natvā tānpṛāha rājeṇdraḥ karomi śayanaṃ param ||16||
 śayanāṃte hareḥ sāḁṣāddarśanaṃ me bhavatvalam ||
 yo madhye bodhayenmāṃ vai śayanasyāpyacetanaḥ || 17 ||
 sa mayā dṛṣṭamāstrastu bhasmībhavatu tatkaṇṭāt ||
 tathā sa coktaḥ suśvāpa rājā kṛtayuge purā || 18 ||
 tatra paviṣṭo yavano mattvā pītāṃbaram cyutam ||
 tatāḁa yavanaḥ kruddhaḥ pādenāśu mahākhalaḥ || 19 ||
 mucukunḍaḥ samutthāya śanairunmīlya sokṣīṇi ||
 āśāḥ prapaśyaṃstaṃ pārsve sthitaṃ kālaṃ dadarśa || 6.2.20 ||
 sa tāvattasya ruṣṭasya dṛṣṭipātena maithila ||

dehajeṇāgninā dagdho bhasmasādhavatkṣaṇāt || 21 ||
 bhasmībhūte ca yavane paripūrṇatamaḥ svayam ||
 svarūpaṃ darśayāmāsa mucukunḍāya dhīmate || 22 ||
 koṭisūryapratikāṣe jyotiṣāṃ maṇḁale prabhum ||
 sthitaṃ sphuratkiṇīṭārkakuṇḁalāṇīgadānūpuram ||23||
 śrīvatsāṅkaṃ caturbāhuṃ padmākṣaṃ vanamālinam ||
 koṭikaṇḁarpalāvaṇyaṃ kālameghasamaprabham ||24||
 dṛṣṭvā rājā harṣitopi samutthāya kṛtāṃjalīḥ ||

paripūrṇatamaṃ jñātvā bhaktyā taṃ praṇanāma ha || 25 ||
mucukunda uvāca ||

kṛṣṇāya vāsudevāya devakīnandanāya ca ||
naṃdagopakumārāya govindāya namonamaḥ || 26 ||
namaḥ paṇkajanābhāya namaḥpaṇkajamālīne ||
namaḥ paṇkajanetrāya namaste paṇkajāṃghraye || 27 ||

namaḥ kṛṣṇāya śuddhāya brahmaṇe paramātmāne ||
praṇatakleśanāśāya govindāya namonamaḥ || 28 ||
namostvanamṭāya sahasramūrtaye sahasrapādākṣiśīrorubāhave ||
sahasranāmne puruṣāya śāśvate sahasrakoṭiyugadhārīṇe namaḥ || 29 ||
hare matsamaḥ pātākī nāsti bhūmau tathā tvatsamonāsti pāpāpahārī ||
iti tvam ca mattvā jagannātha deva yathecchā bhavette tathā māṃ kuru tvam || 6.2.30 ||
śrīnāradauvāca ||

evaṃ stuto hariḥ sāksātparamānandavigrahaḥ ||
jñātvā taṃ nirguṇaṃ bhaktaṃ prāha gaṃbhīrayā girā || 31 ||
śrībhagavānuvāca ||
dhanyastvaṃ rājaśārdūla dhanyā te vimalā matiḥ ||
nairapekṣena divyena bhaktibhāvena pūrītā || 32 ||
adyaiva gaccha maddhāma badaryākhyam madāśramam ||
tattraiva tu tapastaptvā bhūtvā brāhmaṇapuṃgavaḥ || 33 ||

premalakṣaṇayā bhaktyā maddhāmaprakṛteḥ param ||
prāpsyasi tvam mahārāja yato nāvartate gataḥ || 34 ||
nārada uvāca ||
itthaṃ stutvā hariṃ natvā parikramya natānanaḥ ||
niścakrāma guhādurḡacchrīkṛṣṇapremavihvalaḥ || 35 ||
dvāpare kṣullakā martyā tālavṛkṣaśatocchritam ||
dṛṣtvā taṃ dudruvurmārge bhayabhītā itastataḥ || 36 ||
mā bhaiṣṭetyabhayaṃ yaccharṇajagāma diśamuttarām ||
evaṃ dattvā varaṃ tasmai mucukunḍāya dhimate || 37 ||
bhagavānpunarāvrajya mathurāṃ mlecchaveṣṭitām ||
hatvā mlecchabalaṃ sarvaṃ taddhanānyacchinadbalāt || 38 ||
atha rājā jarāsaṃdho yoddhumabhyuditaḥ punaḥ ||
āhūyamāgadhānviprānmuhūrtādeśakārīṇaḥ || 39 ||
prāhedaṃ vāsudevākhyam jītvā yadyāgato hyaham ||

sarvānsaṃpūjayiṣyāmi sadā yuṣmatpadāśraye || 6.2.40 ||
kāragāreṣu yāvadvai sthitā bhavata bho dvijāḥ ||
parājito haṃ vā yuṣmānhaniṣyāmi na saṃśayaḥ || 41 ||
evamuktvā dvijānrājā jarāsaṃdho mahābalaḥ ||
ājagāmāśu mathurāṃ trayoviṃśatyānikapaḥ || 42 ||
brahmavākyamṛtakartuṃ svapratijñāṃ vihāya ca ||
manuṣyaceṣṭāmāpanmau svapurādhītābhītavat || 43 ||
rāmakṛṣṇau parau devau padbhīyāṃ dudruvaturdruṭam ||
palāyamānau tau vikṣya māgadhaḥ prahasambhṛśam || 44 ||
anvadhāvadrathānikairbrahmavākyamanusmaran ||
dakṣiṇāśāṃ gatvīthaṃ pravaraṇagirau harī || 45 ||
tasmīnnilīno jñātvā tā vedhobhistaṃ dadāha ha ||
bhasmībhūte vane jāte dahyamānataḍgīreḥ || 46 ||
daśaikayojano tuṃgātsamutpatya sureṣvarau ||

*alakṣyamāṇāvaribhirdvārakāyām nīpetatuḥ ||47||
 sopi dagdhau ca tau matvā māgadheṃdro mahābalaḥ ||
 māgadhānprayaṃ viro vādyañjayaḍḍubhin||48||
 brāhmaṇānpūjāyāmāsa bhaktyā paramayā nṛpa ||
 yasya vipraḥ sahāyosti kutastasya parājayatḥ || 49 ||
 iti śrīmadgargasāṇhitāyām śrīdvārakākhaṇḍe nārada bahulāśvasaṃvāde dvārakāvāsakathanāṇṇāma
 dvitīyodhyāyaḥ ||2||*

English rendering

The invasion of Mathura by Jarasandha and Kalayavana; the Lord's departure from the war to a cave and the burning of the Kalayavana there by the sight of Muchukunda; the sending of Muchukunda to Badarikashrama with a boon and the extermination of Mlechha-Sena himself, the escape from Jarasandha's presence, the arrival of Sri Krishna-Balarama at Dwarka via Pravarshnagiri, and the return of Jarasandha to Magadha by burning that mountain.

Naradji says - Rajan! Jarasandha, again with the same Aksauhini force, soon came to war with the Yadavas; but was again defeated by Krishna. Through the influence of Krishna, all the Yadavas attained prosperity. He always had the courage to plunder enemies with the force of bows and elephants. 1-2.

The king! When dared, Balak and Paniharini also began to kidnap enemy property without a fight. Seeing the opportunity to kidnap the enemy's substance, all the citizens of Mathura, who bought clothes, were very happy. Thus Jarasandha was defeated by causing his army to be annihilated seventeen times. Eighteen times after that, he also considered going to war. At this time, at my instigation, Mahabali Kalayavan, accompanied by an army of ten million men, angrily laid siege to Mathura. Seeing the army of Mlechhas, fearing their city, thinking of the fear coming from both sides - Krishna became worried with Balarama. 3-7 | (Dwarkand Chapter 1 to 5)

To protect his homosexuals, Madhava built the Dwarka Fort in a single night within the roaring sea, where the siddhis of the eight Dikpalas, the Vishwakarmas, are built, and the seekers of salvation have a vision of all the wealth of Vaikuntha. Mithileshwar! With the yogic energy of Srihari, he led the entire entourage to Dwaraka fort and left Mathura without any weapons at the behest of Balramji. According to the identity I had given, the evil Kalayavan recognized Sriharika and, seeing him without weapons, even himself gave up weapons and came on foot to fight him. They withdrew from the war and started to flee. To capture the Sriharikas, who are also rare to yogis, he set out in pursuit of his soldiers. 8-12 |

Madhav ran away, showing his body with only one hand forward, and soon entered Shyamalachalki Kandara. Muchukunda, the eldest son of Mandhata, used to sleep in that cave. They protected the gods from the demons in the past. O Lord! He was unable to sleep day and night because of his readiness to defend Devasena at that time. When the task was accomplished, all the gods were pleased and spoke to the Supreme Being. 13-15 |

The king! Ask for what is on your mind as a gift. "Then Rajendra Muchukundane bowed to the gods and said to them - 'I want to sleep well. When I wake up, I have a direct darshan of Sriharika. The unconscious man who wakes me up in the middle will immediately burn me to ashes as soon as I see him. The gods called him 'Tathastu' and gave him his desired boon. Then King Muchukunda slept in the former Satya Yuga. 16-18 | (Dwarkand Chapter 1 to 5)

Kalayavana followed the god into the cave and, mistaking Muchukunda for Krishna sleeping with Pitambara on his back, was immediately kicked by the mighty Yavana in a fit of rage. Muchukunda suddenly stood up and slowly opened his eyes and looked around. At that moment, Kaalayavan appeared to him standing nearby. Maithil! As soon as the king's gaze filled with fury, Kalayavan was immediately consumed by the flames of fire emanating from his own body. 19-21 |

When Yavana was incinerated, the Supreme Personality of Godhead gave the wise Muchukunda a vision of his form. The celestial Gods stood, shining like millions of suns. Their heads were illuminated by crowns, their ears by kundals, their arms by angads, and their feet by nupurs. His chest was adorned with the emblem of Srivatsa. He was endowed with four arms. His eyes were as large as a bright lotus, and a garland of flowers hung around his neck. They were embarrassing millions of Kamadevas with their elegance. His gaze was as dark as a dark cloud. Seeing him, the king stood up in ecstasy and bowed with devotion, knowing him to be the most perfect God with folded hands. 22-25 |

Muchukunda said, "I bow repeatedly to Govinda, the son of Vasudevaputra and Devakinandana, who is the son of Shrinandagopaka." The Lord, whose navel is the origin of the cosmic lotus, adorned with lotus garlands, whose eyes are as vast as the resplendent lotus, and whose feet also despise the lotus with their grace, is repeatedly saluted. A pure Buddha is a salutation to the Supreme Brahman, Lord Krishna. Recurring salutations are offered to Govinda, the Destroyer of the sufferings of the souls. Salutations to Lord Krishna, the Eternal Person, who has thousands of idols, who holds thousands of feet, eyes, head, thighs and arms, who has thousands of names and who holds thousands of ages. Green. There is no sinner on this earth like me and there is no one else as sinful as you - knowing this Jagannath Dev! Have mercy on me as you wish. 26-30 | (Dwarkand Chapter 1 to 5)

Naradji says - Rajan! Thus, having received the command of Srihariki, and having again praised, saluted, and circumambulated him, Muchukunda, bowing down and filled with the love of Sri Krishna, came out of that cave fort. In Dwapara, men with small figures would run around in terror on the way on seeing the many palm-tall king Muchukunda. 'Don't be afraid! Don't be afraid! Thus, giving refuge, Muchukund went in a northward direction. Thus, by bestowing a boon on the wise Muchukunda, the Lord again came to Mathura surrounded by the Mlechchas and forcibly took away his wealth by destroying all the Mlechchas. 35-38 |

Then King Jarasandha, with the thought of fighting again in mind, summoned the Magadha Brahmins who told him the muhurta and said, 'If I return after conquering Vasudeva, I will always worship you under your command.' Until then, O Brahmins! May you stay in my prison. If I am defeated, I will kill you all, no doubt. " 39-41 |

Having said this to the Brahmins, the Mahabali king Jarasandha quickly arrived in Mathura with an army of twenty-three Akshauhins. To make the Magadha Brahmins speak the truth, Bhagavan gave up his support and, adopting human-like behavior, fled his city with great force on foot, as did the gods Balarama and Krishna, who were terrified. Seeing them running away, Magadha Raja started laughing. He followed the Brahmins with a chariot army, remembering their words. The two brothers reached Pravarsana Giri on their way south to Srihari. Hiding the two of them on the same mountain, Jarasandhan burned wood and set fire to the forest there. After the entire forest of Pravarsana Giri was reduced to ashes, they jumped from the eleven yojana-high peak of the burning mountain and reached Dwarakama, oblivious to the two divine enemies. Mahabali's hero Magadharaja returned to Magadha after administering his victory to both of them. 42-48 | (Dwarkand Chapter 1 to 5)

O Lord! He worshipped Brahmins with great devotion and said - 'How can a Brahmin whose helper is defeated! '. 49.

Thus was completed the second chapter in the Narada Bahulashva-samvada under the Dwarka Khanda in the Srigarghasamhita, called the 'Dwarkavasa-vatana'. 2.

Sanskrit source · Hindi control witness

Dvārakā-khaṇḍa · Chapter 3

Chapter 109 of 263 · 23 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच ॥
 इत्थं मया ते कथितं द्वारकावासकारणम् ॥
 विवाहादिकथाः सर्वा वदिष्यामि परेशयोः ॥ १ ॥
 पूर्वं श्रीबलदेवस्य विवाहं शृणु मैथिल ॥
 सर्वपापहरं पुण्यमायुर्वर्द्धनमुत्तमम् ॥ २ ॥
 आनर्तो नाम राजाभूत्सूर्यवंशे महामनाः ॥
 यन्नाम्नानर्तदेशः स्यात्समुद्रे भीमनादिनि ॥ ३ ॥
 रैवतनाम तत्पुत्रश्चक्रवर्ती गुणाकरः ॥
 राज्यं चकार स पुरीं विनिर्माय कुशस्थलीम् ॥ ४ ॥
 तस्य पुत्रश्चतं चासीद्वेवती नाम कन्यका ॥
 सर्वोत्तमं चिरंजीवं सुन्दरं वरमिच्छती ॥ ५ ॥
 एकदा रथमास्थाय हेमरत्नविभूषितम् ॥
 आरोप्य स्वां दुहितरं रैवतः पर्यटन्भुवम् ॥ ६ ॥
 प्राप्तो योगबलेनापि ब्रह्मलोकं शुभावहम् ॥
 कन्यावरं परिपृष्टुं ब्रह्माणं प्रणनाम ह ॥ ७ ॥
 गायंत्यां पूर्वचित्यां च स्थितो लब्धक्षणाः क्षणम् ॥
 एकचितं विधिं ज्ञात्वा स्वाभिप्रायं न्यवेदयत् ॥ ८ ॥
 रैवत उवाच ॥
 परः पुराणो जगदंकुरोभूः पूर्णः परात्मा परमेश्वरोसि ।
 स्थितः सदा धामनि पारमेष्ठ्ये सृजस्यलं पासि व हिंससीदम् ॥ ९ ॥
 वेदा मुखं धर्म उरस्तथैव पृष्ठं ह्यधर्मश्च मनुर्मनीषा ॥
 अंगानि देवा असुराश्च पादाः सर्वास्तिर्देवतनुस्तव स्यात् ॥ ६.३.१० ॥
 करोषि हस्तामलकं च विश्वं नेतुं प्रभुः सारथिवद्गुणेषु ॥
 एकस्त्वमेकं च विधाय जालं ग्रसिष्यसे सर्वमिवोर्णनाभिः ॥ ११ ॥
 महेंद्रधिष्यं तव वक्ष्यमस्ति किं सार्वभौमं किमु योगसिद्धिः ॥
 यः पारमेष्ठ्यं च सदास्थितोसि तस्मै नमोनंतगुणाय भूम्ने ॥ १२ ॥
 भवान्स्वयं भूर्जगतां पितामहो विधे सुरज्येष्ठ इति प्रभावतः ॥
 अस्या वरं सर्वगुणं चिरायुषं वदाशु मां दिव्यमशेषदर्शनः ॥ १३ ॥
 श्रीनारद उवाच ॥
 एतच्छ्रुत्वा ततो ब्रह्मा स्वयंभूः सर्वदर्शनः ॥
 रैवतं प्राह राजानं प्रहसन्निव मैथिल ॥ १४ ॥
 श्रीब्रह्मोवाच ॥

अत्र क्षणेन हे राजन्भुवि कालो महाबली ॥
 त्वरं व्यतीतस्त्रिनवचतुर्युगविकल्पितः ॥१५॥
 न संति मर्त्यलोके त्वत्पुत्राः पौत्राः सबांधवाः ॥
 तत्पुत्रपौत्रनप्तृणां गोत्राणि च न शृण्महे ॥ १६ ॥
 तद्गच्छ सर्वमुख्याय नररत्नाय शाश्वते ॥
 कन्यारत्नमिदं राजन्बलदेवाय देहि भोः ॥ १७ ॥
 परिपूर्णतमौ साक्षाद्गोलोकाधिपती प्रभू ॥
 भुवो भारवतारायावतीर्णौ बलकेशवो ॥ १८ ॥
 असंख्यब्रह्मांडपती वसुदेवात्मजौ हरी ॥
 द्वारकायां विराजेते यदुभिर्भक्तवत्सलौ ॥ १९ ॥

श्रीनारद उवाच ॥
 अथ श्रुत्वा विधिं नत्वा रैवतो नृपसत्तमः ॥
 आययौ द्वारकां भूयः समृद्धातां समृद्धिभिः ॥ 6.3.२० ॥
 पारिबर्हे रथं दत्त्वा विश्वकर्मविनिर्मितम् ॥
 सहस्रहयसंयुक्तं दिव्यं योजनविस्तृतम् ॥ २१ ॥
 दिव्यांबराणि रत्नानि ब्रह्मदत्तानि मैथिल ॥
 दत्त्वा ययौ तपस्तप्तुं बदर्याख्यं शुभावहम् ॥ २२ ॥
 तदा महोत्सवश्चासीद्यदुपुर्यां गृहगृहे ॥
 संकर्षणोथ भगवान्नेवत्या विरराज ह ॥ २३ ॥
 बलदेवविवाहस्य कथां यः शृणुयान्नरः ॥
 सर्वपापविनिर्मुक्तः परां सिद्धिमवाप्नुयात् ॥ २४ ॥
 इति श्रीमद्भगवत्संहितायां श्रीद्वारकाखण्डे नारदबहुलाश्वसंवादे बलदेवविवाहोत्सवानाम तृतीयोऽध्यायः ॥ ३ ॥

Roman transliteration

śrīnārada uvāca ||
 itthaṃ mayā te kathitaṃ dvārakāvāsakāraṇam ||
 vivāhādikathāḥ sarvā vadiṣyāmi pareśayoḥ || 1 ||
 pūrvaṃ śrībaladevasya vivāhaṃ śṛṇu maithila ||
 sarvapāpaharaṃ puṇyamāyurvarddhanamuttamam || 2 ||
 ānartto nāma rājābhūtsūryavaṃśe mahāmanāḥ ||
 yannāmnānartadeśaḥ syātsamudre bhīmanāḍini || 3 ||
 raivatonāma tatputraścakravartī guṇākaraḥ ||
 rājyaṃ cakāra sa puriṃ vinirmāya kuśasthalim || 4 ||
 tasya putraśataṃ cāśidrevatī nāma kanyakā ||
 sarvottamaṃ ciraṃjīvaṃ suṇḍaraṃ varamicchatī || 5 ||
 ekadā rathamāsthāya hemaratnavibhūṣitam ||
 āropya svām duhitaṃ raivataḥ paryaṭanbhuvaṃ || 6 ||
 prāpto yogabalenāpi brahmalokaṃ śubhāvaham ||

kanyāvaram paripraṣṭuṃ brahmāṇaṃ praṇanāma ha || 7 ||
 gāyaṃtyāṇaṃ pūrvacittyaṇaṃ ca sthito labdhakṣaṇaḥ kṣaṇam ||
 ekacittaṃ vidhiṃ jñātvā svābhiprāyaṇaṃ nyavedayat || 8 ||

raivata uvāca ||

paraḥ purāṇo jagadaṁkurobhūḥ pūrṇaḥ parātmā paramēśvarosi |
sthitāḥ sadā dhāmanī pārameṣṭhye srjasyalaṁ pāsi ca hīṁśasīdam || 9 ||
vedā mukhaṁ dharmā urastathaiva prṣṭhaṁ hyadharmāśca manurmanīṣā ||
aṁgāni devā asurāśca pādāḥ sarvasṛtṛdevatanustava syāt || 6.3.10 ||
karoṣi hastāmalakaṁ ca viśvaṁ netuṁ prabhūḥ sārathivadguṇeṣu ||
ekastvamekaṁ ca vidhāya jālaṁ grasiṣyase sarvamivornañbhiḥ || 11 ||
mahemdradhiṣṇyaṁ tava vaśyamasti kiṁ sārvaḥkṛtāṁ kimu yogasiddhiḥ ||
yaḥ pārameṣṭhyaṁ ca sadāsthitosi tasmai namonaṁtaguṇāya bhūmne || 12 ||
bhavānsvayaṁ bhūrjagatāṁ pitāmaho vidhe surajyeṣṭha iti prabhāvataḥ ||
asyā varāṁ sarvaguṇaṁ cirāyuṣaṁ vadaṣu māṁ divyamaśeṣadarśanaḥ || 13 ||

śrīnārada uvāca ||

etacchutvā tato brahmā svayaṁbhūḥ sarvadarśanaḥ |
raivataṁ prāha rājānaṁ prahasanniva maithila || 14 ||
śrībrahmuvāca ||
atra kṣaṇena he rājanbhuvi kālo mahābalī |
tvaram vyatītastrīnavacaturyugavikalpitaḥ || 15 ||
na saṁti martyaloke tvatputrāḥ pautrāḥ sabāmdhavāḥ ||
tatputrapautranaptṛṇāṁ gotrāṇi ca na śṛṇmahe || 16 ||
tadgaccha sarvamukhyāya nararatnāya śāśvate ||
kanyāratnamidaṁ rājanbaladevāya dehi bhoḥ || 17 ||
paripūrṇatamau sākṣādgolokādhipatī prabhū ||
bhuvo bhārāvātārāyāvatīrṇau balakeśavo || 18 ||
asaṁkhyabrahmāṁḍapati vasudevātmaṁ harī ||
dvārakāyāṁ virājete yadubhirbhaktavatsalau || 19 ||

śrīnārada uvāca ||

atha śrutvā vidhiṁ natvā raivato nṛpasattamaḥ |
āyayau dvārakāṁ bhūyaḥ saṁrddhātāṁ saṁrddhibhiḥ || 6.3.20 ||
pāribarhe rathaṁ dattvā viśvakarmavinirmitam |
sahasrahayasamṣuktaṁ divyaṁ yojanavistṛtam || 21 ||
divyāṁbarāṇi ratnāni brahmadattāni maithila ||
dattvā yayau tapastaptuṁ badaryākhyāṁ śubhāvaham || 22 ||
tadā mahotsavaścāsīyadupuryāṁ grhegrhe || |
saṁkarṣaṇoṭha bhagavānrevatyā virarāja ha || 23 ||
baladevavivāhasya kathāṁ yaḥ śṛṇuyānnaraḥ ||
sarvāpāvinirmuktaḥ parāṁ siddhimavāpnuyāt || 24 ||
iti śrīmadgargasamhitāyāṁ śrīdvārakākhaṇḍe nāradaḥkalāśvasamvāde baladevavivāhotsavānāma
tṛtīyo'dhyāyaḥ || 3 ||

English rendering

Baldevji's marriage with Revati

Naradji says - Rajan! In this way I have made known to you the reason for God's dwelling in Dwarakama. Now I will tell you all the stories of the marriages of the relatives of God. Mithileshwar! Listen first to the account of Baldev's marriage, which is the best instrument for forgiving sins and prolonging life. 1-2.

In the solar dynasty, the great king Anarta was born, after whom the land of Anarta was settled on the banks of the mighty roaring sea. King Anarta had a son named Ravata, who was endowed with the traits of Gunonki Khan and Chakravarti Raja. He built Kushasthulpuri and ruled from there. Raivata had a hundred sons and a daughter named Revati. She wished to have the best Chiranjeevi and beautiful groom. One day, mounted on a chariot adorned with golden jewels and carrying his daughter on it, King Ravata began to circumnavigate the globe. (The purpose of this trip was to find a suitable bride for the daughter.)) Eventually, the king, out of curiosity for his daughter, made his debut in the yogic celestial realm of Brahmaloka, where he bowed his head at Brahma's feet. At that time, an apsara called Purvachitti was being sung in Brahma's court, so he sat in silence for a moment. Subsequently, Brahma realized that he had been wronged and communicated his intentions to him. 3 - 8. (Dwarkand Chapter 1 to 5)

The Ravata said, "O Lord! You are the Supreme Puranic Person. It is from you that the sprout of this cosmic tree is born. You are the Absolute Supreme Personality of Godhead and perpetually resides in your supreme abode, creating, nurturing, and destroying this world. Oh God! The Vedas are your mouths, Dharma is the heart, Adharma is the back, Manu is the intellect, the gods are the limbs, the Asuras are the legs, and the whole world is your body. You see the whole universe directly like an amla in your hand, and just as the charioteer leads the chariot on the desired path, you are capable of leading the worldly chariot to the three gunas or threefold themes. You are the only one unique, and just as the spider produces a web from its own form and then consumes it, so you are weaving a web of jaguarupi, and when the time comes, it will then merge with itself. The abode of Mahendra - the heavenly realm is under your control; then may the sovereign kingdom and yogasiddhi be under your control, what is there to say? You are always situated in the Paramestha Pada - Brahmadham. Salutations to such an eternally virtuous Ape Bhuma (the great and omnipresent) man. Thank you! You are Swayambhu (self-manifested), the Pitamaha (father of the three worlds). Because of this influence, you are called the "Sun God." You are omniscient, so soon tell me some divine, omnipotent and eternal boon for this daughter of mine. 9-13 |

Naradji says - Maithil! Hearing this, the omniscient Lord Swayambhu Brahma smiled and said to King Raivata. 14.

Sri Brahma said, "Rajan! By this point, the Mahabali period on Earth had passed very quickly. Twenty-seven Chaturyugis have been completed. Your sons and grandsons and their siblings are no more in the mortal world. Even the grandchildren of their sons no longer listen to their grandchildren. So Raja! Go quickly and dedicate this kanyaratna to the best Nararatna Sanatan Purusha Baldevji. Balarama, the Supreme Lord, the Lord of the Realms, and Keshava have descended to assume the role. Despite being the rulers of innumerable universes, they both have been living with the Yaduvanshis of Dwarakama as Bhaktavatsala Hari Vasudevananda. 15-19 | (Dwarkand Chapter 1 to 5)

Naradji says - Rajan! Hearing this, Nripat Shrestha saluted Raivat Brahma and came back to Dwarkapuri, prosperous. By marrying the bride to Baldevji, he provided a divine chariot made by Vishwakarma for dowry, which was an elaborate plan. There were a thousand horses in the chariots. Mithileshwar! Giving divine clothes and jewels given to Brahma, King Ravata went to perform penance at the auspicious Badarikashramatirtha. At that time, there was a great celebration in the houses of Yadupuri. Subsequently, Lord Sankarshana began to have a great courtship with Queen Revati. A person who listens to this story of Baldevji's marriage will be free from all sins and will attain supreme perfection. 20-24 |

Thus was completed the third chapter called 'Baldev Vivahotsava' in the Narada Bahulashka Samvad under Dwarka Khanda in the Srīgarghasamhita. 3.

Sanskrit source · Hindi control witness

Dvārakā-khaṇḍa · Chapter 4

Chapter 110 of 263 · 40 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच ॥
अथ श्रीकृष्णदेवस्य विवाहं शृणु मैथिल ॥
सर्वपापहरं पुण्यं चतुर्वर्गफलप्रदम् ॥१॥
भीष्मकोनाम राजाभूद्विदग्धेषु प्रतापवान् ॥
कुण्डिनाधिपतिः श्रीमान्सर्वधर्मविदांवरः ॥ २ ॥
रुक्मिणी तत्सुता जाता श्रियोमात्रातिसुन्दरी ॥
कोटिचन्द्रप्रतीकाशा गुणभूषणभूषिता ॥ ३ ॥
श्रुत्वैकदा पुरा सा वै मन्मुखाच्छ्रीहरेर्गुणान् ॥
परिपूर्णतमं तं वै सा मेने सदृशं पतिम् ॥ ४ ॥
तद्रूपं सगुणं श्रुत्वा मन्मुखात्प्रीतिवर्द्धनात् ॥
सदृशीं श्रीहरिस्तां वै समुद्धोमनो दधे ॥ ५ ॥
कृष्णभावविदा राज्ञा सर्वधर्मविदा भृशम् ॥
भीष्मकेणैव कृष्णाय दातुं तां निश्चयः कृतः ॥ ६ ॥
युवराजस्ततो रुक्मी तं निवार्य्य प्रयत्नतः ॥
कृष्णशत्रुर्महावीरं शिशुपालममन्यत ॥ ७ ॥
ततः खिन्नमना भैष्मी श्रीकृष्णाय महात्मने ॥
द्रुतं स्वं प्रेषयामास ब्राह्मणं मिथिलेश्वर ॥ ८ ॥
स द्वारकां गतो दिव्यां श्रीकृष्णेन प्रपूजितः ॥
भुक्तवांस्तत्र चासीनो विश्रांतो मंदिरं हरेः ॥ ९ ॥
पृच्छते कुशलं सर्वं श्रीकृष्णाय महात्मने ॥
ब्राह्मणस्तदनुज्ञातस्तस्मै सर्वमवर्णयत् ॥ ६.४.१० ॥
स्वस्तिश्रीकारपंचाढ्ये नित्यानंदमहोदधौ ॥
श्रीमद्विव्यगुणैः पूर्णं कोटिशो नतयो मम ॥ ११ ॥
शमत्रास्ति य तत्रास्तु ततस्त्वत्पत्रमागतम् ॥
नारदोक्तेन वचसा ज्ञातोसि प्रकृतेः परः ॥ १२ ॥
सर्वं जानासि सर्वज्ञस्तथा वक्ष्ये वचो रहः ॥
वीरभागं तु मां विद्धि त्वं गृहाण महामते ॥ १३ ॥
मां चैद्यः प्रतिगृह्णीयाद्यथा सिंहबलिं मृगः ॥
कथं त्वामुद्धे दुर्गे स्थितामिति च तच्छृणु ॥ १४ ॥
पूर्वेद्युः कुलदेव्यास्तु यात्रास्ति महती हरे ॥
आगमिष्याम्यहं यत्र तत्र मां त्वं गृहाण भोः ॥ १५ ॥
॥ श्रीनारद उवाच ॥

रुक्मिण्यास्तमभिप्रायं श्रुत्वा ब्राह्मणभाषितम् ॥
 रथः संयुज्यतामाशु दारुकं प्राह मानदः ॥१६॥
 पश्चिमायां तदा रात्रौ वैकुण्ठप्रभवं परम् ॥
 किंकिणीजालसंयुक्तं हेमरत्नखचित्प्रभम् ॥ १७ ॥
 सदश्वैः शैब्यसुग्रीवमेघपुष्पबलाहकैः ॥
 नियोजितैर्दारुकेण चंचलैश्चारुचामरैः ॥ १८ ॥
 युक्तं महारथे दिव्यं सहस्रादित्यवर्यसम् ॥
 आरुह्य सारथेः पृष्ठे धृत्वा श्रीपादपंकजम् ॥ १९ ॥
 स्वहस्तेन द्विजं तस्मिन्समारोप्य रमापतिः ॥
 विदर्भान्प्रययौ राजञ्ज्श्रीकृष्णो भगवान्ह्रिः ॥ 6.4.२० ॥

कृष्णं वैकं गतं हर्तुं कन्यां तु नृपमण्डलात् ॥
 कलिप्रशंकितो रामः श्रुत्वा भ्रातृसहायकृत् ॥२१॥
 नीत्वा यदुबलं सर्वं समर्थबलवाहनम् ॥
 विपक्षीयान् नृपाञ्जेतुं बलः पश्चाद्ययौ त्वरम् ॥ २२ ॥
 कुण्डिनोपवनं प्रातः सङ्घिजः सरथो हरिः ॥
 संतस्थौ तितिणीवृक्षे आस्तीर्याश्वपरिच्छदम् ॥ २३ ॥
 दूरात्संदृश्यते तस्मात्कुण्डिनन्तु पुरम्परम् ॥
 दीर्घदुर्गसमायुक्तं सप्तयोजनवर्तुलम् ॥२४॥
 दुर्लभ्या दुर्गमा यत्र परिखा जलपूरिता ॥
 धनुःशतं विस्तृतास्ति चातुर्मास्यनदीवसा ॥२५॥
 पंचाशद्धस्तमानेन दुर्गभित्तिस्तथोर्ध्वगा ॥
 यत्र रम्याणि हर्म्याणि स्फुरद्धेमशिखानि च ॥ २६ ॥
 हेमकुम्भध्वज स्फूर्ज्जतोलकानि विरेजिरे ॥
 पारावता मयूराश्च यत्र तत्र पतन्ति च ॥ २७ ॥

शिशुपालाय स्वां कन्यां दास्यत्राजा तु भीष्मकः ॥
 चक्रे विवाहसंभारसंचयं रत्नमण्डपे ॥ २८ ॥
 गीतमंगलसंयुक्ते नारीभिर्भवोत्तमे ॥
 राज रुक्मिणी राजन्सिद्धिभिर्भूर्यथा भुवि ॥२९॥
 अथर्वविद्विज्जा भैष्मी सुस्तातां रत्नवाससम् ॥
 चकुर्मन्त्रैस्तथा रक्षां बध्वा शांतिं विधाय च ॥ 6.4.३० ॥
 हैमानां भारलक्षं च मुक्तानां द्विगुणं तथा ॥
 सहस्रभारं वस्त्राणां धेनूनामर्बुदानि षट् ॥ ३१ ॥
 गदायुतं रथानां च दशलक्षमनोहरम् ॥
 दशकोटिहयानां च गुडादितिलपर्वतान् ॥३२॥
 सहस्रस्वर्णपात्राणां भूषणानां तथायुतम् ॥
 विप्रेभ्यः प्रददौ राजा भीष्मकोति महामनाः ॥३३॥
 तथा वै दमघोषस्य शिशुपालाय वै द्विजाः ॥

चक्रुः शान्तिं परां पूर्वं रक्षाबंधनरूपिणीम् ॥३४॥

ब्राह्मणैर्मंगलस्नातं पीतकंचुकशोभितम् ॥

मुकुटोपरि विभ्राजत्पुष्पं मौलिधरं शुभम् ॥ ३५ ॥

हारकंकणकेयूरशिखामणिविभूषितम् ॥

मंगलैर्गीतवादित्रैर्गन्धाक्षतविचर्चितम् ॥३६॥

आचारलाजैः सुवरं शिशुपालं विधाय च ॥

आरोप्य करिणं प्रोच्यं दमघोषो विनिर्ययौ ॥३७॥

जरासंधेन शाल्वेन दंतवक्रेण धीमता ॥

विदूरथेन पौंड्रेण पाष्णिग्राहेण मैथिल ॥ ३८ ॥

विकर्षन्महर्तौ सेनां दमघोषो महाबलः ॥

दुंदुभीन्नादयन्दीर्घानाययौ कुण्डिनं पुरम् ॥३९॥

संमुखाद्यदुदेवस्य श्रुत्वोद्योगं नृपाः परे ॥

सहस्रशः समाजग्मुः शिशुपालसहायिनः ॥ 6.4.४० ॥

भीष्मको ह्यग्रतो गत्वा संपूज्य विधिवन्पुम् ॥

काश्मीरकंबलैर्दिव्यारुणैः सामुद्रसंभवैः ॥४१॥

मंडितेषु च सर्वेषु मुक्तादामविलंबिषु ॥

सौगंधिकैः पुष्परसै राष्ट्रेषु शिबिरेषु च ॥ ४२ ॥

वारांगनानृत्यलसन्मृदंगेषु ध्वनत्सु च ॥

निवेशयामास नृपौ विदभीधिपतिर्महान् ॥४३॥

इति श्रीमद्भगवद्गीतायां श्रीद्वारकाखण्डे नारदबहुलाश्वसंवादे कुण्डिनपुरयाननाम चतुर्थोऽध्यायः ॥ ४ ॥

Roman transliteration

śrīnārada uvāca ||

atha śrīkṛṣṇadevasya vivāhaṃ śṛṇu maithila||

sarvapāpaharaṃ puṇyaṃ caturvargaphalapradam ||1||

bhīṣmakonāma rājābhūdvidarbheṣu pratāpavān ||

kuṇḍinādhipatiḥ śrīmānsarvadharmavidāṃvaraḥ || 2 ||

rukmiṇi tatsutā jātā śrīyomātrātisundarī ||

koṭicandrapratikāśā guṇabhūṣaṇabhūṣitā || 3 ||

śrutvaikadā purā sā vai manmukhācchriharerguṇān ||

paripūrṇatamaṃ taṃ vai sā mene sadṛśaṃ patim || 4 ||

tadrūpaṃ saguṇaṃ śrutvā manmukhātpṛthivarddhanāt ||

sadṛśiṃ śrīharistāṃ vai samudvoḍhuṃ mano dadhe ||5||

kṛṣṇabhāvaividā rājñā sarvadharmavidā bhṛṣam ||

bhīṣmakeṇaiva kṛṣṇāya dātum tām niścayaḥ kṛtaḥ || 6 ||

yuvārājastato rukmī taṃ nivāryya prayatnataḥ ||

kṛṣṇasatrurmahāviraṃ śiṣupālamamanyata || 7 ||

tataḥ khinnamanā bhaiṣmī śrīkṛṣṇāya mahātmane ||

dūtaṃ svaṃ preṣayāmāsa brāhmaṇaṃ mithileśvara ||8||

sa dvārakāṃ gato divyāṃ śrīkṛṣṇena prapūjitaḥ|

bhuktavāṃstatra cāsino viśrāṃto maṇdiraṃ hareḥ || 9 ||

prcchate kuśalaṃ sarvaṃ śrīkṛṣṇāya mahātmane ||
 brāhmaṇastadanujñāstasmai sarvamavarṇayāt || 6.4.10 ||
 svastīśrīkārapaṇcāḍhye nityānaṃdamahodadhau ||
 śrīmaddivyaḡuṇaiḥ pūrṇe koṭīso natayo mama || 11 ||
 śamatrāsti ca tatrāstu tatastvatpatramāgataṃ ||
 nāradoktena vacasā jñātosi prakṛteḥ paraḥ || 12 ||
 sarvaṃ jñāsi sarvajñastathā vakṣye vaco rahaḥ ||
 vīrabhāgaṃ tu māṃ viddhi tvaṃ ḡṛhāṇa mahāmate || 13 ||
 māṃ caidyah pratigrhṇīyādyathā siṃhabaliṃ mṛgaḥ ||

kathaṃ tvāmudvahe durge sthitāmiti ca tacchṛṇu || 14 ||
 pūrvedyuh kuladevyāstu yātrāsti mahatī hare ||
 āḡamiṣyāmyahaṃ yatra tatra māṃ tvaṃ ḡṛhāṇa bhoḥ || 15 ||
 || śrīnārada uvāca ||
 rukmiṇyāstamabhiprāyaṃ śrutvā brāhmaṇabhāṣitam ||
 rathaḥ saṃyuyujatāmāsu dārukaṃ prāha mānadaḥ || 16 ||
 paścimāyāṃ tadā rātrau vaikuṇṭhaprabhavaṃ param ||
 kiṇkiṇījālasaṃyuktaṃ hemaratnakhacitprabham || 17 ||
 sadaśvaiḥ śaibyasugrīvameḡhapuṣpabalāhakaiḥ ||
 niyojitairdārukeṇa caṇcalaīścārucāmaraiḥ || 18 ||
 yuktaṃ mahārathe divyaṃ sahasrādityavarcasam ||
 āruhya sārathē prṣṭhe dhṛtvā śrīpādapaṇkajam || 19 ||
 svastena dvijaṃ tasmīnsamāropya ramāpatiḥ ||
 vidarbhānpṛayayau rājāñśrīkṛṣṇo bhagavānharīḥ || 6.4.20 ||

kṛṣṇaṃ caikaṃ gataṃ hartuṃ kanyāṃ tu nṛpamaṇḡalāt ||
 kalipraśaṃkito rāmaḥ śrutvā bhrātṛsahāyakṛt || 21 ||
 nītvā yadubalaṃ sarvaṃ samarthabalavāhanam ||
 vipakṣīyānṇpāñjetuṃ balaḥ paścādyayau tvaram || 22 ||
 kuṇḡḡinopavanaṃ prātaḥ sadvijah saratho hariḥ ||
 saṃtasthau tīrtinīvrkṣe āstīryāśvaparicchadam || 23 ||
 dūrātsaṃdrṣyate tasmātkuṇḡinantu puramparam ||
 dīrḡhadurgasamāyuktaṃ saptayojanavartulam || 24 ||
 durlaṃḡhyā durgamā yatra parikhā jalapūrītā ||
 dhanuḥśataṃ viśṛtāsti cāturmāsyanadīvasā || 25 ||
 paṇcāśaddhastamānena durgabhittistathordhvagā ||
 yatra ramyāṇi harmyāṇi sphuraddhemaśīkhāni ca || 26 ||
 hemakumbhadhvaja sphūrjattolakāni virejire ||
 pārāvataḥ mayūrāśca yatra tatra pataṃti ca || 27 ||

śīṣupālāya svāṃ kanyāṃ dāsyānrājā tu bhīṣmakah ||
 cakre vivāhasaṃbhārasaṃcayaṃ ratnamaṇḡdape || 28 ||
 ḡitamāḡgalasaṃyukte nārībhirbhavanottame ||
 rarāja rukmiṇī rājānsiddhibirbhūryathā bhuvi || 29 ||
 atharvaviddvijā bhaiṣmī susnātāṃ ratnavāsasam ||
 cakrurmatraistathā rakṣāṃ badhvā śaṃtiṃ vidhāya ca || 6.4.30 ||
 haimānāḡ bhāralakṣaṃ ca muktānāḡ dviguṇaṃ tathā ||
 sahasrabhāraṃ vastrāṇāḡ dhenūnāmarbudāni ṣaṭ || 31 ||
 gadāyutaṃ rathānāḡ ca daśalakṣamanoharam ||
 daśakoṭihayānāḡ ca guḡḡaditilaparvatān || 32 ||
 sahasrasavarṇapātrāṇāḡ bhūṣaṇānāḡ tathāyutam ||
 viprebhyaḥ pradadau rājā bhīṣmakoti mahāmanāḥ || 33 ||

tathā vai damaghoṣasya śiśupālāya vai dvijāḥ ||
cakruḥ śāṃtiṃ parāṃ pūrvaṃ rakṣābhaṇḍhanarūpiṇīm ||34||

brāhmaṇairmaṇḍgalasnātāṃ pītakaṃcukaśobhitam ||
mukutopari vibhṛājatpuṣpaṃ maulidharaṃ śubham || 35 ||
hārakaṃkaṇakeyūrāśikhāmaṇivibhūṣitam ||
maṇḍgalairgītavāditraigandhāksatavicarcitam||36||
ācāralājaiḥ suvaraṃ śiśupālaṃ vidhāya ca||
āropya karīṇaṃ proccaṃ damaghoṣo viniriyayau ||37||
jarāsaṃdhena śālvena daṃṭavakreṇa dhūmatā ||
vidūrathena paumḍreṇa pārṣṇigrāheṇa maithila || 38 ||
vikarṣanmahatiṃ senāṃ damaghoṣo mahābalaḥ ||
duṇḍubhīnādayadīrghānāyayau kuṇḍinaṃ puram ||39||
saṃmukhādyadudevasya śrutvodyogaṃ nṛpāḥ pare||
sahasraśaḥ samājagmuḥ śiśupālasahāyinaḥ || 6.4.40 ||
bhīṣmako hyagrato gatvā saṃpūjya vidhivannṛpam ||
kāśmirakaṃbalairdivyārūṇaiḥ sāmudrasaṃbhavaiḥ ||41||

maṇḍiteṣu ca sarveṣu muktādāmaṇḍibhiḥ ||
saugāṇḍhikaiḥ puṣparasai rāṣṭreṣu śibireṣu ca || 42 ||
vārāṅganānṛtyaḥ saṃmṛdaṃgeṣu dhvanatsu ca ||
niveśayāmāsa nṛpau vidarbhadhipatirmahān ||43||
iti śrīmadgargasahitāyāṃ śrīdvārakākhaṇḍe nārada bahulāśvasaṃvāde kuṇḍinapurayānaṃ nāma
caturtho'dhyāyaḥ || 4 ||

English rendering

Rukmini's message to Shri Krishna; Shri Krishna's arrival in Kundinpur with a Brahmin; the bride and groom's mangalachar in their respective houses; giving a place to the baraat accompanying Shishupala to stay in Vidarbha.

Shrinaradji says - Mithileshwar! Now listen to the account of the marriage of Lord Krishna, who is the remover of all sins, the Benefactor, and the Giver of the fourfold fruits: Dharma, Artha, Kama, and Moksha. 1.

Vidarbha was ruled by a glorious king known as Bhishmaka, who was the lord of Kundinapura, the most exalted and the foremost among all the religious scholars. They had a daughter named Rukmini, who was an aspect of Lakshmi. She was so beautiful that millions of moons would fade before her. She was adorned with intricate jewellery. One day, after hearing the description of the supernatural qualities of Sri Hari from my mouth, the princess began to consider the most perfect Lord Krishna as her suitable husband. Similarly, upon hearing a pleasing description of Rukmini's appearance and qualities from my mouth, Srihari considered her to be his worthy wife and resolved to marry her. The omniscient king Bhishmaka, who knew the spirit of Krishna, had also decided to give his daughter into his hands; but Crown Prince Rukmi tried to dissuade his father and considered Mahavira Shishupala, an enemy of Krishna, to be a worthy boon to Rukmini. 2-7 | (Dwarkand Chapter 1 to 5)

Mithileshwar! This deeply saddened Bhishmakumari Rukmini and she sent a Brahmin as her envoy to Mahatma Krishna. When the Brahmin deity arrived at the divine Dwarkapuri, Krishna welcomed him. They ate there and rested in the temple of Lord Krishna. Then Mahatma Krishna asked him for

all the good news. At his command, the Brahmin explained everything to him. 8-10 |

Srinardji says - Rajan! Hearing Rukmini's words from the Brahmin, Lord Krishna, who respected everyone, called his charioteer Daruka and said, 'Quickly plough my chariot and prepare it.' The chariot received from Vaikuntha the previous night, laden with kinkini-traps and studded with gold and jewels, was plucked and decorated by Darukas with superior horses named Saibya, Sugriva, Meghapushpa and Balahaka. The horses were chunky and adorned with charu and charu. Armed with them, on that divine colossal chariot as radiant as a thousand suns, Lakshmiapati Sri Krishna first seated the Brahmin deity with his hand and placed his Sri Charan-Kamal on the Sarathi seat himself and ascended the chariot. The king! In this way, Lord Krishna went to Vidarbha. The news that Shrikrishna had gone alone to fetch princesses from all over the kingdom made Balramji fearful of war, so he hurried from behind to conquer the opposing kings with an entire Yadava army equipped with capable vehicles to assist Bhai. 16-22 |

By early morning, Lord Krishna, accompanied by a Brahmin and a chariot, reached the groves of Kundinapur. There, they sat down under a tamarind tree with a horse swing. Uttam Kundinpur was visible at some distance from that place. The city was situated on a seven-lane circular land surrounded by a very large fort. There were three trenches filled with water, which were impassable and inaccessible. Their width was one hundred bows. Those trenches were filled with the same water as the Chaumaseki River. The wall of the fort was fifty cubits high. The city was adorned with beautiful buildings, whose golden spires bore golden urns. Flaming flags fluttered above the flagpole. Birds like pigeons and peacocks were flying everywhere. 23-27 | (Dwarkand Chapter 1 to 5)

King Bhishmaka, intending to give his daughter to Shishupala, stored the matrimonial materials in the Ratnamandapa. The king! In the beautiful palace adorned with songs and auspicious rituals sung by the nariyots, Rukmini was adorned in the same manner as the siddhis adorned the earth. The scholars of the Atharvaveda bathed Rukmini thoroughly, made her wear jewelled jewelry and clothes, and protected the bride by performing rituals of peace through the Vedas. King Bhishmaka the Great donated to the Brahmins a hundred thousand loads of gold, two hundred thousand loads of pearls, a thousand loads of cloth, and six billion cows. 28-33 |

Similarly, for Damghoshaputra Shishupala, the Brahmins first performed the Paramashantika ritual and performed the Raksha Bandhan. When the manglik bathing of Shishupala was completed by the Brahmins, he was adorned with a yellow silk turban. The head was adorned with a crown and the crown was topped by a beautiful garland of flowers. Decorated with necklaces, bracelets, bangles, and bangles, Shishupala was specially worshipped by the Gandha and Akshatas along with the Manglik elephants. With pickles (kheas), Shishupala was adorned with a beautiful bridegroom and offered to a tall elephant. He was accompanied by Damghosh for the baraat. Mithileshwar! Jarasandha, Shalva, the wise Dantavakra, Viduratha, and Poundraka acted as his protectors from behind and beside him. Mahabali Damghosh went to Kundinapur with a large army, shouting loudly. Thousands of others came to assist King Shishupala after hearing about Yadudeva Krishna's daughter abduction venture from the front. 34-40 |

Bhishmaka went on and ritually worshipped King Damghosha. Kashmiri blankets and divine Aruna coloured gems originating from the sea adorned everyone. Everyone wore beads around their necks. Everyone was welcomed with fragrant Pushparas (perfumes, flowers, etc.) In that kingdom, dances of the Varanganas were taking place in the camps of the kings. The mridangam was being played. The Maharajas of Vidarbha at that time provided separate settlements for the Varas, including for the assembled Rajas. 41-43 |

Thus was completed the fourth chapter in the Narada Bahulashva-Samvad under Dwarka Khanda in the Srigarghasamhita, the 'Journey to Kundinapur'. 4.

Sanskrit source · Hindi control witness

Dvārakā-khaṇḍa · Chapter 5

Chapter 111 of 263 · 25 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच ॥
 ध्यायंती कृष्णपादाब्जं भैष्मी कमललोचना ॥
 मोघं वा मनुते वाह मेघश्याममर्चितयत् ॥ १ ॥
 रुक्मिण्युवाच ॥
 अहोत्रियामांतरितो विवाहो ममैव नागच्छति कृष्णचन्द्रः ॥
 न वेद्मि किं कारणमत्र धातर्नावर्ततेऽद्यापि च भूमिदेवः ॥ २ ॥
 यदूतमो देववरो ममैष दृष्ट्वा हि किञ्चित्कलुषं विधातः ॥
 कृतोद्यमो नूनमतीव हस्तग्राहेण चागच्छति किं करोमि ॥ ३ ॥
 हा दुर्भगायाश्चन मे विधाता न सानुकूलः किल चन्द्रमौलिः ॥
 न चैकदंतो विमुखा च गौरी गावो हि विप्राश्च न सानुकूलाः ॥ ४ ॥
 श्रीनारद उवाच ॥
 एवं विचिंतयंती सा भैष्मी गेहाट्टभूमिषु ॥
 परिभ्रमती श्रीकृष्णपश्यंती गृहशेखरात् ॥ ५ ॥
 तदैव तस्या वामांगमस्फुरत्प्रतिभाषणम् ॥
 तेन प्रसन्ना श्रीभैष्मी कालज्ञा सर्वमंगला ॥ ६ ॥
 कृष्णप्रणोदितो विप्रः सद्यश्चागतवांस्तदा ॥
 श्रीकृष्णागमनं तस्यै शनैः सर्वं शशंस ह ॥ ७ ॥
 ततः प्रसन्ना श्रीभैष्मी तदंघ्रयोः प्रणिपत्य सा ॥
 प्राह त्वद्वंशतो विप्र न यास्यामि वयोमम ॥ ८ ॥
 श्रुत्वागतौ रामकृष्णौ विवाहप्रेक्षणोत्सुकौ ॥
 भीष्मको निर्गतो नेतुं ब्राह्मणैस्तत्प्रभावित् ॥ ९ ॥
 भृशं मंगलपात्रेषु गंधाक्षतयुतेषु च ॥
 वासोरत्नचयं धृत्वा गीतवादित्र मंगलैः ॥ ६.५.१० ॥
 कोटिशो मधुपर्काणां कुम्भव्यूहान्विधाय च ॥
 पूजयित्वाथ विधिवद्भामकृष्णौ परेश्वरौ ॥ ११ ॥
 अहो घास्मै न दत्तेयमिति खिन्नमनाः परम् ॥
 आनन्दनवने स्थाप्य नत्वा स्वगृहमाययौ ॥ १२ ॥
 श्रुत्वागतं श्रीवसुदेवनन्दनं त्रैलोक्यलावण्यनिधिं परेश्वरम् ॥
 आगत्यनेत्रांजलिभिः पुरौकसः पपुः परंतन्मुखपंकजामृतम् ॥ १३ ॥
 अस्थैव भार्या भवितुं हि रुक्मिणी योग्यास्ति नान्येत्य वदन्पुरौकसः ॥
 दत्त्वा स्वपुण्यानि विवाहहेतवे श्री- कृष्णलावण्यकलानिबन्धकाः ॥ १४ ॥
 कदापि साक्षाच्छ्वशुरस्य मंदिरं संप्रागतं चैवमहो वयं जनाः ॥

द्रक्ष्याम आरात्कृतकृत्यतां तदा व्रजेम लोके बहुजीवितेन किम ॥ १५ ॥
 वदत्सु लोकेषु च भीष्मकन्यकादिकन्यकापूजनहेतवे नृप ॥
 अंतःपुरात्सर्वसखीसमन्विता विनिर्ययौ कृष्णगृहीतमानसा ॥ १६ ॥
 भेरीमृदंगैर्बहुदुंदुभिस्वनैः सुगायकैर्बिदिजनैश्च मागधैः ।
 वारांगनानृत्यमनोज्ञभावैर्जयेत्यभून्मंगलशब्दउच्चकैः ॥ १७ ॥
 कोटीदुर्बिंबद्युतिमादधानां बालार्कताटकधरां श्रियं ताम् ॥
 सीतातपत्रव्यजनैः स्फुरद्भिः सुयामरैः पार्श्वगणः सिषेवे ॥ १८ ॥
 कोशाद्विनिष्कृष्य सितासिलक्षं पदातयो वीरजना इतस्ततः ॥
 तथाश्वगोभी रथिनो गजस्थिताः समुद्यतास्त्रा जुगुपुर्विद्वरतः ॥ १९ ॥
 देवीमठं प्राप्य सुद्यत्वे स्थिता शांता शुचिर्धौतकरांप्रिपंकजा ॥

गत्वा समीपं यतवाक्कृतांजलिर्भजे भवानीं भवभीति हारिणीम् ॥ 6.5.२० ॥
 दुर्गे स्वसंतानयुते शिवे शुभे नमामि तुभ्यं सततं भवानि ते ॥
 भूयात्पतिर्मे भगवान्परेश्वरः श्रीकृष्णचन्द्रः प्रकृतेः परः स्वयम् ॥ २१ ॥
 एवं शुभे मा वद कृष्णनाम वैद्यं समुद्दिश्य वरं गृहाण ॥
 इत्थं वदंतीषु सखीषु भैष्मी भूयो भवानी भवने जगाद ॥ २२ ॥
 अजानतीयं तव चांबबाला तथा वदंतीषु सखीषु भैष्मी ॥
 गंधाक्षतैर्धूपविभूषणाद्यैः सञ्जाल्य- दीपावलिभोगवस्त्रैः ॥ २३ ॥
 अपूपतांबूलफलेक्षुभिश्च भजे भवानीं परया च भक्त्या ॥
 नत्वाथ तां वा बहुभूषणाद्यैः संपूज्य सौभाग्यवतीर्ननाम ॥ २४ ॥
 सर्वाः स्त्रियस्ताः प्रददुर्वराणि सुमंगलाशीर्वचनानि तस्यै ॥
 रूपं सदा ते शतरूपयासमं शीलं सदा बलसुतासमं प्रभो ॥ २५ ॥
 शुश्रूषणं भर्तुररुंधतीसमं क्षमा हि भूयाज्जनकात्मजासमा ॥
 सौभाग्यमेवं तव दक्षिणासमं सुवैभवं भीष्मसुते शचीसमम् ॥
 सरस्वती ते च सरस्वतीसमा भक्तिः पतौ स्याच्च सतां हरौ यथा ॥ २६ ॥

इति श्रीमद्भगवत्संहितायां श्रीद्वारकाखण्डे नारदबहुलाश्वसंवादे रुक्मिणीनिर्गमननाम पंचमोऽध्यायः ॥ ५ ॥

Roman transliteration

śrīnārada uvāca ||
 dhyāyāṃtī kṛṣṇa pādābjaṃ bhaiṣmī kamalalocanā ||
 moghaṃ vā manute vāha meghaśyāmaciṃtayat || 1 ||
 rukmiṇyuvāca ||
 ahotriyāmāṇtarito vivāho mamaiva nāgacchati kṛṣṇacandraḥ ||
 na vedmi kiṃ kāraṇamatra dhātarnāvartate'dyāpi ca bhūmidevaḥ || 2 ||
 yadūttamo devavaro mamaīṣa dṛṣṭvā hi kiṃcitkaluṣaṃ vidhātāḥ ||
 kṛtodyamo nūnamatīva hastagrāheṇa cāgacchati kiṃ karomi || 3 ||
 hā durbhagāyāścana me vidhātā na sānukūlāḥ kila candramauliḥ ||
 na caikadaṃto vimukhā ca gaurī gāvo hi viprāśca na sānukūlāḥ || 4 ||
 śrīnārada uvāca ||
 evaṃ viciṃtayaṃtī sā bhaiṣmī gehātṭabhūmiṣu ||
 paribhramṇmatī śrīkṛṣṇaṃ paśyaṃtī grhaśekharāt || 5 ||

tadaiva tasyā vāmāṅgamasphuratpratibhāṣaṇam ||

tena prasannā śrībhāṣmī kālajñā sarvamaṅgalā ||6||
 kṛṣṇapraṇodito vipraḥ sadyaścāgatavāṇstadā |
 śrīkṛṣṇāgamaṇaṁ tasyai śanaīḥ sarvaṁ śaśaṁsa ha || 7 ||
 tataḥ prasannā śrībhāṣmī tadaṅghryoh praṇipatyā sā ||
 prāha tvadvaṁśato vipra na yāsyāmi vacomama ||8||
 śrutvāgatau rāmakṛṣṇau vivāhāprekṣaṇotsukau ||
 bhīṣmako nīrgato netuṁ brāhmaṇaistatprabhāvit || 9 ||
 bhṛṣaṁ maṅgalapātreṣu gaṇdhākṣatayuteṣu ca ||
 vāsoratnacayaṁ dhṛtvā gītavāditra maṅgalaiḥ ||6.5.10||
 koṭīśo madhuparkāṇaṁ kumbhavyūhānvidhāya ca ||
 pūjayitvātha vidhivadrāmākṛṣṇau pareśvarau ||11||
 aho cāsmāi na datteyamiti khinnamanāḥ param ||
 ānaṇḍanavane sthāpya natvā svagrhamāyayau ||12||
 śrutvāgatam śrīvasudevanāṇḍanaṁ trailokyālāvaṇyanidhiṁ pareśvaram ||

āgatyanetrāṅjalibhiḥ puraukasah papuḥ paraṁtanmukhapamkajāmṛtam ||13||
 asyaiva bhāryā bhavituṁ hi rukmiṇī योग्याsti nānyetya vadanpuraukasah ||
 dattvā svapūṇyāni vivāhahetave śrī- kṛṣṇalāvaṇyakalānibamdhakāḥ ||14||
 kadāpi sākṣācchvaśurasya maṇḍiraṁ saṁprāgataṁ caivamaho vayaṁ janāḥ ||
 draḥṣyāma āratkṛtatyatāṁ tadā vrajema loke bahujīviteṇa kima || 15 ||
 vadatsu lokeṣu ca bhīṣmakanyakādrīkanyakāpūjanahetave nrpa ||
 aṁtaḥpurātsarvasakḥisamanvitā viniriyayau kṛṣṇagrhitamānasā || 16 ||
 bherīmṛṇḍaṅgairbahudūṇḍubhisvanaiḥ sugāyakaairbāṇḍijanaīśca māgadhaiḥ |
 vārāṅganānṛtyamanojñabhāvairjayetyabhūnmaṅgalaśabdauccakaiḥ || 17 ||
 koṭīḍubhūṇḍadyutimādadhānāṁ bālārkatāṭaṁkadharāṁ śrīyaṁ tām |
 sītāpatatravyajanaiḥ sphuradbhiḥ sucāmaraiḥ pārśvagaṇaḥ śiṣeḥ ||18||
 kośādviniṣkṛṣya sītāsilakṣaṁ padātayo vīrajanā itastataḥ ||
 tathāśvagobhī rathino gajasthitāḥ samudyatāstrā jugupurvidūrataḥ || 19 |
 devimaṭhaṁ prāpya sucatvare sthitā śāntā śucirdhautakarāṅghripamkajā ||

gatvā samīpaṁ yataḥkṛtāṅjalirbheje bhavānīṁ bhavabhīti hāriṇīm || 6.5.20 ||
 durge svasamṛtānaye śive śubhe namāmi tubhyaṁ satataṁ bhavāni te ||
 bhūyātpatirme bhagavānpareśvaraḥ śrīkṛṣṇacandraḥ prakṛteḥ paraḥ svayam ||21||
 evaṁ śubhe mā vada kṛṣṇanāma caidyam samuddiśya varam grhāṇa ||
 itthaṁ vadaṁtiṣu sakḥiṣu bhāṣmī bhūyo bhavāni bhavane jagāda || 22 ||
 ajānatīyaṁ tava cāṁbabālā tathā vadaṁtiṣu sakḥiṣu bhāṣmī ||
 gaṇdhākṣatairdhūpavibhūṣaṇādyaiḥ sraimālya- dīpāvalibhogavastraiḥ || 23 ||
 apūpatāṁbūlaphalekṣubhiśca bheje bhavānīṁ parayā ca bhaktyā ||
 natvātha tām vā bahubhūṣaṇādyaiḥ saṁpūjya saubhāgyavatīrnanāma || 24 ||
 sarvāḥ striyastāḥ pradadurvarāni sumāṅgalāśīrvacanāni tasyai ||
 rūpaṁ sadā te śatarūpayāsamaṁ śīlaṁ sadā śailasutāsamaṁ prabho || 25 ||
 śūśrūṣaṇaṁ bhartturarumdhatisamaṁ kṣamā hi bhūyājjanakātmajāsamā ||
 saubhāgyamevaṁ tava dakṣiṇāsamaṁ suvaibhavaṁ bhīṣmasute śacīsamam ||
 sarasvatī te ca sarasvatisamā bhaktiḥ patau syācca satām harau yathā || 26 ||

iti śrīmadgargaṣaṇhitāyāṁ śrīdvārakākhyaṇḍe nārada bahulāśvasaṁvāde rukmiṇīnīrgamaṇaṇnāma
 paṁcamo'dhyāyaḥ || 5 ||

English rendering

Rukmini's concern; happiness on receiving the news of the auspiciousness of Sriharika by Brahmins; felicitation of Balarama and Krishna by Bhishmaka; wishes of the citizens; Rukmini's journey to worship the family goddess, prayers to the goddess and receiving blessings from fortunate women.

Srinardji says - Rajan! Bhishmakumari Rukmini, thinking of Charanarvinda of Srikrishna Chandra, began to believe that life without him was futile. She would constantly meditate on Ghanshyam. It was in this state that she began to speak her mind. 1.

Rukmini said, "Oh! There is only one night left for my wedding muhurat to arrive, but my beloved Srikrishna Chandra did not turn up. I don't know what is the reason behind it? Even the Brahmin deities who had gone to him had not returned so far. Oh dear Lord! What's the point in that? This Yadukula-Tilaka Deveshwara Sri Krishna is certainly not coming too industriously to take my bath after seeing a defect in me. Hi Vidhata! What do I do now? Hi there! The law is not right for me, the unfortunate one. Chandrashekhar, Lord Shiva, and Ganesha have also become hostile. Bhagwati Gauri has also turned her back on me and even cows and Brahmins are not in favour of me. 2 - 4.

Srinardji says - Rajan! Thus, alarmed, the Bhishmaka-princess wandered through the palatial buildings, waiting for Sri Krishna Chandra from the towering spire. Just then, Rukmini's left arm trembled, as if it were the answer or the solution to her doubts. Sarvamangala Śrībhismakānandini, who knew the times, was very pleased with the fragrance. 5 - 6.

At the same time, a Brahmin sent by Krishna immediately arrived there. He gently narrated to Rukmini the entire account of Krishna's arrival. This brought great joy to Śrībhishmaka-princess and she bowed at the feet of the Brahmin deity and said - 'Wipravar! I will never depart from your lineage (that is, there will never be a shortage of wealth in your lineage), this is my promise. 7 - 8. (Dwarkand Chapter 1 to 5)

When Vidarbha's king Bhishmaka heard that Balarama and Krishna, brothers eager to witness my daughter's marriage, had arrived, he set out with the Brahmins to bring them to Liva, knowing full well their influence. They came with auspicious bells and cymbals, carrying clothes and jewels filled with fragrance and impurity in mangala pots. The king ceremoniously worshipped both Balarama and Sri Krishna, the God-brothers, by decorating a pot of kalasha. After performing the puja, they were deeply depressed thinking, 'Oh! Why didn't I give them my daughter?' "He was lodged with the army in Anandwan and after paying obeisance to them, he returned to his palace. 9-12 |

O Lord! While the people were talking in this way, Rukmini Girirajnandini, the Bhishmaka-princess, came out of the inner purse with all her companions to worship Umaka. His heart was swallowed up by Krishna. At that time, Bheri, Mridangam and Dundubhiki started playing loudly. Good singers sang songs, Vandijan and Magadh chanted hymns, and the Varanganas began to dance gracefully. Along with all this, the hum of cheers and cheers echoed loudly. 16-17 |

Rukmini Koti, in the form of Lakshmi, was holding the moonlight. The gleaming kundals adorned her ears like a ballerina, and the community of courtesans engaged in her service, wearing white umbrellas and twirling bright skins. Armed with millions of white bare-knuckled swords draped around a manus, the foot warriors guarded it from all sides. Not far from these, horsemen, charioteers, and elephant warriors also took up arms and stood in defence of the princess. 18-19 |

Arriving at the temple of the goddess, standing in a calm and pure mood in the courtyard, the princess washed her tender hands and feet. Then, in silence, he approached the goddess and joined both hands, thus praying in the service of Bhavani, the Bhavabhitharini, "Durga! Bhavani Shiva, the well-wisher with children like Ganesha-Kartikeya! I bow to you always and ask this boon that Lord

Shrikrushnachandra, the true God who is beyond nature, be my husband. " 20-21 | (Dwarkand Chapter 1 to 5)

At that time, the sakhis began to say - 'Good luck! Do not take the name of Krishna in this way. For the sake of Chediraj Sisupala, ask for a boon. Bhishmanandini, standing in the midst of her companions, thus speaking, repeated the aforesaid prayer again in Bhavani's palace. 'Oh no! This girl doesn't know anything; so you don't pay attention to it. Sitting in the midst of the saying Sakhis, Rukmini served and worshipped Bhavani with great devotion by offering incense, incense, incense, jewellery, flower garlands, flowers, lamp garlands, offerings like pua, clothes, fruits, sugarcane, and tambulas. Thereafter, the princess paid obeisance to all the fortunate women by bowing to the goddess, worshipping them with many ornaments, etc. 22-24 |

All those fortunate women gave boons to Rukmini and bestowed the most auspicious blessings - 'Princess! May your form and beauty always remain as inexhaustible as Maharani Shatrupa, graceful as Girirajnandini Uma. The spirit of husbandly service in you is like Arundhati, and forgiveness is like Janakanandini Sita. Bhishma Nandini! May thy good fortune (Yajñopani) be like the south, and the best splendour like the chachi. May thy speech be like that of Saraswati, and may thy husband's devotion be like that of the saints. " 25-26 |

Thus was completed the fifth chapter in the Narada Bahulashva-Samvad under the Dwarka Khanda in the Srigarghasamhita, titled "The Exodus of Rukmini." 5.

Sanskrit source · Hindi control witness

Dvārakā-khaṇḍa · Chapter 6

Chapter 112 of 263 · 48 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

इत्थं विप्रबंधूनां सदाशीर्भिरभिनदिता ।
देवीं पुनर्विप्रवधूः प्रणनाम मुहुर्मुहुः ॥ १ ॥
त्यक्त्वा मुनिव्रतं भैष्मी गिरजागृहतस्ततः ।
सहालिभिः सखीभिश्च निश्चक्राम शनैः शनैः ॥ २ ॥
कोटिचन्द्रप्रतीकाशां भैष्मीं कमललोचनाम् ।
अकस्माद्द्दुर्बोराः सुनिधिं निर्धना यथा ॥ ३ ॥
आश्वावरूढाश्च रथिनो गजिनश्च पदातयः ।
समागता रक्षिणस्ते मुमुहुर्वीक्ष्य रुक्मिणीम् ॥ ४ ॥
तदपांगस्मितैस्तीक्ष्णैः बाणैः कामधनुश्च्युतैः ।
उज्ज्वितास्त्रा निपेतुः कावर्दिताः सैनिकास्तदा ॥ ५ ॥
रथेन वायुवेगेन घण्टामञ्जीरनादिना ।
नैःश्रेयसंभवैरश्वैर्युतेनातिपताकिना ॥ ६ ॥
शीघ्रं स्वसैन्यसंघट्टात्तत्सैन्यं संविदारयत् ।

वायुर्यथा पद्मवनं हरिर्दारुकसारथिः ॥ ७ ॥
स्त्रीकदम्बकमेत्याशु पश्यतां द्विषतां प्रभुः ।
समारोप्य रथं भैष्मीं ताक्ष्यपुत्रः सुधामिव ॥ ८ ॥
देवानां पश्यतां राजन् राजकन्यां जहार ह ।
दिव्यं शस्त्रोत्तमं शार्ङ्गं धनुष्टंकारयन्मुहुः ॥ ९ ॥
ततो वेगेन महता स्वसैन्यं यागते हरौ ।
देवदुन्दुभयो नेदुर्यदुन्दुभयस्तदा ॥ १० ॥
सिद्धाश्च सिद्धकन्याश्च श्रीकृष्णस्य रथोपरि ।
हर्षिता ववृषुर्देवाः पुष्पैर्नदनसंभवैः ॥ ११ ॥
ततो ययौ जयारावैः शनै रामयुतो हरिः ।
शृगालसंघमध्याच्च केसरी भागहृद्यथा ॥ १२ ॥
तदा कोलाहले जाते रुक्मिणीहरणे सति ।
बभूव रक्षकाणां च शस्त्राशस्त्रि परस्परम् ॥ १३ ॥
जरासंधवशाः सर्वे मानिनो नृपसत्तमाः ।

न सेहिरे स्वाभिभवं परं जातं यशःक्षयम् ॥ १४ ॥
अहो धिगस्मान्स्वयशो हृतं गोपैश्च धन्विनाम् ।
शृगालैरिव सिंहानामतः किं स्यात्पराजयः ॥ १५ ॥
एवमुक्त्वाः क्रोधपरा जगृहुः शस्त्रसंहतिम् ।

विसृज्य क्रीडनाक्षादीन् दंशिताः सैन्यसंयुताः ॥ १६ ॥

अक्षौहिणीद्वयेनापि पौंड्रकः क्रोधपूरितः ।

अक्षौहिणीत्रयेणापि महावीरो विदूरथः ॥ १७ ॥

अक्षौहिणीपञ्चयुतो दन्तवक्रोऽतिदारुणः ।

अक्षौहिणीत्रयेणाशु शाल्वो राजपुरेश्वरः ॥ १८ ॥

अक्षौहिणीभिर्दशभिर्जरासंधो महाबलः ।

आययौ संमुखे योद्धुं यादवानां महात्मनाम् ॥ १९ ॥

अन्येऽपि वैद्यपक्षीया योद्धुं श्रीकृष्णसंमुखे ।

धनुष्टंकारयंतस्ते समाजग्मुः सहस्रशः ॥ २० ॥

प्रलयाब्धिसमं सैन्यं समालोक्य यदूतमाः ।

तर्तुमाजगुराराते कृष्णकैवर्तपोतकाः ॥ २१ ॥

बभूव तुमुलं युद्धमदभुतं रोमहर्षणम् ।

सैन्ययोश्च स्वपरयोर्देवदानवयोर्यथा ॥ २२ ॥

रथिनो रथिभिस्तत्र पतिभिः सह पतयः ।

गजा गजैर्युधिरे तुरगाश्च तुरंगभैः ॥ २३ ॥

शस्त्रांधकारे संजाते रुक्मिणीं भयविह्वलाम् ।

विलोक्य भगवान्देवो मा भैष्टेत्यभयं ददौ ॥ २४ ॥

बलदेवानुजो वीरो गदो धुन्वमहद्भुजः ।

विवेश शत्रुसंघट्टं वनं वह्निरिव प्रभुः ॥ २५ ॥

गदबाणविभिन्नांगा रथिनश्छिन्नकंचुकाः ।

हताश्वा हतसूताश्च निपेतुर्भूमिमण्डले ॥ २६ ॥

पदातयश्छिन्नपदा गदबाणागतव्यथाः ।

निपेतुर्भूतले राजन् वृक्षा वातहता इव ॥ २७ ॥

अश्वारुढाः केऽपि वीरा गदबाणैर्विदारिताः ।

पेतू रणांगणे साश्वा बृहतीफलवन्नृप ॥ २८ ॥

गदबाणैर्भिन्नकुम्भा मध्ये मध्ये विदारिताः ।

विरेजुः पतिता भूमौ कूष्मांडशकला इव ॥ २९ ॥

ततः पलायितं सैन्यं दृष्ट्वा शाल्वो महाबलः ।

गदं तताड गदया गदायुद्धविशारदः ॥ ३० ॥

गदाविद्धो गदो धन्वी गदायुद्धप्रभाववित् ।

धनुर्युद्धं तु संत्यज्य तत्कालान्मनसा त्वरम् ॥ ३१ ॥

परां व्यथां गते युद्धे पतितोऽपि समुत्थितः ।

तदाऽग्रजेन या दत्ता तां गदा तु गदोऽग्रहीत् ॥ ३२ ॥

लक्षभारमयी गुर्वी दृढा कौमोदकी यथा ।

तया गदोऽहनच्छाल्वं वज्रेणोद्रो यथा गिरिम् ॥ ३३ ॥

गदाप्रहारमथिते शाल्वे निपतिते भुवि ।

पौंड्रकोऽथ जरासंधो दन्तवक्रो विदूरथः ॥ ३४ ॥

चत्वार आययुस्तत्र गदोपरि रुषान्विताः ।
 पौंड्रकोऽपि महावीरो गदस्य रथं ध्वजम् ॥ ३५ ॥
 चिच्छेद दशभिर्बाणैः कुवाक्यैर्मित्रतामिव ।
 दन्तवक्रस्तु गदया गदस्यापि रथं शुभम् ।
 चूर्णयामास राजेंद्र दण्डेनैव सुमृद्धटम् ॥ ३६ ॥
 तथाऽश्वांश्च जरासंधः सारथिं च विदूरथः ।
 पातयामास भूपृष्ठे शितैर्बाणैर्विदेहराट् ॥ ३७ ॥
 ततो मुसलमादाय बलदेवस्त्वरन्बली ।
 विकराले मुखे भीमे दन्तवक्रमताडयत् ॥ ३८ ॥
 ततो मुसलघातेन दन्तवक्रस्य युध्यतः ।
 मुखे वक्रोऽपि यो दन्तः स तु भूमौ पपात ह ॥ ३९ ॥
 तदा हसति दैत्यारौ रुक्मिणीसहिते हरौ ।
 पौंड्रकं च जरासंधं तथा दुष्टं विदूरथम् ॥ ४० ॥
 जघान मुसलेनाशु बलदेवो रुषान्वितः ।
 त्रयोऽपि पतिता युद्धे मूर्छिताः क्षतजाप्नुताः ॥ ४१ ॥

सेनां समागतां सर्वा समाकृष्य हलेन वै ।
 मुसलेनाहनत्कुब्धो बलदेवो महाबलः ॥ ४२ ॥
 दशयोजनपर्यंतं रथेभाश्वपदातयः ।
 पेक्षिताश्चूर्णिता भूमौ शयना धरणीं गताः ॥ ४३ ॥
 जरासंधादयः सर्वे मृत्युशेषा नृपाः परे ।
 पलायिताश्चैद्यमेत्य प्रोचुर्नष्टोत्सवं भृशम् ॥ ४४ ॥
 भो भोः पुरुषशार्दूल दौर्मनस्यमिदं त्यज ।
 किमेकेन विवाहेन भविता ते शतं भुवि ॥ ४५ ॥
 अद्यैव द्वारकां गत्वा बद्ध्वा रामं समाधवम् ।
 अयादवीं करिष्यामः पृथ्वीं सागरमेखलाम् ॥ ४६ ॥
 एवं सम्बोधितो मित्रैश्चैद्योऽगाध्यद्रिकापुरम् ।
 ययुः स्वं स्वं पुरं सर्वे हतशेषा नृपास्ततः ॥ ४७ ॥
 इति श्रीगर्गसंहितायां द्वारकाखंडे श्रीनारद बहुलाश्व संवादे
 रुक्मिणीहरणे यदुविजयो नाम षष्ठोऽध्यायः ॥ ६ ॥
 हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

śrīnārada uvāca -
 itthaṃ viprabandhūnāṃ sadāśīrbhirabhinanditā |
 devīṃ punarvipravadhūḥ prañanāma muhurmuḥuḥ || 1 ||
 tyaktvā munivratam bhaiṣṃ girajāgrhatastataḥ |
 sahālibhiḥ sakhībhiḥśa niścakrāma śanaiḥ śanaiḥ || 2 ||
 koṭīcandrapratikāśāṃ bhaiṣṃmīṃ kamalalocanām |

akasmāddadṛśurvīrāḥ sunidhiṃ nirdhanā yathā || 3 ||
 āsvārūdhāśca rathino gajinaśca padātayaḥ |
 samāgatā rakṣiṇaste mumuhurvīkṣya rukmiṇīm || 4 ||
 tadapāṃgasmitaistikṣṇaiḥ bāṇaiḥ kāmadhanuścyutaiḥ |
 ujjhitāstrā nipetuḥ kāvarditāḥ sainikāstadā || 5 ||
 rathena vāyuvegena ghaṇṭāmañjīranādinā |
 naiḥśreyasaṃbhavairāśvaīryutenātīpatākinā || 6 ||
 śīghraṃ svasainyasaṃghaṭtāttatsainyaṃ saṃvidārayat |

vāyuryathā padmavanaṃ harirdārukasārathiḥ || 7 ||
 strīkadambakametyāśu paśyatām dviṣatām prabhuḥ |
 samāropya rathaṃ bhaiṣmīṃ tārṣyaputraḥ sudhāmiva || 8 ||
 devānāṃ paśyatām rājan rājakanyāṃ jahāra ha |
 divyaṃ śastrottamaṃ śārṅgaṃ dhanuṣṭaṃkārāyanmuhuh || 9 ||
 tato vegena mahatā svasainyaṃ cāgate harau |
 devadundubhaya neduryadundubhayastadā || 10 ||
 siddhāśca siddhakanyāśca śrīkrṣṇasya rathopari |
 harṣitā vavṛsurdevāḥ puṣpāirnamdanasaṃbhavai || 11 ||
 tato yayau jayārāvaiḥ śanai rāmayuto hariḥ |
 śrṅgālasaṃghamadhyacca kesarī bhāgahr̥dyathā || 12 ||
 tadā kolāhale jāte rumiṇiharaṇe sati |
 babhūva rakṣakāṇāṃ ca śastrāśastri parasparam || 13 ||
 jarāsaṃdhavaśāḥ sarve mānino nṛpasattamāḥ |

na sehire svābhībhavaṃ paraṃ jātāṃ yaśaḥkṣayaṃ || 14 ||
 aho dhigasmānsvayaśo hr̥taṃ gopaiśca dhanvinām |
 śrṅgālairiva śiṃhānāmataḥ kiṃ syātparājayāḥ || 15 ||
 evamuktūḥ krodhaparā jagrhuḥ śastrasaṃghatim |
 viśṛjya kriḍanāḥkṣādīn damṣitāḥ sainyasaṃyutāḥ || 16 ||
 akṣauhiṇīdvayenāpi pauṇḍrakaḥ krodhapūritāḥ |
 akṣauhiṇītrayenāpi mahāvīro vidūrathaḥ || 17 ||
 akṣauhiṇīpañcayuto dantavakro'tidāruṇaḥ |
 akṣauhiṇītrayenāśu śālvo rājapureśvaraḥ || 18 ||
 akṣauhiṇībhirdaśabhirjarāsaṃdho mahābalaḥ |
 āyayau saṃmukhe yoddhuṃ yādavānāṃ mahātmanām || 19 ||
 anye'pi caidyapakṣīyā yoddhuṃ śrīkrṣṇasaṃmukhe |
 dhanuṣṭaṃkārāyaṃtaste samājagmuḥ sahasraśaḥ || 20 ||
 pralayādbdhisamaṃ sainyaṃ samālokyā yadūttamāḥ |

tarttumājagmurārātte kr̥ṣṇakaivarttapotakāḥ || 21 ||
 babhūva tumulaṃ yuddhamad□bhutaṃ romaharṣaṇam |
 sainyayośca svaparayordevadānavayoryathā || 22 ||
 rathino rathibhistatra pattibhiḥ saha pattayaḥ |
 gajā gajairiyyudhire turagāśca turagaṃbhahiḥ || 23 ||
 śastrāṇdhakāre saṃjāte rukmiṇīṃ bhayavihvalām |
 vilokya bhagavāndevo mā bhaiṣṭetyabhayaṃ dadau || 24 ||
 baladevānujo vīro gado dhunvamahaddhanuḥ |
 vīveśa śatruasaṃghaṭṭaṃ vanaṃ vahniriva prabhuḥ || 25 ||
 gadabāṇavibhinnāṅgā rathinaśchinnakaṃcukāḥ |
 hatāśvā hatasūtāśca nipeturbhūmimaṇḍale || 26 ||
 padātayaśchinnapadā gadabāṇāgatavyathāḥ |
 nipeturbhūtale rājan vṛkṣā vātahatā iva || 27 ||

aśvāruḍhāḥ ke'pi virā gadabāñairvidāritāḥ |

petū rañāṃgaṇe sāsṅvā bṛhatīphalavannṛpa || 28 ||
 gadabāñairbhinnakumbhā madhye madhye vidāritāḥ |
 virejūḥ patitā bhūmau kūsmāṇḍaśakalā iva || 29 ||
 tataḥ palāyitaṃ sañyaṃ dr̥ṣṭvā śālvo mahābalaḥ |
 gadaṃ tatāḍa gadayā gadāyuddhaviśāradaḥ || 30 ||
 gadāviddho gado dhanvī gadāyuddhaprabhāvavit |
 dhanuryuddhaṃ tu saṃtyajya tatkalānmanasā tvaram || 31 ||
 parāṇi vyathāṃ gate yuddhe patito'pi samutthitaḥ |
 tadā'grajena yā dattā tāṃ gadā tu gado'grahīt || 32 ||
 lakṣabhāramayī gurvī dr̥ḍhā kaumodakī yathā |
 tayā gado'hanacchālvaṇi vajreṇedro yathā girim || 33 ||
 gadāprahāramathite śālve nīpatite bhuvi |
 paumḍrako'tha jarāsaṃdho dantavakro vidūrathaḥ || 34 ||
 catvāra āyayustatra gadopari ruśānvitāḥ |

paumḍrako'pi mahāvīro gadasya rathagaṃ dhvajam || 35 ||
 ciccheda daśabhīrbāñaiḥ kuvākyaīrmītratāmiva |
 dantavakrastu gadayā gadasyāpi ratham śubham |
 cūrṇayāmāsa rājeṇdra daṇḍeneva sumṛddhaṃ || 36 ||
 tathā'śvāṃśca jarāsaṃdhaḥ sārathi ca vidūrathaḥ |
 pātayāmāsa bhūpṛṣṭhe śitairbāñairvideharāt || 37 ||
 tato musalamādāya baladevastvaranbalī |
 vikarāle mukhe bhīme dantavakramatāḍayat || 38 ||
 tato musalaghātena dantavakrasya yudhyataḥ |
 mukhe vakro'pi yo dantaḥ sa tu bhūmau papāta ha || 39 ||
 tadā hasatī daityārau rukmiṇīśahite harau |
 paumḍrakam ca jarāsaṃdham tathā duṣṭam vidūratham || 40 ||
 jaghāna musalenāśu baladevo ruśānvitāḥ |
 trayo'pi patitā yuddhe murchitāḥ kṣatajāplutāḥ || 41 ||

senāṃ samāgatāṃ sarvāṃ samākṛṣya halena vai |
 musalenāhanatkruddho baladevo mahābalaḥ || 42 ||
 daśayojanaparyāṇtaṃ rathebhāśvapadātayaḥ |
 peśitāścūrṇitā bhūmau śayanā dharaṇīm gatāḥ || 43 ||
 jarāsaṃdhādayaḥ sarve mṛtyuśeṣā nṛpāḥ pare |
 palāyitāścāidyametya procurnaṣṭotsavam bhr̥ṣam || 44 ||
 bho bhoḥ puruṣaśārḍūla daurmanasyamidaṃ tyaja |
 kimekena vivāhena bhavitā te śataṃ bhuvi || 45 ||
 adyaiva dvārakāṃ gatvā baddhvā rāmaṃ samādhavam |
 ayādavīm kariṣyāmaḥ pr̥thvīm sāgaramekhalām || 46 ||
 evaṃ sambodhito mitraiścaidyogāccaṃdrikāpuram |
 yayuḥ svaṃ svaṃ puram sarve hataśeṣā nṛpāstataḥ || 47 ||
 iti śrīgargasamhitāyāṃ dvārakākhaṇḍe śrīnārada bahulāśva saṃvāde
 rukmiṇīharane yadvijayo nāma ṣaṣṭho'dhyāyaḥ || 6 ||

hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

The abduction of Rukmini by Krishna and the defeat of the opposition kings in a battle with the Yadava heroes

Srinardji says - Rajan! Thus, blessed with the blessings of Brahmin wives, Rukmini again and again bowed to the goddess and the bride. 1.

Thereafter, renouncing her silence, Bhishmakarajakumari, accompanied by her friends, walked out of the hill station slowly. At that time, like millions of moons, Rukmini was suddenly seen by the brave warriors as if the poor had suddenly found a better treasure. The horsemen, chariots, elephants, and the guards who came on foot were all fascinated by the sight of Rukmini. His smiling sarcasm was like the sharp arrows missed by Kamadeva's bow. Hurt and afflicted by them, all the soldiers gave up their weapons and fell to the earth. 2 - 5.

At the same time, sounding bells and bells, Srihari, armed with horses originating in the forest of Vaikuntha called Nai Shreyas, fluttering, decorated with a high flag, and accompanied by a chariot with a speed equal to that of the wind, created a rift in the defending army by the collision of his army, and immediately entered it, just as Vayu enters the lotus forest unhindered. Soon after reaching the women's community in view of the enemies, Lord Krishna abducted the princess by riding Bhishmanandini Rukmini on his chariot, just as he had taken away the urn of Sudha from the Garuda gods. The king! At that time, they were repeatedly striking the divine bow and arrow, the best of their weapons. Then, as Sriharika returned within his army with great speed, the chants of the gods and the chants of the Yadavas echoed simultaneously. The daughters and the deities of the Siddhas and Siddhas filled the chariot of Lord Krishna with joy and showered him with the flowers of Nandanvan. Then, with the sound of cheering, Lord Krishna, accompanied by Balarama, began to leave slowly - just as the lion took his share of the jackals and went away amused. 6-12 | (Dwarkand Chapter 6 to 10)

There was a huge commotion when Rukmini was taken away. The defenders engaged in a pitched battle between themselves. All the respected nobles who were under Jarasandha's control could not bear their defeat and the destruction of Suyashaka caused by this event. They began to say to each other, "Ah! We are ashamed of ourselves. We bowed down to the glory of the bowed kings, as the jackals stole the glory of the lions. What could be a greater defeat than this? When he had said this, all the people were filled with indignation, and they took up arms for war, armed with armour and an army, except for gambling and games of chess. Filled with fury, Poundrak with two Akshauhini armies, Mahavira Viduratha with three Akshauhini armies, the most ferocious Dantavakra with five Akshauhini armies, Raja Shalva the lord of Rajpur with three Akshauhini armies, and Mahabali Jarasandha with ten Akshauhini armies came to fight against the mighty Yadavas. Thousands of other warriors on the side of Chediraja Shishupala also threatened to fight in front of Lord Krishna while bowing. 13-20 |

Seeing the huge army like the ocean of the holocaust, the best warriors of Yadu came to Lord Krishna to cross it. It was Lord Krishna who was their cave and ship. Like gods and demons, those native and foreign soldiers began to engage in a highly miraculous and thrilling battle. In that struggle, chariots clashed with chariots, foot soldiers, elephant-riders with horsemen, and mounted horsemen. The rain of weapons filled the air with darkness. At that time, seeing Rukmini terrified, Lord Krishna gave Abhaya Dan and said, "Do not be afraid." 21-24 | (Dwarkand Chapter 6 to 10)

Baldevji's younger brother Veervar Gad, shaking his great bow, entered the enemy army in the same manner as wildfire in the forest. The armour of many charioteers was cut off and shattered, the horses and charioteers were killed, and they themselves fell to the earth, lifeless, due to the

dismemberment of their limbs by the arrows of the donkeys. The foot soldiers had their legs amputated. The king! Disturbed by the arrows of the donkeys, the enemy fell like uprooted trees in a storm. O Lord! Scattered by the arrows of many brave donkeys mounted on horses, they fell in the battlefield like colossal ponies with horses. In the same way, the elephants, scattered from place to place due to the cracking of the Kumbh Sthal by the arrows of the donkeys, were adorned on the earth like fragments of the Kushmanda. 25-29 |

Then the whole army of the enemy fled. Seeing this, the mace-yuddha-visharad Mahabali Shalvan struck the mace with his mace. The archer, aware of the effects of mace-fighting after suffering a mace injury, stopped fighting with a mace bow and immediately fell on the battlefield, feeling immense pain. Despite falling, he suddenly stood up and immediately took the mace given by Baldevji in his hands. The heavy mace, made of millions of pounds of iron, was as strong as the Kaumodaki. He struck the demon king Shalva in the same manner as Indra struck a mountain with a vajra. Poundrak, Jarasandha, Dantavakra, and Viduratha - all four of them - arrived filled with indignation at the heroic donkey when King Shalva fell to the earth, distressed by the donkey's stroke. Just as Mahavir Poundrakne destroys friendship and relationships with some bitter words, he shoots ten sharp arrows and cuts the flag hoisting on the chariot of Gada. 30-353 | (Dwarkand Chapter 6 to 10)

Rajendra! The dentist then crushed the beautiful chariot of the donkey with a mace wound as if someone had smashed the beautiful earthen pot with a stick. Woe to you! Similarly, Jarasandha killed the horses of that chariot and Viduratha killed Sarathi on earth with sharp arrows. Baldevji, then a mighty man with a mighty hand, came there with great speed and struck toothache with great force on his ferocious and dreadful face. A crooked tooth that was left in his mouth also fell to the ground when he was struck in the face by a moustache while fighting on the battlefield. Then the demoness Srihari with Rukmini began to laugh. At the same time, Baldev, filled with fury, also hurriedly wounded Poundrak, Jarasandha, and the evil Viduratha with his musket. All three fell on the battlefield, covered in heroic blood. 36-41 |

Mahabali Baldev, then enraged by the entire army present, dragged him away and killed him with a machete. Ten yojanas of elephants, horses, and foot soldiers rose up in the battlefield, were crushed, and fell asleep on the ground forever. Then all the kings who were left to die, including Jarasandha, fled the field and went to Shishupala, who had lost his zeal and had become very discouraged, and said, "Purushasimha! You give up this gloom of your mind. One marriage, you will have a hundred marriages on this earth. We will march to Dwarkakama today, bind Balarama and Krishna, and wipe out the Yadavas from this earth, which holds the Kanchi of the sea." 42-46 |

Thus, upon being enlightened by the friends, Chediraja Shishupala left for Chandrikapur, and all the other kings who survived also came to their respective cities. 47.

Thus was completed the sixth chapter in the Narada Bahulashva-samvada under Dwarka Khanda in the Srigarghasamhita, titled "Rukmini-harana and the victory of the Yaduvanshis." 6.

Sanskrit source · Hindi control witness

Dvārakā-khaṇḍa · Chapter 7

Chapter 113 of 263 · 41 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच ॥
 रुक्मिण्याहरणं श्रुत्वा मित्राणां च पराभवम् ॥
 प्रतिज्ञामकरोदुक्मी शृण्वतां सर्वभूभुजाम् ॥ १ ॥
 अहत्वा समरे कृष्णमप्रत्यूह्य च रुक्मिणीम् ॥
 कुण्डिनं न प्रवेक्ष्यामि सत्यमेतद्ब्रवीमि वः ॥ २ ॥
 इत्युक्त्वा कवचं दिव्यं घनमम्बुदनिर्मितम् ॥
 शिरस्त्राणां सिंधुजं च स दधार महोद्धटः ॥ ३ ॥
 सौवीरस्य धनुः शालि लाटजं चेषुधिद्वयम् ॥
 आदाय म्लेच्छदेशस्य खड्गं घर्म च कौटजम् ॥ ४ ॥
 येठरस्य महाशक्तिं गुर्जराटभवां गदाम् ॥
 परिघं वंगजं धृत्वा हस्तत्राणं च कौंकणम् ॥ ५ ॥
 बद्धगोधांगुलित्राणः किरीटीरत्नकुण्डलः ॥
 रुक्मांगदस्तदा रुक्मी युद्धं कर्तुं मनो दधे ॥ ६ ॥
 जैत्ररथं समारुह्य चंचलाश्वनियोजितम् ॥
 पृष्ठतोन्वगमत्कृष्णं कर्षन्नक्षौहिणीं द्वयम् ॥ ७ ॥
 पुनः समागतां दृष्ट्वा सेनां रामो महाबलः ॥
 तया युयोध समरे यदुसेनासमन्वितः ॥ ८ ॥
 तिष्ठतिष्ठेति देवेशं विसृजन्परुषं वचः ॥
 संप्राप्नोति रथं रुक्मी धनुष्टंकारयन्मुहुः ॥ ९ ॥
 त्वरं मुंच स्वसारं मे यदि जीवितुमिच्छसि ॥
 न चेत्त्वां सबलं सद्यो नयामि यमसादनम् ॥ ६.७.१० ॥
 ययातिशापसंमृष्टो गोपालोच्छिष्टभुग्भवान् ॥
 जरासंधभयाद्धीतो यवनाग्रात्पलायितः ॥ ११ ॥
 इत्युक्त्वेषुधितः कृष्ण बाणं चापे निधाय सः ॥
 नियम्य कर्णपर्यंतं निचखान हरेर्हृदि ॥ १२ ॥
 संताडितोपि भगवानन्धनुर्ज्या तस्य नादिनीम् ॥
 चिच्छेद सायकेनाशु गरुडः पन्नगो यथा ॥ १३ ॥
 निधाय शीघ्रं कोदंडं शिंजिनीं स्वर्णभूषिताम् ॥
 रुक्मी तु दशभिर्बाणैः संजघान हरिं रणे ॥ १४ ॥
 हरिरेकेन बाणेन शिंजिनी सहितं धनुः ॥
 चिच्छेद रुक्मिणः सद्यो ज्ञानेनेवागुणामयम् ॥ १५ ॥
 कृष्णो मोघेन बाणेन मंध्यतस्तां द्विधाकरोत् ॥

रुक्मिणं तु शतैर्बाणैः सं तताड मृधे हरिः ॥ १६ ॥
 छिन्नधन्वाथ वैदर्भो महाशक्तिं स्फुरत्प्रभाम् ॥
 प्राहरद्धरये शक्तिं विज्ञानाय यथा मुनिः ॥ १७ ॥
 तताड गदया तां वै गदाधारी गदा-ग्रजः ॥
 द्विधाभूता महाशक्तिं रुक्मेः सूतं जघान ह ॥ १८ ॥
 कौमोदकी गदा गुर्वी पतंती वेगधारिणी ॥
 तद्वथं घूर्णयामास साश्वं शैलं यथा पविः ॥ १९ ॥
 प्राहरद्धरये सोपि गदां स्वां भीष्मकात्मजः ॥
 चक्रेण घूर्णयामास भगवानपि तां पुनः ॥ ६.७.२० ॥
 परिघं वंगजं नीत्वा रुक्मी रुक्मांगदो बली ॥

जघान श्रीहरिं स्कंधे जगर्ज घनवन्मृधे ॥ २१ ॥
 सन्ताडितोपि भगवान्मालाहतइव द्विपः ॥
 तेनैव परिघेणापि तं जघान रणांगणे ॥ २२ ॥
 परिघाभिहतो रुक्मी किंचिद्व्याकुलमानसः ॥
 भर्त्सयन्माधवं ह्याजौ जग्राह खड्गधर्मणी ॥ २३ ॥
 तत्खड्गं धर्मणा छित्त्वा स्वखड्गं हरद्धरिः ॥
 खड्गाग्रेण शिरस्त्राणं कंचुकं चिच्छिदे महत् ॥ २४ ॥
 हस्तत्राणेपि युगपदेते छिन्नीकृते मृधे ॥
 खड्गमुष्टिकरं दृष्ट्वा रुक्मिणं समुपस्थितम् ॥ २५ ॥
 गृहीत्वा भुजदण्डाभ्यां पातयित्वा महीतले ॥
 तस्योपरि हरिः स्थित्वा यथा सिंहो मृगोपरि ॥
 शितधारं नन्दकाख्यं खड्गं जग्राह रोषतः ॥ २६ ॥
 दृष्ट्वा भ्रातृवधोद्युक्तं रुक्मिणी भयविह्वला ॥
 पतित्वा पादयोर्भर्तुरुवाच करुणं सती ॥ २७ ॥

श्रीरुक्मिण्युवाच ॥
 अनन्तदेवेश जगन्निवास योगेश्वराचित्य जगत्पते त्वम् ॥
 हंतुं न योग्यः करुणासमुद्र मद्भ्रातरं शालभुजम्महाभुजम् ॥ २८ ॥
 श्रीनारद उवाच ॥
 परित्रासैर्विलपतीं दुःखशुष्यन्मुखीं प्रियाम् ॥
 रुद्धकण्ठीं सतीं वीक्ष्य न्यवर्त्तत हरिः स्वयम् ॥ २९ ॥
 बद्ध्वा तं कटिबंधेन खड्गेन शितधारिणा ॥
 वपनं श्मश्रुकेशानां चकारार्द्धमुखे हरिः ॥ ६.७.३० ॥
 अक्षौहिणीद्वयं जित्वा रामः प्राप्तः ससैनिकः ॥
 बद्धं विरूपिणं दीनं रुक्मिणन्तु ददर्श ह ॥ ३१ ॥
 विमुच्य बद्धं सदयः प्राह निभर्त्सयन्हरिम् ॥
 असाध्विदं त्वया कृष्ण कृतं लोकजुगुप्सितम् ॥ ३२ ॥
 हास्यं वैशालिभद्राणां न हि चैतादृशं भवेत् ॥

यस्याः सहोदरे मुख्ये विरूपे च त्वयाकृते ॥ ३३ ॥

किं वदिष्यति सापि त्वां भ्रातुर्वैरूप्यार्चितया ॥

मा शोकं कुरु कल्याणि स्वस्था भव शुचिस्मिते ॥ ३४ ॥

आर्यपुत्रि महाबुद्धे मा शोकं कुरु दुर्मनाः ॥

सर्वकालकृतं मन्ये प्रियमप्रियमेव वा ॥ ३५ ॥

वायोर्धनावलिरिव वशे स्यादखिलं जगत् ॥

तं कालमीश्वरं विद्धि विष्णुं कलयतां प्रभुम् ॥ ३६ ॥

अहं ममेति भावोयं जगतो बंधकारणम् ॥

ताभ्यां विरहितो भावो मोक्ष एव न संशयः ॥ ३७ ॥

सुखदुःखप्रदो नान्यः पुरुषस्यात्मविभ्रमः ॥

मित्रो दासी न रिपवः संसारतमसा कृताः ॥ ३८ ॥

एवं रामेण देवेन बोधितो भीष्मकात्मजः ॥

वैमनस्यं परित्यज्य रुक्मिणीं च ययौ मुदम् ॥ ३९ ॥

रुक्मी तु ताभ्यामुत्सृष्टो वितथात्मनोरथः ॥

स्मरन्विरूपकरणं तपसे स मनोदधत् ॥ ६.७.४० ॥

वारितो मंत्रिमुख्यैश्च कुंडिनं न गतः पुनः ॥

चक्रे भोजकटं नाम निवासाय पुरं परम् ॥ ४१ ॥

रुक्मिण्या सह गोविंदः सरामो यदुभिवर्तः ॥

द्वारकां प्रययौ राजन्नादयञ्जयदुंदुभीन् ॥ ४२ ॥

जाते महोत्सवे पुष्यां रुक्मिणीं रुधिराननाम् ॥

उपयेमे विधानेन मार्गशीर्षे हरिः स्वयम् ॥ ४३ ॥

हरेर्विवाहे सति रुक्मिणीपतेः श्रीरुक्मिणी भूषितरुक्ममंदिरा ॥

पुरंदरस्यापि यथामरावती द्वारावती पुण्यवती तथा बभौ ॥ ४४ ॥

भैष्मीविवाहस्य कथां विचित्रां शृणोति यः श्रावयते च भक्त्या ॥

इहैव भक्तो विभवेन युक्तः स एव मुक्तिं प्रतियाति युक्तः ॥ ४५ ॥

इति श्रीमद्भगवद्गीतायां श्रीद्वारकाखण्डे नारदबहुलाश्वसंवादे श्रीरुक्मिणीविवाहोनाम सप्तमोऽध्यायः ॥ ७ ॥

Roman transliteration

śrīnārada uvāca ||

rukmiṇyāharanaṁ śrutvā mitrāṇāṁ ca parābhavam ||

pratīṇāmakarodrukmi śṛṇvatāṇi sarvabhūbhujām || 1 ||

ahatvā samare kṛṣṇanapratyūhya ca rukmiṇīm ||

kuṇḍinaṁ na pravekṣyāmi satyametadbravīmi vaḥ || 2 ||

ityuktvā kavacaṁ divyaṁ ghanamambudanirmitam ||

śīstrāṇāṁ siṁdhujāṁ ca sa dadhāra mahodbhaṭaḥ || 3 ||

sauvīrasya dhanuḥ śālī lāṭajāṁ ceṣudhidvayam ||

ādāya mlechchadeśasya khaḍgaṁ carma ca kauṭajam || 4 ||

yeṭharasya mahāśaktiṁ gurjarāṭābhavāṁ gadām ||

parighaṁ vaṁgajāṁ dhṛtvā hastatrāṇaṁ ca kauṁkṣam || 5 ||

baddhagodhāmguṭitrāṇaḥ kirīṭiratnakunḍalāḥ ||

rukṁāṅgadastadā rukmī yuddhaṁ kartuṁ mano dadhe || 6 ||
jaitrarathaṁ samāruhya caṁcalāśvaniyojitam ||

prṣṭhatonvagamatkṛṣṇaṁ karṣannakṣauhiṇīṁ dvayam || 7 ||
punaḥ samāgatāṁ drṣṭvā senāṁ rāmo mahābalaḥ ||
tayā yuyodha samare yadusenāsamanvitaḥ || 8 ||
tiṣṭhatisṭhethi deveśaṁ viśrjanparuṣaṁ vacaḥ ||
saṁprāpṇoti rathaṁ rukmī dhanuṣṭaṁkārāyanmuhuḥ || 9 ||
tvaram mūṇca svasāraṁ me yadi jīviticchasi ||
na cettvāṁ sabalaṁ sadyo nayāmi yamasādanam || 6.7.10 ||
yayātiśāpasaṁmrṣṭo gopālocchiṣṭabhugbhavān ||
jarāsaṁdhahayādabhito yavanāgrātpalāyitaḥ || 11 ||
ityuktveṣudhitaḥ kṛṣṇa bāṇaṁ cāpe nidhāya saḥ ||
niyamyā karnaparyantaṁ nicakhāna harerhrīdī || 12 ||
saṁtāḍitopi bhagavānandhanurjyāṇ tasya nādinīm ||
ciccheda sāyakenāśu garuḍaḥ pannago yathā || 13 ||
nidhāya śighraṁ kodaṇḍaṁ śiṅginīm svarṇabhūṣitām ||

rukṁī tu daśabhīrbāṇaiḥ saṁjaghāna hariṁ raṇe || 14 ||
harirekena bāṇena śiṅginī sahitaṁ dhanuḥ ||
ciccheda rukmīṇaḥ sadyo jñānenevāguṇāmayam || 15 ||
kṛṣṇo moghena bāṇena maṁdhyatastāṁ dvidhākarot ||
rukṁīṇaṁ tu śatairbārṇaiḥ saṁ tatāḍa mṛdhe hariḥ || 16 ||
chinnadhanvātha vaidarbo mahāśaktiṁ sphuratprabhām ||
prāharaddharaye śaktiṁ vijñānāya yathā muniḥ || 17 ||
tatāḍa gadayā tāṁ vai gadādhārī gadā- grajaḥ ||
dvidhābhūta mahāśakti rukmeḥ sūtaṁ jaghāna ha || 18 ||
kaumodakī gadā gurvī pataṁtī vegadhārīṇī ||
tadrathaṁ cūrṇayāmāsa śāśvaṁ śailaṁ yathā pavīḥ || 19 ||
prāharaddharaye sopī gadāṁ svām bhīṣmakātmajaḥ ||
cakreṇa cūrṇayāmāsa bhagavānapi tāṁ punaḥ || 6.7.20 ||
parighaṁ vaṅgajaṁ nītvā rukmī rukṁāṅgado bālī ||

jaghāna śrīhariṁ skaṁdhe jagarja ghanavanmṛdhe || 21 ||
santāḍitopi bhagavānmālāhataiva dvīpaḥ ||
tenaiva pariḡheṇāpi taṁ jaghāna raṇāṅgaṇe || 22 ||
pariḡhābhihato rukmī kiṁcidvyākulamānasah ||
bhartsayanmādhavaṁ hyājau jagrāha khaṇigacarmanī || 23 ||
tatkhadgaṁ carmaṇā chittvā svakhadgaṁ haraddhariḥ ||
khaḍgāgreṇa śīrastrāṇaṁ kaṁcukaṁ cicchide mahat || 24 ||
hastatrāṇepi yugapadete chinnikṛte mṛdhe ||
khaṇigamuṣṭikaraṁ drṣṭvā rukmīṇaṁ samupasthitam || 25 ||
grhītvā bhujadaṇḍābhyām pātayitvā mahitale ||
tasyoparī hariḥ sthitvā yathā śiṅho mṛgoparī ||
śitadhāraṁ nandakākyam khadgaṁ jagrāha roṣataḥ || 26 ||
drṣṭvā bhrātrvadhoddyuktaṁ rukmīṇī bhayavīhvalā ||
patitvā pādāyorbharturuvāca karuṇaṁ satī || 27 ||

śrīrukṁīnyuvāca ||
anantadeveśa jagannivāsa yogeśvarācīntyā jagatpate tvam ||
haṁtuṁ na योग्याḥ karuṇāsamudra madbhṛtaraṁ śālabhujamamahābhujam || 28 ||
śrīnārada uvāca ||

paritrāsairvilapatīm duḥkhaśuṣyanmukhīm priyām ||
 ruddhakaṇṭhīm satīm vikṣya nyavarttata hariḥ svayam ||29||
 baddhvā taṃ kaṭibaṇḍhena khaḍgena śitadhāriṇā ||
 vapanaṃ śmaśrukeśānāṃ cakārārdhamukhe hariḥ || 6.7.30 ||
 akṣauhiṇḍvayaṇ jītvā rāmaḥ prūptaḥ sasainikāḥ ||
 baddhaṃ virūpiṇaṃ dīnaṃ rukmiṇantu dadarśa ha || 31 ||
 vimucya baddhaṃ sadayaḥ prāha nibhartsayanharim ||
 asādhvidaṃ tvayā kṛṣṇa kṛtaṃ lokajugupsitam ||32||
 hāsyāṃ vaiśālibhadraṇāṃ na hi caitādrśaṃ bhavet ||
 yasyāḥ sahodare mukhye virūpe ca tvayākṛte || 33 ||

kiṃ vadiṣyati sāpi tvāṃ bhrāturvairūpyajacīmtayā ||
 mā śokaṇ kuru kalyāṇi svasthā bhava śucismite || 34 ||
 āryaputri mahābuddhe mā śokaṇ kuru durmanāḥ ||
 sarvakālakṛtaṇ manye priyamapriyameva vā || 35 ||
 vāyorgaṇāvaliriva vaśe syādakṣiṇaṃ jagat ||
 taṇ kālamiśvaraṃ viddhi viṣṇuṇ kalayātāṇ prabhum || 36 ||
 ahaṃ mameti bhāvoyaṃ jagato baṇḍhakāraṇam ||
 tābhyaṃ virahito bhāvo mokṣa eva na saṃśayaḥ ||37||
 sukhaduḥkhaṇprado nānyaḥ puruṣasyātmavibhramaḥ ||
 mitro dāsi na ripavaḥ saṃsāratamasā kṛtāḥ ||38||
 evaṃ rāmeṇa devena bodhito bhīṣmakātmajaḥ ||
 vaimanasyaṃ parītyajya rukmiṇī ca yayau mudam || 39 ||
 rukmī tu tābhyaṃutsṛṣṭo vitathātmamanorathaḥ ||
 smaranvirūpakaraṇaṃ tapase sa manodadhat ||6.7.40||

vārīto maṇtrimukhyaiśca kuṇḍīnaṃ na gataḥ punaḥ ||
 cakre bhojakaṭaṃ nāma nivāsāya puram param ||41||
 rukmiṇyā saha goviṇḍaḥ sarāmo yadubhīrvṛtaḥ ||
 dvārakāṇ prayayau rājannādayaṇjayaḍumḍubhīṇ || || 42 ||
 jāte mahotsave puryyāṇ rukmiṇīṃ rucīrānānām ||
 upayame vidhānena mārگاśīrṣe hariḥ svayam ||43||
 harervivāhe sati rukmiṇīpateḥ śrīrukmiṇī bhūṣitarukmamaṇḍirā ||
 puraṇḍarasyaṇjyāpi yathāmarāvati dvārāvati puṇyavati tathā babhau || 44 ||
 bhaiṣmivivāhasya kathāṃ vicitrāṃ śṛṇoti yaḥ śrāvayate ca bhaktyā ||
 ihaiva bhakto vibhavana yuktaḥ sa eva muktiṃ pratiyāti muktaḥ || 45 ||
 iti śrīmadgargasaṃhitāyāṃ śrīdvārakākhaṇḍe nārada bahulāśvasaṃvāde śrīrukmiṇīvivāhonāma
 sapta madhyāyaḥ || 7 ||

English rendering

The defeat of Rukmi at the hands of Krishna and the marriage of Rukmini and Krishna at Dwarakama

Hearing of Rukmini's abduction and the defeat of her friends, Bhishmakaputra Rukmini, listening to all the Bhoopalas, made this vow: "O kings! I solemnly pledge before you all that I will not enter Kundinapur without killing Shri Krishna in battle and returning Rukmini." 1-2.

Having said this, the great prodigal hero took up the divine armour, which was solid and dark in colour. It looked as if it had been formed from a blue cloud. He then placed on his head the Indus-desi headdress (cap); a beautiful bow made of sauvir desh, two tarkas of lat desh, sword of

mlechha desh, shield of kutj desh, mahashakti of yethrak, mace of gujarat, circumference of bengal and handkerchief (glove) of konkan desh and tied a ring made of wheat leather in the fingers and Rukmi, adorned with a crown, jewelled kundal and golden armband, decided to fight. Then, mounted on a chariot of chivalrous horses, he pursued Krishna with two Aksauhini forces. Seeing the return of the enemy forces, Mahabali Balarama took the Yadava army and confronted them on the battlefield. Repeatedly bowing and uttering harsh words, Rukmi approached Atirathi Deveshwara Krishna and said - 'Oh! Stand up, stand up, stand up. If you want to live, leave my sister at once. Otherwise, I will send you with the army to Yamlok at this time. Your clan is cursed by King Yayati, and you are about to eat the yoke of the bulls. He is terrified of germs and has run away with his back to the forest. " 3-11 | (Dwarkand Chapter 6 to 10)

Having said this, he took out an arrow from his arrow and placed it on the bow and pulled it to the ear and aimed it at Krishna's chest. Even though he was hurt by the arrow, Lord Krishna cut his bow with a sickle as if Garuda had torn apart a serpentine creature. Rukmi then quickly mounted a second gold-plated trumpet on his bow and wounded Srihari on the battlefield with ten arrows. Krishna then shot an arrow and cut the bow with Rukmi's spear at the same moment as the threefold world-bond is cut by Jnana. Lord Krishna cut his bow in two from the middle with his immaculate arrow. He then shot a hundred arrows at Rukmi, wounding him in battle. After the bow was cut, Vidarbha's prince wielded the superpower that shone above Srihari, as if a sage had used the superpower for science. God Gadagraj, the mace-bearer, struck the superpower with his mace, breaking it into two pieces. It was Rukmi who killed Sarathi with that fragmented power. Rukmi's chariot was crushed with horses by a heavy mace named Kaumodaki, the god's spearhead, as if a mountain had been shattered by a lightning strike. Then Bhishmakumara Rukmi also wielded a mace on Srihari, but the Lord again crushed it with a wheel. The mighty Rukmini, adorned with a golden bracelet, took the periphery of Bengal in her hands and struck it on the shoulder of Srihari, and it roared like a cloud in the battlefield. The Lord remained steadfast like an elephant who, despite being pounded from the periphery, did not count the stroke of the wreath. He attacked Rukmi on the battlefield from the same perimeter. Rukmi became a bit anxious after suffering a peripheral injury. He then took the shield and the sword in his hands, denouncing Madhava on the battlefield. The Lord also struck his sword, cutting off its shield and sword. Rukmi's helmet and large armour fell off the front of the sword. His hands and gloves were also cut off. Rukmi was now left with only a fistful of swords in that battle. At that moment, Rukmi, who had come to him, was caught by Sri Hari with his shoulder sticks and thrown to the earth, and just as the lion was riding on the deer, he climbed on it and in a rage, took his sharp-edged sword named Nandaka in his hand. When Rukmini saw Krishna intending to kill her brother, she was terrified and fell at her husband's feet, and the sati sadhvi princess spoke in a compassionate voice. 12-27 |

Sri Rukmini said, "Eternal! Oh dear God! Jagat Triwas! Oh my goodness! Your power is beyond what you can imagine. You are the guardian of this world. So Karuna Sagar! It is not right for you to kill my brother with a broad arm like a shawl. 28.

Srinardji says - Rajan! Scared and weeping, Rukmini's face was parched with sorrow. His throat was slit. Seeing such a state of his beloved sati Rukmini, Srihari abstained from killing Rukmi. Then, with a sharp-edged sword tied around his waist, Srihari cleaned half of Rukmi's beard and moustache. 29-30 | (Dwarkand Chapter 6 to 10)

Just then, Balramji arrived there with soldiers after defeating two Aksauhini forces. He saw Rukmi tied up in an ugly and lowly state. Then mercy came into their hearts, and unbinding it, Balaram rebuked Srihari and said, "Krishna! You didn't do it well, it's a publicized act. His wife's brothers are

not mocked in this way. What will your elder brother, whom you have disfigured, say to you out of concern for Rukmini Bhai's plight? After saying this to Lord Krishna, he said to Rukmini - "Kalyani! You do not have to grieve. Thank you so much! Be in good health O Aryakumari! Excellency! You give up grief altogether, do not feel sorrow in your heart. Whatever is received, whether dear or unpleasant, I consider to be kalka. Just as the cube is subject to the wind, so the whole world is subject to time. Consider God and Vishnu, the masters of those whom you worship at that time. It is this sense of 'I' and 'mine' that is the cause of bondage to the world. Emotions without ego and affection are 'moksha', there is no doubt about it; there is no other giver of happiness and sorrow. It is all a delusion of the people themselves. Enemies, friends, and indifference are imagined by people of the world because of ignorance. " 31-38 |

Thus on Lord Balarama's persuasion, Rukmi, the son of Bhishma, left Vamansya and Rukmini was also pleased. Rukmi's wish had been in vain, he thought of going into penance, recalling the incident of his deformation when he was left alive by Balarama and Krishna. But on the refusal of the chief ministers, he gave up the idea of penance, yet did not set foot in Kundinpur again. Rukmi built an excellent town for his residence called Bhojkata. 39-41 |

The king! Surrounded by Balarama and the Yaduvanshi warriors, Lord Govinda, accompanied by Rukmini, marched to Dwarka, chanting his victory hymns. There was a huge celebration. In the month of Margashirsha, directly Srihari married Rukmini with a mouth full of taste as per Vedic rituals. Once the marriage of Rukminipati Sriharika was completed, Sri Rukmini Devi began to adorn her Rukma-temple (Suvarnamaya Bhavan). Punyavati Dwarkapuri was being decorated like Devaraja Indra's Amaravati at that time. The devotee who listens and narrates this strange story of the marriage of Bhishma-Nandini Rukmini with devotion remains enriched with splendor in this world as well and after the death, he is the partaker of Moksha. 42-45 |

Thus was completed the seventh chapter, the "Marriage of Sri Rukmini," in the Narada Bahulashva Samvad under the Dwarka Khanda in the Srigarghasamhita. 7.

Sanskrit source · Hindi control witness

Dvārakā-khaṇḍa · Chapter 8

Chapter 114 of 263 · 29 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच ॥
अन्यासां कृष्णपत्नीनां मंगलं शृणु मैथिल ॥
सर्वपापहरं पुण्यमायुर्वर्द्धनमुत्तमम् ॥ १ ॥
सत्राजिताय सूर्येण दत्तः साक्षात्स्यमंतकः ॥
उग्रसेनाय स मणिः श्रीकृष्णेनाभियाचितः ॥ २ ॥
सत्राजितस्तं न ददौ द्रव्यलोभेन मैथिल ॥
दिनेदिने स्वर्णभारानष्टौ यः सृजति स्वतः ॥ ३ ॥
अथ प्रसेनस्तद्भ्राता मणिं कण्ठे निधाय सः ॥
सैधवं हयमारुह्य मृगयां व्यचरद्धने ॥ ४ ॥
सिंहेन मारितः सोपि सिंहो जांबवता हतः ॥
गृहीत्वा तं मणिं सद्यो जांबवान्स्वगृहां गतः ॥ ५ ॥
कृष्णेन निहतो भ्राता मणिग्रीवो वनं गतः ॥
नायातः स्वसभा मध्ये इति सत्रा- जितोऽब्रवीत् ॥ ६ ॥
भगवान्दुर्ध्रुवो लिप्तो नागरैस्तु वनं गतः ॥
प्रसेनमश्वं सिंहं च हंत प्रेक्ष्य महामते ॥ ७ ॥
ऋक्षराजबिलं गत्वा मणिं हर्तुं स्वयं हरिः ॥
युद्धं कृत्वाष्टविंशाहमजयदृक्षनायकम् ॥ ८ ॥
तेन दत्ता जांबवती हरये कन्यका शुभा ॥
मणिना सह राजेन्द्र द्वारकामाययौ हरिः ॥ ९ ॥
सत्राजिताय प्रददौ मणिं निर्लाञ्छनः प्रभुः ॥
व्रीडितोवाङ्मुखो भीतो राजा सत्राजितो मणिम् ॥ १० ॥
गृहीत्वापि पुनस्तस्मै श्रीकृष्णाय महात्मने ॥
सत्यभामां सुतां प्रादाच्छांत्यर्थं मैथिलेश्वर ॥ ११ ॥
पांडवानां सहायार्थमिन्द्रप्रस्थं गतो हरिः ॥
तत्र वै वार्षिकान्मासाभ्यवात्सीढ्धुवत्सलः ॥ १२ ॥
एकदा रथमारुह्य हरिर्गांडीविना सह ॥
सुनरी यमुनातीरे मृगयार्थं विनिर्ययौ ॥ १३ ॥
तपश्चरन्ती कालिंदी श्रीकृष्णं वरमिच्छती ॥
दर्शिता पांडवेनापि तां गृहीत्वा जगाम ॥ १४ ॥
द्वारकामेत्य कालिंदीं सूर्यकन्यां मनोहराम् ॥
उपयेमे विधानेन वितन्वन्मंगलं परम् ॥ १५ ॥
आवन्त्यराजतनुजां मित्रविन्दां मनोहराम् ॥

स्वयंवरे तां जहार भगवान्रुक्मिणीं यथा ॥१६॥
 नग्नजित्कन्यकां सत्यां दमित्वा सप्त गोवृषान् ॥
 पश्य तां सर्वलोकानामुपयेमे हरिः स्वयम् ॥ १७ ॥
 कैकेयराजतनुजां भद्रां तु भगवान्हरिः ॥
 कालिंदीमिव तां शश्वदुपयेमे विधानतः ॥ १८ ॥
 बृहत्सेन सुता राजन्लक्ष्मणां लक्ष्मणैर्युताम् ॥
 छित्त्वा मत्स्यमरीञ्जित्वा जग्राह भगवान्हरिः ॥१९॥
 तथा षोडशसाहस्रं शतं च नृपकन्यकाः ॥
 भीमं हत्वा तन्निरोधादाहताश्चारुदर्शनाः ॥ ६.८.२० ॥
 तासां मुहुर्त एकस्मिना गारेषु योषिताम् ॥

सविधं जगृहे पाणीन्नानारूपः स्वमायया ॥ २१ ॥
 एकैकशस्ताः कृष्णस्य पुत्रान्दशदशा बलाः ॥
 अजीजनन् नवमान्पितुः सर्वात्मसंपदा ॥२२॥
 रुक्मिण्यां भीमकन्यायां प्रद्युम्नः प्रथमोभवत् ॥
 कामदेवावतारोयं पितृवत्सर्वलक्षणः ॥ २३ ॥
 शबरो निर्दयस्तोकं हत्वाब्धौ तं समाक्षिपत् ॥
 मत्स्योदरेगतः सोपि न ममार हरेः सुतः ॥ २४ ॥
 मत्स्योदरान्निर्गतोसौ भार्यया परिपालितः ॥
 ज्ञात्वा शत्रुकृतां वार्तां स कार्ष्णीं रूढयौवनः ॥२५॥
 हत्वा तं शंबरं शत्रुं भार्यया वरयायुतः ॥
 द्वारकामाययौ राजंश्चित्रं कर्म च तस्य तत् ॥२६॥
 सरुक्मिणो दुहितरं हत्वा भोजकटात्पुरात् ॥
 स्वयंवरस्थलाद्राजन्नुपयेमे महारथः ॥२७॥
 तस्मात्सुतो निरुद्धोभून्नागायुतबलान्वितः ॥

सुरज्येष्ठावतारोयं शारदेदीवरप्रभः ॥ २८ ॥
 चतुर्व्यूहावतारस्य परिपूर्णतमस्य हि ॥
 एवं विचित्रं चरितं विवाहानां सुमंगलम् ॥ २९ ॥
 सर्वपापहरं पुण्यमायुर्वर्द्धनमुत्तमम् ॥
 मया ते कथितं राजन्किं भूयः श्रोतुमिच्छसि ॥३०॥
 इति श्रीमद्भगवद्गीतायां श्रीद्वारकाखण्डे नारदबहुलाश्वसंवादे सर्वमहिष्युद्धाहोनामाष्टमोऽध्यायः ॥ ८ ॥

Roman transliteration

śrīnārada uvāca ||
 anyāsāṃ kṛṣṇapatnīnāṃ maṃgalaṃ śṛṇu maithila ||
 sarvapāpaharaṃ puṇyamāyurvarddhanamuttamam || 1 ||
 satrājītāya sūryeṇa dattaḥ sāksātsyamamtaḥ ||
 ugrasenāya sa mañiḥ śrīkṛṣṇenābhīyācītaḥ || 2 ||
 satrājītastaṃ na dadau dravyalobhena maithila ||
 dīnēdine svarṇabhārānaṣṭau yaḥ sṛjati svataḥ || 3 ||

atha prasenastadbhrātā mañiṇ kaṇṭhe nidhāya saḥ ||
 saimdhavaṃ hayamāruhya mṛgayāṃ vyacaradvane ||4||
 siṃhena mārītaḥ sopi siṃho jāmbavatā hataḥ ||
 grhītvā taṃ mañiṇ sadyo jāmbavānsvaguhāṃ gataḥ || 5||
 kṛṣṇena nihato bhrātā mañigrīvo vanaṃ gataḥ ||
 nāyātāḥ svasabhā madhye iti satrā- jīto'bravit || 6 ||
 bhagavānduryaśo līpto nāgaraistu vanaṃ gataḥ ||

prasenamaśvaṃ siṃhaṃ ca haṃta prekṣya mahāmate || 7 ||
 r̥kṣarājabilāṃ gatvā mañiṇ hartuṃ svayaṃ hariḥ ||
 yuddhaṃ kṛtvāṣṭaviṃśāhamajayadr̥kṣanāyakaṃ ||8||
 tena dattā jāmbavatī haraye kanyakā śubhā ||
 mañinā saha rājendra dvārakāmāyayau hariḥ || 9 ||
 satrājītāya pradadau mañiṇ nirlāṃchanaḥ prabhuḥ ||
 vr̥ḍitovārimukho bhūto rājā satrājīto mañiṃ ||10||
 grhītvāpi punastasmai śrīkṛṣṇāya mahātmane ||
 satyabhāmāṃ sūtāṃ prādācchāṃtyartham maithileśvara ||11||
 pāṇḍavānāṃ sahāyārthamindrāprasthaṃ gato hariḥ ||
 tatra vai vār̥ṣikānmāsānnyavātsidhaṃdhuvaṭsalah ||12||
 ekadā rathamāruhya harirgāṇḍivīnā saha ||
 sunire yamunātīre mṛgayārthī viniriyayau ||13||
 tapaścaraṇtī kālīṃdī śrīkṛṣṇaṃ varamicchatī ||

darśitā pāṇḍavenāpi tāṃ grhītvā jagāma ha ||14||
 dvārakāmetya kālīṃdīm sūryakanyāṃ manoharāṃ ||
 upayame vidhānena vitanvanmaṇigalaṃ param ||15||
 āvaṇtyarājatanujāṃ mītravindāṃ manoharāṃ ||
 svayaṃvare tāṃ jahāra bhagavānrūkmīṇiṃ yathā ||16||
 nagnajitkanyakāṃ satyāṃ damitvā sapta govṛṣāṇ ||
 paśya tāṃ sarvalokānāmupayame hariḥ svayaṃ || 17 ||
 kaikēyarājatanujāṃ bhadraṇ tu bhagavānhariḥ ||
 kālīṃdīmiva tāṃ śaśvadupayame vidhānataḥ || 18 ||
 bṛhatsena sūtā rājanlakṣmaṇāṃ lakṣaṇairiyutām ||
 chittvā matsyamarīṇjītvā jagrāha bhagavanhariḥ ||19||
 tathā ṣoḍaśasāhasraṃ śataṃ ca nṛpakanyakāḥ ||
 bhaumaṃ hatvā tannirodhādāhṛtāścārudarśanāḥ || 6.8.20 ||
 tāsāṃ muhūrta ekasminānā gāreṣu yojitām ||

savidhaṃ jagrhe pāṇīnnānārūpaḥ svamāyayā || 21 ||
 ekaikaśastāḥ kṛṣṇasya putrāndaśadaśā balāḥ ||
 ajījananna navamānpituḥ sarvātmasampadā ||22||
 rūkmīṇyāṃ bhīmakanyāyāṃ praduyumnaḥ prathamobhavat ||
 kāmādevavātāroyaṃ pītṛvatsarvalakṣaṇaḥ || 23 ||
 śabaro nirdayastokaṃ hatvābhdau taṃ samākṣīpat ||
 matsyodaregataḥ sopi na mamāra hareḥ sutaḥ || 24 ||
 matsyodarānnirgatasau bhāryayā paripālitaḥ ||
 jñātvā śatrukṛtāṃ vārtāṃ sa kārṣṇiṇ rūḍhayauvanaḥ ||25||
 hatvā taṃ śaṃbaraṃ śatruṃ bhāryayā varayāyutaḥ ||
 dvārakāmāyayau rājap̥ścitraṃ karma ca tasya tat ||26||
 sarukmiṇo duhitaraṃ hṛtvā bhojakaṭātpurāt ||
 svayaṃvarasthālādrājannupayame mahārathaḥ ||27||
 tasmātsuto niruddhobhūnnāgāyutabalānvitāḥ ||

surajyeṣṭhāvatāroyaṃ śārademdivarabrahṇaḥ || 28 ||
 caturvyūhāvatārasya paripūrṇatamasya hi ||
 evaṃ vicitraṃ caritaṃ vivāhānāṃ sumanḡalam || 29 ||
 sarvapāpaharaṃ puṇyamāyurvarddhanamuttamam ||
 mayā te kathitaṃ rājankiṃ bhūyaḥ śrotumicchasi || 30 ||
 iti śrīmadgargasaṃhitāyāṃ śrīdvārakākhaṇḍe nārada bahulāśvasaṃvāde
 sarvamahiṣyudvāhonāmāṣṭamodhyāyaḥ || 8 ||

English rendering

The marriage of Krishna with sixteen thousand one hundred and eight queens and their progeny description; Prakatya of Pradyumna and his marriage with Rati and Rukma-daughter

Shrinaradji says - Mithileshwar! Now listen to the account of the benevolent marriage of Krishna's other wives, which is the best remedy for all sins, benevolent, and life-enhancing. 1.

Famously known as Satrajit, Yadav was given the Syamantaka gem directly by Lord Surya. Lord Krishna asked for the gem for King Ugrasena. Mithileshwar! Satrajit, out of greed for substance, did not give the gem; for the gem itself yielded eight pounds of gold every day. One day, Prasena, the brother of Satrajit, tied the gem around his neck and mounted an Indus-based horse to hunt in the forest. There, a lion killed Prasen. Then the lion was also killed by the Jambavan and immediately the Jambavan took the bead and went to his cave. The satraps began to preach that 'my brother Prasen had gone to the forest with a bead around his neck, but Lord Krishna killed him there; that is why he did not come to the assembly hall this morning'. 2 - 6.

The Lord was afflicted with a vengeance. They took some civilians and went into the forest. The great There he first saw the body of a dead Prasenke with a horse and a lion killed by someone else. Seeing this, they reached the Raksharaja Jambawanki cave, tracing the footprint. Then directly Srihari entered the cave to bring the gem from there and fought for twenty-eight days and Raksharaja Jambavanpar was victorious. Rajendra! Jambavan handed over his beautiful daughter Jambavati to Srihari with the bead. With him, the Lord returned to Dwarkama. He gave the gem to Satrajit and got rid of the stigma himself. Satrajit felt very ashamed of his actions and started living in fear with his face down. Mithileshwar! He also offered his daughter Satyabhama and the bead at the feet of the Lord to keep peace in the Yadava family. 7-11 |

Subsequently, Lord Krishna went to Indraprastha (Delhi) to help the Pandavas. They spent four months of the rainy season there. One day, while riding a chariot with Arjuna, a Gandivadhari, Srihari Nirmal, filled with sweat, wandered to hunt on the banks of the Yamuna. There, directly Kalindi Devi was meditating with a desire to attain Lord Krishna as her husband. The Pandavas Arjuna showed them to Krishna. Then the Lord came to Indraprastha with them. From there, he reached Dwarkama and solemnized his marriage with the beautiful Suryakanya Kalindi. At that time, the Param Mangalya Utsav was held in full swing. 12-15 | (Dwarkand Chapter 6 to 10)

Avantika was a daughter of the king, who was known for her beauty and grace. Her name was Mitravinda. Lord Krishna also brought the physical friend of Rukmini, Mitravinda, from Swayamvara. 16.

King Nagrajit had a daughter, popularly known as Satyake. For her marriage, the king made a vow that he would give his daughter to "the seven bulls that Nath would give at the same time." "Lord Krishna, in the sight of all the people, married the seven bulls to Nathakar Satya. 17.

Kekayarajakumari Bhadra was also brought to her house by Lord Srihari as per her wish. There, he solemnized his marriage with Bhadra, as with Kalindi. 18.

Sixteen thousand and one hundred princesses were imprisoned in the prison of Bhaumasura. The Lord killed Bhoumasur and freed him from his captivity. Seeing the desire of these virtuous young women, he brought them with him. 20.

At the same moment, the Lord ceremoniously took all the young women who were living in different buildings and assumed the same form out of his delusion. Thus sixteen thousand one hundred and eight queens - each of them produced ten sons each of Krishna. He was like his father in all aspects. 21-22 | (Dwarkand Chapter 6 to 10)

Pradyumna first appeared from the womb of Rukmini, a Bhishmakanya. He was an incarnation of Kamadeva and, like his father, was endowed with all auspicious attributes. Within ten days, the ruthless Shambarasura picked them up from the cotton shed and threw them into the sea. There he was swallowed by a fish, however, he did not die in the stomach of Srikrishna Kumar Matsya. Pradyumna emerged from the fish when it was cut into the stomach of Shambarasura. There he was raised by his former wife, Rati. When he grew up and began his youth, he learned of his enemy's exploits. The king! Then, after slaying his enemy Shambarasura, he came to Dwarkakama with the divine Bharya Rati. That act of his was very strange and wonderful. 23-26 |

The king! Maharathy brought the daughter of Sri Krishna's son Pradyumna Rukmi from Swayamvara Sthal in Bhojkata town and got married to her at Dwarkakama. A son named Aniruddha was born to Pradyumna, who had the strength of ten thousand elephants. He was considered to be an incarnation of Brahma. His eyes were as dark as the bright blue lotus of autumn. 27-28 |

Thus I have described to you the fourfold star of the most perfect God and the most benevolent and peculiar character of his marriage, which is the redeemer of all sins, the benefactor, and the best means of increasing life. The king! Now what do you want to hear again? . 29-30 |

Thus was completed the eighth chapter in the Narada Bahulashva-Samvad under Dwarka Khanda in the Srigarghasamhita, titled 'Description of the Marriage of All the Queens of Lord Krishna'. 8.

Sanskrit source · Hindi control witness

Dvārakā-khaṇḍa · Chapter 9

Chapter 115 of 263 · 36 detected Sanskrit verse markers

Sanskrit

बहुलाश्व उवाच ॥
 त्रिषु लोकेषु विख्याता धन्या वै द्वारकापुरी ॥
 परिपूर्णतमः साक्षाच्छ्रीकृष्णो यत्र वासकृत् ॥ १ ॥
 श्रीकृष्णस्यांगसंभूता पुरी द्वारावती श्रुता ॥
 कस्मादिहागता ब्रह्मन्कस्मिन्काले वद प्रभो ॥ २ ॥
 श्रीनारद उवाच ॥ ।
 साधुसाधु त्वया पृष्टं द्वारकागमकारणम् ॥
 यच्छ्रुत्वा शुद्धतां याति लोकघात्यपि पातकी ॥ ३ ॥
 शर्यातिर्नाम राजाभूय्यक्रवर्ती मनोः सुतः ॥
 चकार राज्यं धर्मेण वर्षाणामयुतं भुवि ॥ ४ ॥
 उत्तानबर्हिरानर्तो भूरिषेण इति त्रयः ॥
 शर्यातेरभवन्पुत्राः सर्वधर्मभृतां वराः ॥ ५ ॥
 उत्तानबर्हिषे पूर्वा भूरिषेणा- यदक्षिणाम् ॥
 पश्चिमां च दिशं सर्वामानर्ताय ददौ नृपः ॥ ६ ॥
 ममेयं हिमहीकृत्स्ना मया धर्मेण पालिता ॥
 बलार्जिता बलिष्ठेन यूयं तां पालयिष्यथ ॥ ७ ॥
 पितुर्वचः समाकर्ण्य आनर्तो मध्यमः सुतः ॥
 ज्ञानी ज्ञानमयं वाक्यमुवाच प्रहसन्निव ॥ ८ ॥
 आनर्त उवाच ॥
 तवेयं न मही कृत्स्ना त्वया पालिता क्वचित् ॥
 न त्वद्वलार्जिता राजन्बलिष्ठो भगवान्विभुः ॥ ९ ॥
 मही श्रीकृष्णदेवस्य तेनैव परिपालिता ॥
 ततेजसा जिता कृत्स्ना बलिष्ठो न हरेः समः ॥ १० ॥
 स एव विश्वं स्वकृतं सृजत्यति च पाति च ॥
 स एव ब्रह्मपरमं कालः कलयतां प्रभुः ॥ ११ ॥
 योतः प्रविश्य भूतानि भूतैरप्यखिलाश्रयः ॥
 स विश्वाख्यो धियज्ञोसौ परिपूर्णतमः स्वयम् ॥ १२ ॥
 यद्भयाद्वातिवातोयं सूर्यस्तपति यद्भयात् ॥
 यद्भयाद्दुर्षते देवो मृत्युश्चरति यद्भयात् ॥ १३ ॥
 परिपूर्णतमं साक्षाच्छ्रीकृष्णं परमेश्वरम् ॥
 भज सर्वात्मना राजन्नहंकारविवर्जितः ॥ १४ ॥
 नारद उवाच ॥

ज्ञानं प्राप्तोपि शर्यातिराक्षिप्तः पुत्रवाक्छरैः ॥
 आनर्तं स्वसुतं प्राह रुषाप्रस्फुरिताधरः ॥ १५ ॥
 शर्यातिरुवाच ॥
 दूरं गच्छ असङ्ख्ये गुरुवद्भाषसे कथम् ॥
 यावद्भूतं तु मे राज्यं तावत्त्वं मा महीं वस ॥ १६ ॥
 यस्त्वयाराधितः कृष्णः सोपि सर्वसहायकृत् ॥
 नवीनां किं महीं ते वै भगवानेव दास्यति ॥ १७ ॥
 नारद उवाच ॥
 इत्युक्तस्तु तदानर्तो राजानं प्राह मानदः ॥
 यत्र ते च मही राज्यं तत्र वासो न मे भवेत् ॥ १८ ॥
 पित्रा निःसारितो राज्ञाप्यानर्तोऽब्धितटं गतः ॥
 वेलामेत्य तपस्तेपे वर्षाणामयुतं जले ॥ १९ ॥
 प्रेमलक्षणया भक्त्या संतुष्टो भगवान्हरिः ॥
 तस्मै स्वं दर्शनं दत्त्वा वरं ब्रूहीत्यु-वाच ह ॥ २० ॥
 कृतांजलिपुटोभूत्वाऽऽनर्त उत्थाय शीघ्रतः ॥
 ननाम कृष्णपादब्जं रोमांची प्रेमविह्वलः ॥ २१ ॥
 आनर्त उवाच ॥
 नमस्ते वासुदेवाय नमः संकर्षणाय च ॥
 प्रद्युम्नायानिरुद्धाय सात्वतांपतये नमः ॥ २२ ॥
 पित्रा निष्कासितो देव त्वामहं शरणागतः ॥
 देहि मह्यं भूमिमन्यां यत्र वासो हि मे भवेत् ॥ २३ ॥
 ध्रुवोपि यत्प्रसादेन ययौ सर्वोत्तमं पदम् ॥
 तस्मै नमो भगवते प्रणतक्लेशहारिणे ॥ २४ ॥
 श्रीनारद उवाच ॥
 आनर्तमानतं दीनं भगवान्दीनवत्सलः ॥
 प्रसन्नः श्रीमुखेनाह मेघगंभीरया गिरा ॥ २५ ॥
 ॥ श्रीभगवानुवाच ॥
 अन्यानमेदिनीलोके किं कर्तव्यं मया नृप ॥
 स्ववचस्तदृतं कर्तुं त्वद्भक्त्या परितोषितः ॥ २६ ॥
 तस्माद्वैवस्य लोकस्य वैकुण्ठस्य परंतप ॥
 भूखण्डं योजनशतं ददामि विलं शुभम् ॥ २७ ॥
 श्रीनारद उवाच ॥
 इत्युक्त्वानर्तनृपतिं भगवान्भक्तवत्सलः ॥
 वैकुण्ठाच्च सुमुत्पाठ्य भूखण्डशतयोजनम् ॥ २८ ॥
 चक्रं सुदर्शनं धृत्वा समुद्रे भीमनादिनि ॥
 दधार भगवान्देवस्तस्योपरि विदेहराट् ॥ २९ ॥
 आनर्तो लक्षवर्षातं तत्र राज्यं चकार ह ॥

पुत्रपौत्रसमायुक्तो राजन्वैकुण्ठसंपदम् ॥ ३० ॥

इदं श्रुत्वाथ शर्यातिः पिता वै विस्मतोऽभवत् ॥

आनर्तो नाम देशोभूदानर्तस्य प्रसादतः ॥३१॥

रेवतस्तस्य पुत्रोभूच्छ्रीशैलस्यगिरेः सुतम् ॥

समुत्पाट्य स्वहस्ताभ्यामानर्तेषु न्यपातयत् ॥३२॥

सोभूदेवतनाम्नापि रैवतोनाम पर्वतः ॥

कुशस्थलीं विनिर्माय राज्यं कृत्वाथ रैवतः ॥३३॥

समादाय स्वकां कन्यां ब्रह्मलोकं जगाम ह ॥

बलदेवविवाहेपि तत्कथा कथिता मया ॥३४॥

तस्माद्द्वारावर्ती पुण्यां मोक्षद्वारं विदुः सुराः ॥३५॥

इति श्रीमद्भगवद्गीतायां श्रीद्वारकाखण्डे नारदबहुलाश्वसंवादे द्वारकागमनकारणं नाम नवमोऽध्यायः ॥९॥

Roman transliteration

bahulāśva uvāca ||

triṣu lokeṣu vikhyātā dhanyā vai dvārakāpurī ||

paripūrṇatamaḥ sāksācchriḥṣṇo yatra vāsakṛt || 1 ||

śriḥṣṇasyāṅgasambhūtā purī dvārāvati śrutā ||

kasmādhāgatā brahmankasminkāle vada prabho || 2 ||

śrīnārada uvāca ||

sādhusādhu tvayā prṣṭam dvārakāgamakāraṇam ||

yacchrutvā śuddhatām yāti lokaghātyapi pātakī ||3||

śaryātīrṇāma rājābhūccakravartī manoḥ sutaḥ ||

cakāra rājyaṁ dharmeṇa varṣāṇāmayutaṁ bhuvi ||4||

uttānabarhīrānarto bhūriṣeṇa iti trayāḥ ||

śaryāterabhavanputrāḥ sarvadharmabhṛtām varāḥ ||5||

uttānabarhiṣe pūrvām bhūriṣeṇā- yadakṣiṇām ||

paścimām ca dīśam sarvāmānartāya dadau nṛpaḥ || 6 ||

mameyaṁ himahikṛtsnā mayā dharmeṇa pālītā ||

balārjītā baliṣṭhena yūyaṁ tām pālayiṣyatha || 7 ||

piturvacaḥ samākarmaṇya ānarto madhyamaḥ sutaḥ ||

jñānī jñānamayaṁ vākyamuvāca prahasanniva || 8 ||

ānarta uvāca ||

taveyaṁ na mahī kṛtsnā tvayā pālītā kvacit ||

na tvadbalarjītā rājanbaliṣṭho bhagavānvibhuḥ ||9||

mahī śriḥṣṇadevasya tenaiva paripālītā ||

tattejasā jītā kṛtsnā baliṣṭho na hareḥ samaḥ || 10 ||

sa eva viśvaṁ svakṛtaṁsrjatyatti ca pāti ca ||

sa eva brahmaparamaṁ kālāḥ kalayatām prabhuḥ || 11 ||

yomaṁtaḥ praviṣya bhūtāni bhūtairapyakhilāśrayaḥ ||

sa viśvākhyaodhiyajñosaḥ paripūrṇatamaḥ svayaṁ||12||

yadbhayaḍvātīvātayaṁ sūryastapati yadbhayaḥ||

yadbhayaḍvarṣate devo mṛtyuścarati yadbhayaḥ || 13 ||

paripūrṇatamaṁ sāksācchriḥṣṇam parameśvaram ||

bhaja sarvātmanā rājannahaṁkāravivarjitaḥ || 14 ||

nārada uvāca ||
 jñānaṃ prāptopi śaryyātirākṣiptaḥ putravākcharaiḥ ||
 ānarttaṃ svasutaṃ prāha ruṣāprasphuritādharah || 15 ||
 śaryyātiruvāca ||
 dūraṃ gaccha asadbuddhe guruvadbhāṣase katham ||
 yāvadbhūtaṃ tu me rājyaṃ tāvattuṃ mā mahiṃ vasa || 16 ||
 yastvayārādhitāḥ kṛṣṇaḥ sopi sarvasahāyākṛt ||
 navināṃ kiṃ mahiṃ te vai bhagavāneva dāsyati || 17 ||
 nārada uvāca ||
 ityuktastu tadānarto rājānaṃ prāha mānadaḥ ||
 yatra te ca mahi rājyaṃ tatra vāso na me bhavet || 18 ||

pitṛa nihsārīto rājñāpyānartobdhitāṃ gataḥ ||
 velāmetya tapastepe varṣāṇāmayutaṃ jale || 19 ||
 premalakṣaṇayā bhaktyā saṃtuṣṭo bhagavānharīḥ ||
 tasmai svaṃ darśanaṃ dattvā varam brūhītyu- vāca ha || 20 ||
 kṛtāṇjalipuṭobhūtvā "narta utthāya śighrataḥ ||
 nanāma kṛṣṇapādabjaṃ romāṃcī premavīhvalaḥ || 21 ||
 ānartta uvāca ||
 namaste vāsudevāya namaḥ saṃkarṣaṇāya ca ||
 pradyumnāyāniruddhāya sātvatāṃpataye namaḥ || 22 ||
 pitṛa niṣkāśito deva tvāmahaṃ śaraṇāgataḥ ||
 dehi mahyaṃ bhūmimanyāṃ yatra vāso hi me bhavet || 23 ||
 dhuvoṇi yatprasādena yayau sarvottamaṃ padam ||
 tasmai namo bhagavate praṇatakleśahārīṇe || 24 ||
 śrīnārada uvāca ||

ānartamānataṃ dīnaṃ bhagavāndīnavatsalaḥ ||
 prasannaḥ śrīmukhenāha meghagaṇabhīrayā girā || 25 ||
 || śrībhagavānuvāca ||
 anyānāmedinīloke kiṃ kartavyaṃ mayā nṛpa ||
 svavacastadṛtaṃ kartuṃ tvadbhaktyā paritoṣitaḥ || 26 ||
 tasmāddaivasya lokasya vaikunṭhasya paraṃtapa ||
 bhūkhaṇḍaṃ yojanaśataṃ dadāmi vilāṃ śubham || 27 ||
 śrīnārada uvāca ||
 ityuktānartanṛpatiṃ bhagavānbhaktavatsalaḥ ||
 vaikunṭhācca sumutpāṭya bhūkhaṇḍaśatayojanam || 28 ||
 cakraṃ sudarśanaṃ dhṛtvā samudre bhīmanādinī ||
 dadhāra bhagavāndevastasyopari videharāṭ || 29 ||
 ānarto lakṣavarṣāṃtāṃ tatra rājyaṃ cakāra ha ||
 putrapautrasamāyukto rājanvaikunṭhasaṃpadam || 30 ||

idaṃ śrutvātha śaryātīḥ pitā vai vismato 'bhavat ||
 ānarto nāma deśobhūdānartasya prasādataḥ || 31 ||
 revatastasya putrobhūcchrisailasyagireḥ sutam ||
 samutpāṭya svahastābhyāmānarteṣu nyapātayat || 32 ||
 sobhūdevatanāmnāpi raivatonaṃ parvataḥ ||
 kuśasthalīṃ vinirmāya rājyaṃ kṛtvātha raivataḥ || 33 ||
 samādāya svakāṃ kaṇyāṃ brahmalokaṃ jagāma ha ||
 baladevavivāhepi tat kathā kathitā mayā || 34 ||
 tasmāddvārāvatiṃ puṇyāṃ mokṣadvāraṃ viduḥ surāḥ || 35 ||
 iti śrīmadgargaṣaṇhitāyāṃ śrīdvārakākhaṇḍe nārada bahulāśvasaṃvāde

dvārakāgamanakāraṇaṁnāma navamo'dhyāyaḥ||9||

English rendering

The reason for Dwarkapuri's coming to earth; King Anarta's penance and Lord Krishna's grace on him

Manu had a son, a king named Sharyati, who was a Chakravarti emperor. They ruled this land righteously for ten thousand years. He had three sons, who were the best of all the learned men. Their names were Uttanbarhi, Anarta, and Bhurishena. King Sharyati gave the kingdom of Uttanvarhiko to the east, Bhurishena to the south, and Anarta to the west. Then they said to the sons, 'All the earth is mine.' I have followed it faithfully and have acquired it by force, being strong; so follow it, you. 'Hearing this from the Father, the middle son, the wise Anarta, smiled and spoke this wise word. 4-8 | (Dwarkand Chapter 6 to 10)

Anarta said, "O king! This whole earth is not yours. You have never followed it nor have you earned it by force. The king! The strong one is Lord Krishna, so this earth belongs to Lord Krishna. He followed this and with his brilliance, this whole of Vasundhara has been attained. There is no one as strong as Lord Srihari. It is He who creates, sustains, and destroys this world revealed by Him. He is the Supreme Personality of Godhead and He is the 'Kaal', the lord of those who worship God. The one who is the refuge of all by entering into the whole of the ghosts is the Universal Enlightenment, the Absolute Supreme Being. The fear of whom the wind blows, the fear of whom the sun warms, the fear of whom the rain-gods make it rain, and whose fear death whirls, O king! Devote your whole heart to the purest God, Shri Krishna, without ego. 9-14 |

Naradji says - Mithileshwar! May the king, having received the knowledge of Sharia, be moved by the words of his son, speaking to his middle son, Anarta, in a fit of rage. 15.

Shariat said, "O foolish child! Get out of the way. How are you preaching like a guru? Do not dwell in the land as long as it is My kingdom. Will the almighty Lord whom you have worshipped also give you a new earth? . 16-17 |

Naradji says - Mithileshwar! When they said this, King Anarta, who respected others, said, 'As long as your kingdom is over the earth, will I not dwell there?' . 18.

The angels who had been taken away by their father, King Shariat, departed from them and went to the shores of the sea, and after reaching the depths of the sea, they meditated for ten thousand years. Pleased with Anarta's love-lakshana-bhakti, Lord Srihari made her see his form and asked her to ask for a boon. With folded hands, Anarta got up quickly and bowed at the feet of Lord Krishna, full of thrill and love. 19-21 | (Dwarkand Chapter 6 to 10)

Anarta said, "Salutations to you, Vasudeva, who resides in everyone's heart." Salutations to you Sankarsha, the almighty god of attraction. There is also salutation to the Kamavatara Pradyumna and the Brahmavatara Aniruddha. Oh my goodness! You are the protector of saints and seers, I salute you repeatedly. The god My Father has driven me out of the kingdom, so I have come to You in refuge. Give me some other land where I can live. I bow to the Lord (You), the remover of the sufferings of the downtrodden, by whose grace and grace Dhruva also attained the highest rank. 22-24 |

Srinardji says - Rajan! Knowing Ananta and Din, the almighty God, pleased, said in a solemn voice like a cloud to Srimukha. 25.

The Lord said, "O Lord! There is no other earth in this world, so what should I do? Oh no! I am satisfied with your devotion, so I bring you a hundred yojanas of land of Vaikuntha Dham, my divine world, to make my words come true. He is very pure and auspicious. 26-27 |

Shrinaradji says - Vidhehraj! Saying this to Anarta-Naraja, Bhaktavatsala Lord Krishna asked Vaikuntha to uproot the vast land of a hundred yojanas and established the land on it by laying the foundation of Sudarshana Chakra in the sea making terrible sounds. King Anarta reigned there for a hundred thousand years, endowed with sons and grandsons. The kingdom was filled with the splendor of Vaikuntha. When Anarta's father, Shariatin, heard the news, he was greatly astonished. It was from the offerings of Anarta that the country named 'Anarta' appeared. Anarta had a son named Revata. In the past, Parbat had a son named Srisailam. Anarta overthrew him with his own hands and established him in the land of Anarta. The mountain came to be known as 'Ravatak' after Revatke after him. King Revata, after having built Kushasthilpuri and reigned there for a long time, went to Brahmaloaka with his daughter Revati, all this has been told by me in the context of the Baldev-Vivah. For this reason, Punyamayi Dwarkapuri is considered by the gods as the 'Gateway to Moksha'. 28-35 |

Thus, the Narada Bahulashva-Samvad under Dwarka Khanda in the Srigarghasamhita completed a new chapter titled 'The Reason for Dwarkapuri's Arrival on Earth'. 9.

Sanskrit source · Hindi control witness

Dvārakā-khaṇḍa · Chapter 10

Chapter 116 of 263 · 42 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच ॥
 इत्थं मया ते कथितं द्वारकागमनकारणम् ॥
 सर्वपापहरं पुण्यं किं भूयः श्रोतुमिच्छसि ॥ १ ॥
 बहुलाश्व उवाच ॥
 सर्व तीर्थमयी भूमिद्वारका नगरी शुभा ॥
 तत्र मुख्यानि तीर्थानि वद मां मुनिसत्तम ॥ २ ॥
 श्रीनारद उवाच ॥
 आप्रभासातीर्थमयी मर्यादीकृत्ययज्ञियाम् ॥
 भूमिर्मोक्षप्रदा राजन्द्वारका योजनैः शतम् ॥ ३ ॥
 द्वारकां नगरीं दृष्ट्वा नरो नारायणो भवेत् ॥
 द्वारकायां मृतः कोपि गर्दभोपि चतुर्भुजः ॥ ४ ॥
 पश्यञ्छृण्वन्कथां तस्या द्वारकेति वदन्क्वचित् ॥
 द्रष्टादद्यात्पुण्यं मृत्युं गतो याति परां गतिम् ॥ ५ ॥
 एकदा रैवतं भक्तं प्रेमानन्दसमाकुलम् ॥
 प्रेक्ष्य स्वं दर्शनं दत्त्वा हरिरश्रुमुखोभवत् ॥ ६ ॥
 तन्नेत्रबिंदुसंभूता गोमती सा महानदी ॥
 यस्या दर्शनमात्रेण ब्रह्महत्या प्रमुच्यते ॥ ७ ॥
 गोमतीतीरजं पुण्यं रजो यो धारयेन्नरः ॥
 शतजन्मकृतात्पापान्मुच्यते नात्र संशयः ॥ ८ ॥
 स्नानकाले गोमतीति वदत्यपि नरः क्वचित् ॥
 गोमत्यां स्नानजं पुण्यं लभते वै न संशयः ॥ ९ ॥
 मकरस्थे रवौ माघे प्रयागे स्नानमाचरेत् ॥
 शताश्वमेधजं पुण्यं संप्राप्नोति विदेहराट् ॥ १० ॥
 तत्सहस्रगुणं पुण्यं गोमत्यां मकरे रवौ ॥
 गोमत्याश्चैव माहात्म्यं वक्तुं नालं चतुर्मुखः ॥ ११ ॥
 गोमत्यां चक्रतीर्थेषु पाषाणानि च याश्च ये ॥
 ते सर्वे चक्रतां यांति पूजनीयाः प्रयत्नतः ॥ १२ ॥
 चक्रचिह्ने चक्रतीर्थे ह्यदश्यां स्नानमाचरेत् ॥
 चक्रपाणिपदं याति पापानां भाजनोपि हि ॥ १३ ॥
 कोटिजन्मकृतैः पापैः पतितो योपि पातकी ॥
 चक्रतीर्थस्य सोपानमेत्य मुक्तिं समारहेत ॥ १४ ॥
 बहुलाश्व उवाच ॥

गोमत्यां हि महानद्यां चक्रतीर्थं शुभार्थदम् ॥
 कथं जातं बहुमतं तन्मे ब्रूहि महामते ॥ १५ ॥
 श्रीनारद उवाच ॥
 अत्रैवोदाहरंतीमितिहासं पुरातनम् ॥
 यस्य श्रवणमात्रेण पापहानिः परं भवेत् ॥ १६ ॥
 अलकेशो राजराजो निधीशो धर्मभृत्प्रभुः ॥
 वैष्णवं यज्ञमारिभे कैलासीततरभूमिषु ॥ १७ ॥
 तस्य यज्ञे स्वयं विष्णुरागतो वै स्वधामतः ॥
 ब्रह्मा शिवो जंभभेदी वरुणो यादसांपतिः ॥ १८ ॥
 वायुर्यमो रविः सोमः क्षितिः सर्वजनेश्वरी ॥
 गन्धर्वाप्सरसः सिद्धाः सर्वे तत्र समाययुः ॥ १९ ॥
 देवर्षयः समाजमुस्तथा ब्रह्मर्षयो नृप ॥
 धनाध्यक्षोभवत्तस्य पुत्रस्तु नलकूबरः ॥ २० ॥
 रक्षायां वीरभद्रोभूत्सत्सेवायां गजाननः ॥
 यथा मरुद्गणाः सर्वे परिवेषणकारिणः ॥ २१ ॥
 बाहुलेयः सभापूजामकरोद्धर्मतत्परः ॥
 घण्टानादः पार्श्वमौलिः कुबेरस्य तु मंत्रिणौ ॥ २२ ॥
 सर्वशास्त्रविदां श्रेष्ठौ दानाध्यक्षौ बभूवतुः ॥
 एवं हि विधिवद्यज्ञो बभूव परमोत्सवः ॥ २३ ॥
 अध्वरावभृथस्नातो राजराजो महामनाः ॥
 परं भागं च देवेभ्यो विप्रेभ्यो दक्षिणामदात् ॥ २४ ॥
 एवं पूर्णध्वरे मुख्ये तुष्टे देवर्षिसत्तमे ॥
 आजगामाथ दुर्वासा दण्डी छत्री जटाधरः ॥ २५ ॥
 क्रोधी कृशः पादुकांग्रिर्दीर्घश्मश्रुः कृशोदरः ॥
 दर्भासनसमित्पात्रमृगचर्मधरः परः ॥ २६ ॥
 तमागतं समागम्य पूजयित्वा विधानतः ॥
 भयभीतः परिक्रम्य कुबेरः प्रणनाम ह ॥ २७ ॥
 अद्य मे सफलं जन्म सफलं मदिहं च मे ॥
 अद्य मे सफलो यज्ञो ब्रह्मस्त्वय्यागते सति ॥ २८ ॥
 इत्थं संतोषितस्तेन दुर्वासा भगवान्मुनिः ॥
 देवमनुष्यधर्माणं प्राह प्रहसिताननः ॥ २९ ॥
 त्वं राजराजो धर्मात्मा दानी विप्रपरायणः ॥
 कृतस्ते वैष्णवो यज्ञो विष्णुसंतोषकारणः ॥ ३० ॥
 न याचितो मया त्वं वै क्वापि वैश्रवण प्रभो ॥
 अद्यैव याचनां कुर्वे ज्ञात्वा त्वां दानिसत्तमम् ॥ ३१ ॥
 मद्याज्यां सफलीकुर्यास्तुभ्यं दास्यामि सङ्गरम् ॥
 नोचेत्त्वां भस्मसात्कुर्वे शापेनातिभयेन वै ॥ ३२ ॥

वर्तते त्वद्गृहे सर्वे त्रैलोक्यनिधयो नव ॥

तान्मे प्रयच्छ भद्रं ते तदर्थं गतवानहम् ॥ ३३ ॥

नारद उवाच ॥

एतच्छ्रुत्वा राजराजो दानशील उदारधीः ॥

ओमिति प्रतिगृह्णीष्व प्राह तं गुह्यकेश्वरः ॥ ३४ ॥

एवं निधीन्प्रदास्यतं दानाध्यक्षो निधीश्वरम् ॥

घण्टानादः पार्श्वमौलिखचतुर्लोभमोहितौ ॥ ३५ ॥

द्वावूचतुः ॥

एकोयं ब्राह्मणो लोभी निधिभिः किं करिष्यति ॥

लक्षं दिव्यं देहि चास्मै वृत्तिं रक्ष तथोत्तराम् ॥ ३६ ॥

नारद उवाच ॥

तद्वचः परुषं श्रुत्वा दुर्वासाः क्रोधविग्रहः ॥

भूभङ्गकुटिलीभूते रक्तनेत्रे चकार ह ॥ ३७ ॥

स्थालीव सर्वब्रह्मांडं चचाल निमिषद्वयम् ॥

प्रणतं धनदं वीक्ष्य ताभ्यां शापं ददौ मुनिः ॥ ३८ ॥

मुनिरुवाच ॥

घण्टानाद महादुष्ट पापबुद्धेति लुब्धक ॥

ग्राहवत्त्वं धनग्राही ग्राहो भव महाखल ॥ ३९ ॥

पार्श्वमौले पापबुद्धे धनलोभमदान्वितः ॥

गजवत्प्रेरणां कुर्वस्त्वं गजो भव दुर्मते ॥ ४० ॥

श्रीनारद उवाच ॥

ताभ्यां शापं मुनिर्दत्त्वा निधिं नीत्वा कुबेरतः ॥

वरं ददौ पुनस्तस्मै दुवासा दुर्लभं परम् ॥ ४१ ॥

अस्माद्दानाच्च द्विगुणा भवतु निधयो नव ॥

इत्युक्त्वा स निधिः प्रागादहो तेजीयसां बलम् ॥ ४२ ॥

इति श्रीमद्भगवद्गीतायां श्रीद्वारका खण्डे नारदबहुलाश्वसंवादे गोमत्युपाख्याने चक्रतीर्थमाहात्म्यं नाम दशमोऽध्यायः ॥ १० ॥

॥

Roman transliteration

śrīnārada uvāca ||

itthaṃ mayā te kathitaṃ dvārakāgamanakāraṇam ||

sarvapāpaharaṃ puṇyaṃ kiṃ bhūyaḥ śrotumicchasi || 1 ||

bahulāśva uvāca ||

sarva tīrthamayī bhūmirdvārakā nagarī śubhā ||

tatra mukhyāni tīrthāni vada māṃ munisattama || 2 ||

śrīnārada uvāca ||

āprabhāsattīrthamayī maryādīkṛtyayaññiyām ||

bhūmirmokṣapradā rājandvārakā yojanaiḥ śatam || 3 ||

dvārakāṃ nagarīm dṛṣtvā nara nārāyaṇo bhavet ||

dvārakāyāṃ mṛtaḥ kopi gardabhopi caturbhujah || 4 ||
 paśyañchr̥ṇvankathāṃ tasyā dvāraketi vadankvacit ||
 draṣṭādadyāttr̥ṇaṃ mṛtyuṃ gato yāti parāṇi gatim || 5 ||
 ekadā raivataṃ bhaktaṃ premānandasamākulam ||

prekṣya svaṃ darśanaṃ dattvā hariraśrumukhobhavad || 6 ||
 tannetrabhiṇḍusaṃbhūtā gomati sā mahānadi ||
 yasyā darśanamātreṇa brahmahatyā pramucyate || 7 ||
 gomatiṭirajaṃ puṇyaṃ rajo yo dhārayennarah ||
 śatajanmakṛtātpāpānmucyate nātra saṃśayaḥ || 8 ||
 snānakāle gomatiṭi vadatyapi narah kvacit ||
 gomatyāṃ snānajaṃ puṇyaṃ labhate vai na saṃśayaḥ || 9 ||
 makarasthe ravau māghe prayāge snānamācaret ||
 śatāśvamedhajaṃ puṇyaṃ saṃprāpnoti videharāt || 10 ||
 tatsahasraguṇaṃ puṇyaṃ gomatyāṃ makare ravau ||
 gomatyāścaiva mātmyaṃ vaktuṃ nālaṃ caturmukhaḥ || 11 ||
 gomatyāṃ cakratīrtheṣu pāśāṇaṇi ca yāśca ye ||
 te sarve cakratāṃ yānti pūjanīyāḥ prayatnataḥ || 12 ||
 cakracihne cakratīrthe dvādaśyāṃ snānamācaret ||

cakrapāṇipadaṃ yāti pāpānāṃ bhājanopi hi || 13 ||
 koṭṭjanmakṛtaiḥ pāpaiḥ patito yopi pātakī ||
 cakratīrthasya sopānametya muktiṃ samāruheta || 14 ||
 bahulāśva uvāca ||
 gomatyāṃ hi mahānadyāṃ cakratīrthaṃ śubhārthadam ||
 kathaṃ jātaṃ bahumatāṃ tanme brūhi mahāmate || 15 ||
 śrīnārada uvāca ||
 atraivodāharaṃtīmamitihāsaṃ purāṇanam ||
 yasya śravaṇamātreṇa pāpāhāniḥ paraṃ bhavet || 16 ||
 alakeśo rājārājo nidhīso dharmabhr̥tprabhuḥ ||
 vaiṣṇavaṃ yaḥpāpārebhe kilāśottarahūmiṣu || 17 ||
 tasya yaḥpāne svayaṃ viṣṇurāgato vai svadhāmataḥ ||
 brahmā śivo jambhabhedī varuṇo yādasāṃpatiḥ || 18 ||
 vāyuryamo raviḥ somaḥ kṣitiḥ sarvajaneśvare ||

gandharvāpsarasaḥ siddhāḥ sarve tatra samāyayuh || 19 ||
 devar̥ṣayaḥ samājagmustathā brahmar̥ṣayo nṛpa ||
 dhanādhyakṣobhavattasya putrastu nalakūbaraḥ || 20 ||
 rakṣāyāṃ virābhadrōbhūtsatsevāyāṃ gajānanaḥ ||
 yathā marudgaṇāḥ sarve pariveṣaṇakāriṇaḥ || 21 ||
 bāhuleyaḥ sabhāpūjāmakaroddharmatatparaḥ ||
 ghaṇṭānādaḥ pāśvamauliḥ kuberasya tu maṇtriṇau || 22 ||
 sarvaśāstravidāṃ śreṣṭhaḥ dānādhyakṣau babhūvatuḥ ||
 evaṃ hi vidhivadyaḥ jñāno babhūva paramotsavaḥ || 23 ||
 adhvarāvabhṛthasnāto rājārājo mahāmanāḥ ||
 paraṃ bhāgaṃ ca devebhyo viprebhyo dakṣiṇāmadāt || 24 ||
 evaṃ pūrṇedhvare mukhye tuṣṭe devar̥ṣisattame ||
 ājagāmātha durvāsā daṇḍi chatrī jaṭādharaḥ || 25 ||
 krodhī kṛśaḥ pādukāṃghrirdīrghaśmaśruḥ kṛśodaraḥ ||

darbhāsanasamitpātramrgacarmadharaḥ paraḥ || 26 ||
 tamāgataṃ samāgamyā pūjayitvā vidhānataḥ ||

bhayabhītaḥ parikramya kuberaḥ praṇanāma ha || 27 ||
 adya me saphalaṁ janma saphalaṁ madiraṁ ca me ||
 adya me saphalo yajño brahmaṁstvayyāgate sati ||28||
 itthaṁ saṁtoṣitastena durvāsā bhagavānmuniḥ ||
 devamānuṣyadharmāṇaṁ prāha prahasitānanaḥ || 29 ||
 tvaṁ rājarājo dharmātmā dāni vipraparāyaṇaḥ ||
 kṛtaste vaiṣṇavo yajño viṣṇusaṁtoṣakāraṇaḥ || 30 ||
 na yācito mayā tvaṁ vai kvāpi vaiśravaṇa prabho ||
 adyaiva yācanāṁ kurve jñātvā tvāṁ dānisattamam || 31 ||
 madyāñcāṁ saphalīkuryāstubhyaṁ dāsyāmi sadvaram ||
 nocettvāṁ bhasmasātkurve śāpenātibhayena vai || 32 ||
 vartaṁte tvadgrhe sarve trailokyānidhayaḥ nava ||
 tānme prayaccha bhadraṁ te tadarthaṁ gataṁvānaḥ || 33 ||
 nārada uvāca ||
 etacchrutvā rājarājo dānaśīla udāradhīḥ ||
 omīti pratigrhīṣva prāha taṁ guhyakeśvaraḥ || 34 ||
 evaṁ nidhīṇpradāsyantaṁ dānādhyakṣo nidhīsvaram ||
 ghaṇṭānādaḥ pārśvamaulīrucaturlobhamohitau || 35 ||
 dvāvūcatuḥ ||
 ekoyaṁ brāhmaṇo lobhī nidhibhīḥ kiṁ kariṣyati ||
 lakṣaṁ divyaṁ dehi cāsmāi vṛttiṁ rakṣa tathottarām || 36 ||
 nārada uvāca ||
 tadvacaḥ paruṣaṁ śrutvā durvāsāḥ krodhavigrahaḥ ||
 bhrūbhaṅgakuṭīlībhūte raktanetre cakāra ha || 37 ||
 sthāliṇa sarvabrahmaṇḍaṁ cacāla nīmīśadvayam ||
 praṇataṁ dhanadaṁ vikṣya tābhyaṁ śāpaṁ dadau muniḥ || 38 ||

munīruvāca ||
 ghaṇṭānāda mahāduṣṭa pāpabuddheti lubdhaka ||
 grāhavattvaṁ dhanagrāhī grāho bhava mahākhala || 39 ||
 pārśvamaule pāpabuddhe dhanalobhamadānvitaḥ ||
 gajavatpreraṇāṁ kurvaṁstvaṁ gajo bhava durmate || 40 ||
 śrīnārada uvāca ||
 tābhyaṁ śāpaṁ munīrdattvā nidhiṁ nītvā kuberataḥ ||
 varaṁ dadau punastasmai durvāsā durlabhaṁ param || 41 ||
 asmāddānācca dviguṇā bhavaṁtu nidhayaḥ nava ||
 ityuktvā sa nidhiḥ prāgādaho tejiyasāṁ balam ||42||
 iti śrīmadgargasaṁhitāyāṁ śrīdvārakā khaṇḍe nāradaḥ bahulāśvasaṁvāde gomatyupākhyāne
 cakratīrthamāhātmyaṇṇāma daśamo'dhyāyaḥ || 10 ||

English rendering

The Mahatmya of Dwarkapuri, Gomati, and Chakratirtha; the curse of Ghantanada and Parshvamulika by Durvasamuni in Kubera's Vaishnavism

Srinardji says - Rajan! In this way I have made known to you the cause of the coming of Dwaraka, the avenger of all sins and the Benefactor of all virtues; now what more do you desire to hear? 1.

Bahulashva asked, "Munishreshtha! The land of Dwarakanagari from Dwarka in the form of Kalyana is omnipresent, so tell me about the main pilgrimages there. 2.

Srinardji says - Rajan! The Tirthamayi Yajna Bhoomi that forms the boundary from Dwarka to Prabhas is Mokshadayini 'Dwarka'. Its extension is a hundred yojanas. After having a darshan of the city of Dwaraka, Nara becomes Narayana. Even if a donkey dies in Dwaraka, it goes to Vaikuntha Loka through Chaturbhujā. One who has a darshan of Dwarka, hears its story, and sometimes utters the name 'Dwarka', or has a darshan-bath there and also donates tinke, attains Paramagatik after death. 3-5 | (Dwarkand Chapter 6 to 10)

At one point, Breehari saw the devotee Revata longing for love and made him see his own form. Tears were streaming down his face at the time. From the eyes of the Lord appeared the Mahanadi Gomati, the sight of which absolves one of sins such as Brahmahatya. A man who wears the sacred thread of Gomti on his head is immediately free from the sin of a hundred births - there is no doubt about it. If a person pronounces the name 'Gomati' while bathing anywhere, then he undoubtedly reaps the benefits of bathing in Gomati. The king of Vidharaja. One who performs a strana in the Triveni of Prayag in the month of Magha while the Sun is in the Capricorn zodiac sign, attains the virtuous fruits of a hundred Ashwamedha sacrifices; but if he bathes in Gomati when the Sun is in the Capricorn zodiac, he attains a thousand times more virtues than he did in Prayag. Even the four-faced Brahma is not able to convey the significance of Gomati. All the stones in the 'Chakratirtha' of Gomati are received by all the Chakrabhavas; therefore, they should be worshipped diligently. One who bathes on Dwadashi in a chakratirtha with the chakra symbol rhymes with the steps of the chakrapani even when the sins are divided. Even a sinful person, who has fallen from the accumulated sins of millions of births, reaches the steps of Chakratirtha and attains the position of Moksha. 6-14 |

Bahulashva asked, "O Lord! How did the Chakratirtha at Mahanadi Gomati become more auspicious and respectable to the people? Tell me about it. 15.

Srinardji said, "Rajan! It is in this context that experts narrate this ancient history, the mere hearing of which leads to the total loss of sins. 16.

Once upon a time, Lord Kubera, the lord of Alkapuri Rajadhiraja Dharmatma Nidhipati, initiated Vaishnavism on the land on the north bank of Kailasa. In that yajna of his, Lord Vishnu himself descended from his abode. Brahma, Shiva, Jambbedi Indra, Varuna, the lord of the water creatures, Vayu, Yama, Surya, Soma, Sarvajaneshwari Prithvi, Gandharva, Apsara, and Siddha - all arrived there in that yajna. 17-19 |

O Lord! All the Devarshi and Brahmarishi also came there. At that time, Nalkuber, the son of Kubera, was the moneylender. Virabhadra was appointed in defence of the sacrifice. The service of the virtuous was entrusted to Gajanana Ganapati. All the marudranas served the purpose of serving the kitchen. Swamikartikeya was devout and treated the guests gathered in the hall with reverence, and both Ghantanada and Parshvamouli, the ministers of Kubera, who were the foremost of all the scriptures, were made the granadhyakas. Thus the ritualistic performance of that sacrifice, filled with great festivity, took place. 20-23 | (Dwarkand Chapter 6 to 10)

By performing the Avabhrita Shravan of the Yajñanta, the great statesman Rajaraja Kubera granted the gods their best share and the Brahmins their fair share. Thus, when all the Devarishis were satisfied with the perfection of the supreme sacrifice, sage Durvasa, wearing a staff, umbrella, and turban, arrived. He was by nature angry and mean-spirited. The beauty of standing at their feet. The hair on the beard and moustache was long. The stomach had gone dry and it was cold. The best sages arrived there, wearing kushasana, samidha, water pots, and deer skin. Frightened, Kubera went to the sage who was there and worshipped him ritually, bowed at his feet in circumambulation and said,

"Brahman! With your debut, today my birth became successful, the building became meaningful and this my yajna also became successful. " 24-28 |

Naradji says - Rajan! Hearing this, Rajaraja, the benevolent, benevolent, lord of the elves, said to him - 'Very well, accept my retribution. 'Trying to give away the funds in this way, the treasurer spoke to Kubera, enticed by the greed of his benefactor minister Ghantanad and Parshvamuli. 34-35 |

They both said - this greedy Brahmin is alone, what will he do with all the funds? Give it a million divine dinars, keep the rest with you. Protect your vocation and this north direction. 36.

Naradji says - Rajan! Hearing the harsh words of those ministers, Durvasa burst into flames of fury. His eyebrows turned crooked and his eyes turned red. The whole universe shook like a butterfly for two minutes. Seeing Kubera lying at his feet, the sage cursed the two ministers. 37-38 |

The sage said, "Great hour! Your wisdom is going to be rooted in sin. You are very greedy, you are as greedy as a customer; therefore, O mindful one. You are going to be the customer. Behind the scenes with sinful thoughts! Thou art also full of greed for riches and drunkenness, and is inspiring like an elephant; therefore, wiser! You will become an elephant. 39-40 |

Srinardji says - Rajan! Cursing them both, Munivar Durvasa, taking the treasure from Kubera, again granted Kubera a very rare boon - 'Kubera! With this donation, you will have nine funds doubled. Saying this, they left with the funds. Aha! How wonderful is the strength of the most radiant Sages. . 41-42 |

Thus was completed the tenth chapter, the Mahatmya of Chakratirtha, in the context of the legend of Gomati in the Narada Bahulashva-Samvad under Dwarka Khanda in the Srīgarghasamhita. 10.

Sanskrit source · Hindi control witness

Dvārakā-khaṇḍa · Chapter 11

Chapter 117 of 263 · 24 detected Sanskrit verse markers

Sanskrit

नारद उवाच ॥
कुबेरमन्त्रिणौ दीनौ विप्रश्चाप विमोहितौ ॥
तत्र साक्षात्स्वयं विष्णुः प्राह तौ शरणं गतौ ॥ १ ॥
॥ श्रीभगवानुवाच ॥
मदद्यांसंयुते यज्ञे भवतौ दुःखसंयुतौ ॥
ब्राह्मणानां वयोहं वै दूराकर्तुं न च क्षमः ॥ २ ॥
भवतं ग्राहमातंगौ युद्धं हि युवयोर्यदा ॥
तदा वै मत्प्रसादेन प्रकृतिं स्वां गमिष्यथः ॥ ३ ॥
नारद उवाच ॥
इत्युक्तौ हरिणा तौ द्वौ राजराजस्य मन्त्रिणौ ॥
बभूवतुर्ग्राहगजौ जातिस्मरणसंयुतौ ॥ ४ ॥
घण्टानादोभवद्ग्राहो गोमत्यां च शतंसमाः ॥
विकरालो महाभीमः शश्वद्वौद्रवपुर्द्धरः ॥ ५ ॥
पार्श्वमौलिर्गर्जेंद्रोभूदैवतस्य गिरेर्वने ॥
चतुर्दतः कज्जलाभः पृष्ठप्रोच्यो धनुःशतम् ॥ ६ ॥
वंजुलैः कुरबैः कुन्दैर्बदरैर्वेत्रवेणुभिः ॥
रंभाभूर्जवटैर्युक्ते कोविदा रासनार्जुनैः ॥ ७ ॥
मन्दारपाटलाशोकचूतचंपकचन्दनैः ॥
पनसोदुम्बराश्वत्थ खर्जूरैर्बीजपूरकैः ॥ ८ ॥
प्रियालाम्रातकाग्नैश्च क्रमुकैः परिमंडितैः ॥
रैवतस्यवने दीर्घै विद्ययार महागजः ॥ ९ ॥
एकदा माधवे मासि गर्जेन्द्रो गिरिगह्वरात् ॥
स्नातुं तां गोमतीं गंगामाययौ सगणो नदन् ॥ १० ॥
चिरं समवगाह्याप्सु शुण्डा दंडैरितस्ततः ॥
करेण कलभान्सर्वान्स्नापयामास नागराद् ॥ ११ ॥
महान्ग्राहोपि तत्रस्थो बलीयान्दैवनोदितः ॥
अग्रहीच्चरणे नागं क्रोधपूरित विग्रहः ॥ १२ ॥
तेनैव तद्ब्रूहे नीतो गर्जेन्द्रो बलदर्पितः ॥
समाकृष्य बहिः प्राप्तं पुनस्तेन विकर्षितः ॥ १३ ॥
करेणवश्च कलभास्तं संतारयितुमक्षमाः ॥
एवं तथोर्युध्यतोश्च कर्षतोर्हि बहिर्मिथः ॥ १४ ॥
पंचाशत्पंचवर्षाणि व्यतीयुः पश्यतां सताम् ॥

एवं कश्मलमापन्नो गजो जातिस्मरो महान् ॥१५॥

प्रेमलक्षणया भक्त्या हरिपादकृताश्रयः॥

सस्मार श्रीहरिं देवं मृत्युपाशवशगतः ॥ १५ ॥

गर्जेद्ग उवाच ॥

श्रीकृष्णकृष्णसखकृष्णवपुर्दधान कृष्णाय ते प्रणतिरस्तु सुरेशविष्णो ॥

पूर्णप्रभो परमपावनपुण्यकीर्ते मां पाहि पाहि परमेश्वर पापपाशात् ॥ १७ ॥

नारद उवाच ॥

एवं ग्राहगृहीतांगं स्मरंतं च हरिं हरिः ॥

ज्ञात्वारुह्य खगं वेगादधावद्दीनवत्सलः ॥ १८ ॥

स्वयं खगात्समुत्तीर्य धावञ्चक्रं समाक्षिपत् ॥

चक्रे प्राप्ते पूर्वमेव ग्राहस्यापि शिरोद्धतम् ॥

दैन्ये प्राप्ते वनमिव देहाद्धिन्नं बभूव ह ॥

पश्चात्प्रपतितं चक्रं गोमत्यां च हृदे नदत् ॥

पाषाणनिचयान्सर्वाश्चक्राकारांश्चकार ह॥6.11.२०॥

तन्नेमिसंघर्षभवं चक्रतीर्थं शुभावहम्॥

तच्च्यक्रदर्शनाद्वाजन्ब्रह्महत्या प्रमुच्यते ॥ २१ ॥

ग्राहश्छिन्निशिरो भूत्वा पूर्वरूपं दधार ह ॥

श्रीकृष्णानुगहाद्धस्ती दिव्यरूपो बभूव सः॥२२॥

परिक्रम्य हरिं नत्वा स्तुत्वा देवं कृताञ्जली ॥

कुबेरमंत्रिणौ तौ द्वौ जग्मतुः स्वपदं पुनः ॥२३॥

देवेषु पुष्पं वर्षत्सु जयध्वनिं नदत्सु च ॥

जगाम भगवान्साक्षात्स्वधामप्रकृतेः परम् ॥ २४ ॥

चक्रतीर्थकथामेनां यः शृणोति नरोत्तमः ॥

चक्रतीर्थस्नानफलं संप्राप्नोति न संशयः ॥२५॥

गजग्राहकथां पुण्यां यः शृणोति समाहितः ॥

दुःस्वप्नं नश्यते तस्य सुस्वप्नं भवति ध्रुवम् ॥ २५ ॥

इति श्रीमद्भगवद्गीतायां श्रीद्वारकाखण्डे नारदबहुलाश्वसंवादे चक्रतीर्थोत्पत्तौ गजग्राहमोक्षोनामैकादशोऽध्यायः ॥ ११ ॥

Roman transliteration

nārada uvāca ||

kuberamantriṇau dīnau viprasāpa vimohitau ||

tatra sāṅsātsvayaṇi viṣṇuḥ prāha tau śaraṇaṃ gatau || 1 ||

|| śrībhagavān uvāca ||

madarcāsaṃyute yajñe bhavatau duḥkhasaṃyutau ||

brāhmaṇānāṃ vacohaṃ vai dūrākartuṃ na ca kṣamaḥ || 2 ||

bhavatau grāhamātaṅgau yuddhaṃ hi yuwayoryadā ||

tadā vai matprasādena prakṛtiṃ svām gamiṣyathaḥ || 3 ||

nārada uvāca ||

ityuktau hariṇā tau dvau rājarājasya maṃtriṇau ||

babhūvaturgrāhagajau jātismaraṇasaṃyutau || 4 ||
 ghaṇṭānādobhavadgrāho gomattiyāṃ ca śataṃsamāḥ ||
 vikarālo mahābhīmaḥ śaśvadraudravapurdharaḥ ||5||
 pārśvamaulirgaṇḍrobbhūdraivatasya girervane ||

caturdaṃṭaḥ kajjalābhāḥ pr̥sthaprocco dhanuḥśatam || 6 ||
 vaṃjulaḥ kurabaiḥ kundairbadairvetraveṇubhiḥ ||
 raṇbhābhūrjavatāyirukte kovidā rāsanārjunaiḥ ||7||
 mandārāpātālāsokacūtaṃpakacandanaiḥ ||
 panasodumbarāśvattha kharjūrairbījapūrakaiḥ ||8||
 priyālāmrātākāmraiśca kramukaiḥ parimaṇḍite ||
 raivatasyavane dīrghe vicacāra mahāgajāḥ ||9||
 ekadā mādhave māsi gajeṇdro girigahvarāt ||
 snātum tāṃ gomatīṃ gaṃgāmāyayau sāgaṇo nadan ||6.11.10||
 ciraṃ samavagāhyāpsu śuṇḍā daṇḍairitastataḥ ||
 kareṇa kalabhānsarvānsnāpayāmāsa nāgarāt || 11 ||
 mahāngrāhopi tatrastho balīyāndaivanoditāḥ ||
 agrahīccaraṇe nāgaṃ krodhapūrita vighrahaḥ || 12 ||
 tenaiva tadgrhe nīto gajeṇdro baladarpitāḥ ||

samākṛṣya bahiḥ prāptaṃ punastena vikarṣitaḥ ||13||
 kareṇavaśca kalabhāstaṃ saṃtārayitumakṣamāḥ ||
 evaṃ tayoryudhyatośca karṣatorhi bahirmithaḥ || 14 ||
 paṃcāśatpaṃcavarāṇi vyatīyul paśyatāṃ satām ||
 evaṃ kaśmalamāpanno gajo jātismaro mahān ||15||
 premalakṣaṇayā bhaktyā haripādakṛtāśrayaḥ||
 sasmāra śrīharīṃ devaṃ mṛtyupāśavaśaṃgataḥ || 15 ||
 gajeṇdra uvāca ||
 śrīkṛṣṇakṛṣṇasakhakṛṣṇavapurdadhāna kṛṣṇāya te praṇatirastu sureśaviṣṇo ||
 pūrṇaprabho paramapāvanapūṇyākīrte māṃ pāhi pāhi parameśvara pāpapaśāt || 17 ||
 nārada uvāca ||
 evaṃ grāhagrhitāṃgaṃ smaraṇtaṃ ca harīṃ hariḥ ||
 jñātvaruhyā khagaṃ vegādadhāvaddīnavatsalaḥ || 18 ||
 svayaṃ khagātsamutīryya dhāvañcakraṃ samākṣipat ||

cakre prāpte pūrvameva grāhasyāpi śirodbhutama ||
 daīnye prāpte vanamiva dehādbhinnaṃ babhūva ha ||
 paścātprapatitaṃ cakraṃ gomatyāṃ ca hrade nadat ||
 pāśāṇanicayānsarvāṃścakrākārākāṃścakāra ha||6.11.20||
 tannemisaṃgharṣabhavaṃ cakratīrthaṃ śubhāvahama||
 taccakraadarśanādrājanbrahmahatyā pramucyate || 21 ||
 grāhaśchinnaśiro bhūtvā pūrvarūpaṃ dadhāra ha ||
 śrīkṛṣṇānugrahāddhastī divyarūpo babhūva saḥ||22||
 parikramya harīṃ natvā stutvā devaṃ kṛtāṃjalī ||
 kuberaṃtriṇau tau dvau jagmatuḥ svapadaṃ punaḥ ||23||
 deveṣu puṣpaṃ varṣatsu jayadhvanīm nadatsu ca ||
 jagāma bhagavānsākṣātsvadhāmaprakṛteḥ param || 24 ||
 cakratīrthakathāmenām yaḥ śṛṇoti narottamaḥ ||
 cakratīrthasānaphalaṃ saṃprāpnoti na saṃśayaḥ ||25||

gajagrāhakathāṃ puṇyāṃ yaḥ śṛṇoti samāhitaḥ ||
 duḥsvapnaṃ naśyate tasya susvapnaṃ bhavati dhruvam || 25 ||

*iti śrīmadgargasamhitāyāṃ śrīdvārakākhaṇḍe nāradaḥ bahulāśvasamvāde cakratīrthotpattau
gajagrāhamokṣaṇāmaikāśādhyaḥ || 11 ||*

English rendering

The War of the Gajas and the Grahakas and their Salvation by Lord Vishnu

Naradji says - Rajan! Both of Kubera's ministers were deeply moved by the Brahmin's curse. The yajna was performed directly by Lord Vishnu. He spoke to the two ministers who had come to his refuge. 1.

The Lord said, "You have both suffered in this sacrifice of my worship." I have no power to overrule or otherwise do what the Brahmins say. May you both become grahas and elephants. Whenever war breaks out between the two of you, you will both be restored to your former forms by My grace. 2-3.

Naradji says - Rajan! Upon hearing this from Lord Vishnu, the two ministers of King Kubera became grahas and elephants, but they kept reminding themselves of their past lives. Ghantanad died out and lived in Gomti for hundreds of years. He was very ferocious, very fierce, and always wore a fiery appearance. A four-toothed elephant was born in the forest of Parshvamuli Raivatak mountain. The colour of her body was black like that of kaja. The height of its back was equal to a hundred bows. In the vast forest of Raivatak surrounded by trees of vanjul, kurab, kund, badar, cane, bamboo, banana, Bhoj leaf, Kachnar, Bijaysar, Arjun, Mandar, Bakayan, Ashoka, Banyan, Mango, Champa, Sandalwood, Jackfruit, Gular, Peepal, Date, Bijaura Lemon, Chironji, Amda, Amra and Kramuk (Pookyphall), he used to visit Mahagraj. 4-9 | (Dwarkand Chapter 11 to 15)

Once upon a time in the month of Vaishakh, he came out of the Gajraj mountain range to bathe in the Gomti-Ganga with his followers. After bathing in the water for a very long time, the Gajaraja washed all the small children of the elephants with his own water. That great and mighty Graha was also present in the same waters by divine inspiration. Filled with divine inspiration and fury, he grabbed one of Gajraj's legs. He dragged Balnamatta Gajaraja into his house. Then the elephant also pulled him out and burnt him. Then he pulled the elephant again. The elephants and their children were unable to rescue the elephant king from the danger. Fifty-five years passed between the two of them, thus fighting and dragging each other down. The event was happening in front of the eyes of the good men. Thus, suffering and succumbing to the cycle of time, the great Gajaraja, remembering the things of his previous life, took refuge at the feet of Srihari with the devotion of Premalakshina and contemplated them. 10-16 |

Gajendra said, "O Lord Krishna! O Krishna (Arjuna) 's Companion and O Vishnudeva, the dark-bodied God! Mayst thou receive my salutations to Shri Krishna. O full Lord! O Most Gracious Lord! Oh my God! Protect me from the trap of sin, protect me. 17.

Naradji says - Rajan! Thus, remembering the elephant whose leg Grahana had captured, Dinwatsal Shrihari ran with great speed on Garuda. He got down from the Garuda himself and ran the Grahapar Chakra. Before Chakra could reach there, the customer's wonderful head was severed from his torso, as if the money had gone as soon as Dinatake received it. After this, he fell into the Gomatike-Kund of Chakra making a great sound. He marked all the rock groups there with a circle. The benevolent 'Chakratirtha' appeared there through his regular rubbing. The king! The sight of that Chakratirtha avoids the killing of Brahma. With his head cut off, Grahana assumed his former form

and, by the grace of Krishna, became the divine form of the elephant. 18-22 | (Dwarkand Chapter 11 to 15)

Then the two Kubera ministers went back to their respective places with folded hands after performing Srihariki Parikrama, Namaskara, and Applause. The gods and goddesses began to shower flowers and cheer. The Lord went to his direct abode, which was beyond nature. The one who hears this story of Narashrestha Chakratirtha reaps the rewards of performing Shraana at Chakratirtha - there is no doubt about it. The focused Gaj and the client listen to this virtuous story, their bad dreams are destroyed and they surely show them the good dreams. 23-26 |

Thus was completed the eleventh chapter in the context of the origin of Chakratirtha in the Narada Bahulashva-Samvad under Dwarka Khanda in the Srigargha Samhita, titled 'Salvation from the Curses of the Elephant and the Client'. 11.

Sanskrit source · Hindi control witness

Dvārakā-khaṇḍa • Chapter 12

Chapter 118 of 263 • 22 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच ॥
 शंखोद्धारे तीर्थमुख्ये स्वर्णदानं ददाति यः ॥
 सैगच्छेद्वैष्णवं लोकं सर्वोपद्रववर्जितम् ॥ १ ॥
 श्रीकृष्णभक्तः शांतात्मा त्रितो नाम महामुनिः ॥
 तीर्थयात्राप्रसंगेन प्राप्त आनर्तभूमिषु ॥ २ ॥
 दृष्ट्वा शुभं सरः स्नात्वा हरेः पूजां चकार ह ॥
 तत्पूजायां महाशंखं सुन्दरैर्लक्षणैर्वृतम् ॥ ३ ॥
 चोरयामास कक्षीवांस्तस्य शिष्योतिलोभतः ॥
 पूजाशंखं गतं वीक्ष्य कुब्धः प्राह त्रितो मुनिः ॥ ४ ॥
 येन नीतस्तु मे शंखः स शंखो भवतु ध्रुवम् ॥
 तदेव शंखरूपोभूत्कक्षीवाञ्छापपीडितः ॥ ५ ॥
 उत्पादयोर्निपतितः पाहि मामित्युवाच ह ॥
 शीघ्रं शांतस्त्रितः प्राह दुर्मते किं कृतं त्वया ॥
 स्तेयदोषाद्ध्वं पापं मद्बुधो नो मृषा भवेत् ॥ ६ ॥

भज श्रीकृष्णपादाब्जं स ते मोक्षं करिष्यति ॥
 इत्युक्त्वाथ गते राजन्त्रिते देवे महामुनौ ॥ ७ ॥
 सरोवरे निपतितः कक्षीवाञ्छंखरूपधृक् ॥
 प्रवदन्कृष्णकृष्णेति शतवर्षं स्थितोभवत् ॥ ८ ॥
 परिपूर्णतमः साक्षाद्भगवान्भक्तवत्सलः ॥
 आगत्य सरसस्तीरं मा भैष्टेत्यभयं ददौ ॥ ९ ॥
 तां मेघनादगंभीरां गिरं श्रुत्वा जलेचरः ॥
 चुक्रोश पाहि पाहीति देवदव जगत्यते ॥ ६.१२.१० ॥
 भुजगैर्द्भ भोगरुचा भुजेन भगवान्प्रभुः ॥
 शंखं भक्तं गजमिव प्रोज्जहार दयापरः ॥ ११ ॥
 तदैव दिव्यरूपोभूच्छंखरूपं विहाय सः ॥
 कृतांजलिर्हरिं नत्वा स्तुतिं चक्रे यदा च सः ॥ १२ ॥
 कक्षीवानुवाच ॥
 वासुदेव नमस्तेस्तु गोविंदपुरुषोत्तम ॥

दीनवत्सल दीनेश द्वारकेश परेश्वर ॥ १३ ॥
 ध्रुवे ध्रुवपदंदात्रे प्रह्लादस्यार्तिहारिणे ॥
 गजस्योद्धारिणे तुभ्यं बलर्बलिविदे नमः ॥ १४ ॥
 द्वौपदीवीरसंत्राणकारिणे हरये नमः ॥

गराग्निवनवासेभ्यः पांडवानां सहायिने ॥१९॥

यादवत्राणकर्त्रे च शक्रादाभीररक्षिणे ॥

गुरुमातृद्विजानां च पुत्रदात्रे नमोनमः ॥१६॥

जरासंधनिरोधार्तं नृपाणां मोक्षकारिणे ॥

नृगस्योद्धारिणे साक्षात्सुदाम्नोदैन्यहारिणे ॥ १७॥

वासुदेवाय कृष्णाय नमः संकर्षणाय च ॥

प्रद्युम्नायानिरुद्धाय चतुर्व्यूहाय ते नमः ॥१८॥

त्वमेव माता च पिता त्वमेव

त्वमेव बन्धुश्च सखा त्वमेव ॥

त्वमेव विद्या [https://puranastudy.freeoda.com/pur_index14/dravina.htm द्रविणं] त्वमेव

त्वमेव सर्वं मम देवदेव ॥१९॥

श्रीनारद उवाच ॥

एवं स्तुत्वा हरिं राजन्कक्षीवान्प्रेमपूरितः ॥

विमानवरमास्थाय यादवानां च पश्यताम् ॥ 6.12.२० ॥

विभ्राजयन्दशदिशः शतसूर्यसमप्रभः ॥

जगाम वैष्णवं लोकं सर्वोपद्रववर्जितम् ॥२१॥

शंखोद्धारः कृतो यस्मिन्हरिणा मैथिलेश्वर ॥

तस्मात्तीर्थं महापुण्यं शंखोद्धारं प्रथां गतम् ॥ २२ ॥

शंखोद्धारकथामेतां यः शृणोति नरोत्तमः ॥

शंखोद्धारस्नानफलं लभते वै न संशयः ॥ २३ ॥

इति श्रीमद्भगवत्संहितायां श्रीद्वारकाखण्डे नारदबहुलाश्वसंवादे शंखोद्धारमाहात्म्यं नाम द्वादशोऽध्यायः ॥ १२ ॥

Roman transliteration

śrīnārada uvāca ||

śaṁkhoddhāre tīrthamukhye svarṇadānaṁ dadāti yaḥ ||

sa-gacchedvaiṣṇavaṁ lokaṁ sarvopadravavarjitaṁ || 1 ||

śrīkṛṣṇabhaktaḥ śāṁtātmā trito nāma mahāmuniḥ ||

tīrthayātrāprasāṁgena prāpta ānartabhūmiṣu || 2 ||

dr̥ṣṭvā śubhaṁ saraḥ snātṛvā hareḥ pūjāṁ cakāra ha ||

tatpūjāyāṁ mahāśaṁkhaṇi sundarairlakṣaṇairvṛtam | 3 ||

corayāmāsa kakṣivāṁstasya śiṣyotilobhataḥ ||

pūjāśaṁkhaṇi gataṁ vikṣya kuddhaḥ prāha trito muniḥ || 4 ||

yena nītastu me śaṁkhaḥ sa śaṁkho bhavatu dhruvam||

tadeva śaṁkharūpobhūtkakṣivāñchāpapiḍitaḥ||5||

utpādayornipatitaḥ pāhi māmityuvāca ha ||

śighraṁ śāntastritaḥ prāha durmate kiṁ kṛtaṁ tvayā ||

steyadoṣādbhūmkṣva pāpaṁ madvaco no mṛṣā bhavet ||6||

bhaja śrīkṛṣṇapādābjaṁ sa te mokṣaṁ kariṣyati ||

ityuktṛvātha gate rājantrite deve mahāmunaḥ||7||

sarovare nīpatitaḥ kakṣivāñchāṁkharūpadhṛk||

pravadankṛṣṇakṛṣṇeti śatavarṣaṁ sthitobhavat ||8||

paripūrṇatamaḥ sākṣādbhagavānbhaktavatsalaḥ ||
 āgatya sarasastīraṃ mā bhaiṣṭetyabhayaṃ dadau || 9 ||
 tām meghanādagaṃbhīrāṃ girāṃ śrutvā jalecaraḥ ||
 cukroṣa pāhi pāhiti devadava jagatpate || 6.12.10 ||
 bhujageṇdra bhogarucā bhujena bhagavāṇprabhuh ||
 śaṃkhaṃ bhaktaṃ gajamīva projjhāra dayāparaḥ || 11 ||
 tadaiva divyarūpobhūcchaṃkharūpaṃ vihāya saḥ ||
 kṛtāṃjalīrharīṃ natvā stutiṃ cakre yadā ca saḥ || 12 ||
 kakṣivānwāca ||
 vāsudeva namastestu govīṇḍapuruṣottama ||
 dīnavatsala dīneśa dvārakeśa pareśvara || 13 ||
 dhruve dhruvapadaṇḍātre prahlādasyaṛtīhāriṇe ||
 gajasyoddhāriṇe tubhyaṃ balarbaliṇe namaḥ || 14 ||
 draupadicīrasaṃtrāṇakāriṇe haraye namaḥ ||
 garāgnivanavāsebhyaḥ pāṇḍavānāṃ sahāyine || 15 ||
 yādavatrāṇakartre ca śakrādābhīrarakṣiṇe ||
 gurumātṛdvijānāṃ ca putradātre namonamaḥ || 16 ||
 jarāsaṇḍhanirodhārta nṛpāṇāṃ mokṣakāriṇe ||
 nṛgasyoddhāriṇe sākṣātsudāmnodainyahāriṇe || 17 ||
 vāsudevāya kṛṣṇāya namaḥ saṃkarṣaṇāya ca ||
 pradyumnāyāniruddhāya caturv्यूhāya te namaḥ || 18 ||
 tvameva mātā ca pitā tvameva
 tvameva bandhūśca sakḥā tvameva ||
 tvameva vidyā [https://puranastudy.freeoda.com/pur_index14/dravina.htm draviṇaṃ] tvameva
 tvameva sarvaṃ mama devadeva || 19 ||
 śrīnārada uvāca ||
 evaṃ stutvā hariṃ rājankakṣivāṇpremapūritaḥ ||
 vimānavaramāsthāya yādavānāṃ ca paśyatām || 6.12.20 ||
 vibhrājayandaśaḍīśaḥ śatasūryasamaprabhaḥ ||
 jagāma vaiṣṇavaṃ lokaṃ sarvopadravavarjitam || 21 ||
 śaṃkhoddhāraḥ kṛto yasminhariṇā maithīleśvara ||
 tasmāttīrthaṃ mahāpuṇyaṃ śaṃkhoddhāra prathāṃ gatam || 22 ||
 śaṃkhoddhārakathāmetāṃ yaḥ śṛṇoti narottamaḥ ||
 śaṃkhoddhārasnānaphalaṃ labhate vai na saṃśayaḥ || 23 ||
 iti śrīmadgargasāṇhitāyāṃ śrīdvārakākhaṇḍe nārada bahulāśvasaṃvāde śaṃkhoddhāramāhātmyaṃ
 nāma dvādaśo'dhyāyaḥ || 12 ||

English rendering

By the curse of Mahamuni Tritta, Kakshivan's being in the form of a conch in the lake and being redeemed by Shri Krishna; Shankhodhar - the glory of the Tirtha

Srinardji says - Rajan! Dwarakamen, a shrine called 'Shankhodvara', is the main one among all the shrines. A person who bathes in that tirtha and gives the donation of gold goes to Vishnuloka, free from all disturbances. 1.

The king! Having said this, when Mahamuni Tritadeva left, the conch-clad Kakshivan jumped into the lake and shouted, "Krishna! Krishna! Oh! He stayed there for a hundred years, calling out. 7 - 8.

Then Lord Krishna came to the banks of the lake, the most perfect of devotees, and blessed him, saying, "Do not be afraid. 'Hearing that solemn voice of God like the thunder of a cloud, that aquatic conch cried out - 'Devdev! O People of the World! Oh! Protect me, protect me, protect me. 'Then the almighty and gracious Lord, like the body of Nagaraja, rescued the devotee's conch from the water with his well-strengthened arm, just as He had rescued the elephant at some time. At that very moment, Kakshivan gave up the form of a conch shell and took on the form of a divine being, and with folded hands, saluted Srihari and began to praise him. 9-12 | (Dwarkand Chapter 11 to 15)

Kakshivana said, "Vasudeva! Hello there. Govinda! Purushottam! Oh dear! Dinanath! Dwarakanath! Oh God! I bow to you again and again. It was you who bestowed the Dhruva position on Dhruva, took away Prahlada's suffering, rescued Gajraj, and accepted the King's sacrificial offering; greetings to you again and again. Salutations to you, Srihari, who saved Draupadi's curse by increasing her incision. Salutations to you, Pandava-Assistant, who protected the Pandavas from poison, fire, and exile. Salutations to you, the protector of Yadukula and the protector of the Gopas of Vraja from Indra's wrath. Lord Krishna who brought Gurus, Mother Devaki and Brahmins to their dead sons! Hello to you again and again. Salutations are due to God, the Redeemer of kings in prison, the Redeemer of king Nruga, and the Redeemer of Sudama. You are salutations to Vasudeva Krishna. Sankarshana, Pradyumna and Aniruddha are also salutations. Thus I bow down to God in the fourfold form. Oh dear God! You are my mother, you are my father, you are my brother, you are my friend, you are my learning, you are my wealth, and you are my everything. 13-19 |

Srinardji says - Rajan! Thus, in praise of Srihariki, the love-filled Kakshiva mounted a superior vimana, glowing like hundreds of suns, illuminating all ten directions, and proceeding to Vishnudham, devoid of all disturbances. Maithilleshwar! It was on the banks of the tank where Srihari had salvaged the conch shell that the event became famous as the most virtuous 'Shankhodhwar-Tirtha '. The superior human being who hears this story of Sankhodavardhana gets the fruits of bathing in Shankhodavardhana Tirtha - there is no doubt about it. 20-23 |

Thus was completed the twelfth chapter in the Narada Bahulashva-Samvad under Dwarka Khanda in the Srigarghasamhita, titled 'Shankhodhvara-Tirthaka Mahatmya'. 12.

Sanskrit source · Hindi control witness

Dvārakā-khaṇḍa · Chapter 13

Chapter 119 of 263 · 30 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच ॥
 प्रभासस्यापि माहात्म्यं शृणु राजन्महामते ॥
 सर्वपापहरं पुण्यं तेजसां वर्द्धनं परम् ॥ १ ॥
 गोदावार्यां गुरौ सिंहे हरक्षेत्रे च कुंभगे ॥
 रवियहे कुरुक्षेत्रे काश्यां चन्द्र-ग्रहे तथा ॥ २ ॥
 यत्पुण्यं लभते राजन्स्नानतो दानतो नरः ॥
 तस्माच्छतगुणं पुण्यं प्रभासे च दिनेदिने ॥ ३ ॥
 यत्र स्नात्वा दक्षशापाद्ब्रह्महीतो यक्षमण्डुराद्।
 विमुक्तः किल्बिषात्सद्यो भजे भूयः कलोदयम् ॥ ४ ॥
 महापुण्यतमा राजन्यत्र प्रत्यक्सरस्वती ॥
 तस्यां स्नात्वा नरः पापी साक्षाद्ब्रह्ममयो भवेत् ॥ ५ ॥
 ततीरे वर्तते राजन्नाम्ना वै बोधपिप्पलम् ॥
 कृष्णेन यत्रोद्धवाय दत्तं भागवतं शुभम् ॥ ६ ॥
 तं नत्वाभ्यर्च्य विधिवत्स्पृष्ट्वा श्री बोधपिप्पलम् ॥
 शृणोति यो भागवतं पुराणं ब्रह्मसंमितम् ॥ ७ ॥
 श्लोकार्धश्लोकपादं वा मौनी नियतमानसः ॥
 तस्य पाणौ भवेद्वाजन्वैष्णवं परमं पदम् ॥ ८ ॥
 प्रोष्ठपद्यां पूर्णिमायां हेमसिंहसमन्वितम् ॥
 ददाति य भागवतं स याति परमां गतिम् ॥ ९ ॥
 पुराणं न श्रुतं यैस्तु श्रीमद्भागवतं क्वचित् ॥
 तेषां वृथा जन्मगतं नराणां भूमिवासिनाम् ॥ ६.१३.१० ॥
 यैर्न श्रुतं भागवतं पुराणं नाराधितो यैः पुरुषः पुराणः ॥
 हुतं मुखे नैव धरामराणां तेषां वृथा जन्म गतं नराणाम् ॥ ११ ॥
 द्वारावत्यां तीर्थराजं गौमतीसिंधुसंगमम् ॥
 यत्र स्नात्वा नरो याति वैकुण्ठं विमलं पदम् ॥ १२ ॥
 शताश्वमेधजं पुण्यं गंगासागर संगमे ॥
 तस्मात्सहस्रगुणितं गोमतीसिंधुसंगमे ॥ १३ ॥
 अत्रैवोदाहरंतीममितिहासं पुरातनम् ॥
 यस्य श्रवणमात्रेण पापतापात्प्रमुच्यते ॥ १४ ॥
 आसीद्भजाह्वये वैश्यो राजमार्गपतिः परः ॥
 महागौरवसंयुक्तो निधीशो धनदो यथा ॥ १५ ॥
 वैश्याप्रसंगनिरतो विटगोष्ठीविशारदः ॥

छूतक्रीडनकास- क्तो लोभमोहमद्वान्वितः ॥१६॥
 मृषावादी महादुष्टः कुकर्मनिरतः सदा ॥
 ब्राह्मणेभ्यो न पितृभ्यो न देवेभ्यो धनं ददौ ॥१७॥
 हरेः कथां प्रेक्ष्यद्वूरादूरं वै निर्ययौ त्वरम् ॥
 पित्रोः सेवापि न कृता न पुत्रेभ्यो धनं ददौ ॥ १८ ॥
 त्यक्त्वा भार्यां स भिन्नोभूद्धनाढ्यो दुर्मतिः खलः ॥
 वेश्याप्रसंगात्स्यापि धनार्द्धं प्रक्षयं गतम् ॥ १९ ॥
 अर्धं तु तत्स्करैर्नीतं किञ्चित्पृथ्व्यां गतं स्वतः ॥
 पुण्येन वर्द्धते लक्ष्मीः पापेन क्षीयते ध्रुवम् ॥ ६.१३.२० ॥
 एवं स निर्धनो जातो वेश्यासक्तो महाखलः ॥

तस्मिन्गजाह्वये रम्ये चौर्यकर्म चकार ह ॥ २१ ॥
 चौर्यकर्म प्रकुर्वतं बद्ध्वा तं दामभिर्नृपः ॥
 देशान्निःसारयामास शतनुर्नृपतीश्वरः ॥ २२ ॥
 वनेपि निवन्सोपि जीवहिंसां चकार ह ॥
 समा द्वादश साहसं नववर्षयदाघनः ॥ २३ ॥
 पश्चिमां तु दिशं प्रागाद्वैश्यो दुर्भिक्ष पीडितः ॥
 वने वै मारितः सोपि सिंहेन तलघाततः ॥ २४ ॥
 तदैव यमदूतास्तं बद्ध्वा पाशैरधोमुखम् ॥
 कशाघातैस्ताडयन्तो निन्युर्मर्गं यमस्य च ॥ २५ ॥
 अथ कश्चिन्महान्गृध्रो मांसं तस्य भुजस्य च ॥
 गृहीत्वा खं गतः सद्यः खादंश्चंचुपुटेन तम् ॥ २६ ॥
 निरामिषाः खगाश्चान्ये स्वामिषं जग्मुरातुराः ॥
 एवं कोलाहले जाते शंखचिह्नादिभिः कृते ॥ २७ ॥
 न जहौ मुखतो मांसं पश्चिमाशां जगाम ह ॥

तत्समेनापि गृध्रेण तीक्ष्णतुंडेन ताडितात् ॥ २८ ॥
 तन्मुखात्प्रपतन्मांसं गोमतीसिंधुसंगमे ॥
 तीर्थप्सुते तस्य मांसे वैश्योयं पातकी महान् ॥ २९ ॥
 तेषां पाशान्स्वयं छित्त्वा भूत्वा देवश्चतुर्भुजः ॥
 पश्यतां यमदूतानां विमानमधिरुह्य सः ॥ ६.१३.३० ॥
 विराजयन्दिशः सर्वा परंधाम हरेर्ययौ ॥ ३१ ॥
 गोमतीसिंधुसंगस्य माहात्म्यं शृणुते नरः ॥
 सर्वपापविनिर्मुक्तो विष्णुलोके प्रयाति सः ॥ ३२ ॥
 इति श्रीमद्भगवत्सहितायां श्रीह्यारकाखण्डे नारदबहुलाश्व संवादे प्रभाससरस्वतीबोधपिप्पल गोमतीसिंधुसंगममाहात्म्यनाम
 त्रयोदशोऽध्यायः ॥ १३ ॥

Roman transliteration

śrīnārada uvāca ||
 prabhāsasyāpi mātmyaṃ śṛṇu rājanmahāmate ||
 sarvapāpaharaṃ puṇyaṃ tejasāṃ vaddhanaṃ param || 1 ||
 godāvāryāṃ gurau siṃhe harakṣetre ca kuṃbhage ||
 ravigrahe kurukṣetre kāśyāṃ candra- grahe tathā || 2 ||
 yatpuṇyaṃ labhate rājansnāto dānato naraḥ ||
 tasmācchatagaṇaṃ puṇyaṃ prabhāse ca dīnēdine || 3 ||
 yatra snātvā dakṣaśāpādgrhīto yakṣmaṇoḍurāt |
 vimuktaḥ kilviṣātsadyo bheje bhūyaḥ kalodayam || 4 ||
 mahāpuṇyatamā rājan yatra pratyaksarasvati ||
 tasyāṃ snātvā naraḥ pāpī sākṣādbrahmamayo bhavet || 5 ||
 tattīre vartate rājannāmnā vai bodhapippalam ||
 kṛṣṇena yatrodhdhāvāya dattaṃ bhāgavataṃ śubham || 6 ||
 taṃ natvābhyarcya vidhivatsprṣtvā śrī bodhapippalam ||
 śṛṇoti yo bhāgavataṃ purāṇaṃ brahmasaṃmitam || 7 ||
 ślokārdaślokapādaṃ vā maunī niyatamānasaḥ ||
 tasya pāṇau bhavedrājanvaiṣṇavaṃ paramaṃ padam || 8 ||
 proṣṭhapadyāṃ pūrṇimāyāṃ hemasiṃhasamanvitam ||
 dadāti ya bhāgavataṃ sa yāti paramaṃ gatim || 9 ||
 purāṇaṃ na śrutaṃ yaistu śrīmadbhāgavataṃ kvacit |
 teṣāṃ vrthā janmagataṃ narāṇāṃ bhūmivāsīnām || 6.13.10 ||
 yairna śrutaṃ bhāgavataṃ purāṇaṃ nārādhitō yayiḥ puruṣaḥ purāṇaḥ ||
 hutaṃ mukhe naiva dharāmarāṇāṃ teṣāṃ vrthā janma gataṃ narāṇām || 11 ||
 dvārāvatyaṃ tīrtharājāṃ gaumatisiṃdhusaṃgamam ||
 yatra snātvā naro yāti vaikuṇṭhaṃ vimalaṃ padam || 12 ||
 śatāśvamedhajaṃ puṇyaṃ gaṃgāsāgara saṃgame ||
 tasmātsahasraguṇitaṃ gomatisiṃdhusaṃgame || 13 ||
 atraivodāharaṇtimamitiḥāsaṃ purāṇanam ||
 yasya śravaṇamātreṇa pāpatāpātpamucyate || 14 ||
 āśidgajāhvaye vaiśyo rājamārgapatiḥ paraḥ ||
 mahāgauryavasaṃyukto nidhīso dhanado yathā || 15 ||
 veśyāprasamganirato viṭagoṣṭhiviśāradaḥ ||
 dyūtakrīḍanakāsa- kto lobhamohamadānvitaḥ || 16 ||
 mṛṣāvādī mahāduṣṭaḥ kukarmanirataḥ sadā ||
 brāhmaṇebhyo na pītṛbhyo na devebhyo dhanaṃ dadau || 17 ||
 hareḥ kathāṃ prekṣyadūrāddūraṃ vai niryayau tvaram ||
 pītṛoḥ sevāpi na kṛtā na putrebhyo dhanaṃ dadau || 18 ||
 tyaktvā bhāryāṃ sa bhinnobhūddhanāḍhyo durmatīḥ khalaḥ ||
 veśyāprasamgāttasyāpi dhanārddhaṃ prakṣayaṃ gamat || 19 ||
 ardhaṃ tu taskarairnītaṃ kiṃcītpṛthvyāṃ gataṃ svataḥ ||
 puṇyena vaddhate lakṣmīḥ pāpena kṣiyate dhruvam || 6.13.20 ||
 evaṃ sa nirdhano jāto veśyāsakto mahākhalaḥ ||
 tasmiṃgajāhvaye ramye cauryakarma cakāra ha || 21 ||
 cauryakarma prakurvaṃtaṃ baddhvā taṃ dāmabhirṇpaḥ ||
 deśānniḥsārayāmāsa śaṇtanurnṛpatiśvaraḥ || 22 ||
 vanepi nīvansopi jīvahiṃsāṃ cakāra ha ||
 samā dvādaśa sāhasraṃ navavarṣayadāghanaḥ || 23 ||
 pāścimāṃ tu diśaṃ prāgādvaiśyo durbhikṣa pīḍitaḥ ||
 vane vai mārītaḥ sopi siṃhena talaghātataḥ || 24 ||
 tadaiva yamadūtastaṃ baddhvā pāsairadhomukham ||

kaśāghhātaistādayaṃto ninyurmārgaṃ yamasya ca ||25||
 atha kaścinmahāṅgr̥dhro māṃsaṃ tasya bhujasya ca ||
 gr̥hītvā khaṇi gataḥ sadyaḥ khādamaścaṃcupuṇa tam ||26||
 nirāmiśāḥ khagāścānye svāmiṣaṃ jagmurātūrāḥ ||
 evaṃ kolāhale jāte śaṅkhacihnādibhiḥ kṛte ||27||
 na jahau mukhato māṃsaṃ paścimāśāṃ jagāma ha ||
 tatsamenāpi gr̥dhreṇa tīkṣṇatun̄ḍena tādītāt || 28 ||
 tanmukhātprapatanmāṃsaṃ gomatiśiṃdhusaṃgame ||
 tīrthap̄lute tasya māṃse vaiśyoyaṃ pātaki mahān ||29||
 teṣāṃ pāśāṃsvayaṃ chittvā bhūtvā devaścaturbhujāḥ ||
 paśyatāṃ yamadūtānāṃ vimānamadhiruḥya saḥ || 6.13.30 ||
 virājayandiśaḥ sarvā paraṃdhāma hareryayaḥ || 31 ||
 gomatiśiṃdhusaṃgasya mātmyaṃ śṛṇute naraḥ ||
 sarvapāpavinirmukto viṣṇulokaṃ prayāti saḥ ||32||
 iti śrīmadgargasahitāyāṃ śrīdvārakākhaṇḍe nāradaḥ ulāśva saṃvāde
 prabhāsasarasvatībodhapippala gomatiśiṃdhusaṃgamamāhātmyanāma trayodaśo'dhyāyaḥ || 13 ||

English rendering

The Significance of Prabhas, Saraswati, Bodhpippala and Gomati-Sindhu-Sangam

Shrinaradji says - Mahamate! Woe to you! Listen also to the greatness of Prabhas Tirtha, which is omnipresent, virtuous, and radiant. The king! Daily bathing in Prabhas Kshetra is a hundred times more virtuous than bathing and donating in Godavari when Jupiter is in Leo, Harakshetra (Hardwar) when Jupiter is in Kumbh, Kurukshetra during a solar eclipse, and Kashi during a lunar eclipse. When the curse of Daksha caused a disease called Rajakshema, the Lord of the Nakshatras, where the Moon was immediately freed from the curse by bathing, and his kalas emerged again, is the 'Prabhas Tirtha'. 1 - 4.

The king! In that tirth flows the most virtuous Vashchimavahini Saraswati. By bathing in their waters, even a sinful person becomes a true Brahman. O Lord! On the banks of Saraswati, there is a famous pilgrimage called 'Bodhpippal', where Lord Krishna preached the supreme welfare Bhagavata-Dharma to Udhava. The king! By formally worshipping and shaking the head of the Bodhpippala who touches it and listens to the Brahmasamitta Bhagavata Purana - the half-shloka or quarter-shloka of the Bhagavata while keeping the mind in moderation - the supreme position of Lord Vishnu falls into his hands, i.e., the attainment of the supreme position is assured for him. One who donates the Shrimad Bhagavata Purana with a golden throne on the full moon day of the month of Bhādrapada in Prabhas attains Paramagati. The land-dwelling humans who had nowhere or never heard the Shrimad Bhagavata Purana were born in vain. Those who did not listen to the Bhagavata Purana, those who did not worship the Purana-purusha Paramatma, and those who did not offer the best food in the fire in the form of the Bhumi Devas-Brahmins, were born in vain. 5-11 | (Dwarkand Chapter 11 to 15)

Dwarakama is the king of all pilgrimages - the confluence of Gomati and Samudra, in which a person attains the purest Vaikuntha Dham by bathing. Bathing in the Gangasagara-Sangam-Tirtha reaps the rewards of a hundred Ashwamedha Yajnas. A thousand times more virtuousness is accessible by bathing in the Gomti-Sagar-Sangam. It is on this subject that the Puranas narrate this ancient history, by the mere hearing of which a person becomes free from sinful penance. 12-14 |

In the past, Hastinapur was inhabited by a noble Vaishya named Highwaypati. He was a great magnate and a treasure like Kubera. Later, he came to be associated with Vaishya prostitutes. He was considered very shrewd in the company of the Vitas (cunning and lascivious). He had a great passion for gambling. He was obsessed with greed, seduction, and alcohol. That great Vaishya was always lying and indulging in mischief. He never donated money to the cause of Brahmins, ancestors and gods. If he saw God's story being told from a distance, he would scream and get away faster. He never served his parents and never gave money to his sons. He was so stupid and mean that even though he was rich, he left his wife and lived separately from her. Living in the company of prostitutes destroyed half his wealth, half were stolen by thieves, and whatever little was left of the earth was automatically absorbed there; for with virtue Lakshmi grows, and with sin she is surely destroyed. 15-20 |

Thus, the great Vaishya, who had become addicted to prostitutes, became poor and began to work as a thief in the very beautiful city of Hastinapur. King Shantanu ruled there in those days. They tied the thief with ropes and drove him out of his country. While in the forest, he began to commit animal violence. It did not rain there for many years in those days. Then the Vaishya, suffering from famine, turned to the west. There, in a forest, a lion killed him with its claws. At the same time, the Yamadutas came and bound him in chains, hung him face down, and led him on the way to Yamlok, beating him with whips. Then a great dragon flew up into the sky with the flesh of his hand, and immediately devoured it with his beak. Other birds that did not get meat eagerly began to eat meat for themselves as well. In this way, birds such as eagles began to make a great noise there; yet the eagle did not let go of the flesh with its mouth. He kept flying and kept going in the west direction. There he was struck in the face by another gland as powerful as his own with his sharp beak. Then the flesh fell from his mouth into the Gomti-Sagar-Sangam. As soon as his flesh was immersed in that tirtha, he broke the chains of the great Vaishya Yamadutas and became a deity with four arms and ascended the divine plane, illuminating the directions of the messengers and went to the supreme abode of Sriharika. 21-31 | (Dwarkand Chapter 11 to 15)

A person who hears this greatness of the confluence of the Gomati Samudra goes to the world of Lord Vishnu, free from all sins. 32.

Thus was completed the thirteenth chapter in the Narada Bahulashva-Samvad under the Dwarka Khanda in the Srigarghasamhita, titled 'The Mahatmya of Prabhas, Saraswati, Bodhipippala and Gomati-Sindhu-Sangam'. 13.

Sanskrit source · Hindi control witness

Dvārakā-khaṇḍa · Chapter 14

Chapter 120 of 263 · 39 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

द्वारावत्या समुद्रस्य माहात्म्यं शृणु मानद ।
सर्वपापहरं पुण्यं तत्स्नानफलदं स्मृतम् ॥ १ ॥
माधव्यां पूर्णमास्यां यो व्रती स्नात्वा नदीपतिम् ।
नत्वा संपूज्य विधिवदरत्नदानं करोति यः ॥ २ ॥
तस्य देहे त्रयो देवा निवसन्ति महीपते ।
यस्य दर्शनमात्रेण नरो याति कृतार्थताम् ॥ ३ ॥
तद्देहस्पर्शनात्सद्यो ब्रह्महत्या प्रमुच्यते ।
यत्र यत्र गतः सोऽपि तत्र तत्र च भूः शुभा ॥ ४ ॥
दृष्ट्वा तं च मृतः पापी जगद्बधकरोऽपि हि ।
छिनत्ति पापपटलं परं मोक्षं प्रयाति हि ॥ ५ ॥
रैवतस्याथ शैलस्य माहात्म्यं शृणु मानद ।
सर्वपापहरं पुण्यं मुक्तिभुक्तिप्रदायकम् ॥ ६ ॥
गौतमस्य सुतो धीमान् मेधावी नाम वैष्णवः ।

विंध्याचले तपस्तेपे वर्षाणामयुतं शतम् ॥ ७ ॥
तं द्रष्टुमागतः साक्षादपांतरतमो मुनिः ।
नोच्चयालासनात्सोऽपि मेधावी तपसोत्कटः ॥ ८ ॥
अपांतरतमस्तं वै शशाप क्रोधपूरितः ।
सतामभक्त पापात्मन् स्वतपोबलगर्वितः ॥ ९ ॥
शैलवत्ते स्थितिश्चात्र त्वं शैलो भव दुर्मते ।
इत्युक्त्वाऽथ गते साक्षाद् अपांतरतमे मुनौ ॥ १० ॥
मेधावी शैलतां प्राप्तः श्रीशैलस्य सुतोऽभवत् ।
जातिस्मरो महाबुद्धिर्विष्णुभक्तेः प्रभावतः ॥ ११ ॥
एकदा मन्मुखाच्छ्रुत्वा माहात्म्यं द्वारकापुरः ।
प्रोवाच सोऽपि राजानं रैवतं गच्छ सत्वरम् ॥ १२ ॥
वद मत्प्रार्थनामुक्तां त्वं महादीनवत्सलः ।
सोऽयं महाबलो राजा प्रसन्नो यदि वा भवेत् ॥ १३ ॥
तेन नीतस्य मे वासो भविष्यति हरेः पुरि ।

इति श्रुत्वा मया विष्णुभक्तानां शान्तिकारिणा ॥ १४ ॥
रैवतायशु कथितं तथोक्तं परमं वचः ।
स प्रसन्नः प्राह राजन्त्र कोऽपि न पर्वतः ॥ १५ ॥
तत्स्थापनां करिष्यामि समुत्पाट्य भुजाबलात् ।

समुन्नीय द्वारकायां प्रतिज्ञामकरोदिमाम् ॥ १६ ॥
 एतस्मिंस्तच्चोरयितुं प्रयाते नृपसत्तमे ।
 तत्पूर्वस्मादहं प्राप्तः श्रीशैलस्य पुरे नृप ॥ १७ ॥
 कलिप्रियेणापि मया श्रीशैलाय महात्मने ।
 कथितः सर्ववृत्तांतो नृपचौर्यसमन्वितः ॥ १८ ॥
 श्रीशैलः पुत्रमोहेन निर्भर्त्स्येति क्व यासि हि ।
 सुमेरुं गिरिराजं च हिमवन्तं नगेश्वरम् ॥ १९ ॥
 श्रीशैलः प्राह धर्मात्मा पुत्रस्नेहसमाकुलः ।
 एको दैवेन दत्तोऽयं न पुत्रा बहवश्च मे ॥ २० ॥
 तं हर्तुमागते राज्ञि रैवते वै महाबले ।

विदेशं याति पुत्रो मे तेन राज्ञा महात्मना ॥ २१ ॥
 पुत्रस्नेहाभिभूतोऽहं युवयोः शरणं गतः ।
 जित्वा तं रैवतं शीघ्रं पुत्रं मां दातुमर्हथ ॥ २२ ॥
 जातेश्च कारणात्तौ द्वौ सुमेरुश्च हिमाचलः ।
 शैललक्षैः परिवृतौ योद्धुमाजग्मतुर्दुतम् ॥ २३ ॥
 ततो भुजाभ्यां उत्पाट्य हनुमानिव तं गिरिम् ।
 ऊर्ध्वं कृत्वा बलादराजा यदा गंतुं मनो दधे ॥ २४ ॥
 तदैव चागतान्वीक्ष्य गिरीञ्छस्त्रास्त्रधारिणः ।
 अट्टहासं चकोरोच्चैस्तडित्पातमिवात्मनः ॥ २५ ॥
 ननाद तेन ब्रह्मांडं सप्तलोकेर्बिलैः सह ।
 तदैव तेषां शस्त्राणि हस्तेभ्यो न्यपतन्स्वतः ॥ २६ ॥
 निःशस्त्रास्ते यदा शैलाः कुर्वतः प्रध्वनिं मुहुः ।
 गच्छंतं सगिरिं जघ्नुः मुष्टिभिर्जानुभिः पथि ॥ २७ ॥
 यथा पुरा हनूमंतमनुयाता महाबलम् ।

तैस्ताडितोऽपि न जहौ गिरिं राजा कराग्रतः ॥ २८ ॥
 मन्मुखाच्छ्रीहरिः श्रुत्वा शैलोद्योगं नृपोपरि ।
 सद्यो भक्तसहायार्थं भगवान् भक्तवत्सलः ॥ २९ ॥
 आगत्याकाशमार्गेऽपि दत्त्वा तेजः स्वकं परम् ।
 माभैष्टेत्यभयं दत्त्वा त्वरमन्तरधीयत ॥ ३० ॥
 गते हरौ भगवति भगवतेजसाऽन्वितः ।
 एकहस्ते गिरिं धृत्वा मुष्टिना वज्रघातिना ॥ ३१ ॥
 सुमेरुं संतताडाशु वज्रीव बलवत्तरः ।
 तस्य मुष्टिप्रहारेण मेरुर्विह्वलतां गतः ॥ ३२ ॥
 हिमवन्तं बाहुवेगात्पातयित्वा महीतले ।
 ममर्द पद्भ्यां चान्यांश्च विंध्यादीनृणदुर्मदः ॥ ३३ ॥
 विंध्यादयश्च ते सर्वे पादघातेन मर्दिताः ।
 भयभीता रणं त्यक्त्वा दुद्रुवुस्ते दिशो दश ॥ ३४ ॥

एवं जित्वा शैलसंघं तं शैल शैलसन्निभः ।

रैवतोऽपि जयारावैरानर्तेषु न्यपातयत् ॥ ३५ ॥

सोऽभूद्रैवतनामापि राजन् रैवतकोऽचलः ।

हरिभक्तः शैलमुख्यो द्वारावत्यां विराजते ॥ ३६ ॥

तस्य दर्शनमात्रेण ब्रह्महत्या प्रमुच्यते ।

स्पर्शनाच्छतयज्ञानां फलमाप्नोति मानवः ॥ ३७ ॥

यात्रां कृत्वा य यस्यापि परिक्रम्य नताननः ।

भोजनं ब्राह्मणे दत्त्वा याति विष्णोः परं पदम् ॥ ३८ ॥

इति श्रीगर्गसंहितायां द्वारकाखण्डे श्रीनारद बहुलाश्व संवादे

रत्नाकररैवतकाचलमाहात्म्यं नाम चतुर्दशोऽध्यायः ॥ १४ ॥

हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

śrīnārada uvāca -

dvārāvatyā samudrasya māhātmyaṃ śruṇu mānada |
sarvapāpaharaṃ puṇyaṃ tatsnānaphaladaṃ smṛtam || 1 ||
mādhavyaṃ pūrṇamāsyāṃ yo vratī snātvā nadīpatim |
natvā saṃpiūya vidhivad□rat□nadānaṃ karoti yaḥ || 2 ||
tasya dehe trayo devā nivasanti mahīpate |
yasya darśanamātreṇa naro yāti kṛtārthatām || 3 ||
taddehasparśanātsadyo brahmahatyā pramucyate |
yatra yatra gataḥ so'pi tatra tatra ca bhūḥ śubhā || 4 ||
dṛṣṭvā taṃ ca mṛtaḥ pāpi jagadvadhakaro'pi hi |
chinatti pāpapaṭalaṃ paraṃ mokṣaṃ prayāti hi || 5 ||
raivatasyaṭha śailasya māhātmyaṃ śṛṇu mānada |
sarvapāpaharaṃ puṇyaṃ muktibhuktiṣradāyakam || 6 ||
gautamasya suto dhīmān medhāvī nāma vaiṣṇavaḥ |

viṃdhyācale tapastepe varṣāṇāmayutaṃ śatam || 7 ||
taṃ draṣṭumāgataḥ sāksādapāṃtāratamo munīḥ |
noccacālāsanātso'pi medhāvī tapasotkaṭaḥ || 8 ||
apāṃtāratamastaṃ vai śaśāpa krodhapūritaḥ |
satāmabhakta pāpātman svatapobalagarvitaḥ || 9 ||
śailavatte sthitiścātra tvaṃ śailo bhava durmate |
ityuktā'tha gate sāksād apāṃtāratame munau || 10 ||
medhāvī śailatāṃ prāptaḥ śrīśailasya suto'bhavat |
jātismaro mahābuddhirviṣṇubhakteḥ prabhāvataḥ || 11 ||
ekadā manmukhācchrutvā māhātmyaṃ dvārakāpuraḥ |
provāca so'pi rājānaṃ raivataṃ gaccha satvaram || 12 ||
vada matprārthanāmuktāṃ tvaṃ mahādīnavatsalaḥ |
so'yaṃ mahābalo rājā prasanno yadi vā bhavet || 13 ||
tena nītasya me vāso bhaviṣyati hareḥ puri |

iti śrutvā mayā viṣṇubhaktānāṃ śāntikāriṇā || 14 ||
raivatāyaśu kathitaṃ tathoktaṃ paramaṃ vacaḥ |
sa prasannaḥ prāha rājannatra ko'pi na parvataḥ || 15 ||

tatsthāpanāṃ kariṣyāmi samutpāṭya bhujābalāt |
 samunniya dvārakāyāṃ pratijñāmakarodimām || 16 ||
 etasminstaccorayitum prayāte nṛpasattame |
 tatpūrvasmādahaṃ prāptaḥ śrīśailasya pure nṛpa || 17 ||
 kalipriyeṇāpi mayā śrīśailāya mahātmane |
 kathitaḥ sarvavṛttānto nṛpacauryasamanvitaḥ || 18 ||
 śrīśailaḥ putramohena nīrbhartsyeti kva yāsi hi |
 sumeruṃ girirājaṃ ca himavantaṃ nageśvaram || 19 ||
 śrīśailaḥ prāha dharmātmā putrasnehasamākulaḥ |
 eko daivena datto'yaṃ na putrā bahavaśca me || 20 ||
 taṃ hartumāgate rājñi raivate vai mahābale |

videśaṃ yāti putro me tena rājñā mahātmanā || 21 ||
 putrasnehābhibhūto'haṃ yuvayoḥ śaraṇaṃ gataḥ |
 jītvā taṃ raivataṃ śighraṃ putraṃ māṃ dātumarhatha || 22 ||
 jāteśca kāraṇāttau dvaḥ sumeruśca himācalaḥ |
 śailalakṣaiḥ parivṛtau yoddhumājagmaturdṛutam || 23 ||
 tato bhujābhyāṃ utpāṭya hanumāniva taṃ girim |
 ūrdhvaṃ kṛtvā balād rājā yadā gaṇtuṃ mano dadhe || 24 ||
 tadaiva cāgatānvikṣya girīṇchastrāstradhāriṇaḥ |
 aṭṭahāsaṃ cakoroccaistaḍṭipātāmivātmanaḥ || 25 ||
 nanāda tena brahmāṇḍaṃ saptalokerbilaiḥ saha |
 tadaiva teṣāṃ śastrāṇi hastebhyo nyapatansvataḥ || 26 ||
 niḥśastrate yadā śailaḥ kurvaṃtaḥ pradhvaniṃ muhuḥ |
 gacchaṃtaṃ sagiriṃ jaghnūḥ muṣṭibhirjānubhiḥ pathi || 27 ||
 yathā purā hanūmaṇṭamanuyātā mahābalaṃ |

taistāḍṭito'pi na jahau giriṃ rājā karāgrataḥ || 28 ||
 manmukhācchrihariḥ śrutvā śailodyogaṃ nṛpopari |
 sadyo bhaktasahāyārthaṃ bhagavān bhaktavatsalaḥ || 29 ||
 āgatyākāśamārge'pi dattvā tejaḥ svakaṃ param |
 mābhaiṣṭetyabhayaṃ dattvā tvaramantaradhīyata || 30 ||
 gate harau bhagavati bhagavattejaśā'nvitaḥ |
 ekahaste giriṃ dhṛtvā muṣṭinā vajraghātinaḥ || 31 ||
 sumeruṃ saṃtatāḍṭāśu vajrīva balavattaraḥ |
 tasya muṣṭiprahāreṇa merurvihvalatāṃ gataḥ || 32 ||
 himavantaṃ bāhuvegātpātayitvā mahitale |
 mamarda padābhyāṃ cānyāṃśca viṇḍhyādīn rāṇadurmadaḥ || 33 ||
 viṇḍhyādāyaśca te sarve pādaghātena marditāḥ |
 bhayabhītā raṇaṃ tyaktvā dudruvuste dīśo daśa || 34 ||
 evaṃ jītvā śailasaṃghaṃ taṃ śaila śailasannibhaḥ |

raivato'pi jayārāvairānarteṣu nyapātayat || 35 ||
 so'bhūd rāivatanāmāpi rājan raivatako'calaḥ |
 haribhaktaḥ śailamukhyo dvārāvatyāṃ virājate || 36 ||
 tasya darśanamātreṇa brahmahatyā pramucyate |
 sparśanēcchatayajñānāṃ phalamāpnoti mānavaḥ || 37 ||
 yātrāṃ kṛtvā ca yasyāpi parikramya natānanaḥ |
 bhojanaṃ brāhmaṇe datvā yāti viṣṇoḥ paraṃ padam || 38 ||
 iti śrīgargasamhitāyāṃ dvārakākhaṇḍe śrīnārada bahulāśva saṃvāde
 rat nākararāivatakalāmāhātmyaṃ nāma caturdaśo'dhyāyaḥ || 14 ||
 hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

The Significance of the Sea and the Raivatak Mountains of the Dwarka Region

Srinardji says - A king who gives respect to all! Now listen to the description of Dwaravati and the greatness of the sea, the remover of all sins, the bestower of virtue, and the bearer of the fruits of bathing in those pilgrimages. 1.

Oh dear! All three gods (Brahma, Vishnu, and Mahesh) reside in the body of a person who observes a full-month fast in the month of Vaisakh, who formally worships and salutes the ocean by bathing, and donates gems to it. Not only this - the touch of his body immediately removes Brahma-hata, and wherever he goes, the land becomes auspicious. Even a sinful man who slays the world will see him and, upon death, abolish his group of sins and attain supreme salvation. 2 - 5.

Honourable! Now listen to the greatness of Mount Raivata, which is the remover of all sins, the giver of virtue, and the giver of enjoyment and salvation. Medhavi, the son of Gautama, was very intelligent and a devotee of Vishnu. He meditated on Mount Vindhya for a hundred ayuta (one million) years. One day, a sage named Apantaratama came to meet him directly, but the ardent ascetic Medhavi did not rise from his seat. Then the transgressors were filled with indignation and cursed him, saying, 'Sinful men who have no devotion to the saints! You have become very proud of your penance. Your position is like that of a mountain. So beware! You're going to be a mountain right here. With that, they went straight to the other end. The meritorious Shailabhava was succeeded as the son of Srisailam. But he became a great ascetic and a recollector of past lives under the influence of his devotion to Vishnu. 6-11 | (Dwarkand Chapter 11 to 15)

Due to caste bias, they immediately came to war, surrounded by two mountains, the Sumerus and the Himalayas, and millions of others. Just as Hanuman had uprooted Dronagiri alive there, Ravata uprooted the mountain with both his arms and lifted it forcefully, and as soon as he thought of walking from there, he saw many mountains with weapons present there. On seeing them, the king scoffed loudly, as if there had been an electrical commotion. The whole universe, including the seven worlds and the seven underworlds, reverberated with the sound of their lions. At the same time, all the weapons fell out of the hands of all those warriors. As they disarmed the mountains, they made repeated rumblings and struck Ravata with their fists and knees on the way, just as they had gone a long way in the past to kill him in pursuit of Mahabali Hanumanji, the protector of Dronachal. Even when those mountains were struck, King Raivat did not let go of the mountain with his hand. 23-28 |

Hearing of the attack of the mountains on King Raivata with my own mouth, Bhaktavatsala Lord Krishna immediately came from the sky to the aid of his devotee and gave his excellent brilliance to the king, saying 'Don't be afraid', 'Abhyadaan', and immediately disappeared there. King Ravata, enriched with his brilliance, placed the mountain in one hand and struck Mount Sumeru with his punch that also pierced the Vajra, as if Mahabali had struck a mountain with a Vajra by Indra, the Vajra bearer. His punch caused Mount Meru to collapse in disarray. Then the mighty king trampled the other mountains like the Vindhya with his feet, knocking down the snowman with his arm. 29-33 |

All the mountains, including the Vindhya, fled in ten directions, leaving the battlefield in terror as they were crushed by the shock of their feet. Thus, after conquering the community of mountains, King Ravata, who was as strong as a mountain, took the mountain with a thunderous roar of victory and established it in the land of Anarta. 34-35 | (Dwarkand Chapter 11 to 15)

The king, That mountain became famous as' Raivatkachal 'after the same name as King Raivat. That supreme mountain with devotion to God still sits in the Dwarka region. His vision alone absolves one of the sin of Brahmahatya. With a touch of it, a person attains the fruits of a hundred sacrifices. By traveling and circumambulating the mountain and bowing down, a person who gives food to a Brahmin attains the supreme position of Lord Vishnu. 36-38 |

Thus was completed the fourteenth chapter in the Narada Bahulashva-Samvad under Dwarka Khanda in the Srigargha Samhita, titled 'The Mahatmya of the Sea and Raivatkachal'. 14.

Sanskrit source · Hindi control witness

Dvārakā-khaṇḍa · Chapter 15

Chapter 121 of 263 · 46 detected Sanskrit verse markers

Sanskrit

द्वारकाखण्डः - पञ्चदशोऽध्यायः

कपिटङ्क-नृगकूप-गोपीभूमि-माहात्म्यकथनम् -

श्रीनारद उवाच -

तस्मिन् गिरौ यज्ञतीर्थं रैवतेन कृतं पुरा ।
यत्र कृत्वा यज्ञमेकं कोटियज्ञफलं लभेत् ॥ १ ॥
कपिटंकं नाम तीर्थं कपिपातसमुद्भवम् ।
गिरौ रैवतके राजन् सर्वपापप्रणाशनम् ॥ २ ॥
भौमासुरसखो दुष्टो द्विविदो नाम वानरः ।
मारितो यत्र रामेण मुष्टिना वज्रपातिना ॥ ३ ॥
सद्यो मुक्तिं गतः सोऽपि सतां हेलनवानपि ।
तत्र स्नातुं सदा देवा आगच्छन्ति नरेश्वर ॥ ४ ॥
कलर्विकस्य यात्रायां कोटिगोदानजं फलम् ।
एतस्य द्विगुणं पुण्यं दण्डकाख्ये वने शुभे ॥ ५ ॥
तस्माच्चतुर्गुणं पुण्यं सैधवाख्ये महावने ।

जंबुमार्गे पञ्चगुणं पुण्यं प्राप्नोति मानवः ॥ ६ ॥
तस्माद्दशगुणं पुण्यं पुष्कराख्ये वने स्मृतम् ।
तस्माद्दशगुणं पुण्यमुत्पलावर्तयात्रया ॥ ७ ॥
तस्माच्च नैमिषारण्ये पुण्यं दशगुणं स्मृतम् ।
तस्माच्छतगुणं पुण्यं कपिटंके विदेहराट् ॥ ८ ॥
नृगकूपं द्वारकायां तिर्थानां तीर्थमुत्तमम् ।
यस्य दर्शनमात्रेण विप्रावध्यात्प्रमुच्यते ॥ ९ ॥
अज्ञानाद्ब्राह्मणस्यापि गां ददौ ब्राह्मणाय सः ।
तेन पापेन कूपे वै कृकलासवपुर्द्धरः ॥ १० ॥
नृगोऽपि दानिनां श्रेष्ठः पतितोऽथ चतुर्युगम् ।
श्रीकृष्णेन तदुद्धारः कृतो वै पश्यतां सताम् ॥ ११ ॥
तद्दिनान् नृगकूपं तु तीर्थीभूतं महीपते ।
कार्तिके पूर्णिमायां तु तस्मिन् स्नानं समाचरेत् ॥ १२ ॥
कोटिजन्मकृतात्पापान् मुच्यते नात्र संशयः ।

एकं यत्रापि गोदानं करोति विधिवन्तरः ॥ १३ ॥
कोटिगोदानजं पुण्यं लभते वै न संशयः ।
गोपीभूमेऽथ माहात्म्यं शृणु पापहरं परम् ॥ १४ ॥
यस्य श्रवणमात्रेण कर्मबन्धात्प्रमुच्यते ।

गोपीनां यत्र वासोऽभूतेन गोपीभुवः स्मृताः ॥ १५ ॥
 गोप्यंगरागसंभूतं गोपीचन्दनमुत्तमम् ।
 गोपीचन्दनलिप्तांगो गंगास्नानफलं लभेत् ॥ १६ ॥
 महानदीनां स्नानस्य पुण्यं तस्य दिने दिने ।
 गोपीचन्दनमुद्राभिर्मुद्रितो यः सदा भवेत् ॥ १७ ॥
 अश्वमेधसहस्राणि राजसूयशतानि च ।
 सर्वाणि तीर्थदानानि व्रतानि च तथैव च ।
 कृतानि तेन नित्यं वै स कृतार्थो न संशयः ॥ १८ ॥
 गंगामृद्द्विगुणं पुण्यं चित्रकूटरजः स्मृतम् ।
 तस्माद्दशगुणं पुण्यं रजः पञ्चवटीभवम् ॥ १९ ॥

तस्माच्छतगुणं पुण्यं गोपीचन्दनकं रजः ।
 गोपीचन्दनकं विद्धि वृन्दावनरजःसमम् ॥ २० ॥
 गोपीचन्दनलिप्तांगं यदि पापशतैर्युतम् ।
 तं नेतुं यमः शक्तो यमदूतः कुतः पुनः ॥ २१ ॥
 नित्यं करोति यः पापी गोपीचन्दनधारणम् ।
 स प्रयाति हरेर्धाम गोलोकं प्रकृतेः परम् ॥ २२ ॥
 सिंधुदेशस्य राजाऽभूद्दीर्घबाहुरिति श्रुतः ।
 अन्यायवर्ती दुष्टात्मा वेश्यासंगरतः सदा ॥ २३ ॥
 तेन वै भारते वर्षे ब्रह्महत्याशतं कृतम् ।
 दश गर्भवतीहत्याः कृतास्तेन दुरात्मना ॥ २४ ॥
 मृगयायां तु बाणौघैः कपिलागोवधः कृतः ।
 सैधवं हयमारुह्य मृगयार्थी गतोऽभवत् ॥ २५ ॥
 एकदा राज्यलोभेन मन्त्री क्रुद्धो महाखलम् ।
 जघानारण्यदेशे तं तीक्ष्णधारेण चासिना ॥ २६ ॥

भूतले पतितं मृत्युगतं वीक्ष्य यमानुगाः ।
 बद्ध्वा यमपुरीं निन्युर्हर्षयन्तः परस्परम् ॥ २७ ॥
 संमुखेऽवस्थितं वीक्ष्य पापिनं यमराड् बली ।
 चित्रगुप्तं प्राह तूर्णं का योग्या यातनाऽस्य वै ॥ २८ ॥
 चित्रगुप्त उवाच -
 चतुरशीतिलक्षेषु नरकेषु निपात्यताम् ।
 निःसन्देहं महाराज यावच्चन्द्रदिवाकरौ ॥ २९ ॥
 अनेन भारते वर्षे क्षणं न सुकृतं कृतम् ।
 दशगर्भवतीघातः कपिलागोवधः कृतः ॥ ३० ॥
 तथा वनमृगाणां च कृत्वा हत्याः सहस्रशः ।
 तस्मादयं महापापी देवताद्विजनिन्दकः ॥ ३१ ॥
 श्रीनारद उवाच -
 तदा यमाज्ञया दूता नीत्वा तं पापरूपिणम् ।

सहस्रयोजनायामे तप्ततैले महाखले ॥ ३२ ॥

स्फुरदत्युच्छलत्फेने कुम्भीपाके न्यपातयन् ।
 प्रलयाग्निसमो वह्निः सद्यः शीतलतां गतः ॥ ३३ ॥
 वैदेह तन्निपतनात्प्रह्लादक्षेपणाद्यथा ।
 तदैव चित्रमाद्यख्युः यमदूता महात्मने ॥ ३४ ॥
 अनेन सुकृतं भूमौ क्षणवन्न कृतं क्वचित् ।
 चित्रगुप्तेन सततं धर्मराजो व्यचिंतयत् ॥ ३५ ॥
 सभायामागतं व्यासं संपूज्य विधिवन्नृप ।
 नत्वा पप्रच्छ धर्मात्मा धर्मराजो महामतिः ॥ ३६ ॥
 यम उवाच -

अनेन पापिना पूर्वं न कृतं सुकृतं क्वचित् ।
 स्फुरदत्युच्छलत्फेने कुम्भीपाके महाखले ॥ ३७ ॥
 अस्य क्षेपणतो वह्निः सद्यः शीतलतां गतः ।
 इति सन्देहतश्चेतः खिद्यते मे न संशयः ॥ ३८ ॥
 श्रीव्यास उवाच -

सूक्ष्मा गतिर्महाराज विदिता पापपुण्ययोः ।
 तथा ब्रह्मगतिः प्राज्ञैः सर्वशास्त्रविदां वरैः ॥ ३९ ॥
 दैवयोगादस्य पुण्यं प्राप्तं वै स्वयमर्थवत् ।
 येन पुण्येन शुद्धोऽसौ तच्छृणु त्वं महामते ॥ ४० ॥
 कस्यापि हस्ततो यत्र पतिता द्वारकामृदः ।
 तत्रैवायम् मृतः पापी शुद्धोऽभूत्तत्प्रभावतः ॥ ४१ ॥
 गोपीचन्दनलिप्तांगो नरो नारायणो भवेत् ।
 एतस्य दर्शनात्सद्यो ब्रह्महत्या प्रमुच्यते ॥ ४२ ॥
 श्रीनारद उवाच -

इति श्रुत्वा धर्मराजः तमानीय विशेषतः ।
 विमाने कामगे स्थाप्य वैकुण्ठं प्रकृतेः परम् ॥ ४३ ॥
 प्रेषयामास सहसा गोपीचन्दनकीर्तिवित् ।
 एवं ते कथितं राजन् गोपीचन्दनकं यशः ॥ ४४ ॥
 गोपीचन्दनमाहात्म्यं य शृणोति नरोत्तमः ।

स याति परमं धाम श्रीकृष्णस्य महात्मनः ॥ ४५ ॥
 इति श्रीगर्गसंहितायां द्वारकाखण्डे श्रीनारद बहुलाश्व संवादे
 कपिटकनृगकूप गोपीभूमिमाहात्म्यं नाम पञ्चदशोऽध्यायः ॥ १५ ॥
 हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

dvārakākhaṇḍaḥ - pañcadaśo'dhyāyaḥ
 kapiṭaka-nṛgākūpa-gopībhūmi-māhātmyakathanam -

śrīnārada uvāca -

tasmīn girau yajñatīrthaṃ raivatena kṛtaṃ purā |
yatra kṛtvā yajñamekaṃ koṭiyajñaphalaṃ labhet || 1 ||
kapītaṃkaṃ nāma tīrthaṃ kapipātasamudbhavam |
girau raivatake rājan sarvapāpaprāṇāśanam || 2 ||
bhaumāsurasakho duṣṭo divido nāma vānaraḥ |
mārīto yatra rāmeṇa muṣṭinā vajrapātīnā || 3 ||
sadyo muktīṃ gataḥ so'pi satāṃ helanavānapi |
tatra snātuṃ sadā devā āgacchanti nareśvara || 4 ||
kalaviṇkasya yātrāyāṃ koṭigodānajaṃ phalam |
etasya dviguṇaṃ puṇyaṃ daṇḍakākhye vane śubhe || 5 ||
tasmāccaturguṇaṃ puṇyaṃ saindhavākhye mahāvane |

jaṃbumārge pañcaguṇaṃ puṇyaṃ prāpnoti mānavaḥ || 6 ||
tasmāddaśaguṇaṃ puṇyaṃ puṣkarākhye vane smṛtam |
tasmāddaśaguṇaṃ puṇyamutpalāvartayātrayā || 7 ||
tasmācca naimiṣāraṇye puṇyaṃ daśaguṇaṃ smṛtam |
tasmācchataguṇaṃ puṇyaṃ kapītaṃke videharāṭ || 8 ||
nṛgakūpaṃ dvārakāyāṃ tīrthānāṃ tīrthamuttamam |
yasya darśanamātreṇa viprāvadyātpramucyate || 9 ||
ajñānādbrāhmaṇasyāpi gāṃ dadau brāhmaṇāya saḥ |
tena pāpena kūpe vai kṛkalāsavapurdharaḥ || 10 ||
nṛgo'pi dānināṃ śreṣṭhaḥ patito'tha caturyugam |
śrīkṛṣṇena taduddhāraḥ kṛto vai paśyatāṃ satām || 11 ||
taddinānnṛgakūpaṃ tu tīrthībhūtaṃ mahīpate |
kārtike pūrṇimāyāṃ tu tasmin snānaṃ samācaret || 12 ||
koṭijanmakṛtātpāpān mucyate nātra saṃśayaḥ |

ekaṃ yatāpi godānaṃ karoti vidhivannaraḥ || 13 ||
koṭigodānajaṃ puṇyaṃ labhate vai na saṃśayaḥ |
gopībhūmeśca mātṛmyaṃ śṛṇu pāpaharaṃ param || 14 ||
yasya śravaṇamātreṇa karmabandhātpmamucyate |
gopināṃ yatra vāso'bhūtena gopībhuvāḥ smṛtāḥ || 15 ||
gopyaṃgarāgasamībhūtaṃ gopīcandanamuttamam |
gopīcandanalīptāṃgo gaṇgāśnānaphalaṃ labhet || 16 ||
mahānadināṃ snānasya puṇyaṃ tasya dine dine |
gopīcandanamudrābhirmudrito yaḥ sadā bhavet || 17 ||
aśvamedhasahasrāṇi rājasūyaśatāni ca |
sarvāṇi tīrthadānāni vratāni ca tathaiva ca |
kṛtāni tena nityaṃ vai sa kṛtārtho na saṃśayaḥ || 18 ||
gaṇgāmṛd dviguṇaṃ puṇyaṃ citrakūṭarajaḥ smṛtam |
tasmāddaśaguṇaṃ puṇyaṃ rajaḥ pañcavaṭībhavam || 19 ||

tasmācchataguṇaṃ puṇyaṃ gopīcandanakaṃ rajaḥ |
gopīcandanakaṃ viddhi vṛndāvanarajaḥsamam || 20 ||
gopīcandanalīptāṃgaṃ yadi pāpaśatairyutam |
taṃ netuṃ yamaḥ śakto yamadūtaḥ kutaḥ punaḥ || 21 ||
nityaṃkaroti yaḥ pāpī gopīcandanadhāraṇam |
sa prayāti harerdhāma golokaṃ prakṛteḥ param || 22 ||
siṃdhudeśasya rājā'bhūddīrdhabāhuriti śrutāḥ |
anyāyavarti duṣṭātmā veśyāsaṃgarataḥ sadā || 23 ||
tena vai bhārata varṣe brahmahatyāśataṃ kṛtam |

daśa garbhavatīhatyāḥ kṛtāstena durātmanā || 24 ||
 mṛgayāyām tu bāṇaughaiḥ kapilāgovadhāḥ kṛtaḥ |
 saimdhavam hayamāruhya mṛgayārthī gato'bhavat || 25 ||
 ekadā rājyalobhena mantri kruddho mahākhalaḥ |
 jaghānāraṇyadeśe taṁ tikṣṇadhāreṇa cāsinā || 26 ||

bhūtale patitaṁ mṛtyugataṁ vikṣya yamānugāḥ |
 baddhvā yamapurīm ninyurharṣayantaḥ parasparam || 27 ||
 saṁmukhe'vasthitaṁ vikṣya pāpinaṁ yamarāḍ balī |
 citraguptaṁ prāha tūrṇaṁ kā yogyā yātana'sya vai || 28 ||
 citragupta uvāca -
 caturaśītilakṣeṣu narakeṣu nipātyatām |
 niḥsandehaṁ mahārāja yāvaccamdradivākarau || 29 ||
 anena bhārate varṣe kṣaṇaṁ na sukrtaṁ kṛtam |
 daśagarbhavatīgḥataḥ kapilāgovadhāḥ kṛtaḥ || 30 ||
 tathā vanamṛgāṇaṁ ca kṛtvā hatyāḥ sahasraśaḥ |
 tammādayaṁ mahāpāpī devatādvijaniṇḍakaḥ || 31 ||
 śrīnārada uvāca -
 tadā yamājñayā dūtā nītvā taṁ pāparūpiṇam |
 sahasrayojanāyāme taptataile mahākhale || 32 ||

sphuradatyucchalatphene kumbhīpāke nyapātayan |
 pralayāgnisamo vahnīḥ sadyaḥ śītalatām gataḥ || 33 ||
 vaideha tannipatanātpahlādakṣepaṇādyathā |
 tadaiva citramācakyuḥ yamadūtā mahātmane || 34 ||
 anena sukrtaṁ bhūmau kṣaṇavanna kṛtaṁ kvacit |
 citraguptena satataṁ dharmarājo vyaciṁtayat || 35 ||
 sabhāyāmāgataṁ vyāsaṁ saṁpūjya vidhivannṛpa |
 natvā papraccha dharmātmā dharmarājo mahāmatiḥ || 36 ||
 yama uvāca -
 anena pāpinā pūrvam na kṛtaṁ sukrtaṁ kvacit |
 sphuradagnyucchalatphene kumbhīpāke mahākhale || 37 ||
 asya kṣepaṇato vahnīḥ sadyaḥ śītalatām gataḥ |
 iti sandehataścetaḥ khidyate me na saṁśayaḥ || 38 ||
 śrīvyaśa uvāca -

sūksmā gati mahārāja viditā pāpapuṇyayoḥ |
 tathā brahmagatiḥ prājñaiḥ sarvaśāstravidāṁ varaiḥ || 39 ||
 daivayogādasya puṇyaṁ prāptaṁ vai svayamarthavat |
 yena puṇyena śuddho'sau tacchṛṇu tvaṁ mahāmate || 40 ||
 kasyāpi hastato yatra patitā dvārakāmṛdaḥ |
 tatraivāyam mṛtaḥ pāpī śuddho'bhūttatprabhāvataḥ || 41 ||
 gopīcandanaliptāṅgo naro nārāyaṇo bhavet |
 etasya darśanātsadyo brahmahatyā pramucyate || 42 ||
 śrīnārada uvāca -
 iti śrutvā dharmarājāḥ tamānīya viśeṣataḥ |
 vimāne kāmage sthāpya vaikunṭhaṁ prakṛteḥ param || 43 ||
 preṣayāmāsa sahasā gopīcandanakīrtivit |
 evaṁ te kathitaṁ rājan gopīcandanakaṁ yaśaḥ || 44 ||
 gopīcandanamāhātmyaṁ ya śṛṇoti narottamaḥ |

sa yāti paramaṃ dhāma śrīkṛṣṇasya mahātmanaḥ || 45 ||
 iti śrīgargasaṃhitāyāṃ dvārakākhaṇḍe śrīnārada bahulāśva saṃvāde
 kapīṭaṃkaṇṇakūpa gopībhumimāhātmyaṃ nāma pañcadaśo dhyāyaḥ || 15 ||
 hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

The glory of Yajna Tirtha, Kapitankatirtha, Nrugakupa, Gopibhumi and Gopichandan; the salvation of a great sinner by the touch of the clay of Dwarka

Srinardji says - Rajan! In the past, King Raivata built a Yajna Tirtha on that mountain, where by performing a yajna, a person reaps the fruits of the meritorious. There is a shrine called 'Kapitank', which was revealed by the slaying of a Kapike. The king! On the Raivataka hill, that shrine is the destroyer of all sins. 1-2.

Bhaumasurka Sakha was an ape named Dwivedi, who was very evil. The place where Balramji struck him with a Vajra-like punch is Kapitanka-Tirtha. The ape was defiant to good men, yet was immediately free from being killed there. O Lord! Devotees always come to bathe in that tirth. A visit to the 'Kalvinkatirtha' yields the fruits of Koti Gondana. From this, two virtues are obtained on the journey to the auspicious Dandakaranya. Four times as much virtue is accessible on a trip to the vast forest called Sandhav. Even five times more virtue than that is gained by a person by travelling on a jumbo route. In the forest of Pushkar Tirtha, even ten times that amount of merit is attained. Ten times as much virtue as that is accessible by a journey to the 'Utpalavarta-tirtha'. Ten times his worth is also mentioned in the Naimisharanyateertha. Woe to you! Bathing in the Kapitanka Tirtha is a hundred times more virtuous than Naimisharanya. 3-8 | (Dwarkand Chapter 11 to 15)

Dwarakame is a 'Nrugakup', the best of the shrines. His vision alone absolves one of the sin of Brahmahatya. King Nrigna had unknowingly given the cow of a Brahmin into the hands of another Brahmin. For the same sin, they had to put on a chameleon body and live in a well. King Nrga, the best of the Gentiles, also fell into a dungeon because of a small sin and lived there for four ages. Then seeing the good men, Lord Krishna saved them. I was taken aback. From the same day, 'Nrugakup' became a pilgrimage site. On the full moon day of Kartik, one should take a bath in the water of that well. A man who does this is no doubt redeemed from the sins of generations to come. There, whoever performs the ritual, is undoubtedly a partaker of the meritorious fruits of the ritual. 9-13 |

The king! Now listen to the significance of 'Gopibhumi', the perfect pilgrimage site for sins. By listening to him, one gets rid of the bondage of karma. The place came to be known as 'Gopibhumi' because of the residence where the Gopis resided. There is an excellent Gopichandan made from the flesh of gopis. He who applies gopichandan to his limbs receives the fruits of the Ganga-bath. One who always imprints with Gopichandan's mudras, that is, imprints with Gopichandan's tilak, receives the merit of bathing in the Mahanadi every day. He performed a thousand Ashvamedha and a hundred Rajasuya sacrifices. All the tirthas also performed the rituals of consumption, charity, and fasting. Undoubtedly, he becomes grateful by just applying gopichandan daily. The Rajka of Chitrakoot is considered twice as virtuous as the soil of the Ganges, ten times as virtuous as the Rajka of Panchavati, and a hundred times as virtuous as the Gopichandan Rajka. Think of Gopichandan as the king of Vrindavan. Even if a person whose body is covered with gopichandan has hundreds of sins, Yamraj cannot take them with him, so what is the matter with the Yamadutas? A man who, despite being a sinner, wears the tilak of Gopichandan daily goes to Sriharik Golokdham, where Prakrit qualities do not enter. 14-22 |

There was a king of the Indus, named Dirghabahu. He lived an unjust life, was a demon, and was always in the company of prostitutes. He had committed hundreds of brahmahatas in India. The evil spirit had killed ten pregnant women. He had killed the Kapila cows with his arrow-groups while hunting. One day, he rode a Sindhi horse into the forest for hunting. There, his enraged minister, out of greed for kingdom, killed the mighty king with a sharp-edged sword in the forest itself. Seeing him lying on the earth and dying, Yama's servants tied him up and took him to Yampuri, expressing mutual joy. Seeing the sinner standing in front of him, the mighty Yamaraja immediately asked Chitrugupta, 'What torture is worth it?' . 23-28 |

Chitrugupta said, "Your Majesty! Surely it should be thrown down in turns into eighty-four million hells and suffer hell as long as the moon and the sun exist. It has never performed a moment of virtue by being born in India. It has killed ten pregnant women and innumerable Kapila cows. In addition, it has killed thousands of wild animals. Therefore, it is a great sinner who blasphemes against the gods and the Brahmins. 29-31 |

Naradji says - Rajan! At that time, at the behest of Yama, the Yamadutas took the evil spirit to the Kumbhipaka Hell, whose length was one thousand yojanas. There was a large pot filled with heated oil. The foam was rising in the boiling oil. The Yamdutas threw the sinner into the same pot. As soon as it fell, the flames that had ignited there, resembling a cataclysm, cooled down instantly. Woe to you! Just as Prahlada cooled when he was thrown into the boiling oil, the flame there calmed down when the sinner was thrown into hell. The Yamadutas narrated this strange incident to Mahatma Yam at the same time. Along with Chitrugupta, Dharmaraja became very worried and thought - 'It has never done any good even for a moment on the ground floor. 'Nareswar. It was at this time that Vyasji arrived at Dharmarajako Sabha. After worshiping him ritually, Dharmaraja, the most intelligent Dharmatma, asked him to bow down to him. 32-36 |

Yama said, "Oh my God! This sinner has never done anything wrong anywhere before. So it was thrown into the great pot of potteries filled with boiling oil in which the foam was rising. As soon as it was put out, the fire there cooled instantly. I am indeed deeply saddened by this suspicion. 37-38 |

Srivyasji said, "Maharaj! The movement of sin and virtue is as subtle as the movement of Brahman is described by the wisest men of all scripture. It has attained direct and meaningful virtue by itself through Daivayoga. The great Let me tell you the virtue by which he has been purified; listen. This sinner has died where Dwarka's soil was lying in someone's hand. It is through the influence of that clay that this sinner has been purified. One whose limb is smeared with Gopichandan becomes' Narayan 'from' Nar '. His darshan is immediately overshadowed by Brahma's murder. 39-42 | (Dwarkand Chapter 11 to 15)

Naradji says - Rajan! Hearing this, Dharmaraja brought him and sent him to Vaikuntha Dham, a place beyond nature, on a special plane that moved at will. Gopichandan's knowledge of Suyash (Pratap) came to him suddenly at the same time. The king! This is how I glorified Gopichandan to you. The best human being who listens to this greatness of Gopichandan goes to the supreme abode of Mahatma Krishna. 43-44 |

Thus was completed the fifteenth chapter in the Narada-Vyas-Samvad under the Dwarka section of the Srigharghasamhita, titled 'Description of the Majesty of Kapitanka, Nrugakupa and Gopibhoomi'. 15.

Dvārakā-khaṇḍa · Chapter 16

Chapter 122 of 263 · 45 detected Sanskrit verse markers

Sanskrit

द्वारकाखण्डः - षोडशोऽध्यायः

सिद्धाश्रमप्रभावे गोपीगणानां राधारूपदर्शनम् -

श्रीनारद उवाच -

सिद्धाश्रमस्य माहात्म्यं शृणु राजन् महामते ।
यस्य स्मरणमात्रेण सर्वपापैः प्रमुच्यते ॥ १ ॥
यत्स्पर्शनाद्धरेः साक्षात् न वियोगो भवेत्क्वचित् ।
तं च सिद्धाश्रमं नाम वदन्तीह पुराविदः ॥ २ ॥
दर्शनाद्यस्य सालोक्यं सामीप्यं स्पर्शनात्तथा ।
सारूप्यं स्नानतो याति सायुज्यं तन्निवासतः ॥ ३ ॥
ततीर्थस्यापि माहात्म्यं श्रुत्वा घट्टाननामुखात् ।
राधा स्नातु मनश्चक्रे कृष्णविक्षेपविह्वला ॥ ४ ॥
श्रीसिद्धाश्रमयात्रायां सूर्यपर्वणि माधवे ।
राधा स्नातुं मनश्चक्रे उत्थाय कदलीवनात् ॥ ५ ॥
गोपीनां शतयूथेन सर्वगोपगणैः सह ।

शतवर्षे व्यतीते तु श्रीदाम्नः शापकारणात् ॥ ६ ॥
श्रीराधा शिबिकारूढा छत्रचामरवीजिता ।
आनर्तेषु महातीर्थं ययौ सिद्धाश्रमं सती ॥ ७ ॥
तत्रैव भगवान् साक्षाद्यादवैः परिमण्डितः ।
स्त्रीणां षोडशसाहस्रैर्यात्रार्थं चाययौ नृप ॥ ८ ॥
बलिष्ठा ये च गोपालाः कोटिशः शस्त्रपाणयः ।
सिद्धाश्रमं ते जुगुपुः सर्वतो राधिकाज्ञया ॥ ९ ॥
शतयूथास्तथा गोप्यो वेत्रहस्ता महाबलाः ।
सिद्धाश्रमे च विधिवत्स्नान्तीं राधां सिषेविरे ॥ १० ॥
द्वारकावासिनां तेषां स्थितानां स्नानमिच्छताम् ।
शस्त्रवेत्रैस्ताडितानां विविशुर्भगवत्स्त्रियः ॥ ११ ॥
केयं स्नातीति पप्रच्छुर्यस्या वैभवमद्भुतम् ।
यद्गौरवात्त्रसन्तीह सर्वे यादवपुंगवा ॥ १२ ॥
अहो कस्य प्रिया चेयं का नाम कुत्र वासिनी ।

त्वम् सर्वज्ञो हि भगवान् वद नो देवकीसुत ॥ १३ ॥

श्रीभगवानुवाच -

बृषभानुसुता साक्षाद्राधेयं कीर्तिनन्दिनी ।
व्रजेश्वरी मद्दयिता गोपिकाधीश्वरी वरा ॥ १४ ॥

स्नातुं सिद्धाश्रमं प्राप्ता ब्रजाद्गोपीगणैः सह ।
यद्गौरवात्प्रसन्त्येते तस्या वैभवमद्भुतम् ॥ १५ ॥
श्रीकृष्णस्य वचः श्रुत्वा सत्यभामाऽथ भामिनी ।
शनैः प्राह सपत्नीनां रूपयौवनगर्विता ॥ १६ ॥
किं नु राधा रूपवती नाहं रूपवती किमु ।
बहुभिर्याचिता पूर्वं रूपोदार्यगुणार्चिता ॥ १७ ॥
मदरूपकारणात्सख्यः शतधन्वा मृतोऽभवत् ।
अकूरः कृतवर्मा च पुरा तौ द्वौ पलायितौ ॥ १८ ॥
दिने दिने स्वर्णभारानष्टौ स सृजति स्वतः ।
दुर्भिक्षमार्यरिष्टानि सर्वाधिव्याधयोऽशुभाः ॥ १९ ॥

न संति मायिनस्तत्र यत्रास्तेऽभ्यर्चितो मणिः ।
मत्पित्रा पारिवर्हेऽपि दत्तः साक्षात्स्यमंतकः ॥ २० ॥
तेन जातं मद्गृहेऽपि सर्वं वैभवमद्भुतम् ।
प्रेम्णा परेण श्रीकृष्ण-गरुडोपरिगामिनी ॥ २१ ॥
भौमासुरमहायुद्धं दृष्टं प्राग्ज्योतिषं पुरम् ।
ममापि कृपया यूयं तत्पुराच्य समागताः ॥ २२ ॥
प्राप्ताः श्रीकृष्णपत्नीत्वं सर्वा एव न संशयः ।
मद्गौरवाच्य शक्राय छत्रं दत्तमनेन वै ॥ २३ ॥
कुंडले देवमात्रे च दत्ते वै मत्प्रियेच्छया ।
ऐरावतभवा नागा भौमासुरसमृद्धयः ॥ २४ ॥
मदिच्छया समानीताः श्रीकृष्णेन महात्मना ।
मत्कारणान्महावैरं शक्रेऽपि कृतवान् हरिः ॥ २५ ॥
मद्द्वारे वर्तते नित्यं वृक्षेन्द्रः पारिजातकः ।
पातिव्रत्येनैव मया श्रीकृष्णोऽयं वशीकृतः ॥ २६ ॥

सर्वोपस्करसंयुक्तो नारदाय समर्पितः ।
मत्समानं न कस्यास्तु गौरवं वैभवं तथा ॥ २७ ॥
रूपोदार्यं न कस्यास्तु राधयाः किमु वर्णनम् ।
यद्रूपोपरि वैद्याद्या अनेन युयुधुर्युधि ॥ २८ ॥
हे सुभ्रु रुक्मिणी सा त्वं कथं रूपवती न हि ।
सा गोपकन्यका सख्यो यूयं वै राजकन्यकाः ।
धन्या मान्याश्च सर्वा वै यूयं मानवतीवराः ॥ २९ ॥
एवं तु सत्यभामायां वदंत्यां मैथिलेश्वर ।
भूत्वा मानवती सर्वा रुक्मिण्याद्याः स्त्रियो वराः ॥ ३० ॥
कुलकौशलशीलार्थ-रूपयौवनगर्विताः ।
श्रीकृष्णं मानदं प्राहुरष्ट पट्टमहास्त्रियः ॥ ३१ ॥
राज्य ऊचुः -
श्रुतं तव मुखात्पूर्वं राधारूपं परं स्मृतम् ।

यस्यां रक्तः सदा त्वं वै त्वयि रक्ता च या सदा ॥ ३२ ॥

तां राधां द्रष्टुमिच्छामस्वत्प्रियां व्रजवासिनीम् ।
त्वद्वियोगेन संखिन्नां स्नातुं चात्र समागताम् ॥ ३३ ॥
श्रीनारद उवाच -

तथाऽस्तु चोक्त्वा श्रीकृष्णः पटुस्त्रीपरिवेष्टितः ।
षोडशस्त्रीसहस्राढ्यो द्रष्टुं राधां जगाम ह ॥ ३४ ॥
श्रीहेमशेखरे रम्ये पताकाध्वजमंडिते ।
चंद्रमंडलशोभाढ्ये वितानतनिते शुभे ॥ ३५ ॥
मुक्ताजवनिता यत्र वस्त्रैरास्तरणं शुभम् ।
मालतीमकरंदाढ्यं सर्वतो गंधसंकुलम् ॥ ३६ ॥
तेन श्रृंगावली चक्रे कलं कोलाहलं परम् ।
तत्र राधा पटुराज्ञी श्रीकृष्णहृतमानसा ॥ ३७ ॥
हंसाभैर्व्यजनैर्दिव्यैर्वीज्यमाना सखीजनैः ।
छत्रदोलाधरैस्तत्र व्रजदुभिस्तामितस्ततः ॥ ३८ ॥
बालार्ककुण्डलधरा विद्युद्दाममनोहरा ।

कोटिचन्द्रप्रतीकाशा तन्वी कोमलविग्रहा ॥ ३९ ॥
अंगुल्यग्रैः शोभनैः स्वैः पुष्पभूमिं मनोहरम् ।
शनैः शनैः पादपद्मं धारयन्त्यतिकोमलम् ॥ ४० ॥
दूरात् तां राधिकां प्रेक्ष्य कृष्णपत्न्यः सहस्रशः ।
जग्मुर्मूर्छां महाराज तदरूपेणातिमोहिताः ॥ ४१ ॥
ततेजसा हतरुचः सूर्यात्तारागणा यथा ।
गतरूपाभिमानास्ता ऊचुः सर्वाः परस्परम् ॥ ४२ ॥
अहो एतादृशं रूपं त्रिलोक्यां न हि चाद्भुतम् ।
श्रुतं यथा तथा दृष्टमद्वितीयं मनोहरम् ॥ ४३ ॥
एवं वदत्यस्तां प्राप्ताः श्रीकृष्णस्य पुरःसराः ।
गोपीनां राजपुत्रीणां नेत्राणि परिरिभिरि ॥ ४४ ॥
इति श्रीगर्गसंहितायां द्वारकाखंडे श्रीनारद बहुलाश्व संवादे
राधारूपदर्शनं नाम षोडशोऽध्यायः ॥ १६ ॥
हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

dvārakākhaṇḍaḥ - ṣoḍaśo'dhyāyaḥ
siddhāśramaprabhāve gopigaṇānām rādhārūpadarśanam -
śrīnārada uvāca -
siddhāśramasya mātmyam śruṇu rājan mahāmate |
yasya smaraṇamātreṇa sarvapāpaiḥ pramucyate || 1 ||
yatsparśanāddhareḥ sāksāt na viyogo bhavetkvacit |
taṁ ca siddhāśramam nāma vadantiha purāvidaḥ || 2 ||
darśanādhyasya śālokyam sāmīpyam sparśanāttathā |

sārūpyaṃ snānato yāti sāyujyaṃ tannivāsataḥ || 3 ||
 tattīrthasyāpi mähātmyaṃ śrutvā caṃdrānanāmukhāt |
 rādhā snātu manaścakre kṛṣṇavikṣepavīhvalā || 4 ||
 śrīśiddhāśramayātrāyāṃ sūryaparvāṇi mādhave |
 rādhā snātuṃ manaścakre utthāya kadañivanāt || 5 ||
 gopīnāṃ śatayūthena sarvagopagaṇaiḥ saha |

śatavarṣe vyatīte tu śrīdāmnaḥ śāpakāraṇāt || 6 ||
 śrīrādhā śībikārūḍhā chatracāmaravijitā |
 ānarteṣu mahātīrthaṃ yayau siddhāśramaṃ satī || 7 ||
 tattraiva bhagavān sāḁśādīyādavaiḥ parimaṇḁitāḥ |
 strīṇāṃ ṣoḁśasāhasairiyātrārthaṃ cāyayau nṛpa || 8 ||
 balīṣṭhā ye ca gopālāḥ koṭīṣaḥ śastrapāṇayaḥ |
 siddhāśramaṃ te jugupuḥ sarvato rādhikājñayā || 9 ||
 śatayūthāstathā gopyo vetrahastā mahābalāḥ |
 siddhāśrame ca vidhivatsnāntīm rādhāṃ ṣiṣevire || 10 ||
 dvārakāvāsināṃ teṣāṃ sthitānāṃ snānamicchatām |
 śastrapavētraistāḁitānāṃ vivīsurbhagavatstrīyaḥ || 11 ||
 keyaṃ snātīti papracchuryasyā vaibhavamaddhutam |
 yadā gauravātrasantīha sarve yādavapuṃgavā || 12 ||
 aho kasya priyā ceyaṃ kā nāma kutra vāsinī |

tvam sarvajño hi bhagavān vada no devakisuta || 13 ||
 śrībhagavānuvāca -
 bṛṣabhānusutā sāḁśādīrādheyaṃ kīrtinandinī |
 vrajeśvarī maddayitā gopikādhiśvarī varā || 14 ||
 snātuṃ siddhāśramaṃ prāptā vṛjādāgopīgaṇaiḥ saha |
 yadā gauravātrasantyete tasyā vaibhavamadābhutam || 15 ||
 śrīkṛṣṇasya vacaḥ śrutvā satyabhāmātha bhāminī |
 śanaiḥ prāha sapatīnāṃ rūpayauvanagarvitā || 16 ||
 kiṃ nu rādhā rūpavatī nāhaṃ rūpavatī kimu |
 bahubhiryācitā pūrvaṃ rūpaudāryaguṇārcitā || 17 ||
 madā rūpakāraṇātsakhyāḥ śatadhanvā mṛto'bhavat |
 akrūrāḥ kṛtavarmā ca purā tau dvau palāyitau || 18 ||
 dīne dīne svarṇabhārānaṣṭau sa srjati svataḥ |
 durbhikṣamāryariṣṭāni sarvādhivyādhyo'śubhāḥ || 19 ||

na saṃti māyīnastatra yatrāste'bhycarcito maṇiḥ |
 matpitṛ pāribarhe'pi dattāḥ sāḁśātsyamamṭakaḥ || 20 ||
 tena jātaṃ madāgrhe'pi sarvaṃ vaibhavamadābhutam |
 premṇā pareṇa śrīkṛṣṇa-garudoparigāminī || 21 ||
 bhaumāsuramahāyuddhaṃ dṛṣṭvaṃ prāḁjyotiṣaṃ puram |
 mamāpi kṛpayā yūyaṃ tatpurācca samāgatāḥ || 22 ||
 prāptāḥ śrīkṛṣṇapatīnītvāṃ sarvā eva na saṃśayaḥ |
 madā gauravācca śakrāya chatraṃ dattamanena vai || 23 ||
 kuṃḁale devamātre ca datte vai matpriyecchayā |
 airāvatabhavaṃ nāḁ bhaumāsurasamṛddhayaḥ || 24 ||
 madicchayā samānitāḥ śrīkṛṣṇena mahātmanā |
 matkāraṇmahāvairāṃ śakre'pi kṛtavān hariḥ || 25 ||
 maddvāre vartate nityaṃ vṛkṣeṃdraḥ pārijātakāḥ |
 pātivratyenaiva mayā śrīkṛṣṇo'yaṃ vaśīkṛtaḥ || 26 ||

sarvopaskarasaṃyukto nārādāya samarpitaḥ |
 matsamānaṃ na kasyāstu gauravaṃ vaibhavaṃ tathā || 27 ||
 rūpaudāryaṃ na kasyāstu rādhayāḥ kimu varṇanam |
 yadā rūpopari caidyādya anena yuyudhuryudhi || 28 ||
 he subhru rukmiṇī sā tvaṃ kathaṃ rūpavati na hi |
 sā gopakanyakā sakhyo yūyaṃ vai rājakanyakāḥ |
 dhanyā mānyaśca sarvā vai yūyaṃ mānavatīvarāḥ || 29 ||
 evaṃ tu satyabhāmāyāṃ vadamtyāṃ maithileśvara |
 bhūtvā mānavatī sarvā rukmiṇyādyaḥ striyo varāḥ || 30 ||
 kulakauśalaśilārtha-rūpayauvanagarvitāḥ |
 śrīkṛṣṇaṃ mānadaṃ prāhuraṣṭa paṭṭamahāstriyaḥ || 31 ||
 rājñya ūcuḥ -
 śrutam tava mukhātpūrvam rādhārūpaṃ paraṃ smṛtam |
 yasyāṃ raktaḥ sadā tvaṃ vai tvayi raktā ca yā sadā || 32 ||

tāṃ rādhāṃ dr̥ṣṭumicchāmastvatprijyāṃ vrajavāsinim |
 tvadviyogena saṃkhinnāṃ snātuṃ cātra samāgatām || 33 ||
 śrīnārada uvāca -
 tathā'stu coktvā śrīkṛṣṇaḥ paṭṭastrīpariveṣṭitaḥ |
 ṣoḍaśastrisahasrāḍhyo draṣṭuṃ rādhāṃ jagāma ha || 34 ||
 śrīhemaśibire ramye patākādhvajamaṇḍite |
 caṇḍramaṇḍalaśobhāḍhye vitānatanite śubhe || 35 ||
 muktājavanikā yatra vastrairāstaraṇaṃ śubham |
 mālātīmakaraṇḍāḍhyaṃ sarvato gaṇḍhasaṃkulam || 36 ||
 tena śṛṅgāvalī cakre kalaṃ kolāhalaṃ param |
 tatra rādhā paṭṭarājñī śrīkṛṣṇaḥṛtamānasā || 37 ||
 haṃsābhairavyajanaīrdivyairvījyamānā sakhijanaiḥ |
 chatradolādharaistatra vrajadābhīstāmitastataḥ || 38 ||
 bālārkaṇḍaladharā vīdyuddāmanāmanoharā |

koṭīcandrapratikāśā tanvī komalavigrahā || 39 ||
 aṃgulyagraiḥ śobhanaiḥ svaiḥ puṣpabhūmiṃ manoharam |
 śanaiḥ śanaiḥ pādapadmaṃ dhārayantyatikomalam || 40 ||
 dūrāt tāṃ rādhikāṃ prekṣya kṛṣṇapatnīyaḥ sahasraśaḥ |
 jagmurmūrchāṃ mahārāja tadā rūpeṇātīmohitāḥ || 41 ||
 tattejasā hatarucaḥ sūryāttārāgaṇā yathā |
 gatarūpābhīmānāstā ūcuḥ sarvāḥ parasparam || 42 ||
 aho etādṛṣaṃ rūpaṃ trilokyāṃ na hi cādābhutam |
 śrutam yathā tathā dr̥ṣṭamadvītyaṃ manoharam || 43 ||
 evaṃ vadatyastāṃ prāptāḥ śrīkṛṣṇasya puraḥsarāḥ |
 gopīnāṃ rājaputrīnāṃ netrāṇi parirebhire || 44 ||
 iti śṛīgargaśaṃhitāyāṃ dvārakākhaṇḍe śrīnārada bahulāśva saṃvāde
 rādhārūpadarśanaṃ nāma ṣoḍaśo'dhyāyaḥ || 16 ||
 hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

The union of Sri Krishna and his sixteen thousand queens with Sriradha and Gopanganas in the context of the glory of Siddhasrama

Naradji says - Mahamate Vidhehraj! Now listen to the significance of Siddhasrama, the remembrance of which removes all sins. The Tirtha whose mere touch never separates from Sriharis

is called 'Siddhashrama' by the Puranic Purushas. The one who is salokya by darshan, nearer by touch, in whom bathing is akin to ablution, and where abiding leads to the attainment of salvation is known as Siddhasrama. 1-3.

Once upon a time, on hearing the significance of Siddhasrama Tirtha from Chadranana Sakhi, Sriradhana, distressed by the departure of Lord Krishna, thought of bathing in it. In the month of Vaisakh, on the occasion of the solar eclipse, Sriradhana decided to embark on a pilgrimage to Siddhashrama Tirtha from Kadali-van and proceed there with a hundred youths of Gopanganas and all the Gopagana. A hundred years had passed since the curse of Sridama brought on Sri Krishna. Sriradhika was initiated into the Shivika. Umbrellas began to be hung over them. Thus she went to Sati Shriradha Anarta-Deshika Mahatirtha Siddhasrama. 4 - 7 .

The Lord said, "It is Kirtinandini Sriradha, the daughter of Vrishabhvanu, who is the presiding deity of the entire Vraja, the lord of the Gopanganas, and my soul." She has come from Vraja to bathe in Siddhasrama with the gopis. These Yadavs are haunted by their pride. This is their marvelous splendor. 14-15 |

Hearing this from Krishna, Bhamini Satyabhama, who took pride in her unique appearance and youthfulness, spoke softly among her step-children - 'Is Radha the Rupavati, I am not the Rupavati? In the past, many people asked for me. I have always been worshipped for my looks and generosity. Dear friends! It was because of my form that Shatadhanva died, Akrur and Kritavarma had to flee from Yadupuri. My father gave my dowry to Syamantakamani, who creates eight loads of gold every day, from which suffering like famine, pestilence, etc. automatically escapes, and whose worship cannot be replaced by serpents, pestilences, evils, and elusive people. From that hour on, all the wonderful splendor has appeared in my house too. I subdue Krishna with my great love, I travel with him on Garuda. I have seen with my own eyes the great battle that was fought with Bhoumasura at Pragjyotishpur. By my own grace, you all came to Dwarkapuri from Pragjyotishpur and became the wife of Lord Krishna, there is no doubt about it. Respecting my words, this Lord Krishna gave the umbrella to Indra. They offered both their kundals to Devmata Aditi with the desire to make her own beloved. The great Gajarajas, who were the property of Bhoumasur, who were born in the lineage of Airavata, were brought to Dwarakama by Mahatma Krishna by my own wish. It was because of me that Srihari also decided to have a great enmity with Devaraja Indra. The Vriksharaja Parijat on my doorstep is always decorated. I have subjugated Shri Krishna through my Pativrata Dharma. I had donated all the materials along with Naradji's hand to Shri Krishna. No woman can have the same glory and splendor as I do. No woman has the same form and generosity as I do. Then what is the point of Radha? Is the beauty of Rukmini, whose form Chediraja Shishupala Adi had waged a war with Krishna on the battlefield, inferior to anyone else? Beautifully browed sister Rukmini! Why are you not being polite? Dear friends! Radha is the daughter of a Gopi and you are all princesses; all blessed and respected and the best of human women. " 16-29 | (Dwarkand Chapter 16 to 22)

Mithileshwar! When Satyabhama said this, all the great queens like Rukmini became human. They were all proud of their clan, skills, manners, wealth, appearance and youth. All eight of them spoke to Lord Krishna, who respected them all. 30-31 |

Naradji says - Rajan! Then Lord Krishna, surrounded by Patranis saying 'Tathastu', went to have darshan of Sri Radha with sixteen thousand queens. In the delightful camp of gold - adorned with flagpoles and the beautiful Chandowa stem that defied the beauty of the moon - the camp was covered with a curtain adorned with pearls and a beautiful bed of clean clothes; where the fragrance of Malati's nectar and perfume was all over the place, and because of that, where the sweet murmurs were echoing - sat Patrani Sriradha, whose heart had been stolen by Lord Krishna, and whom the

sakhis served by stirring white and divine dishes like swans. Some sakhis had umbrellas drawn over them, some sakhis were swinging with a swinging string, and some were seen moving around. The kantiman kundal resembling a ballarike flashed in Sriradha's ears. Her charm was further enhanced by her wearing an electrically illuminated garland. Their limbs radiated light similar to that of the moons. She was bisexual and bisexual. She was gently placing the delicate Charanarvinda on the flower-covered, graceful ground from the front of her beautiful toes. 34-40 | (Dwarkand Chapter 16 to 22)

Your Majesty! Those thousand queens of Lord Krishna, who saw that Sriradha from a distance, were deeply enamoured and enchanted by her appearance. Their radiance caused their brightness to fade away, as did the stars at sunrise. The pride of form that they had was gone. All these queens began to say to one another, "Ah! Nowhere in the three worlds is there such a marvelous form. We saw their unique charms just as we had heard them. Thus, while talking to each other, the queens approached Shrikrishna. The eyes of the Gopangas and the princesses met each other. 41-44 |

Thus was completed the sixteenth chapter in the context of Siddhasrama-mahatmya in the Narada Bahulashva-samvada under the Dwarka Khanda in the Srigargha Samhita, titled 'The Philosophy of the Form of Sri Radha'. 16.

Sanskrit source · Hindi control witness

Dvārakā-khaṇḍa · Chapter 17

Chapter 123 of 263 · 39 detected Sanskrit verse markers

Sanskrit

द्वारकाखण्डः - सप्तदशोऽध्यायः

राधा-प्रेम-प्रकाशम् -

श्रीनारद उवाच -

श्रीकृष्णमागतं वीक्ष्य पट्टराज्ञीसमन्वितम् ।

तदा जयजयारावं चक्रुर्गोप्योऽतिहर्षिताः ॥ १ ॥

सहसा श्रीहरिं राधा परिक्रम्य कृताञ्जलिः ।

पद्माभाभ्यां तु नेत्राभ्यां आनंदाश्रूणि मुञ्चती ॥ २ ॥

स्यमन्तकखचित्पादं चिंतामणीखचितटम् ।

पद्मरागलसन्मध्यं चन्द्रमण्डलवर्तुलम् ॥ ३ ॥

कौस्तुभैः प्रखचित्पृष्ठं कुम्भमण्डलमण्डितम् ।

पारिजातकपुष्पाढ्यं पीयूषसावित्रमम् ॥ ४ ॥

दत्त्वा सिंहासनं तस्मै प्राह प्रहसितानना ।

अद्य मे सफलं जन्म चाद्य मे सफलं तपः ॥ ५ ॥

अद्य मे सफलो धर्मो हरे त्वय्यागते सति ।

धन्यं सिद्धाश्रमस्नानं सफलीभूतमद्भुतम् ।

मयाऽपि न कृता भक्तिस्तव भक्तसहायिनः ॥ ६ ॥

बहवश्च सहाया मे त्वया देव कृता भुवि ।

कंसोऽपि लोकविजयी येन भीतो बभूव ह ॥ ७ ॥

स मारितो मद्बचनाच्छंखचूडस्त्वया हरे ।

मत्प्रेम्णाऽपि त्वया देव वैभवं दर्शितं ब्रजे ॥ ८ ॥

शक्रस्य मानभंगोपि कृतो देव त्वया बलात् ।

मत्कारणाद्ब्रजं रक्षन् धृत्वा गोवर्धनाचलम् ॥ ९ ॥

यथेच्छालिङ्गितो रासे गोपीभिस्त्वं वशीकृतः ।

इदं ते चरितं देव नरलोकविडम्बनम् ॥ १० ॥

एवं वदन्ती सा राधा त्वरं चन्दनानाज्जया ।

सादरेण हरेः पत्नीर्वीक्ष्य ता गौरवं ददौ ॥ ११ ॥

भैष्णवीं जांबवतीं भामां सत्यां भद्रां च लक्ष्मणाम् ।

कालिंदीं मित्रविदां च मिलित्वा सा परस्परम् ॥ १२ ॥

षोडशस्त्रीसहस्रं च रोहिणीमुखमेव च ।

प्रेमानन्दमयी दोभ्यां परिरम्भे मुदान्विता ॥ १३ ॥

राधोवाच -

चन्द्रो यथैको बहवश्चकोराः

सूर्यो यथैको बहवो दृशः स्युः ।
 श्रीकृष्णचन्द्रो भगवांस्तथैको
 भक्ता भगिन्यो बहवो वयं च ॥ १४ ॥
 पद्मप्रभावं मधुपो यथा हि
 रत्नप्रभावं किल तत्परीक्षित् ।
 विद्याप्रभावं च यथा हि विद्वान्
 काव्यप्रभावं च यथा कवीन्द्रः ॥ १५ ॥
 यथा सहस्रेषु जनेषु सत्सु
 रसप्रभावं रसिकस्तथा हि ।
 जानाति तत्त्वेन नरेन्द्रपुत्र्यः

कृष्णप्रभावं भुवि कृष्णभक्तः ॥ १६ ॥
 श्रीनारद उवाच -
 राधावाक्यं तदा श्रुत्वा रुक्मिणी भीष्मनन्दिनी ।
 सपत्नीसहिता प्राह राधां कमललोचनाम् ॥ १७ ॥
 रुक्मिण्युवाच -
 धन्याऽसि राधे वृषभानुपुत्रि
 त्वद्भक्तिभावेन वशीकृतोऽयम् ।
 वदत्यलं यस्य कथां त्रिलोकी
 स एव वार्ता वदति त्वदीयाम् ॥ १८ ॥
 श्रुतं यथा ते हरिभावलक्षणं
 तथा हि दृष्टं न हि चित्रमेव हि ।
 गच्छाशु चास्मच्छिबिराणी यत्र हि
 त्वां नेतुमत्रागतवत्य आदृताः ॥ १९ ॥
 श्रीनारद उवाच -

एवमुक्त्वा भीष्मसुता राधां कीर्तिसुतां सदा ।
 समानीय स्वशिविरे सादरेण महात्मना ॥ २० ॥
 शिविरे सर्वतोभद्रे पद्माकिंजल्कवासिते ।
 हैमे शिरीषमृदुले पर्यंके सोपबर्हणे ॥ २१ ॥
 सुखं निवासयामास वासः स्रङ्मण्डनादिभिः ।
 संपूज्य विधिवद्वात्रौ सपत्नीसहिता सती ॥ २२ ॥
 गोपीनां शतयूथं च संपूज्य च पृथक्पृथक् ।
 वार्तालापान्बहुविधान्कृत्वा कृष्णप्रियास्ततः ।
 स्थापयित्वाऽथ तां जग्मुः स्वं स्वं वै शिविरं मुदा ॥ २३ ॥
 कृष्णपार्श्वं गता भैष्मी दृष्ट्वा जाग्रदुपस्थितम् ।
 कथं न शेषे भो स्वामिन्नि त कृष्णमुवाच ह ॥ २४ ॥
 श्रीभगवानुवाच -
 प्रत्युद्गमप्रसवणैराश्वसेन व्रजेश्वरि ।

अर्चिता हि त्वया सुभुः प्रसन्ना साऽभवत्परम् ॥ २५ ॥

सा च नित्यं हि पिबति शयनादौ पयः शुभम् ।
पयःपानं तु न कृतमद्य सुभुः तया किल ॥ २६ ॥
तेन निद्रा नयनयोर्न जाताऽस्या महामते ।
तस्मान्ममापि प्रस्वापो न जातो भीष्मकन्यके ॥ २७ ॥
श्रीनारद उवाच -

इति श्रुत्वा परं भैष्मी सपत्नीभिः समन्विता ।
नीत्वा दुग्धं तत्समीपं प्रययौ परमादरात् ॥ २८ ॥
उष्णं दुग्धं सितायुक्तम् कचोले हैमने कृतम् ।
अपाययत्परं प्रीत्या राधां भीष्मकनन्दिनी ॥ २९ ॥
एवमभ्यर्च्य विधिवत् दत्त्वा ताम्बूलबीटिकां ।
सत्यभामादिभिः शश्वत्सपत्नीभिः समन्विता ॥ ३० ॥
आगत्य कृष्णसामीप्यं वदंती स्वकृतं शुभा ।
भेजे श्रीरुक्मिणी साक्षाच्छ्रीकृष्णपदपंकजम् ॥ ३१ ॥
संलालयंती सततं कोमलैः करपल्लवैः ।

कृष्णपादतले छालान्वीक्ष्य सा विस्मिताऽभवत् ॥ ३२ ॥
उच्छालकाः कथं जाताः तव पादतले प्रभो ।
अद्यैव भूता भगवन्न् वेदम्यत्र हि कारणम् ॥ ३३ ॥
षोडशस्त्रीसहस्राणां शृण्वन्तीनां हरिः स्वयम् ।
राधाभक्तिप्रकाशार्थं प्रसन्नः प्राह रुक्मिणीम् ॥ ३४ ॥
श्रीभगवानुवाच -

श्रीराधिकाया हृदयारविदे
पादारविन्दं हि विराजते मे ।
अहर्निशं प्रश्रयपाशबद्धं
लवं लवार्द्धं न चलत्यतीव ॥ ३५ ॥
अद्योष्णदुग्धप्रतिपानतोऽघ्रा-
वुच्छालकास्ते मम प्रोच्छलन्ति ।
मंदोष्णमेव हि न दत्तमस्मै
युष्माभिरुष्णं तु पयः प्रदत्तम् ॥ ३६ ॥

श्रीनारद उवाच -

श्रीकृष्णस्य वचः श्रुत्वा रुक्मिण्याद्या स्त्रियो वराः ।
प्रेम्णा पादं विमृज्याथ विसिस्मूः सर्वतो नृप ॥ ३७ ॥
श्रीराधायाः परा प्रीतिः माधवे मधुसूदने ।
तत्समाना न चैकैषा अद्वितीया महीतले ॥ ३८ ॥
इति श्रीगर्गसंहितायां द्वारकाखंडे श्रीनारद बहुलाश्व संवादे
सिद्धाश्रमे श्रीराधाकृष्णसमागमे राधाप्रेमप्रकाशो नाम सप्तदशोऽध्यायः ॥ १७ ॥
हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

dvārakākhaṇḍaḥ - saptadaśo'dhyāyaḥ
 rādhā-prema-prakāśam -
 śrīnārada uvāca -
 śrīkṛṣṇamāgataṃ vīkṣya paṭṭarājñīsamānvitam |
 tadā jayajayārāvaṃ cakrurgopyo'tiharṣitāḥ || 1 ||
 sahasā śrīhariṃ rādhā parikramya kṛtāṃjalīḥ |
 padmābhābhyaṃ tu netrābhyaṃ ānaṃdāśrūṇi muṃcatī || 2 ||
 syamantakakhacitpādaṃ cīntāmaṇīkhacittatam |
 padmarāgalasanmadhyaṃ candramaṇḍalavartulam || 3 ||
 kaustubhaiḥ prakhacitprṣṭhaṃ kumbhamaṇḍalamaṇḍitam |
 pārijātakapuṣpādhyāṃ pīyūśasrāvichatramat || 4 ||
 dattvā siṃhāśanaṃ tasmai prāha prahasitānanā |
 adya me saphalaṃ janma cādyā me saphalaṃ tapaḥ || 5 ||
 adya me saphalo dharmo hare tvayyāgate satī |
 dhanyaṃ siddhāśramasnānaṃ saphalībhūtamadbhutam |
 mayā'pi na kṛtā bhaktistava bhaktasahāyinaḥ || 6 ||
 bahavaśca sahāyā me tvayā deva kṛtā bhuvī |
 kaṃso'pi lokavijayī yena bhīto babhūva ha || 7 ||
 sa mārīto madvacanācchaṃkhacūḍastvayā hare |
 matpreṇā'pi tvayā deva vaibhavaṃ darśitaṃ vraje || 8 ||
 śakrasya mānabhaṃgopi kṛto deva tvayā balāt |
 matkāraṇādvrājaṃ rakṣaṇ dhṛtvā govardhanācalam || 9 ||
 yathechchālīṃgito rāse goṇibhistvaṃ vaśīkṛtaḥ |
 idaṃ te caritaṃ deva naralokaḥ |
 evaṃ vadantī sā rādhā tvaraṃ candrānanāñjāyā |
 sādareṇa hareḥ patnīrīvikṣya tā gauravaṃ dadau || 11 ||
 bhāīmīṃ jāmbavatīṃ bhāmāṃ satyāṃ bhadraṃ ca lakṣmaṇāṃ |
 kālīṃdīpī mitravīṇḍāṃ ca mīlītvā sā parasparam || 12 ||
 ṣoḍaśaśrīśahasraṃ ca rohiṇīmukhameva ca |
 premānaṃdamayī dorbhyaṃ parirebhe mudānvitā || 13 ||
 rādhovāca -
 candro yathaiko bahavaścakorāḥ
 sūryo yathaiko bahavo dṛśaḥ syuḥ |
 śrīkṛṣṇacandro bhagavāṃstathaiko
 bhaktā bhagīno bahavo vayaṃ ca || 14 ||
 padmaprabhāvaṃ madhupo yathā hi
 ratnāprabhāvaṃ kila tatparīkṣit |
 vidyāprabhāvaṃ ca yathā hi vidvān
 kāvyaprabhāvaṃ ca yathā kavīṇdraḥ || 15 ||
 yathā sahasreṣu jāneṣu satsu
 rasaprabhāvaṃ rasikastathā hi |
 jānāti tattvena narendraputryaḥ
 kṛṣṇaprabhāvaṃ bhuvī kṛṣṇabhaktaḥ || 16 ||
 śrīnārada uvāca -
 rādhāvākyaṃ tadā śrutvā rukmīṇī bhīṣmanandīnī |
 sapatnīśahitā prāha rādhāṃ kamalalocanāṃ || 17 ||
 rukmīṇyuvāca -
 dhanyā'si rādhē vṛṣabhānuputri

tvad□bhaktibhāvena vaśīkṛto'yaṃ |
 vadatyalaṃ yasya kathāṃ trilokī
 sa eva vārtāṃ vadati tvadīyāṃ || 18 ||
 śrutāṃ yathā te haribhāvalakṣaṇaṃ
 tathā hi dṛṣṭaṃ na hi citrameva hi |
 gaṇchāśu cāsmacchibirāṇī yatra hi
 tvāṃ netumatrāgatavatya ādṛtāḥ || 19 ||
 śrīnārada uvāca -

evamuktvā bhīṣmasutā rādhāṃ kīrtisutāṃ sadā |
 samānīya svaśibire sādareṇa mahātmanā || 20 ||
 śibire sarvatobhadre padmākīṇjalkavāsīte |
 haime śiṛṣaṃṛdule paryaṇke sopabarhaṇe || 21 ||
 sukhaṃ nivāsayaṃmāsa vāsaḥ sraṇ□maṇḍanādibhiḥ |
 saṇpūjya vidhivad□rātrau sapat□nīśahitā satī || 22 ||
 gopīnāṃ śatayūthaṃ ca saṇpūjya ca prthakprthak |
 vārtālāpānbahuvidhānkr̥tvā kṛṣṇapriyāstataḥ |
 sthāpayitvā'tha tāṃ jagmuḥ svaṃ svaṃ vai śibiraṃ mudā || 23 ||
 kṛṣṇapārśvaṃ gatā bhaiṣmī dṛṣṭvā jāgradupasthitā |
 kathaṃ na śeṣe bho svāminniti kṛṣṇamuvāca ha || 24 ||
 śrībhagavānuvāca -
 pratyud□gamaprasravaṇairāśvāsena vrajeśvari |
 arcitā hi tvayā subhruḥ prasannā sā'bhavatparam || 25 ||

sā ca nityaṃ hi pibati śayanādau payaḥ śubham |
 payaḥpāṇaṃ tu na kṛtamadya subhruḥ tayā kila || 26 ||
 tena nidrā nayanayorna jāta'sya mahāmate |
 tasmānmamāpi prasvāpo na jāto bhīṣmakanyake || 27 ||
 śrīnārada uvāca -

iti śrutvā paraṃ bhaiṣmī sapat□nibhiḥ samanvitā |
 nītvā dugdhaṃ tatsamīpaṃ prayayau paramādarāt || 28 ||
 uṣṇaṃ dugdhaṃ sitāyuktam kacole haimane kṛtam |
 apāyayatparaṃ prītyā rādhāṃ bhīṣmakanaṃndinī || 29 ||
 evamabhyarcya vidhivat datvā tāmbūlabīḍikām |
 satyabhāmādibhiḥ śaśvatsapat□nibhiḥ samanvitā || 30 ||
 āgatya kṛṣṇasāmīpyaṃ vadaṃtī svakṛtaṃ śubhā |
 bheje śrīrukmiṇī sāḁśacchrikṛṣṇapadapaṇikajam || 31 ||
 saṃlīlayaṃtī satataṃ komalaiḥ karapallavaiḥ |

kṛṣṇapādatale chālānvikṣya sā vismitā'bhavat || 32 ||
 ucchālakāḥ kathaṃ jātāḥ tava pādatale prabho |
 adyaiva bhūtā bhagavanna vedmyatra hi kāraṇam || 33 ||
 ṣoḁaśaśrīśahasrāṇāṃ śṛṇvaṃtīnāṃ hariḥ svayam |
 rādābhaktiprakāśārthaṃ prasannaḥ prāha rukmiṇīm || 34 ||
 śrībhagavānuvāca -
 śrīrādhikāyā hṛdayāravimḍe
 pādāravindaṃ hi virājate me |
 aharnīṣaṃ praśrayapāśabaddhaṃ
 lavaṇ lavārdhaṃ na calatyatīva || 35 ||
 adyoṣṇadugdhapratipānatom'ghrā-
 vucchālakāste mama procchalaṃtī |
 maṃdoṣṇameva hi na dattamasmai

yuṣmābhīruṣṇaṁ tu payaḥ pradattam || 36 ||

śrīnārada uvāca -

śrīkṛṣṇasya vacaḥ śrutvā rukmiṇyādyā striyo varāḥ |

preṇṇā pādaṁ vimṛjyātha visisṁuḥ sarvato nṛpa || 37 ||

śrīrādhāyāḥ parā prītiḥ mādhave madhusūdana |

tatsamānā na caikaṣā advitīyā mahītale || 38 ||

iti śrīgargasaṁhitāyāṁ dvārakākhaṇḍe śrīnārada bahulāsya saṁvāde

siddhāśrame śrīrādhākṛṣṇasamāgame rādhāpremaprakāśo nāma saptadaśo'dhyāyaḥ || 17 ||

hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

The meeting of Sri Radha and Sri Krishna at Siddhashrama; the reception of Sri Krishna's queens by inviting Sri Radha to their camp and the publication of his excellent Preetika by Sriharike.

Srinardji says - Rajan! The Gopangas were overjoyed when they saw Lord Krishna with the parrots and immediately started cheering. Sriradha suddenly stood up and, with folded hands, began to circumnavigate Srihariki, shedding tears of joy from her eyes. He gave a golden throne to Lord Krishna to sit on, with Syamantakamani attached to its sides. Chintamani shone in the background, while Padmaragami adorned the centre. The throne was covered with a crescent moon; adorned with Parijata flowers and adorned with the Amritavarsha umbrella. 1 - 4.

It was spherical like a circle. Kaustubha beads were attached to his pedestal. That throne kund gave him the throne and Sriradha said with a smiling face - 'Today my birth was successful, today my penance bore fruit. Dear Mr. You have come, and today my duty has been accomplished. I am blessed by the grace of Shri Siddhasram, which has brought me success in a wonderful way. I have never done your devotion either. You are the helper of the devotees. Oh God! You killed many demons on this earth to help me. You killed the conch shell that even Trilok Vijayi Kansa was afraid of at my behest. Green! It was because of your love for me that you showed the glory of heaven to the celestial body. Oh God! You forcibly broke Indra's neck and took the Govardhan mountain while protecting Vraja because of me. The gopis in Rasmandal embraced you enough, and you became subservient to them. Oh God! This character of yours is only a mockery of the human world.' 5-10 |

Srinardji says - Rajan! While saying this, Sriradhana, inspired by Chandrannaki, immediately looked at the queens of Krishna and respected them with great reverence. Sixteen thousand queens such as Rukmini, Jambavati, Satyabhama, Satya, Bhadra, Lakshmana, Kalindi, and Mitravinda hugged each other, and Rohini was also held in both arms by the loving Sri Radha with a joyous heart. 11-13 | (Dwarkand Chapter 16 to 22)

Sriradha said, "Sisters! Just as the moon is one, but there are many disciples who have affection for it, just as the sun is one, but there are many eyes that see him, just as Lord Krishna and Chandra are one, but in these we are many women who have devotion. Just as the illusion knows the effect of the lotus and the jeweller examines the effect of the jewel, just as the scholar knows the effect of learning and the poet knows the effect of poetry, just as the rasak knows the effect of the rasa even when there are thousands of human beings, in the same way, O princesses! The influence of Krishna on this earthly plane is truly known only by his devotee. 14-16 |

Srinardji says - Rajan! Hearing of Sriradha, Bhishmanandini Rukmini with her dreams at that time said Kamalalochana Sriradha. 17.

Srinardji says - Rajan! Having said this, the Aryans took Bhishmanandini Rukmini Kirtikumari Sriradha with great reverence to their camp with Mahatma Krishna. In a camp called Sarvatabhadra, which was fragrant with lotus saffron, Sati Rukmini, accompanied by her husband and wife, laid a soft bed like a Shirish-Pulap, pillow, cloth, garland, and ornaments on a golden bed, and ceremoniously worshipped them at night. Then the hundred youths of the Gopanganas also worshipped separately and the Krishna-priyas had many conversations with everyone. Then the queens gladly put Sriradha to sleep there in their respective camps. Reaching Krishna, Rukmini saw him sitting and awake. Then he asked Shri Krishna - 'Swami! Why don't you sleep? '. 20-24 |

The Lord said, "O Lord! You have worshipped Vrajeshwari Sriradha very well by receiving, humbly saying loving words, assuring, and she has been extremely pleased; but you have not paid attention to one thing. They drink the best milk before going to bed every day, but beautiful! Today, Sri Radha did not drink milk. Excellency! That is why there is no sleep in their eyes till now; and Bhishmanandini! That's why I couldn't sleep either. 25-27 |

Srinardji says - Rajan! Hearing this good news of her husband Devta, Rukmini took milk with her stepchildren and approached Sriradha with great reverence. Bhishmanandini fondly fed Sriradha by putting hot milk mixed with candy in a golden bowl. Thus, after performing the ritual puja, she offered betel leaves in his hands and returned to her camp with her wives, including Satyabhama. 28-30 |

Drawing close to Lord Krishna, Sri Rukmini, in her auspicious form, went straight to the service of Lord Krishna's feet, narrating the milk delivery and feeding service she performed. Rukmini, constantly nurturing the feet of Lord Krishna with her gentle Kar-Pallavas, marveled at the new blisters under her feet. He asked, "O Lord! How have the blisters developed at your feet? Oh my goodness! These have come up only today. I don't know what is the reason for it. Then Srihari asked Rukmini herself in front of sixteen thousand queens to publish the devotion of Sri Radha. 31-34 | (Dwarkand Chapter 16 to 22)

The Lord said, "My feet are always seated in the heart of Shri Radhya; bound by his love, he is constantly there, never separated even for a minute." Today you have fed them some more hot milk. The milk fell on my feet and made boils in them. You didn't give them some hot milk, you gave too hot milk. 35-36 |

Shrinardji says - Nareshwar! Hearing Krishna's words, beauties like Rukmini started caressing his feet with great love and they were amazed on all sides. They said to each other, "Madhusudan Madhava's love for Sriradha is very high. There is no woman who can compare them. This Sriradha is a unique woman on this earth. " 37-38 |

Thus was completed the seventeenth chapter in the Srigarghasamhita, the Narada Bahulashva-samvada under the Dwarka Khanda, in the context of the Sri Radha Krishna-samagam at Siddhasrama, the 'Light of Sri Radha's Love'. 17.

Sanskrit source · Hindi control witness

Dvārakā-khaṇḍa • Chapter 18

Chapter 124 of 263 • 46 detected Sanskrit verse markers

Sanskrit

द्वारकाखण्डः - अष्टादशोऽध्यायः

रासोत्सवम् -

श्रीनारद उवाच -

श्रीराधायाः परां प्रीतिं ज्ञात्वा गोपीगणस्य च ।

ऊचुर्हरिं राजपुत्र्यस्तरासप्रेक्षणोत्सुकाः ॥ १ ॥

धन्या गोप्यस्तु ते भक्ताः प्रेमलक्षणसंयुताः ।

याः प्राप्ता रासरंगे वै तासां किं वर्ण्यते तपः ॥ २ ॥

वृन्दावने कृतो रासो विधिना येन माधव ।

तं विधिं द्रष्टुमिच्छामो यदि त्वं मन्यसे प्रभो ॥ ३ ॥

त्वं चात्रैव तथा राधा गोप्यः सर्वा व्रजांगनाः ।

वयं चात्रैव देवेश रासो योग्यो भवेदिह ॥ ४ ॥

पूर्णं कुरु जनन्नाथ अस्माकं तु मनोरथम् ।

कृतो मनोरथोऽन्यो न रासक्रीडां विना हरे ॥ ५ ॥

इति तासां वचः श्रुत्वा भगवान्प्रहसन्निव ।

प्राह ताः प्रेमसंयुक्तो गीर्भिः संमोहयन्निव ॥ ६ ॥

श्रीभगवानुवाच -

रासेश्वर्यास्तु राधाया मनश्चेद्वन्तुमंगनाः ।

तदा रासो भवेदत्र भवतीभिस्तु पृच्छयताम् ॥ ७ ॥

इति श्रुत्वा वचस्तस्य रुक्मिण्याद्या नृपात्मजाः ।

राधामेत्य परं प्रेम्णा प्राहुः प्रहसिताननाः ॥ ८ ॥

रात्र्य ऊचुः -

रम्भोरु चन्द्रवदने व्रजसुन्दरीशे

रासेश्वरि प्रियतमे सखि शीलरूपे ।

राधे सुकीर्तिकुलकीर्तिकरे शुभांगे

त्वां प्रष्टुमागतवतीः सकला वयं स्म ॥ ९ ॥

रासेश्वरोऽपि किल यात्र रसप्रदायी

रासेश्वरी त्वमपि गोपवरांगनाश्च ।

एवं वयं स्म इति सर्वविधौ रसार्थे

रासं कुरु प्रियतमे च तथा प्रियं नः ॥ १० ॥

श्रीराधोवाच -

रासेश्वरस्य परमस्य सतां कृपालो

रन्तुं मनो यदि भवेत्तु तदाऽत्र रासः ।

शुश्रूषया परमया परया च भक्त्या
संपूज्य तं किल वशीकुरुत प्रियेष्टाः ॥ ११ ॥
श्रीनारद उवाच -
राधाया वचनं श्रुत्वा श्रीकृष्णोक्तं तथाऽवदन् ।
तथास्तु चोक्त्वा सा राधा प्रसन्नऽभून्महामनाः ॥ १२ ॥
माधवे पूर्णिमायां तु पुण्ये सिद्धाश्रमे शुभे ।
प्रदोषकाले चन्द्राभे रासारम्भो बभूव ह ॥ १३ ॥
रासेश्वरस्य रासार्थे रासेश्वर्या समन्वितः ।
रराज रासे रसिको यथा रत्या रतीश्वरः ॥ १४ ॥
यावतीगोपिकाः सर्वा यावती राजकन्यकाः ।

तावदरूपधरो रेजे एकः कृष्णो द्वयोर्द्वयोः ॥ १५ ॥
तालवेणुमृदंगानां कलकण्ठैः सखीजनैः ।
वल्गुनू पुरकाञ्चीनां मिश्रशब्दो महानभूत् ॥ १६ ॥
कोटिकन्दर्पलावण्यः स्रग्वी कुण्डलमण्डितः ।
पीतांबरधरो राजन् किरीटकटकांगदः ॥ १७ ॥
रासेश्वर्या समं गायन् रासे रासेश्वरः स्वयम् ।
स्त्रीगणैः सहितो राजंश्चन्द्रस्तारागणैर्यथा ॥ १८ ॥
एवं सर्वा निशा राजन् क्षणवदरासमण्डले ।
व्यतीताऽभून्महाराज महानन्दमयी शुभा ॥ १९ ॥
श्रीरासमंडलं दृष्ट्वा रुक्मिण्याद्याः स्त्रियो वराः ।
जग्मुस्ताः परमानंदं सर्वा पूर्णमनोरथाः ॥ २० ॥
परिपूर्णतमं साक्षाच्छ्रीकृष्णं पुरुषोत्तमम् ।
रासांते रुक्मिणीमुख्याः प्राहुः प्रेमपरायणाः ॥ २१ ॥
रात्र्य ऊचुः -

दृष्ट्वा त्वद् रूपमाधुर्यं रासरंगे मनोहरे ।
गतं मनो नः स्वानंदं ब्रह्मानंदं यथा मुनिः ॥ २२ ॥
एतादृशोऽपि रासोऽन्यो न भूतो न भविष्यति ।
शतयूथस्तु गोपीनामत्र माधव वर्तते ॥ २३ ॥
पत्न्यः षोडशसाहस्रं सखीभिः सहिता वयम् ।
सखीकोटियुताश्चात्र अष्टपट्टमहास्त्रियः ।
वृन्दावनेऽपि नैतादृग्भूतो वा माधवेश्वरः ॥ २४ ॥
श्रीनारद उवाच -
एवं कृताभिमानानां राज्ञीनां प्रहसन्हरिः ।
प्राहेदं पृच्छतां राधां भवतीभिः परस्परम् ॥ २५ ॥
सत्यभामादिकाः सर्वाः पृच्छन्ति तां मनोहराम् ।
किंचिद् हसंती मनसी प्राह राधा परं वचः ॥ २६ ॥
श्रीराधोवाच -

ननु रासः परं चात्र बहुस्त्रीगणसंकुलः ।

पूर्वराससमो न स्याद् यस्तु वृंदावनेऽभवत् ॥ २७ ॥

क्व चात्र वृन्दारण्यं हि दिव्यद्रुमलताकुलम् ।

प्रेमभारानतलतं मधुमत्तमधुव्रतम् ॥ २८ ॥

पुष्पव्यूहान्वहन्ती या यथोष्णिङ्मुद्रिता शुभा ।

हंसपद्मसमाकीर्णा क्व चात्र यमुना नदी ॥ २९ ॥

माधव्यस्तु लताः क्वात्र पुष्पभारनताः पराः ।

क्व पक्षिणः प्रेमपरा गायन्ति मधुरस्वनम् ॥ ३० ॥

लोलालिपुञ्जाः कुञ्जाः क्व निकुञ्जा दिव्यमंदिराः ।

क्व वायुः शीतलो मंदो वाति पद्मरजो हरन् ॥ ३१ ॥

शृंगैर्मनोहरैरुच्चैर्गिरिगोवर्धनोऽचलः ।

सर्वत्र फलपुष्पाढ्यो दरीभिः क्व करीव सः ॥ ३२ ॥

कालिन्दीपुलिने रम्ये वायुनाऽन्वितसैकते ।

वंशीवेत्रधरो मल्लपरिबर्हविराजितः ॥ ३३ ॥

क्व चात्र कृष्णशृंगारो वनमालाविभूषितः ।

श्यामानामलकानां च वक्राणां गंधधारिणाम् ॥ ३४ ॥

चलितं हलितं क्वात्र कुण्डलाभ्यां परस्परम् ।

श्रीमुखे कृष्णचंद्रस्य गंडस्थलमनोहरे ॥ ३५ ॥

पत्रावलीगंधलोभाद्भ्रमद्भृंगावलीयुते ।

क्व प्रेम्णा दर्शनं चैव स्पर्शनं हर्षणं तथा ॥ ३६ ॥

कामेषुतिग्मकोणैश्च नेत्रैः क्वापांगजो रसः ।

आकर्षणं क्व हस्ताभ्यां हस्ताब्धस्तविसर्जनम् ॥ ३७ ॥

विलीनत्वं निकुंजेषु संमुखेन तु दर्शनम् ।

ग्रहणं क्वात्र घौराणां हरणं वेणुवेत्रयोः ॥ ३८ ॥

क्व प्रेम्णा चात्र बाहुभ्यां कर्षणं च परस्परम् ।

पुनः पुनस्तद्ग्रहणं भुजे चंदनचर्चितम् ॥ ३९ ॥

यत्र यत्र च या लीला तत्र तत्रैव शोभते ।

यत्र वृंदावनं नास्ति तत्र मे न मनःसुखम् ॥ ४० ॥

श्रीनारद उवाच -

राधावाक्यं ततः श्रुत्वा सर्वाः पट्टमहास्त्रियः ।

जहुर्मनं स्वरासस्य विस्मिता हर्षिताश्च ताः ॥ ४१ ॥

एवं सिद्धाश्रमे रासं कृत्वा श्रीराधिकेश्वरः ।

नीत्वा गोपीगणान्सर्वान् राधया सहितो हरिः ॥ ४२ ॥

सभार्यो भगवान् साक्षाद्द्वारकां प्रविवेश ह ।

कारयामास राधायै मंदिराणी पराणि च ॥ ४३ ॥

निवासयित्वा सुसुखं सर्वास्ताश्च ब्रजौकसः ।

इत्थं सिद्धाश्रमकथा मया ते कथिता नृप ॥ ४४ ॥

सर्वपापहरा पुण्या सर्वेषां चैव मोक्षदा ॥ ४५ ॥

इति श्रीगर्गसंहितायां द्वारकाखंडे श्रीनारद बहुलाश्व संवादे

सिद्धाश्रममाहात्म्ये रासोत्सवो नामाष्टादशोऽध्यायः ॥ १८ ॥

हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

dvārakākhaṇḍaḥ - aṣṭādaśo'dhyāyaḥ

rāsotsavam -

śrīnārada uvāca -

śrīrādhāyāḥ parāṁ prītiṁ jñātvā gopīgaṇasya ca |
ūcurhariṁ rājaputryasta rāsaprekṣaṇotsukāḥ || 1 ||
dhanyā gopyastu te bhaktāḥ premalakṣaṇasaṁyutāḥ |
yāḥ prāptā rāsaraṁge vai tāsāṁ kiṁ varṇyate tapāḥ || 2 ||
vṛndāvane kṛto rāso vidhinā yena mādharma |
taṁ vidhiṁ draṣṭumicchāmo yadi tvam manyase prabho || 3 ||
tvam cātraiva tathā rādhā gopyaḥ sarvā vrajāṁganāḥ |
vayaṁ cātraiva deveśa rāso योग्यो bhavediha || 4 ||
pūrṇaṁ kuru janannātha asmākaṁ tu manoratham |
kṛto manoratho'nyo na rāsakṛdāṁ vinā hare || 5 ||
iti tāsāṁ vacaḥ śrutvā bhagavānprahasanniva |

prāha tāḥ premasaṁyukto gīrbhiḥ saṁmohayanniva || 6 ||
śrībhagavānuvāca -
rāseśvaryāstu rādhāyā manaścedrantumāṁganāḥ |
tadā rāso bhavedatra bhavatibhistu prachyātām || 7 ||
iti śrutvā vacastasya rukmiṇyādyā nṛpātmanāḥ |
rādhāmetya paraṁ premṇā prāhuḥ prahasitānanāḥ || 8 ||
rājñya ūcuḥ -
rambhoru candravadane vrajasundariśe
rāseśvari priyatame sakhi śīlarūpe |
rādhe sukīrtikulakīrtikare śubhāṁge
tvāṁ praṣṭumāgatavatiḥ sakalā vayaṁ sma || 9 ||
rāseśvaro'pi kila cātra rasapradāyī
rāseśvari tvamapi gopavarāṁganāśca |
evaṁ vayaṁ sma iti sarvavidhau rasārthe

rāsaṁ kuru priyatame ca tathā priyaṁ naḥ || 10 ||
śrīrādhovāca -
rāseśvarasya paramasya satāṁ kṛpālo
raṁtuṁ mano yadi bhavettu tadā'tra rāsaḥ |
śuśrūṣayā paramayā parayā ca bhaktyā
saṁpūjya taṁ kila vaśīkuruta priyeṣṭhāḥ || 11 ||
śrīnārada uvāca -
rādhāyā vacanaṁ śrutvā śrīkṛṣṇoktaṁ tathā'vadan |
tathāstu coktvā sā rādhā prasanna'bhūmahāmanāḥ || 12 ||
mādhava pūrṇimāyāṁ tu punye siddhāśrame śubhe |
pradoṣakāle candrābhe rāsārambho babhūva ha || 13 ||
rāseśvarasya rāsārthe rāseśvaryā samanvitaḥ |
rarāja rāse rasiko yathā ratyā ratiśvaraḥ || 14 ||

yāvatiṛgopikāḥ sarvā yāvatī rājakanyakāḥ |

tāvad□rūpadharo reje ekaḥ kṛṣṇo dvayordvayoḥ || 15 ||
 tālaveṇumṛdaṇḡānāṃ kalakaṇṭhaiḥ sakhījanaiḥ |
 valgunī purakāñcīnāṃ mīśraśabdo mahānabhūt || 16 ||
 koṭikandarpalāvaṇyaḥ sragvī kuṇḍalamaṇḍitāḥ |
 pītāṃbaradharo rājan kirīṭakataḥkāmgaḍaḥ || 17 ||
 rāśeśvaryā samaṇi gāyaṇ rāse rāśeśvaraḥ svayam |
 strīgaṇaiḥ sahito rājaṃścandrastārāgaṇairiyathā || 18 ||
 evaṃ sarvā niśā rājan kṣaṇavad□rāsamaṇḍale |
 vyatītā'bhūnmahārāja mahānandamayī śubhā || 19 ||
 śrīrāsamaṇḍalaṃ dṛṣṭvā rukmiṇyādyāḥ strīyo varāḥ |
 jagmustāḥ paramāṇaṇḍaṃ sarvā pūrṇamanorathāḥ || 20 ||
 paṇipūrṇatamaṃ sākṣāccchrikṛṣṇaṃ puruṣottamam |
 rāsāṃte rukmiṇīmukhyāḥ prāhuḥ premaparāyaṇāḥ || 21 ||
 rājñya ūcuḥ -

dṛṣṭvā tvad rūpamādhuryaṃ rāsaraṃge manohare |
 gataṃ mano naḥ svānaṇḍaṃ brahmāṇaṇḍaṃ yathā munīḥ || 22 ||
 etādṛśo'pi rāso'nyo na bhūto na bhaviṣyati |
 śatayūthastu gopīnāmātra mādhave vartate || 23 ||
 pat□nyaḥ soḍaśasāhasraṃ sakhībhiḥ sahītā vayam |
 sakhikoṭiyutāścātra aṣṭapaṭṭamahāstriyaḥ |
 vṛndāvane'pi naitāḍṛgbhūto vā mādhaveśvara || 24 ||
 śrīnārada uvāca -
 evaṃ kṛtābhīmānānāṃ rājñīnāṃ prahasanaḥ |
 prāhedaṃ prēcchātāṃ rādhāṃ bhavatiḥbhīḥ parasparam || 25 ||
 satyabhāmādikāḥ sarvāḥ prēcchānti tāṃ manoharāṃ |
 kiṃcid hasaṃti manasī prāha rādhā paraṃ vacaḥ || 26 ||
 śrīrādhovāca -
 nanu rāsaḥ paraṃ cātra bahustrīgaṇasaṃkulāḥ |

pūrvarāsasamo na syād yastu vṛndāvane'bhavat || 27 ||
 kva cātra vṛndāraṇyaṃ hi divyadrūmalatākulam |
 premabhārānatalataṃ madhumattamadhuvrataṃ || 28 ||
 puṣpavyūhānvahanti yā yathoṣṇīn□mudritā śubhā |
 haṃsapadmasamākīṛṇā kva cātra yamunā nadī || 29 ||
 mādhaveyastu latāḥ kvātra puṣpabhāranatāḥ parāḥ |
 kva pakṣiṇaḥ premaparā gāyanti madhurasvanam || 30 ||
 lolālipuñjāḥ kuñjāḥ kva nikuñjā divyamaṇḍirāḥ |
 kva vāyuḥ śītaḥ maṇḍo vāti padmarajo haran || 31 ||
 śrīṃgairmanoharairuccairgīrīgovaradhano'calaḥ |
 sarvatra phalapuṣpādhyo darībhīḥ kva karīva saḥ || 32 ||
 kālīndīpuline ramye vāyuna'nvitasaikate |
 vaṃśīvetradharo mallaparibarhavarījītaḥ || 33 ||
 kva cātra kṛṣṇaśṛṅgāro vanamālāvibhūṣitaḥ |

śyāmānāmālakānāṃ ca vakrāñṇāṃ gaṇḍhadhārīṇāṃ || 34 ||
 calitaṃ halitaṃ kvātra kuṇḍalābhyāṃ parasparam |
 śrīmukhe kṛṣṇaṇḍrasya gaṇḍasthalamanohare || 35 ||
 patrāvaligaṇḍhalobhād□bhramad□bhṛṅgāvalīyute |
 kva premṇā darśanaṃ caiva sparśanaṃ haṛṣaṇaṃ tathā || 36 ||

kāmeṣutigmakoṇaiśca netreḥ kvāpāṃgajo rasah |
 ākarṣaṇaṃ kva hastābhyāṃ hastāddhastavisarjanam || 37 ||
 vilīnatvaṃ nikuṇṇeṣu saṃmukhena tu darśanam |
 grahaṇaṃ kvātra cīrāṇāṃ haraṇaṃ veṇuvetrayoḥ || 38 ||
 kva preṃṇā cātra bāhubhyāṃ karṣaṇaṃ ca paraspam |
 punaḥ punastadgrahaṇaṃ bhuje caṃdanacaritam || 39 ||
 yatra yatra ca yā līlā tatra tatraiva śobhate |
 yatra vrdāvanaṃ nāsti tatra me na manaḥsukham || 40 ||
 śrīnārada uvāca -

rādhāvākyam tataḥ śrutvā sarvāḥ paṭtamahāstriyaḥ |
 jahurmānaṃ svarāsasya vismitā harṣitāśca tāḥ || 41 ||
 evaṃ siddhāśrame rāsaṃ kṛtvā śrīrādhikeśvaraḥ |
 nītvā gopigaṇānsarvān rādhayā sahito hariḥ || 42 ||
 sabhāryo bhagavān sāṅśād dvārakāṃ praviveśa ha |
 kārayāmāsa rādhāyai maṃdirāṇi parāṇi ca || 43 ||
 nivāsayitvā susukhaṃ sarvāstāśca vrajaukasah |
 itthaṃ siddhāśramakathā mayā te kathitā nṛpa || 44 ||
 sarvapāpaharāḥ puṇyā sarveṣāṃ caiva mokṣadā || 45 ||
 iti śrīgargasamhitāyāṃ dvārakākhaṇḍe śrīnārada bahulāśva saṃvāde
 siddhāśramamāhātmye rāsotsavo nāmāṣṭādaśo'dhyāyaḥ || 18 ||
 hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

The description of the Rasa Krida of Shyamsundara with the Vrajanganas and sixteen thousand queens in Siddhasrama and the rendering of the Rasa of Vrindavan from the mouth of Sriradha.

Srinardji says - Rajan! Knowing the excellent love of Sriradha and the Gopis, princesses like Rukmini asked Sriharis to be eager to watch the Rasa game. 1.

Srinardji says - Rajan! Hearing Sriradha's words, the queens narrated what Sri Krishna had said. Then Mahamana Sriradha was very happy to say 'Tathastu'. Then, on the full moon day of the month of Vaisakh, when the first wave of the night was received at that auspicious and pious pilgrimage Siddhasrama, and the moonlight of the moon spread everywhere, the Rasa Krida began. Raseshwari Sriradha agreed to enjoy the Rasakas of Raseshwara and along with him, Rasikeshwara adorned the Shyamsundara Rasasthali in the same manner as Ratipati Madan with Rati. The more complete the gopas and princesses were present, the more form they took to adorn each Krishna among the two beauties. The sound of tala, venu, and mridangam, combined with the melodious songs of the sweet-throated sakhis and the melodious hum of their ornaments like nupur-kanchi, echoed loudly throughout. 12-16 |

The king! Embarrassed by the elegance of millions of Kamadevas, the forest-mala-dhari, the kundalamitta, and the pitambar-dhari, adorned with kirtas, rings, and bhujbandas, began to sing songs with Rateshwari herself in the Shyam-Sundara Raseshwara rasa. Woe to you! Just as the moon is adorned with stars, so is Raseshwara Krishna, adorned with those beauties. Mithileshwar! In this way, the entire auspicious night of Mahanandamayi passed like a moment in the zodiac. Seeing the splendor of the Srirasa Mandala, Rukmini, etc. received all the gifts from Paramananda. All of their desires were fulfilled. At the end of the rasa, queens like Rukmini fell in love and spoke directly to the Supreme Personality of Godhead, Krishna. 17-21 |

Then all the queens like Satyabhama asked Manoharini Sriradha about it. Sriradha laughed heartily and said the best thing. 26.

Naradji says - Hearing this of Sriradhaaki, all the Patranis gave up their rasa-related pride. She was overjoyed and surprised. Thus, Radhikavallabha entered Sri Krishna Siddhasrama by performing Rasakrida Sampradaya, taking all the gopis with him, Sri Radha, and Dwarakama with his queens. He built many beautiful temples for Sriradha. He also arranged for the accommodation of all those Vrajangas in a comfortable manner. 41-433 |

O Lord! Thus I have told you the story of Siddhashrama, the One who takes away all sins, is virtuous, and grants salvation to all. 44-45 |

Thus was completed the eighteenth chapter called 'Rasotsava' in the context of Siddhasrama-Mahatmya in Narada Bahulashva-Samvad under Dwarka Khanda in the Srigargha Samhita. 18.

Sanskrit source · Hindi control witness

Dvārakā-khaṇḍa · Chapter 19

Chapter 125 of 263 · 40 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच ॥
 द्वारावतीमण्डलं तु शतयोजनविस्तृतम् ॥
 तस्य प्रदक्षिणा सर्वा योजनानां चतुःशतम् ॥१॥
 तन्मध्येकृष्णरचितं दुर्गं द्वादशयोजनम् ॥
 द्वितीयं च बहिर्दुर्गं नवतिं च दुरुतरम् ॥
 क्रोशैः संघट्टितं राजञ्छ्रीकृष्णेन महात्मना ॥२॥
 तृतीयं च तथा दुर्गं द्यूनैश्च द्विशतैर्नृप ॥
 क्रोशैः संघट्टितं राजत्रत्नप्रासादसंयुतम् ॥ ३ ॥
 तेषामन्तरदुर्गेऽपि श्रीकृष्णस्य महात्मनः ॥
 मंदिराणि विचित्राणि नवलक्षाणि संति हि ॥४॥
 तत्र राधामंदिरस्य द्वारे लीलासरोवरम् ॥
 सर्वतीर्थोत्तमं राजन्गोलोकाच्च समागतम् ॥ ५ ॥
 यस्मिन्स्तात्वा नरः पापी व्रती भूत्वा समाहितः ॥
 अष्टम्यां हेमदानं च दत्त्वा नत्वा विधानतः ॥६॥
 कोटिजन्मकृतैः पापैर्मुच्यते नात्र संशयः ॥
 प्राणांते तन्नरं नेतुं गोलोकाच्च महारथः ॥७॥
 सहस्रादित्यसंकाश आगच्छति न संशयः ॥
 दशकंदर्पलावण्यो रत्नकुण्डलमंडितः ॥ ८ ॥
 स्रग्वी पीतांबरः श्यामः सहस्रार्कस्फुरद्भूयुतिः ॥
 सहस्रपार्षदैर्युक्तश्चामरांदोलराजितः ॥९॥
 जयध्वनिसमायुक्तो वेणुदुंदुभिनादितः ॥
 भूत्वैवं रथमास्थाय गोलोकं यात्य- संशयम् ॥ 6.19.१० ॥
 अथ तीर्थानि चान्यानि शृणु राजन्महामते ॥
 शतोत्तराणि तत्रैव सहस्राणि च षोडश ॥ ११ ॥
 अष्टभिः सहितान्येव पत्नीनां भव- नानि च ॥
 तानि प्रदक्षिणीकृत्य नत्वा नत्वा पृथक्पृथक् ॥ १२ ॥
 ज्ञानतीर्थं समाप्लुत्य स्पृशेद्यः पारिजातकम् ॥
 तस्य ज्ञानं च वैराग्यं भक्तिर्भवति तत्क्षणात् ॥ १३ ॥
 श्रीकृष्णो हृदये तस्य वसेद्भूष्टमनाः सदा ॥
 समृद्धिसिद्धयः सर्वास्तं भजंति निसर्गतः ॥ १४ ॥
 स मुक्तः स कृतार्थः स्याद्यः पश्येद्धरिमंदिरम् ॥
 तत्समो वैष्णवो नास्ति तीर्थं च तत्समं नहि ॥ १५ ॥

पंचयोजनविस्तीर्णाद्भगवन्मंदिरात्ततः ॥
 धनुःशते कृष्णकुण्डः कृष्णतेजः समुद्भवः ॥१६॥
 यं स्नात्वा कुष्ठतो मुक्तः सांबो जांबवतीसुतः॥
 तस्य दर्शनमात्रेण सर्वपापैः प्रमुच्यते ॥१७॥
 तस्मादष्टादशपदे पूर्वस्यां दिशि मैथिल ॥
 सर्वतीर्थोत्तमं पुण्यं बलभद्रसरो महत् ॥ १८ ॥
 पृथ्वीप्रदक्षिणां कृत्वा बलदेवो महाबलः॥
 यज्ञं यत्र विनिर्माय रेवत्या विरराज ह ॥१९॥
 तत्र स्नात्वा नरः सद्यो मुच्यते सर्वपातकात् ॥
 पृथ्वीप्रदक्षिणायाश्च फलं तस्य न दुर्लभम् ॥ 6.19.२० ॥

भगवन्मंदिराद्वाजन्सहस्रधनुरग्रतः ॥
 दक्षिणस्यां महातीर्थं गणनाथस्य वर्तते ॥२१॥
 अनिर्देशे गते राजन्प्रद्युम्न स्वसुते तदा ॥
 गणेशपूजनं यत्र पूजयामास रुक्मिणी ॥२२॥
 तत्र स्नात्वा हेमदानं यो ददाति नृपेश्वर ॥
 पुत्रप्राप्तिर्भवेत्तस्य वंशस्तस्य विवर्द्धते ॥ २३ ॥
 भगवन्मंदिराद्वाजन्दिग्विभागे च पश्चिमे ॥
 धनुषि द्विशते चास्ते दानतीर्थं परं शुभम् ॥२४॥
 यत्र श्रीकृष्णचन्द्रस्य नित्यं दानं करोति यः ॥
 तत्र स्नात्वा नरो राजन्ष्टिपलं कांचनं तथा ॥ २९ ॥
 चतुर्गुणं तु रजतं पट्टांबरशतं तथा ॥
 तथा सहस्रमौल्यानि नवरत्नानि यानि च ॥ २६ ॥
 यो ददाति नरश्रेष्ठस्तस्य पुण्यफलं शृणु ॥
 अश्वमेधसहस्राणि राजसूयशतानि च ॥ २७ ॥

दानतीर्थस्य पुण्यस्य कलां नार्हति षोडशीम् ॥
 बद्रिकाश्रमयात्रायां यत्फलं लभते नरः ॥ २८ ॥
 सैधवारण्ययात्रायां मेषस्थे च दिवाकरे ॥ २९ ॥
 उत्पलावर्तयात्रायां वृषस्थे भास्करे सति ॥
 स्नानं दानं लक्षगुणं भवतीह न संशयः ॥ 6.19.३० ॥
 तस्मात्कोटिगुणं पुण्यं दानतीर्थे विदेहराट् ॥
 मासमेकं च यत्स्नानं दानतीर्थे करोति ह ॥ ३१ ॥
 तस्य जातं च यत्पुण्यं चित्रगुप्तो न वेति तत् ॥
 तस्य तीर्थस्य माहात्म्यं वक्तुं नालं चतुर्मुखः ॥३२॥
 सर्वेषां चैव दानानामश्वदानं परं स्मृतम्॥
 अश्वदानाद्वाजस्यापि गजदानाद्बथस्य च ॥३३॥
 रथदानात्परं राजन्भूमिदानं विशिष्यते ॥
 भूमिदानादन्नदानं महादानं प्रकथ्यते ॥ ३४ ॥

अन्नदानसमं दानं न भूतं न भविष्यति ॥

देवर्षिपितृभूतानां तृप्तिरन्नेन जायते ॥ ३५ ॥

दानतीर्थे ह्यन्नदानं यः करोति महामना ॥

ऋणत्रयविमुच्यथा याति विष्णोः परं पदम् ॥ ३५ ॥

दशैव मातृके पक्षे राजेन्द्र दश पैतृके ॥

प्रियाया दश पक्षे तु पुरुषानुद्धरेन्नरः ॥ ३७ ॥

चतुर्भुजा दिव्यरूपा नागारिकृतकेतनाः ॥

स्रग्विणः पीतवस्त्रास्ते प्रयांति हरिमंदिरम् ॥ ३८ ॥

भगवन्मंदिराद्वाजन्तुतरस्यां दिशि श्रुतम् ॥

क्रोशाद्धे नृपशार्दूल मायातीर्थ मनोहरम् ॥ ३९ ॥

विराजते यत्र नित्यं दुर्गा दुर्गतिनाशिनी ॥

सिंहारूढा भद्रकाली चंडमुण्डविनाशिनी ॥ 6.19.४० ॥

स्यमंतकं समाहर्तुमक्षराजबिलंगते ॥

पुत्रे च देवकी देवीं पूजयामास सत्कलेः ॥ ४१ ॥

तदा जगाम प्रियया समणिर्भगवान्हरिः ॥

तद्विलातत्प्रसिद्धं स्यान्मायातीर्थं फलप्रदम् ॥ ४२ ॥

मायातीर्थं च यः स्नात्वा मायां संपूज्य मानवः ॥

सर्वा मनोरथप्राप्तिं प्राप्नुयान्नात्र संशयः ॥ ४३ ॥

इति श्रीमद्भगवत्संहितायां श्रीद्वारकाखण्डे नारदबहुलाश्व संवादे प्रथमदुर्गे लीलासरोवर हरिमंदिर ज्ञानतीर्थ कृष्णकुण्ड

बलभद्रसरो गणेशतीर्थ माहात्म्यं नामैकोनविंशोऽध्यायः ॥ १९ ॥

Roman transliteration

śrīnārada uvāca ||

dvārāvatiṣaṇḍalam tu śatayojanavistṛtam ||

tasya pradakṣiṇā sarvā yojanānāṃ catuḥśatam ||1||

tanmadhyekṣṇaracitaṃ durgam dvādaśayojanam ||

dvitīyaṃ ca bahirdurgam navatiṃ ca duruttaram ||

krośaiḥ saṃghaṭṭitaṃ rājāñchrikṣṇena mahātmanā ||2||

tṛtīyaṃ ca tathā durgam dyūnaiśca dvīśatairṇpa ||

krośaiḥ saṃghaṭṭitaṃ rājanratnaprāsādasanyutam || 3 ||

teṣāmaṃtaradurgepi śrīkṣṇasya mahātmanaḥ ||

maṃdirāṇi vicitrāṇi navalakṣāni saṃti hi ||4||

tatra rādhāmaṃdirasya dvāre līlāsarovaram ||

sarvatīrthottamaṃ rājangolokācca samāgatam || 5 ||

yasminsnavtvā naraḥ pāpi vrati bhūtvā samāhitaḥ ||

aṣṭamyāṃ hemadānaṃ ca dattvā natvā vidhānataḥ ||6||

koṭījanmakṛtaiḥ pāpaimucyate nātra saṃśayaḥ ||

prāṇāṇte tannaraṃ netuṃ golokācca mahārathaḥ ||7||

sahasrādityasaṃkāśa āgacchati na saṃśayaḥ ||

daśakaṃdarpaḥlavāṇyo ratnakūṇḍalamāṇḍitaḥ || 8 ||

sragvī pītāmbaraḥ śyāmaḥ sahasrārkaṣpūradhyutiḥ ||

sahasrapārṣadairyuktaścāmarāṇḍolarājitaḥ ||9||
 jayadhvanisamāyukto veṇudumdubhināditaḥ ||
 bhūtvaivaṇi rathamāsthāya golokaṇi yātya- saṁśayam || 6.19.10 ||
 atha tīrthāni cānyāni śṛṇu rājanmahāmate ||
 śatottarāṇi tatraiva sahasrāṇi ca ṣoḍaśa || 11 ||
 aṣṭabhiḥ sahītānyeva patnīnāṃ bhava- nāni ca ||
 tāni pradakṣiṇīkṛtya natvā natvā prthakprthak || 12 ||
 jñānatīrthaṃ samāplutya sprṣedyah pārijātakam ||
 tasya jñānaṃ ca vairāgyaṃ bhaktīrbhavati tatksaṇāt || 13 ||

śrīkṛṣṇo hrdaye tasya vaseddhṛṣṭamanāḥ sadā ||
 samṛddhisiddhayaḥ sarvāstaṃ bhajaṃti nisargataḥ || 14 ||
 sa muktaḥ sa kṛtārthaḥ syādyah paśyeddharimaṇḍiram ||
 tatsamo vaiṣṇavo nāsti tīrthaṃ ca tatsamaṃ nahi || 15 ||
 pañcayojanavistīrṇādbhagavanmaṇḍirāntataḥ ||
 dhanuḥśate kṛṣṇakuṇḍaḥ kṛṣṇatejaḥ samudbhavaḥ ||16||
 yaṃ snātvā kuṣṭhato muktaḥ sāṃbo jāmbavatisutaḥ||
 tasya darśana mātreṇa sarvapāpaiḥ pramucyate ||17||
 tasmādaṣṭādaśapade pūrvasyāṃ diśi maithila ||
 sarvatīrthottamaṃ puṇyaṃ balabhadrasaro mahat || 18 ||
 prthvipradakṣiṇāṃ kṛtvā baladevo mahābala.||
 yajñaṃ yatra vinirmāya revatyā virarāja ha ||19||
 tatra snātvā naraḥ sadyo mucyate sarvapātakat ||
 prthvipradakṣiṇāyāśca phalaṃ tasya na durlabham || 6.19.20 ||

bhagavanmaṇḍirādrājansahasradhanuragrataḥ ||
 dakṣiṇasyāṃ mahātīrthaṃ gaṇanāthasya vartate ||21||
 anirdaśe gate rājanpradyumna svasute tadā ||
 gaṇeśapūjanaṃ yatra pūjayāmāsa rukmiṇī ||22||
 tatra snātvā hemadānaṃ yo dadāti nṛpeśvara ||
 putraprāptīrbhavettasya vaṃśastasya vivarddhate || 23 ||
 bhagavanmaṇḍirādrājandigvibhāge ca paścime ||
 dhanuḥ dviśate cāste dānatīrthaṃ paraṃ śubham ||24||
 yatra śrīkṛṣṇacandrasya nityaṃ dānaṃ karoti yaḥ ||
 tatra snātvā nara rājandvipalaṃ kāmcaṇaṃ tathā || 29 ||
 caturguṇaṃ tu rajataṃ paṭṭāṃbaraśataṃ tathā ||
 tathā sahasramaulyaṇi navaratnāni yāni ca || 26 ||
 yo dadāti naraśreṣṭhastasya puṇyaphalaṃ śṛṇu ||
 aśvamedhasahasrāṇi rājasūyaśatāni ca || 27 ||

dānatīrthasya puṇyasya kalāṃ nārhaṃti ṣoḍaśīm ||
 badrikāśramayātrāyāṃ yatphalaṃ labhate naraḥ || 28 ||
 saimdhavāraṇyayātrāyāṃ meśasthe ca divākare || 29 ||
 utpalāvartayātrāyāṃ vṛśasthe bhāskare sati ||
 snānaṃ dānaṃ lakṣaguṇaṃ bhavatiha na saṁśayaḥ || 6.19.30 ||
 tasmātkoṭiguṇaṃ puṇyaṃ dānatīrthe videharāt ||
 māsamekaṃ ca yat snānaṃ dānatīrthe karoti ha || 31 ||
 tasya jātaṃ ca yat puṇyaṃ citragupto na veti tat ||
 tasya tīrthasya mātmyaṃ vaktuṃ nālaṃ caturmukhaḥ ||32||
 sarveṣāṃ caiva dānānāmasvādānaṃ paraṃ smṛtam||
 aśvādānādgajasyāpi gajadānādrathasya ca ||33||
 rathadānātparaṃ rājanbhūmidānaṃ viśiṣyate ||

bhūmidānādannadānaṃ mahādānaṃ prakathyate || 34 ||
annadānasamaṃ dānaṃ na bhūtaṃ na bhaviṣyati ||

devarṣipitr̥bhūtānāṃ tṛptirannena jāyate || 35 ||
dānatirthe hyannadānaṃ yaḥ karoti mahāmanā ||
ṛṇatrayavimucyātha yāti viṣṇoḥ paraṃ padam || 35 ||
daśaiva mātṛke pakṣe rājemdra daśa paitṛke ||
priyāyā daśa pakṣe tu puruṣānuddharennaraḥ || 37 ||
caturbhujā divyarūpā nāgārikṛtaketanāḥ ||
sragviṇaḥ pītavastrāste prayāṃti harimaṇḍiram || 38 ||
bhagavanmaṇḍirādrājannuttarasyaṃ diśi śrutam ||
krośārdhe nṛpaśārdūla mātātirthaṃ manoharam || 39 ||
virājate yatra nityaṃ durgā durgatināśini ||
siṃhārūḍhā bhadrakālī caṇḍamuṇḍavināśini || 6.19.40 ||
syamaṃtakam samāhartumṛkṣarājabilāṃgate ||
putre ca devakī devīm pūjayāmāsa satphaleḥ || 41 ||
tadā jagāma priyayā samaṇirbhagavānharīḥ ||

tadbilāttatprasiddham syānmātātirthaṃ phalapradam || 42 ||
mātātirthe ca yaḥ snātvā mātām saṃpūjya mānavaḥ |
sarvāṃ manorathaprāptiṃ prāpnuyānnātra saṃśayaḥ || 43 ||
iti śrīmadgargasamhitāyāṃ śrīdvārakākhaṇḍe nārada bahulāśva saṃvāde prathamadurge līlāsarovara
harimaṇḍira jñānatirtha kṛṣṇakuṇḍa balabhadrasaro gaṇeśatirtha mātātmyaṃ
nāmaikonaviṃśo'dhyāyaḥ || 19 ||

English rendering

Description of Leela-Sarovara, Harimandir, Jnanatirtha, Krishna Kunda, Balabhadra Sarovara, Danatirtha, Ganapatitirtha and Mayatirtha etc.

Srinardji says - Rajan! The Dwaravati-Mandala hundred plan is extensive. Its total circumference is four hundred yojanas. The fort built by Lord Krishna in the middle of it is twelve yojanas wide. The second outer fort is built by Mahatma Krishna in ninety kosas, which is impregnable to enemies. The king. The third outer fortification is organized into two less than two hundred kosas, in which jewelled palaces were built. There are nine lakh odd temples of Mahatma Krishna in their inner fort as well. 1 - 4.

There is a 'Leela Sarovar' at the entrance of the Radha-temple, which is considered the best among all the tirthas. The king! He is said to have come from Golok. There is no doubt that a sinful person is also free from the sins committed by millions of births if he observes a fast and concentrates on it, gives the donation of gold on the Ashtami Tithi in a proper manner, and salutes the Tirtha. A giant plane, as bright as a thousand suns, surely comes from the galaxy to pick up the man when he dies. That man is as graceful as ten Kamadevas, adorned with jewelled coils, wearing a forest garland, covered with betel leaves, shyamkantiman, radiant as a thousand suns, and possessing a divine form served by thousands of councillors. Chavars are waved on either side of it, cheering and cheering, accompanied by the solemn sound of cymbals. In this state, he lands on that noble plane and goes to Golok Dham, no doubt. 5-10 | (Dwarkand Chapter 16 to 22)

Your Majesty the King! Now listen to the description of the other shrines! There are sixteen thousand and one hundred and eight tirthas and there are separate buildings of the same number of wives of

Lord Krishna. By taking turns parikrama and vandana to all of them and diving into the 'Jnanateertha', one who touches the Parijata immediately attains knowledge, renunciation, and devotion. In his heart resides Lord Krishna, always full of joy. All accomplishments and prosperity are inherently present in his service. One who visits the Sriharike Temple becomes liberated and grateful. There is no other Vaishnavite like him and there is no other tirtha like that tirtha. 11-15 |

The expansion of the temple of God is five yojanas. A hundred bows away from there is the 'Shri Krishna Kund', revealed by the radiance of Lord Shri Krishna. Jambavatinandan Samba was cured of leprosy by bathing in the same pond. The sight of the tank alone absolves a person of all sins. 16-17 |

Maithil! Eighteen steps from there in the east direction is the excellent, virtuous and vast 'Balabhadra-Sarovar' among all the Tirthas. Mahabali Baldevji circumambulated the earth and performed a yajna, built the Sarovar, and sat with Revati Rani. By bathing in it, a person becomes immediately free from all sins. The fruits of the earth's rotation do not remain rare to him. 18-20 | Rajan! A thousand bows ahead of the Lord's temple is the great shrine of Gananatha in the southern direction. The king! Gananatha is the 'tirtha' where Rukmini performed the Ganesh-worship ritual after giving birth to her son Pradyumna, when he was kidnapped before ten days had passed. Oh dear God! The one who bathes there and donates gold receives a son, and his lineage grows. 21-23 | (Dwarkand Chapter 16 to 22)

The king! Two hundred bows to the west of the Lord's temple is the most auspicious 'Danatirtha'. There, one who makes a daily donation for the happiness of Lord Krishna is a partaker of the supreme virtue. The kingdom of Videha. Listen to the description of the meritorious reward received by the best human being after bathing in that tirth, who donates two pieces of gold, eight pieces of silver, and a hundred pieces of silk, and donates thousands of seals and jewels. Even the Sahasra Ashvamedha and the hundred Rajasuya Yajnas cannot equal the sixteenth act of charity. There is no doubt that the fruits of bathing and giving in the journey to Utpalavarta Tirtha while in the zodiac sign of Taurus are a million times more fruitful than in the journey to Badarikashrama-Tirtha, the journey to Sandhavernya when the sun is in the zodiac sign of Aries. But alas! There are many times as many fruits as there are in charity. Even Chitrugupta does not have the knowledge of the infinite virtue that one attains by bathing for a month in a charity shrine. Even Chaturmukha Brahmaji is not able to convey the significance of that tirtha. Among all donations, Ashvadana is considered the best, with Gajadana being superior to Ashvadana and Rathadana being superior to Gajadana. The king. Bhoomidaan is said to be more important than chariot donation, and Annadaan is said to be more important than Bhoomidaan. There has not been any other donation like Annadana; for even the gods, sages, ancestors, and ghosts are satisfied with Annadana. The great human being who donates food to charity goes to the supreme abode of Lord Vishnu, free from all three debts. Rajendra! The man saves the ten generations of the Matrilineal family, the ten of the Patrilineal family, and the ten generations of the wife's family. After sacrificing the human body, the donors in the charity pilgrimage go to the abode of Lord Vishnu in the form of Chaturbhuj Divine, hoisting the Garuda Flag, adorned with Vanamala and Pitambara. 24-38 |

The king! Half-way north of the Lord's temple is the enchanting 'Mayatirtha', where the lioness Bhadrakali Durga, the destroyer of Chand-Mundaka, resides daily. When Lord Krishna went to the cave of Raksharaja Jambavan to fetch Syamantakamani, Devaki worshipped this goddess Durga with the best fruits for the well-being of her son. It was under the influence of this puja that Lord Krishna left the temple and returned home with his beloved Jambavati and Mani. The same is the well-known 'Mayatirtha', which is supposed to bestow excellent fruits on servants. A person who worships Mayadevi by bathing in Mayatirtha attains complete bliss - there is no doubt about it. 39-43 |

Thus in the Narada Bahulashva Samvad under Dwarka Khanda in the Srigargha Samhita, the nineteenth chapter titled 'Description of the Mahatmya of Leela-Sarovar, Harimandir, Jnanatirtha, Krishna Kunda, Balabhadra Sarovar, Danatirtha, Ganapatitirtha and Mayatirtha' was completed within the first fort. 19.

Sanskrit source · Hindi control witness

Dvārakā-khaṇḍa · Chapter 20

Chapter 126 of 263 · 18 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच ॥
 द्वितीयस्यापि दुर्गस्य पूर्वद्वारे विदेहराट् ॥
 इन्द्रतीर्थं महापुण्यं कामदं सिद्धिदायकम् ॥ १ ॥
 तत्र स्नात्वा नरो राजन्निद्रलोकं प्रयाति हि ॥
 इहैव चन्द्र सादृश्यं वैभवं प्राप्यते नरः ॥ २ ॥
 तथा वै दक्षिणे द्वारे सूर्यकुण्डोभिधीयते ॥
 यत्र सत्राजितेनापि पूजितोभूत्स्यमंतकः ॥ ३ ॥
 तत्र स्नात्वा पद्मरागं यो ददाति नृपेश्वर ॥
 सूर्यप्रभवमानेन सूर्यलोकं प्रयाति हि ॥ ४ ॥
 तथा वै पश्चिमे द्वारे ब्रह्मतीर्थं विशिष्यते ॥
 तत्र स्नात्वा नरो राजन्स्वर्णपात्रे च पायसम् ॥ ५ ॥
 यो ददाति महबुद्धिस्तस्य पुण्यफलं शृणु ॥
 ब्रह्महा पितृहा गोघ्नो मातृहाचार्यहाघवान् ॥ ६ ॥
 इन्द्रलोके पदं धृत्वा बिभ्रद्ब्रह्ममयं वपुः ॥
 चन्द्राभेन विमानेन याति ब्रह्मपदं स च ॥ ७ ॥
 तथा वै उत्तरे द्वारे क्षेत्रं स्यान्नैललोहितम् ॥
 यत्र साक्षान्महादेवो राजते नीललोहितः ॥ ८ ॥
 देवता मुनयः सर्वे तथा सप्तर्षयः परे ॥
 वसन्ति यत्र वैदेह तथा सर्वे मरुद्गणाः ॥ ९ ॥
 नीललोहितलिंगं तु यत्र संपूज्य यत्नतः ॥
 ऐश्वर्यमतुलं लेभे रावणो लोकरावणः ॥ १० ॥
 कैलासस्यापि यात्रायां यत्फलं लभते नृप ॥
 तस्माच्छतगुणं पुण्यं नीललोहितदर्शनात् ॥ ११ ॥
 नीललोहितकुण्डे वै स्नाति यस्त्रिदिनं नरः ॥
 स याति शिवलोकाख्यं पापायुतयुतोपि हि ॥ १२ ॥
 सप्तसामुद्रकं नाम तीर्थं यत्र विराजते ॥
 तत्र स्नात्वा नरः पापी पापसंघैः प्रमुच्यते ॥ १३ ॥
 समानं च समुद्राणां स्नानपुण्यं लभेत्स्वरम् ॥
 विष्णुर्विरिच्यो गिरिश इन्द्रो वायुर्यमो रविः ॥ १४ ॥
 पर्जन्यो धनदः सोमः क्षितिरग्निरपांपतिः ॥
 तत्पाश्वेषु सदा ह्येते तिष्ठन्ति मनुजेश्वर ॥ १५ ॥
 सप्तकोटीनि तीर्थानि ब्रह्मांडे यानि कानि च ॥

सर्वाणि तत्र तिष्ठन्ति सप्तसामुद्रके नृप ॥१६॥

तत्र स्नात्वा नरः पश्चात्कृत्वा सर्वपरिक्रमम् ॥

प्राप्नोति द्वारकायाश्च यात्राया सफलं फलम् ॥ १७ ॥

सप्तसामुद्रकमृतेन यात्रा फलदा स्मृता ॥

सप्तसामुद्रकतीर्थं विष्णु रूपं विदुः सुराः ॥ १८ ॥

इति श्रीमद्भगवत्संहितायां श्रीद्वारकाखण्डे नारदबहुलाश्वसंवादे द्वितीयदुर्गे इन्द्रतीर्थं ब्रह्मतीर्थं सूर्यकुण्डं नैललोहितं सप्तसमुद्रं
माहात्म्यं नाम विंशोऽध्यायः ॥ २० ॥

Roman transliteration

śrīnārada uvāca ||

dvitīyasyāpi durgasya pūrvadvāre videharāt ||
indratīrthaṃ mahāpuṇyaṃ kāmadaṃ siddhidāyakam || 1 ||
tatra snātvā nara rājannīṃdralokaṃ prayāti hi ||
ihaiva candra sādṛśyaṃ vaibhavaṃ prāpyate naraḥ ||2||
tathā vai dakṣiṇe dvāre sūryakuṇḍobhidiḥyate||
yatra satrājitenāpi pūjīto bhūtsyamaṃtakaḥ || 3 ||
tatra snātvā padmarāgaṃ yo dadāti nṛpeśvara ||
sūryaprabhaviṃśena sūryalokaṃ prayāti hi ||4||
tathā vai paścīme dvāre brahmatīrthaṃ viśiṣyate ||
tatra snātvā nara rājansvarṇapātre ca pāyasam || ||5||
yo dadāti mahabuddhistasya puṇyaphalaṃ śṛṇu ||
brahmahā pītṛhā goghno mātṛhācāryahāghavan ||6||
indraloke padaṃ dhṛtvā bibhṛadbrahmamayaṃ vapuḥ ||

candrābhena viṃśena yāti brahmapadaṃ sa ca ||7||
tathā vai uttare dvāre kṣetraṃ syānnailohitam ||
yatra sākṣānmahādevo rājate nīlahiṭhaḥ ||8||
devatā munayaḥ sarve tathā saptaśayaḥ pare ||
vasaṃti yatra vaideha tathā sarve marudgaṇāḥ || 9 ||
nīlahiṭhalingaṃ tu yatra sampūjya yatnataḥ ||
aiśvaryamatulaṃ lebbe rāvaṇo lokarāvaṇaḥ || 6.20.10 ||
kailāsasyāpi yātrāyāṃ yatphalaṃ labhate nṛpa ||
tasmācchataguṇaṃ puṇyaṃ nīlahiṭhadarśanāt ||11||
nīlahiṭhakuṇḍe vai snāti yastridinaṃ naraḥ ||
sa yāti śivalokākhyāṃ pāpāyutayutopi hi || 12 ||
saptasāmudrakaṃ nāma tīrthaṃ yatra virajāte ||
tatra snātvā naraḥ pāpi pāpasamghaiḥ pramucyate || 13 ||
samānaṃ ca samudrāṇāṃ snānapuṇyaṃ labhettvaram ||

viṣṇurvirīṇcyo giriśa indro vāyuryamo raviḥ ||14||
parjanyaḥ dhanadaḥ somaḥ kṣitiragnirapāṇpatiḥ||
tatpārśveṣu sadā hyete tiṣṭhaṃti manuḥśvara ||15||
saptakoṭīni tīrthāni brahmāṇḍe yāni kāni ca ||
sarvāṇi tatra tiṣṭhaṃti saptasāmudrake nṛpa ||16||
tatra snātvā naraḥ paścātkṛtvā sarvaparikramam ||
prāpnoti dvārakāyāśca yātrāyā saphalaṃ phalam || 17 ||
saptasāmudrakamṛtena yātrā phaladā smṛtā ||
saptasāmudrakatīrthaṃ viṣṇu rūpaṃ viduḥ surāḥ || 18 ||

*itīśrīmadgargasamhitāyāṃ śrīdvārakākhaṇḍe nārada bahulāśvasamvāde dvitīyadurge indratīrtha
brahmatīrtha sūryakuṇḍa nailohita saptasamudra mātmyajñāna vimśo dhyāyaḥ || 20 ||*

English rendering

Indratīrtha, Brahmatīrtha, Suryakunda, Nilālohitā-Tīrtha and Saptasamudraka-Tīrtha Mahatmya

Shrīnaradji says - Vidhehraj! The second fort also has the most virtuous' Indratīrtha 'at the eastern gate, which is the giver and purifier of desired pleasures. The king! After bathing in that tīrtha, a person goes to Indraloka and attains the same radiant splendor as the moon in this world. 1-2.

Similarly, the Dakshin Dwar is said to have a shrine called 'Suryakund', where Satrajit worshipped Syamantaka. Oh dear God! A person who bathes there and donates a lotus bead goes to the solar world through a radiant vimana similar to the sun. 3-4 | (Dwarkand Chapter 16 to 22)

Similarly, at the western gate, there is a specific tīrtha called 'Brahmateertha'. The king. Listen to the wise man who bathes there and donates kheer to the pot of gold, describing its merits. Whether he is a Brahmaghati, a Pitruhati, a cowherd, a matriarch, and a sinner who slays a teacher, he sets foot in Indraloka, wears a Brahma-like body, and travels to Brahmadham through a bright vimana like the moon. 5 - 7.

Similarly, at the northern gate is the area of Lord Nilālohit, where Neelālohit Mahadev resides directly. Woe to you! All the deities, sages, Saptarishis, and all the Marudranas reside in that tīrtha. Lokravana Ravana attained unparalleled opulence by diligently worshipping the Shivalinga named 'Nilālohitā' in the same tīrth. O Lord! The sight of Lord Nil-Lohit is a hundred times more virtuous than the palanquin a person finds on a journey to Kailash. A person who bathes in 'Nil-Lohitkund' for three days goes to Shivaloka even after having a thousand sins. 8-12 |

Where the 'Saptasamudraka' or 'Saptasagara' Tīrtha is adorned, by bathing in that Tīrtha, the sinful man is rid of the groups of sins and he immediately acquires the virtue of bathing in the seven seas. Manujeshwar! Lord Vishnu, Brahma, Shiva, Indra, Vayu, Yama, Surya, Parjanya, Kubera, Soma, Prithvi, Agni, and Varuna - the lord of water - always reside around that tīrth. O Lord! All the seven crore Tīrthas that are in the universe reside in that 'Saptasamudraka Tīrtha'. After bathing in it, the person who circumambulates the entire tīrtha receives all the fruits of the journey to Dwarka. A visit to Dwarka is not fruitful without a visit to the 'Saptasamudraka Tīrtha'. The deities consider the 'Saptasamudraka Tīrtha' to be a manifestation of Lord Vishnu. 13-18 |

Thus was completed the twentieth chapter in the Narada Bahulashva-Samvad under Dwarka Khandā in the Śrīgārgha Samhita titled 'Description of the Significance of Indratīrtha, Brahmatīrtha, Suryakunda, Nilālohitīrtha and Saptasamudra Tīrtha within the Second Fort'. 20.

Sanskrit source · Hindi control witness

Dvārakā-khaṇḍa · Chapter 21

Chapter 127 of 263 · 34 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच ॥
तृतीयस्यापि दुर्गस्य पूर्वद्वारे महाबलः ॥
रक्षत्यहर्निशं राजन्हनूमानंजनीसुतः ॥ १ ॥
तं प्रेक्ष्य भगवद्भक्तं हनूमतं महाबलम् ॥
जायते भगवद्भक्तो हनूमाननिव मानवः ॥ २ ॥
तथा वै दक्षिणद्वारं चक्रं नाम सुदर्शनम् ॥
रक्षत्यहर्निशं राजञ्छ्रीकृष्ण गतमानसम् ॥ ३ ॥
तस्य दर्शनमात्रेण भवेद्भक्तो हरेः परः ॥
भक्तस्यापि सदा रक्षां करोति हि सुदर्शनम् ॥ ४ ॥
तथा वै पश्चिमं द्वारं जांबवानृक्षराड्बली ॥
रक्षत्यहर्निशं राजन्भगवद्भक्तिसंयुतः ॥ ५ ॥
तं प्रेक्ष्य भगवद्भक्तं जांबवंतं महाबलम् ॥
चिरजीवी हरेर्भक्तो भवतीह च मानवः ॥ ६ ॥
तथा वै चोत्तरं द्वारं विष्वक्सेनो महाबलः ॥
रक्षत्यहर्निशं राजञ्छ्रीकृष्णहृदयो महान् ॥ ७ ॥
तस्यदर्शनमात्रेण नरो याति कृतार्थताम् ॥
शृणु राजन्बहिर्दुर्गातीर्थं पिंडारकं स्मृतम् ॥ ८ ॥
पिंडारकस्य माहात्म्यं शृणुताद्राजसत्तम ॥
यस्य स्मरणमात्रेण महापापात्प्रमुच्यते ॥ ९ ॥
अर्थसिद्धेरिव द्वार रैवताद्रिसमुद्भयोः ॥
मध्ये पिंडारकक्षेत्रं तीर्थानां तीर्थमुत्तमम् ॥ १० ॥
क्रतुराजं राजसूयं यदुराजो महाबलः ॥
चकार यत्र वैदेह परिपूर्णतमाज्ञया ॥ ११ ॥
सर्वाणि यत्र तीर्थानि समाहुतानि सर्वतः ॥
निवासं चक्रिरे राजन्नुग्रसेन क्रतूतमे ॥ १२ ॥
तेन पिंडारकं नाम सर्वतीर्थस्य पिंडितः ॥
तत्र स्नात्वा नरः सद्यो राजसूयफलं लभेत् ॥ १३ ॥
यत्रैव त्रिदिनं स्नात्वा व्रती भूत्वा समाहितः ॥
ब्राह्मणोभ्यः स्वर्णदानं दत्त्वा यः प्रणतो भवेत् ॥ १४ ॥
इहैव नरदेवः स्यात्स महात्मा न संशयः ॥
नित्यं शृणोति सततं बन्दिवद्भि यशःस्वयम् ॥ १५ ॥
सुवर्णरत्नवस्त्राद्यैः सुघन्द्रवदनैः परैः ॥

स्त्रीसंधैः सेवितो नित्यं हृष्टपुष्टो महा बलः ॥ १६ ॥

अहोरात्रं प्रताड्यते द्वारि दुन्दुभयो घनाः ॥

करीद्राणां च घीत्करिरश्वहेषैस्समन्वितम् ॥ १७ ॥

विराजते राजसंधैः प्रेक्षयन्प्रांगणाजिरम ॥

रत्नप्रासादनिचयं ध्वजमण्डलमंडितम् ॥ १८ ॥

मतकुञ्जरकर्णाभ्यां ताडिता भृगमण्डली ॥

अलंकरोति तद्द्वारं मंडितं मंडलेश्वरैः ॥ १९ ॥

पिंडारकस्नानमृते कथं राज्यं भवेदिह ॥

अन्ते मोक्षं कथं याति नरः पापयुतोपि हि ॥ २० ॥

पिंडारकस्नानमृते न शर्म पिंडारकस्नानमृते न कर्म ॥

पिंडारक स्नानमृते न धर्मः पिंडारकस्नानमृते न वर्म ॥ २१ ॥

पिंडारकस्नानमृते वियोगी पिंडारकस्नानकरो वियोगी ॥

पिंडारकस्नाकरः सुभोगी पिंडारक स्नानकरो न रोगी ॥ २२ ॥

द्वारावर्ती माधवमासमध्ये प्रदक्षिणीकृत्य नमस्करोति ॥

सर्वा इहामुत्र च सिद्धयोपि वैदेह तत्पाणितले भवन्ति ॥ २३ ॥

तीर्थाप्लुतोदः शयनः शुचिश्व मौनी व्रती वायवभोजनेन ॥

आरभ्य चैत्री किल पौर्णमासी यो माधवीमेत्य करोति यात्राम् ॥ २४ ॥

तत्पुण्यसंख्यां गदितुं न शक्यश्चतुर्मुखो वेदमयो विधाता ॥

यो मेघधारां गणयेत्कदाचित्कालेन पुण्यानि न कृष्णपुर्याः ॥ २५ ॥

यथा तिथीनां हरिवासरं च यथाहि शेषो फणिनां फणीन्द्रः ॥

यथा गरुत्मान्दिवि पक्षिणां च यथा पुराणेषु च भारतं च ॥ २६ ॥

यथा हि देवेषु च देवदेवः श्री वासुदेवो यदुदेवदेवः ॥

तथा पुरी क्षेत्रसमस्तमध्ये द्वारावती पुण्यवती प्रशस्ता ॥ २७ ॥

अहोति धन्या यदुमंडलीभिर्विराजते भूमितले मनोहरा ॥

वैकुण्ठलीलाधिकृता कुशस्थली यथा तडिद्धिर्जलदावलिर्दिवि ॥ २८ ॥

यत्रैव साक्षात्पुरुषः परेश्वरो धृत्वा चतुर्व्यूहमलं विराजते ॥

यस्तूयसेनाय ददौ नृपेशतां कृष्णाय तस्मै हरये नमोनमः ॥ २९ ॥

यदा स्वलोकं भगवान्गमिष्यति संप्लावयिष्यत्यथ तां तदार्णवे ॥

वैदेहदिव्यं हरिमंदिरं विना तस्मिन्निवासं भगवान्करिष्यति ॥ ३० ॥

शृण्वति तत्रैव कलौ जलध्वनिं कृष्णोक्तमित्थं सप्ततं दिनेदिने ॥

भवेदविद्यो यदि वा सविद्यो यो ब्राह्मणो वै स तु मामकी तनुः ॥ ३१ ॥

भूत्वाथ विप्रोब्धितटादगाधं गत्वा गृहीत्वा प्रतिमां परस्य ॥

कृत्वा प्रतिष्ठां च विधाय सौधं करिष्यते स्थापनमर्क एषः ॥ ३२ ॥

श्रीद्वारकानाथमिति स्वरूपं पश्यति ये भक्तजनाः कलौ युगे ॥

गच्छति ते विष्णुपदं नृदेव योगीश्वराणामपि दुर्लभं यत् ॥ ३३ ॥

इदं मया ते कथितं नृदेव माहात्म्यमेतत्किल कृष्णपुर्याः ॥

शृणोति यः श्रावयते च भक्त्या श्रीद्वारकावासफलं लभेत्सः ॥ ३४ ॥

श्रीद्वारकाया नृपखण्डमेतन्मया तवाग्रे कथितं सुपुण्यम्॥

कीर्तिकुलभक्तिमतीव मुक्तिं ददाति राज्यं च सदैव शृण्वताम् ॥३५॥

इति श्रीमद्भगवत्सहितायां श्रीद्वारकाखण्डे नारदबहुलाश्वसंवादे तृतीयदुर्गे पिंडारक माहात्म्यं नामेकविंशोऽध्यायः ॥

इति श्रीद्वारकाखंडः समाप्तः ॥

Roman transliteration

śrīnārada uvāca ||
 tṛtīyasyāpi durgasya pūrvadvāre mahābalaḥ ||
 rakṣatyaharnīśaṃ rājanhanūmānaṃjanisutaḥ || 1 ||
 taṃ prekṣya bhagavadbhaktaṃ hanūmaṃtaṃ mahābalaṃ ||
 jāyate bhagavadbhakto hanūmānaniṣa mānavaḥ || 2 ||
 tathā vai dakṣiṇadvāraṃ cakraṃ nāma sudarśanam |
 rakṣatyaharnīśaṃ rājāñchrikṛṣṇa gatamānasam || 3 ||
 tasya darśanamātreṇa bhavedbhakto hareḥ paraḥ ||
 bhaktasyāpi sadā rakṣāṃ karoti hi sudarśanam || 4 ||
 tathā vai pāścimaṃ dvāraṃ jāmbavānṛkṣarāḍbaliḥ ||
 rakṣatyaharnīśaṃ rājanbhagavadbhaktisaṃyutaḥ || 5 ||
 taṃ prekṣya bhagavadbhaktaṃ jāmbavaṃtaṃ mahābalaṃ ||
 ciraḥiṣi harerbhakto bhavatiḥ ca mānavaḥ || 6 ||
 tathā vai cottaraṃ dvāraṃ viṣvakseno mahābalaḥ ||

rakṣatyaharnīśaṃ rājāñchrikṛṣṇahṛdayo mahān || 7 ||
 tasyadarśanamātreṇa naro yāti kṛtārthatām ||
 śṛṇu rājanbahirdurgāttīrthaṃ piṇḍārakaṃ smṛtam || 8 ||
 piṇḍārakasya mahātmyaṃ śṛnutādṛāṣasattama ||
 yasya smaraṇamātreṇa mahāpāpātpramucyate || 9 ||
 arthasiddheriva dvāra raivātādrisamudrayoḥ ||
 madhye piṇḍārakakṣetraṃ tīrthānāṃ tīrthamuttamam || 10 ||
 kraturājaṃ rājasūyaṃ yadurājo mahābalaḥ ||
 cakāra yatra vaideha pariṇīṇatamājñayā || 11 ||
 sarvāṇi yatra tīrthāni samāhūtāni sarvataḥ ||
 nivāsaṃ cakre rājannugrasena kratūttame || 12 ||
 tena piṇḍārakaṃ nāma sarvatīrthasya piṇḍataḥ ||
 tatra snātvā naraḥ sadyo rājasūyaphalaṃ labhet || 13 ||
 yatraitva tridīnaṃ snātvā vratī bhūtvā samāhitaḥ ||

brāhmaṇebhyaḥ svarṇadānaṃ dattvā yaḥ praṇato bhavet || 14 ||
 ihaiva naradevaḥ syātsa mahātmā na saṃśayaḥ ||
 nityaṃ śṛṇoti satataṃ bandivadbhiḥ yaśaḥsvayam || 15 ||
 suvarṇaratnavastrādyaṃ sucandravadanaiḥ paraiḥ ||
 strīsaṃghaiḥ sevito nityaṃ hr̥ṣṭapuṣṭo mahā balaḥ || 16 ||
 ahorātraṃ pratāḍyate dvāri dundubhayo ghanāḥ ||
 karīḍrāṇāṃ ca cītkārairāśvaheṣaisamanvitam || 17 ||
 virājate rājasam̐ghaiḥ prekṣayanprāṃgāṇajirama ||
 ratnaprāsādanicayaṃ dhvajamaṇḍalamāṇḍitam || 18 ||
 mattakuñjarakarmābhyaṃ tāḍitā bhṛgamaṇḍalī ||
 alaṃkaroti tadvāraṃ maṇḍitaṃ maṇḍaleśvaraīḥ || 19 ||
 piṇḍārakasnānamṛte kathaṃ rājyaṃ bhavediḥa ||

ante mokṣaṃ kathaṃ yāti naraḥ pāpayutopi hi ||20||
piṇḍārakasnānamṛte na śarma piṇḍārakasnānamṛte na karma||

piṇḍāraka snānamṛte na dharmāḥ piṇḍārakasnānamṛte na varma || 21 ||
piṇḍārakasnānamṛte viyogī piṇḍārakasnānakaro viyogī ||
piṇḍārakasnānakarāḥ subhogī piṇḍāraka snānakaro na rogī ||22||
dvārāvatiṃ mādhavamāsamādhye pradakṣiṇīkṛtya namaskaroti ||
sarvā ihāmutra ca siddhayopi vaideha tatpāṇitale bhavanti || 23 ||
tīrthāplutodhaśyanaḥśuciśca maunī vratī vāyavabhojanena||
ārabhya caitrī kila paurṇamāsī yo mādhavimetya karoti yātrām ||24||
tatpunyasaṃkhyāṃ gadituṃ na śakyaścaturmukho vedamayo vidhātā||
yo meghadhārāṃ gaṇayetkadācitkālena puṇyāni na kṛṣṇapuryāḥ || ||25||
yathā tithināṃ harivāsaraṃ ca yathāhi śeṣo phaṇināṃ phaṇīndraḥ ||
yathā garutmāndivī pakṣiṇāṃ ca yathā purāṇeṣu ca bhārataṃ ca ||26 ||
yathā hi deveṣu ca devadevaḥ śrī vāsudevo yadudevadevaḥ ||
tathā purī kṣetrasamastamādhye dvārāvatiḥ puṇyavatī praśastā || 27 ||
ahoti dhanyā yadumaṇḍalībhirvirājate bhūmitale manoharā ||

vaikuṇṭhalīlādhikṛtā kuśasthalī yathā tadīdbhīrjaladāvalīrdivi ||28||
yatraiva sāksātpuruṣaḥ pareśvaro dhṛtvā caturvyūhamalaṃ virājate||
yastūgrasenāya dadau nṛpeśatāṃ kṛṣṇāya tasmai haraye namonamaḥ ||29||
yadā svalokaṃ bhagavāṅgamiṣyati saṃplāvayiṣyatyatha tāṃ tadāṇave||
vaidehadivyaṃ harimaṇḍiraṃ vinā tasminnivāsaṃ bhagavāṅkariṣyati ||6.21.30||
śṛṇvaṃti tattraiva kalau jaladhvaniṃ kṛṣṇoktamitthaṃ sasataṃ dīnedīne ||
bhavedavidyo yadi vā savidyo yo brāhmaṇo vai sa tu māmākī tanuḥ || 31 ||
bhūtvātha viprobhitaṭādagādhaṃ gatvā grhītvā pratimāṃ parasya||
kṛtvā pratiṣṭhāṃ ca vidhāya saudhaṃ kariṣyate sthāpanamarka eṣaḥ ||32||
śrīdvārakānāthamiti svarūpaṃ paśyaṃti ye bhaktajanāḥ kalau yuge||
gacchamti te viṣṇupadaṃ nṛdeva yogiśvarāṇāmapī durlabhaṃ yat || 33 ||
idaṃ mayā te kathitaṃ nṛdeva mātmyametatkala kṛṣṇapuryāḥ ||
śṛṇoti yaḥ śrāvayate ca bhaktyā śrīdvārakāvāsaphalaṃ labhetsaḥ||34||
śrīdvārakāyā nṛpakhaṇḍametanmayā tavāgre kathitaṃ supuṇyam||

kīrtikulaṃbhaktimatīva muktīm dadāti rājyaṃ ca sadaiva śṛṇvatām ||35||
iti śrīmadgargasahitāyāṃ śrīdvārakākhaṇḍe nārada bahulāśvasaṃvāde tṛtīyadurge piṇḍāraka
mātmyaṃnāmekaviṃśo dhyāyāḥ ||
iti śrīdvārakākhaṇḍaḥ samāptaḥ ||

English rendering

The Gateway of the Third Fort - The Glory of the Visitation and Worship of the Gods and the Significance of the Pindaraka-Tirtha

Srinardji says - Rajan! Anjaninandan Mahabali Hanumanji Ahernish guards the eastern gate of the third fort. A person who has darshan of Mahabali Bhagavad Bhakta Hanuman ji there is a great devotee of Bhagavad like Hanuman ji. 1-2.

Similarly, the Dakshin Dwar is guarded by the Sudarshan Chakra day and night. The king! That Sudarshana's mind is always engaged in Shri Krishna. From her philosophy alone, a human being is an excellent devotee of Sriharika. The Sudarshana Chakra also protects the devotee at all times. 3-4.

Similarly, the western gate is guarded by the mighty Raksharaja Jambavan. The king! They are constantly engaged in Bhagavad-bhajana. Man is a devotee of Chiranjeevi and Sriharika in this world by having darshan of that Mahabali Bhagavad Bhakta Jambavan. Thus Mahabali Vishvakshena protects the northern gate from the Aharnis. The king! He is the great heart of Lord Krishna. The king! The mere sight of them makes one grateful. 5-7 | (Dwarkand Chapter 16 to 22)

Outside the fort is the 'Pindaraka Tirtha', listen to its glory. Your Majesty! Listen attentively to the significance of the Pindaraka Tirtha, the remembrance of which absolves one of great sins. Between Mount Raivataka and the sea is the Pindaraka region, which is the gateway to the best pilgrimages and artha-siddhikams among the Tirthas. The king of Vidharaja. In the same tirth, Mahabali Yaduraja performed the ritual of Rajasuya, the king of sacrifices, at the behest of the Supreme Lord Krishna. The king. In that supreme sacrifice of King Ugrasena, all the tirthas were called and those tirthas came from all directions and settled in it. The name of that tirth became 'Pindaraka' as all the tirthas were folded. A person immediately receives the fruits of the Rajasuya Yajna by immersing themselves in it. At the same time, after bathing for three days and observing the fast, one who prays at the feet of Brahmins by giving them gold, that Mahatma is Nardev here - there is no doubt about it. He is blessed with gold, jewels, and fine clothing, heard daily by the Vandijans. Communities of Chandramukhi lanterns live in his service. He is always cheerful and energetic. Its doors are filled with thunderous noises throughout the day and night. He sees Gajraj chirping and horses chirping in his outer and inner courtyards and a crowd of kings hoisting numerous flags over his jewelled palaces. Tortured by the ears of caparisoned elephants, Bhramarmandali adorns the gate manned by her feudal lords. How can one attain the kingdom in this world without having to bathe in the Pindaraka Tirtha and how can even a sinful person attain salvation at the end of life without bathing in that Tirtha? One does not experience shame (kalyana) without bathing in Pindaraka-Tirtha. Karma, Dharma, and Varma (protection) cannot be attained without performing a shran in the Pindaraka Tirtha. Without bathing in the Pindarak Tirtha, a person suffers the pain of separation. The person bathing in it abstains from that suffering or is a typical yogi. A virtuous person who takes a bath in that tirth is endowed with excellent bhogas. Diseases cannot touch it. 8-22 | (Dwarkand Chapter 16 to 22)

Woe to you! Whoever circumambulates Dwaravati in the month of Vaisakh and salutes her, all the siddhis of this world and the Hereafter come into her hands. Even the Vedamaya Chaturmukha Brahma is not able to give the number of merits to one who travels to Dwarka from the full moon of Chaitra to the full moon of Vaisakh and lives daily by the law of tirtha-shran, bhoomishayana, shauchachara, mounavrata, and navanna-khana. Even one who may count the streams of rain may not be able to account for the merit of the journey to Shrikrishnapuri. Just as Ekadashi in dates, Nagaraja Sesha in serpents, Garuda in birds, Mahabharata in history-Puranas, and Devadhiveya Yadudeva Deva Vasudeva among gods are the best, similarly, Punyavati Dwaravati is abundant in entire Puris and regions. Ahhh! On the ground floor, the Manohara Kushasthali (Dwarka), the official seat of the Vaikuntha Leela, is adorned by the Puri Yadumandali in a manner similar to that of the cloud garland in the sky. Blessed is this Puri, in which the Supreme Personality of Godhead resides in the form of Chaturvya. He who has given the position of Rajadhiraja to Ugrasena, Shri Krishna Harika is repeatedly saluted. Woe to you! When the Lord reaches His supreme abode, the divine Puri will be submerged by the sea. Only the Sriharika Divine Temple will remain, in which the Lord will reside forever. In the Kali Yuga, the people living there hear daily and continually in the sound of the ocean the words of Lord Krishna: "Whether a Brahmin is a learned man or a learned man, he is my body." "The one who, being a Brahmin, goes from the seashore into the deep waters, brings from there the image of God, and establishes it, and builds a great temple, that is the Sun directly. Oh dear God! Devotees who have a darshan of the form of Shridvarkanatha in the Kali Yuga receive

Vishnupadam, which is also rare for Yogishwaras. The king! This I have described to you of the greatness of Shrikrishnapuri. One who listens to it with devotion and listens to it reaps the fruits of his abode in Dwarka-Puri. 23-34 |

Thus was completed the twenty-first chapter of the "Mahatmya of the Pindaraka Tirtha" within the third fort in the Narada Bahulashva-Samvad under the Dwarka Khanda in the Srigargha Samhita. 21.

Sanskrit source · Hindi control witness

Dvārakā-khaṇḍa · Chapter 22

Chapter 128 of 263 · 83 detected Sanskrit verse markers

Sanskrit

द्वारकाखण्डः - द्वाविंशोऽध्यायः

सुदामाविप्रोपाख्यानम् -

श्रीनारद उवाच -

श्रीकृष्णस्य सखा कश्चित् सुदामा नाम ब्राह्मणः ।

स उवास स्वपुर्यां तु सत्या घ भार्ययावृतः ॥ १ ॥

विरक्तो धनहीनश्च वेदवेदांगपारगः ।

समानशीलया पत्न्या चक्रे वृत्तिमयाचिताम् ॥ २ ॥

स कदाचित् प्रियां प्राह सीदमानां दरिद्रतः ।

श्रीकृष्णो द्वारकानाथो मित्रं मम पतिव्रतः ॥ ३ ॥

मया तेनापि पठिता विद्या सान्दीपनेर्गृहे ।

पुनर्न दृष्टः श्रीकृष्णो भोजवृष्यन्धकेश्वरः ॥ ४ ॥

त्रैलोक्यनाथो भगवान् दुःखहा दीनवत्सलः ।

इति श्रुत्वा वयस्तस्य शुष्कवक्त्रा पतिव्रता ॥ ५ ॥

जीर्णवस्त्रधरा दीना पतिं प्राह बुभुक्षिता ।

यदि ब्रह्मन् ननु हरिः सखा ते कमलापतिः ॥ ६ ॥

बुभुक्षितः कथंभूतो जीर्णकर्पटधारणः ।

द्वारकायां जना गत्वा दृष्ट्वा साक्षाच्छ्रीयः पतिम् ।

धनयुक्ताः समायान्ति तस्मात्त्वं गन्तुमर्हसि ॥ ७ ॥

सुदामोवाच -

सर्वेषां शिक्षकोऽहं त्वं तस्मै शिक्षां प्रदास्यसि ।

विप्रस्य विदुषो भिक्षा धनं प्रकथितं प्रिये ॥ ८ ॥

प्रियोवाच -

सखातु श्रीपतिर्यस्य नातिदूरे प्रवर्तते ।

तमुपेहि स ते दुःखं दारिद्र्यं नाशयिष्यति ॥ ९ ॥

गता अवस्था मम ते दुःखदारिद्र्य भुञ्जतोः ।

दातुः कृपानिधेः कान्त मित्रतायाश्च किं फलम् ॥ १० ॥

सुदामोवाच -

विधिना लिखितं भाग्यं तत्तथैव भविष्यति ।

यातायातेन किं भद्रे हरेर्ध्यानं करोम्यहम् ॥ ११ ॥

यद्द्वारि देशे राजानो देवगन्धर्वकिन्नराः ।

आज्ञां विना न यास्यन्ति दीनस्य मम का कथा ॥ १२ ॥

प्रियोवाच -

विनाज्ञां नैव यास्यन्ति देवगन्धर्वकिन्नराः ।
अन्तर्यामी हरिः शीघ्रं द्रुतैस्त्वामाह्वयिष्यति ॥ १३ ॥
विप्र उवाच -

दयालुरिदृशः कृष्णो परन्तु शृणु भामिनि ।
विपत्तिकाले मित्रस्य न गच्छेद् गृहमुत्तमम् ॥ १४ ॥
कथं तु याचनां कुर्वे चिराद्दृष्ट्वा स्वकं प्रियम् ।
निर्लोभात् भवेत् प्रीतिर्याचनात् गमिष्यति ॥ १५ ॥
प्रियोवाच -

दुःखदारिद्र्यहरणं श्रीहरेदर्शनं कुरु ।
याचना नैव कर्तव्या स तेऽर्थं बहु दास्यति ।

एवं तु प्रियया विप्रो बहुधैवं प्रभाषितः ॥ १६ ॥
अयं हि परमो लाभः कृत्वा मित्रस्य दर्शनम् ।
उपायनं तु किं दास्ये लज्जितोऽहं दरिद्रतः ॥ १७ ॥
इत्युक्त्वा सा गता शीघ्रं परगेहं तदा सती ।
तण्डुलांश्चतुरो मुष्टिन् याचित्वा स्वगृहं ययौ ॥ १८ ॥
जीर्णकर्पटखण्डे च बद्ध्वा तान् पतये ददौ ॥ १९ ॥
ततो गृहीत्वा पृथुकांश्च तण्डुलान्
कुचैलधारी मलिनश्च दुर्बलः ।
जगाम कृष्णस्य पुरीं शनैः शनैः-
ब्रह्मण्यदेवं मनसा च संस्मरन् ॥ २० ॥
सोतीर्य सिन्धुमुडुपेन ददर्श तत्र
श्रीद्वारकां हरिपुरिं कनकैर्विचित्राम् ।
श्रेणीसभाविविधदुर्गहैः पताकैः
शृंगाटकैरतिबलैर्यदुभिश्च गुप्ताम् ॥ २१ ॥

दृष्ट्वा कृष्णपुरीं विप्रो जनानापृच्छय श्रीहरेः ।
श्रीमन्दिरं तु कुत्रास्ते सर्वे वदत साम्प्रतम् ॥ २२ ॥
इति श्रुत्वा माधवस्य भवनानाज्य रक्षकाः ।
उच्युस्ते वर्तते कृष्णः सर्वेषु मन्दिरेषु च ॥ २३ ॥
इत्युपश्रुत्य सदनं प्रविश्यैकतमं द्विजः ।
ब्रह्मानन्दं गतः कृष्णं पर्येकस्थं विलोक्य च ॥ २४ ॥
सखायमागतं ज्ञात्वा सहसोत्थाय माधवः ।
दोभ्यां मिलित्वा चान्योन्यं प्रेम्णा ह्यश्रुकलाकुलः ॥ २५ ॥
स्वर्णपात्रेण तस्यापि पादौ प्रक्ष्याल्य तज्जलम् ।
गृहीत्वा शिरसा तं तु पर्येक उपवेश्य च ॥ २६ ॥
अर्चनं कृतवान् गन्ध-चन्दनागुरुकुङ्कुमैः ।
पक्वान्नैर्धूपदीपैश्च मधुपर्कैर्विधानतः ॥ २७ ॥
पश्चादावेद्य ताम्बूलं गाज्यं स्वागतमब्रवीत् ।

वृद्धं कुचैलं मलिनं दुर्बलं श्वेतमूर्द्धजम् ॥ २८ ॥

मित्रविन्दा पर्यचर-द्वयजनेन स्मितान्विता ।
 श्रीकृष्णस्य प्रियाः सर्वा विस्मिता जहसुस्तदा ॥ २९ ॥
 उचुः परस्परं नार्यः प्रेक्ष्य विप्रं समर्चितम् ।
 भिक्षुणा ह्यवधूतेन किमनेन कृतं तपः ॥ ३० ॥
 येन त्रैलोक्यनाथेन सत्कृतश्चाग्रजो यथा ।
 एतस्मिन्नन्तरे तौ द्वौ कथयाज्यक्रतुः कथाः ।
 पूर्वा गुरुकुले जाता हस्तौ गृह्य परस्परम् ॥ ३१ ॥
 श्रीकृष्ण उवाच -
 शृणु ब्रह्मन् प्रपठिता सर्वविद्या त्वया मया ।
 गुरवे दक्षिणां दत्त्वा पुनस्त्वं नैव दृश्यसे ॥ ३२ ॥
 अहं तु द्वारकां यातो जरासन्धभयात् सखे ।
 कुत्र स्थले तव विभो निवासो वद मे खलु ॥ ३३ ॥
 कदाचिदिन्धनार्थे वै गुरुदारैः प्रणोदिताः ।
 विद्यार्थिनो वयं सर्वे वनं जग्मुर्भयंकरम् ॥ ३४ ॥

विपत्तिरभवत् तत्र वातवर्षभयंकरी ।
 रविरस्तं गतो रात्र्यामन्धकारोऽभवन्महान् ॥ ३५ ॥
 सर्वं जलमयं जातं स्थलं नैव तु दृश्यते ।
 वयं परस्परं सर्वे गृहीतकरपंकजा ॥ ३६ ॥
 विद्युत्प्रकाशे पश्यन्तो दिक्षु सर्वासु बभ्रमुः ।
 ततः सूर्योदये जाते गुरुः सान्दीपनिर्महान् ॥ ३७ ॥
 जले शिष्यांश्च शीतार्तान् वनं गत्वा ददर्श ह ।
 जलात् सर्वान् स्थले कृत्वा गुरुरश्रुपरिप्लुतः ॥ ३८ ॥
 उवाच बालका यूयमस्मदाज्ञापरायणाः ।
 प्रेष्टस्तु प्राणिनामात्मा तमनादृत्य मत्पराः ॥ ३९ ॥
 तस्माद्भवद्भ्यः सन्तुष्टो वरं दास्यामि दुर्लभम् ।
 भवतां चापि सर्वत्र पूर्णाः सन्तु मनोरथाः ॥ ४० ॥
 वेदशास्त्रपुराणानि कण्ठस्थानि भवन्तु हि ।
 तस्माद्गुरोश्च कृपया पूर्णोऽहं सर्वसौख्यतः ॥ ४१ ॥

सुदामोवाच -
 देवदेव गुरुस्त्वं तु कोटिब्रह्माण्डनायकः ।
 श्रीपतेस्तस्य गुरुषु वासोऽत्यन्तविडम्बनम् ॥ ४२ ॥
 ततः सुदामा विप्रस्तु कृष्णाय परमात्मने ।
 पृथुकाँस्तण्डुलान् राजन् न प्रायच्छदवाङ्मुखः ॥ ४३ ॥
 सर्वात्मा भगवांस्तस्य ज्ञात्वाऽऽगमनकारणम् ।
 नायं विप्रस्तु श्रीकामो मुक्त्यर्थं मां तु सेवते ॥ ४४ ॥
 भार्या पतिव्रता दुःखाद्धनाशां चास्य कुर्वती ।

तस्माद्धनं कथं दास्ये अदात्रोश्च तयोरहम् ॥ ४५ ॥
 इति ब्रुवन् पुनर्ज्ञात्वा हेतोर्मम स तण्डुलान् ।
 प्रगृह्य गतवानत्र लज्जया नैव दास्यति ॥ ४६ ॥
 तस्मात्तु याचनां कुर्वे विदित्वैवं वचोऽब्रवीत् ॥ ४७ ॥
 कृष्ण उवाच -
 गृहान् मदर्थे भवता किमानीतमुपायनम् ।

अण्वप्युपाहतं यच्च भक्त्या भूरि भविष्यति ॥ ४८ ॥
 पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
 तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ ४९ ॥
 इत्थमाभाष्य भगवानदातुश्च द्विजन्मनः ।
 चीरखण्डातण्डुलांश्च जहार किमिदं स्वयम् ॥ ५० ॥
 एतत्त्वयोपनीतं मे सखे परमप्रीणनम् ।
 विश्वं मां तर्पयिष्यन्ति ब्रह्मन्नेते च तण्डुलाः ॥ ५१ ॥
 ईदृशा गोकुले भुक्ताः श्रेष्ठाः पृथुकतण्डुलाः ।
 मात्रा यशोदया दत्ताः पुनस्तान्नैव दृष्टवान् ॥ ५२ ॥
 इत्येकमुष्टिं जग्ध्वा च भूमिजां सम्पदं ददौ ।
 द्वितीयां जग्धुमारेभे दातुं पातालसम्पदाम् ॥ ५३ ॥
 तावद्वक्षस्थलाच्छ्रीं जग्धुः श्रीः करं हरेः ।
 अपराधाद्विना नाथ कथं मां त्यक्तुमिच्छसि ॥ ५४ ॥
 एतावताऽलं श्रीकृष्ण शक्रतुल्यो द्विजो भवेत् ।

द्विजेन निर्धनेनापि न ज्ञातं तदरहस्यकम् ॥ ५५ ॥
 सम्पूर्णञ्च धनं प्राप्तं स्वगृहे विष्णुमायया ।
 उषित्वा रजनीमेकां भुक्त्वा पीत्वा सुखं गतः ॥ ५६ ॥
 श्वोभूते स्वगृहान् गन्तुं कृष्णं नत्वा मनो दधे ।
 स चाज्ञप्तो भगवता वन्दितः परिरम्भितः ॥ ५७ ॥
 याचना न कृता तेन व्रीडितः स्वगृहान् ययौ ।
 ब्रह्मण्यता मया दृष्टा विप्रदेवस्य श्रीपतेः ॥ ५८ ॥
 अहं दरिद्रः कृष्णस्य बाहुभ्यां परिरम्भितः ।
 प्रियाजुष्टे च पर्येके भ्रातेव स्थापितो द्विजः ॥ ५९ ॥
 वीजितो व्यजनेनापि रुक्मिण्या सत्यभामया ।
 निर्द्धनस्तु धनं लब्ध्वा श्रीपतिं नैव संस्मरेत् ॥ ६० ॥
 इत्थं करुणया मह्यं धनं कृष्णो न दत्तवान् ।
 इत्थं विचारयन् गच्छन् संस्मरन्ब्राह्मणीं रुषा ॥ ६१ ॥
 गृहाण धनकोटिञ्च गृहं गत्वा ब्रवीम्यहम् ।

ब्रह्मण्यदेवो दाता च श्रीकृष्णोऽयं मया श्रुतः ॥ ६२ ॥
 प्रत्यक्षदृष्टः कृपणो गर्वितो धनपूरितः ।
 शापं दास्ये कथं मित्रे धनलोभादहं वृथा ॥ ६३ ॥

यादृशी मे कृता प्रीतिस्तादृशीं प्रापयिष्यति ।
 पितरावस्य कंसेन कारागरे कृतौ पुरा ॥ ६४ ॥
 कृष्णस्तु नन्दसदने परगेहे य वद्धितः ।
 स दास्यति कथं द्रव्यं धनयुक्तोऽपि निर्धनः ॥ ६५ ॥
 रत्नैः प्रपूरितान् गेहान् दृष्ट्वा वाञ्छां न कारयेत् ।
 ललाटे लिखितं यद्यन्न तन्न्यूनं भविष्यति ॥ ६६ ॥
 इति संकथयन् विप्रो निजपुर्यन्तिके गतः ।
 सुवर्णदुर्गसंयुक्तां कपाटध्वजमण्डिताम् ॥ ६७ ॥
 तोरणैः कलशैश्चित्रैः प्रासादैः सुजनैर्वृताम् ।
 द्वारकामिव शोभाढ्यां सर्वरत्नैः प्रपूरिताम् ॥ ६८ ॥
 दृष्ट्वा विप्रस्तु किमिदं कस्य स्थानमिति ब्रुवन् ।

रथ्यां रथ्यां भ्रमन्तं तं प्रत्यगुल्लन् स्त्रियो नराः ॥ ६९ ॥
 नागच्छन्तं द्विजं दृष्ट्वा किंकर्षः किंकरास्तथा ।
 स्वामिन्धै कथयामासुः श्रुत्वा सा विस्मयं गता ॥ ७० ॥
 भर्तारमागतं श्रुत्वा पत्नी सम्भ्रमसंयुता ।
 निश्चक्रामालयातूर्णं साक्षाच्छीरिव रूपिणी ॥ ७१ ॥
 ब्राह्मणी शिबिकारूढा दासीदासगणैर्वृता ।
 भ्रमन्तमग्रहीद्विप्रं दर्शयित्वा स्वकं मुखम् ॥ ७२ ॥
 दृष्ट्वा स्फुरन्तीं तरुणीञ्च भार्या
 स्वर्णाम्बरै रत्नविभूषणाढ्याम् ।
 यथेन्द्रिरां रूपवतीं विमाने
 मुदान्वितः कृष्णकृपाञ्च मेने ॥ ७३ ॥
 निजगेहं तथा युक्तः श्रीकृष्णभवनोपमम् ।
 भोजनैर्द्रव्यरत्नैश्च पर्यकव्यजनासनैः ॥ ७४ ॥
 वितानैः स्वर्णपात्रैश्च तोरणैः समलंकृतम् ।

दृष्ट्वा कृष्णस्य कृपया सुदामा तरुणोऽभवत् ॥ ७५ ॥
 बुभुजेऽलम्पटो विप्रः समृद्धिं स्वामहैतुकीम् ।
 मनसा जायया त्यक्ष्यञ्ज्ञानवैराग्यभक्तितः ॥ ७६ ॥
 चकार तर्कनां विप्रः कुतो मम समृद्धयः ।
 दत्त ब्रह्मण्यदेवेन देवानामपि दुर्लभाः ॥ ७७ ॥
 ईदृशीं सम्पदं दत्त्वा नावोचत् किमपि स्वयम् ।
 मम तण्डुलमुष्टिञ्च प्रीत्या प्रत्यग्रहीद्धरिः ॥ ७८ ॥
 तस्य सख्यञ्च दास्यञ्च भूयान्मे जन्मजन्मनि ।
 तत्पदाम्बुरुहध्यानात् तरिष्येऽहं भवार्णवम् ॥ ७९ ॥
 विचिन्त्य घेत्थं मनसा सुदामा
 पत्न्यावृतः कृष्णपदारविन्दे ।
 मनश्च कृत्वा धनमेव विप्रान्

दत्त्वा हरेर्धाम परं जगाम ॥ ८० ॥

एतच्छ्रीकृष्णदेवस्य चरितं शृणुयान्नरः ।

दारिद्र्यान्मुच्यते शीघ्रं भक्तो भगवतो भवेत् ॥ ८१ ॥

श्रीद्वारकाया नृप खण्डमेत-

न्मया तवाग्रे कथितं सुपुण्यम् ।

कीर्तिं कुलं भक्तिमतीव मुक्तिं

ददाति राज्यञ्च सदैव शृण्वताम् ॥ ८२ ॥

इति श्रीगर्गसंहितायां द्वारकाखण्डे श्रीनारद बहुलाश्व संवादे

सुदामविप्रोपाख्यानवर्णनं नाम द्वाविंशोऽध्यायः ॥ २२ ॥

हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

dvārakākhaṇḍaḥ - dvāviṃśo'dhyāyaḥ

sudāmāvipropākhyānam -

śrīnārada uvāca -

śrīkṛṣṇasya sakhā kaścit sudāmā nāma brāhmaṇaḥ |

sa uvāsa svapuryāṃ tu satyā ca bhāryayāvṛtaḥ || 1 ||

virakto dhanahīnaśca vedavedāṅgapāragaḥ |

samānaśīlayā patīnyā cakre vṛttimayācitām || 2 ||

sa kadācit priyāṃ prāha sīdamānāṃ daridrataḥ |

śrīkṛṣṇo dvārakānātho mitraṃ mama pativrate || 3 ||

mayā tenāpi paṭhitā vidyā sāndīpanergṛhe |

punarna dṛṣṭaḥ śrīkṛṣṇo bhojavṛṣṇyandhakeśvaraḥ || 4 ||

trailokyānātho bhagavān duḥkhaḥ dīnavatsalaḥ |

iti śrutvā vacastasya śuṣkavaktrā pativratā || 5 ||

jīṛṇavastradharā dīnā patim prāha bubhukṣitā |

yadi brahman nanu hariḥ sakhā te kamalāpatih || 6 ||

bubhukṣitaḥ katham̐bhūto jīṛṇakarpaṭadhāraṇaḥ |

dvārakāyāṃ janā gatvā dṛṣṭvā sāksācchrīyaḥ patim |

dhanayuktāḥ samāyānti tasmātvam̐ gantumarhasi || 7 ||

sudāmuvāca -

sarveṣāṃ śikṣako'haṃ tvam̐ tasmai śikṣāṃ pradāsyasi |

viprasya viduṣo bhikṣā dhanam̐ prakathitam̐ priye || 8 ||

priyovāca -

sakhātu śrīpatiriyasya nātidūre pravarttate |

tamupehi sa te duḥkham̐ dāridryam̐ nāsaiṣyati || 9 ||

gatā avasthā mama te duḥkhadāridrya bhun̐jatoḥ |

dātuḥ kṛpānidheḥ kānta mitratāyāśca kiṃ phalam̐ || 10 ||

sudāmuvāca -

vidhinā likhitam̐ bhāgyam̐ tattathaiva bhaviṣyati |

yātāyātena kiṃ bhadre harerdhyānam̐ karomyaham̐ || 11 ||

yadā dvāri deśe rājāno devagandharvakinnarāḥ |

ājñāṃ vinā na yāsyanti dīnasya mama kā kathā || 12 ||

priyovāca -

vināṇīnāṃ naiva yāsyanti devagandharvakinnarāḥ |
 antaryāmī hariḥ śighraṃ dūtaistvāmāhvayisyati || 13 ||
 vipra uvāca -
 dayāluridrśaḥ kṛṣṇo parantu śrṇu bhāmini |
 vipattikāle mitrasya na gacched grhamuttamam || 14 ||
 kathaṃ tu yācanāṃ kurve cirāḍdr̥ṣṭvā svakaṃ priyam |
 nirlobhāttu bhavet prītiryācanāttu gamiṣyati || 15 ||
 priyovāca -
 duḥkhadāridryaharaṇaṃ śrīharedarśanaṃ kuru |
 yācanā naiva kartavyā sa te'rthaṃ bahu dāsyati |

evaṃ tu priyayā vipro bahudhaivaṃ prabhāṣitaḥ || 16 ||
 ayaṃ hi paramo lābhaḥ kṛtvā mitrasya darśanam |
 upāyanaṃ tu kiṃ dāsyē lajjito'haṃ daridrataḥ || 17 ||
 ityuktvā sā gatā śighraṃ parageha tadā satī |
 taṇḍulāṃścaturo muṣṭin yācitvā svagrhaṃ yayau || 18 ||
 jīṛṇakarpaṭakhaṇḍe ca baddhvā tān pataye dadau || 19 ||
 tato grhītvā prthukāṃśca taṇḍulān
 kucailadhāri malinaśca durbalaḥ |
 jagāma kṛṣṇasya purīṇ śanaiḥ śanai-
 rbrahmaṇyadevaṃ manasā ca saṃsmaran || 20 ||
 sottīrya sindhumuḍupena dadarśa tatra
 śrīdvārakāṃ haripurīṃ kanakairvicitrām |
 śreṇīśabhāvivīdhadurgagrhaiḥ patākaiḥ
 śrṇṃgāṭakairatibalairyadubhiśca guptām || 21 ||

dr̥ṣṭvā kṛṣṇapurīṃ vipro janānāpṛcḥya śrīhareḥ |
 śrīmandiraṃ tu kutrāste sarve vadata sāmpratam || 22 ||
 iti śrutvā mādhavasya bhavanānāṃ rakṣakāḥ |
 ucuste vartate kṛṣṇaḥ sarveṣu mandireṣu ca || 23 ||
 ityupaśrutya sadanaṃ praviśyaikatamaṃ dvijaḥ |
 brahmānandaṃ gataḥ kṛṣṇaṃ paryāṃkastaṃ vilokya ca || 24 ||
 sakhāyamāgataṃ jñātvā sahasotthāya mādhavaḥ |
 dorbhīṇāṃ militvā cānyonyāṃ premṇā hyaśrukalākulāḥ || 25 ||
 svarṇapātreṇa tasyāpi pāḍau prakṣyāḥya tajjalām |
 grhītvā śīrasā taṃ tu paryāṃka upaveśya ca || 26 ||
 arcanaṃ kṛtavān gandha-candanāgurukumkumaiḥ |
 pakvānnairdhūpadīpaiśca madhuparkairvidhānataḥ || 27 ||
 paścādāvedya tāmbūlaṃ gāṇca svāgatamabravīt |
 vṛddhaṃ kucailaṃ malinaṃ durbalaṃ śvetamūrddhajaṃ || 28 ||

mitravindā paryacara-dvyajanena smitānvitā |
 śrīkṛṣṇasya priyāḥ sarvā viśmitā jahasustadā || 29 ||
 ucuḥ parasparaṃ nāryaḥ prekṣya vipraṃ samarcitam |
 bhikṣuṇā hyavadhūtena kimanena kṛtaṃ tapaḥ || 30 ||
 yena trailokyanāthena satkṛtaścāgrajo yathā |
 etasminnantare tau dvau kathayāṇcakratuḥ kathāḥ |
 pūrvā gurukule jātā hastau grhya parasparam || 31 ||
 śrīkṛṣṇa uvāca -
 śrṇu brahmaṇ prapaṭhitā sarvavidyā tvayā mayā |
 gurave dakṣiṇāṃ datvā punastvaṃ naiva dr̥ṣyase || 32 ||
 ahaṃ tu dvārakāṃ yāto jarāsandhabhayāt sakhe |

kutra sthale tava vibho nivāso vada me khalu || 33 ||
 kadācidindhanārthe vai gurudārāḥ praṇoditāḥ |
 vidyārthino vayaṁ sarve vanam jagmurbhayaṁkaram || 34 ||

vipattirabhavat tatra vātavarśabhayaṁkarī |
 ravirastaṁ gato rātryāmandhakāro'bhavanmahān || 35 ||
 sarvaṁ jalamayaṁ jātaṁ sthalaṁ naiva tu dṛśyate |
 vayaṁ parasparaṁ sarve grhītakarapaṁkajā || 36 ||
 vidyutprakāśe paśyanto dikṣu sarvāsu babhramuḥ |
 tataḥ sūryodaye jāte guruḥ sāndīpanirmahān || 37 ||
 jale śiṣyāṁśca śītārtān vanam gatvā dadarśa ha |
 jalāt sarvān sthale kṛtvā gururaśrupariphatāḥ || 38 ||
 uvāca bālakā yūyamasmadājñāparāyaṇāḥ |
 preṣṭhastu prāṇināmātmā tamanādṛtya matparāḥ || 39 ||
 tasmād□bhavad□bhyaḥ santuṣṭo varaṁ dāsyāmi durlabham |
 bhavatāṁ cāpi sarvatra pūrṇāḥ santu manorathāḥ || 40 ||
 vedaśāstrapurāṇāni kaṇṭhasthāni bhavantu hi |
 tasmād□gurośca kṛpayā pūrṇo'haṁ sarvasaukhyataḥ || 41 ||

sudāmovāca -
 devadeva gurustvaṁ tu koṭibrahmāṇḍanāyakaḥ |
 śrīpatestasya guruṣu vāso'tyantaviḍambanam || 42 ||
 tataḥ sudāmā viprastu kṛṣṇāya paramātmane |
 prthukā~staṇḍulān rājan na prāyacchadavārī□mukhaḥ || 43 ||
 sarvātmā bhagavāṁstasya jñātvā"gamanakāraṇam |
 nāyaṁ viprastu śrīkāmo muktyartham mām tu sevate || 44 ||
 bhāryaṁ pativratā duḥkhāddhanāśāṁ cāsyā kurvati |
 tasmāddhanam katham dāsyē adātrośca tayoraham || 45 ||
 iti bruvan punarjñātvā hetormama sa taṇḍulān |
 pragrhya gatavēnātra lajjayā naiva dāsyati || 46 ||
 tasmāttu yācanāṁ kurve viditvaivaṁ vaco'bravīt || 47 ||
 kṛṣṇa uvāca -
 grhān madarthe bhavatā kimānītamupāyanam |

aṇvapyupāhṛtaṁ yacca bhaktyā bhūri bhaviṣyati || 48 ||
 patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati |
 tadahaṁ bhaktyupahṛtamaśnāmi prayatātmanaḥ || 49 ||
 itthamābhāṣya bhagavānadātuśca dvijanmanaḥ |
 cīrakaṇḍāttaṇḍulāṁśca jahāra kimidaṁ svayam || 50 ||
 etattvayopanītaṁ me sakhe paramapriṇanam |
 viśvaṁ mām tarpayīṣyanti brahmannete ca taṇḍulāḥ || 51 ||
 īdṛś gokule bhuktāḥ śreṣṭhāḥ prthukataṇḍulāḥ |
 mātrā yaśodayā dattāḥ punastānnaiva dṛṣṭvān || 52 ||
 ityekamuṣṭi jagdhvā ca bhūmijāṁ sampadāṁ dadau |
 dvitīyaṁ jagdhumārebhe dātum pātālasampadām || 53 ||
 tāvadvakṣasthalācchrighaṁ jagrhe śrīḥ karaṁ hareḥ |
 aparādhādvīnā nātha katham mām tyaktumicchasi || 54 ||
 etāvata'laṁ śrīkṛṣṇa śakratulyo dvijo bhavet |

dvijena nirdhanenāpi na jñātaṁ tad□rahasyakam || 55 ||
 sampūrṇaṁ dhanam prāptaṁ svagrhe viṣṇumāyayā |
 uṣitvā rajanīmekāṁ bhuktvā pītṛvā sukham gataḥ || 56 ||

śvobhūte svagrāhān gantum kṛṣṇaṁ natvā mano dadhe |
 sa cājñāpto bhagavatā vanditāḥ parirambhitaḥ || 57 ||
 yācanā na kṛtā tena vṛḍḍitāḥ svagrāhān yayau |
 brahmaṇyatā mayā dṛṣṭā vipradevasya śrīpateḥ || 58 ||
 ahaṁ daridraḥ kṛṣṇasya bāhubhyāṁ parirambhitaḥ |
 priyājuṣṭe ca paryamke bhrāteva sthāpito dvijaḥ || 59 ||
 vijito vyajananāpi rukmiṇyā satyabhāmāyā |
 nīrddhanastu dhanam labdhvā śrīpatim naiva saṁsmaret || 60 ||
 itthaṁ karuṇayā mahyam dhanam kṛṣṇo na dattavān |
 itthaṁ vicārayan gacchan saṁsmaranbrāhmaṇīm ruṣā || 61 ||
 grhāṇa dhanakoṭiṇca grhaṁ gatvā bravimyaḥam |

brahmaṇyadevo dātā ca śrīkṛṣṇo'yaṁ mayā śrutaḥ || 62 ||
 pratyakṣadrṣṭaḥ kṛpāṇo garvito dhanapūritaḥ |
 śāpaṁ dāsyē katham mitre dhanalobhādahaṁ vrthā || 63 ||
 yādrṣī me kṛtā pritiṣṭādrṣīm prāpayiṣyati |
 pitarāvasya kaṁsena kāragare kṛtau purā || 64 ||
 kṛṣṇastu nandasadane paragehe ca varddhitaḥ |
 sa dāsyati katham dravyam dhanayukto'pi nīrdhanaḥ || 65 ||
 ratnāṁ prapūritān gehān dṛṣṭvā vāñchām na kārayet |
 lalāṭe likhitaṁ yadyanna tanniyūnam bhaviṣyati || 66 ||
 iti saṁkathayan vipro nijapuryantike gataḥ |
 svarnādurgasamyuktāṁ kapāḍadhvajamaṇḍitām || 67 ||
 toraṇaiḥ kalaśaiścitraiḥ prāsādaiḥ sujanairvṛtām |
 dvārakāmiva śobhāḍhyāṁ sarvaratnāṁ prapūritām || 68 ||
 dṛṣṭvā viprastu kimidaṁ kasya sthānamiti bruvan |

rathyāṁ rathyāṁ bhramantaṁ taṁ pratyagrāhān striyo narāḥ || 69 ||
 nāgacchantāṁ dvijaṁ dṛṣṭvā kiṁkaryāḥ kiṁkarāsthā |
 svāmīnyai kathayāmāsuḥ śrutvā sā vismayaṁ gatā || 70 ||
 bhartāramāgataṁ śrutvā patnī sambhramasamyutā |
 nīścakrāmālayāttūrṇaṁ sākṣācchrīva rūpiṇī || 71 ||
 brāhmaṇī śibikārūḍhā dāsīdāsaganairvṛtā |
 bhramantamagrahīdvipraṁ darśayitvā svakaṁ mukham || 72 ||
 dṛṣṭvā sphurantīm taruṇīṇca bhāryāṁ
 svarṇāmbaraiḥ ratnāṇāṁ navibhūṣaṇāḍhyāṁ |
 yathendīrām rūpavatīm vimāne
 mudānvitāḥ kṛṣṇakṛpāṇca mene || 73 ||
 nijagehaṁ tayā yuktaḥ śrīkṛṣṇabhavanopamam |
 hojanairdravyaratnāiśca paryamkavyajanāsanaiḥ || 74 ||
 vitānāḥ svarṇapātraīśca toraṇaiḥ samalaṁkṛtam |

dṛṣṭvā kṛṣṇasya kṛpayā sudāmā taruṇo'bhavat || 75 ||
 bubhujē lampāṇo vipraḥ samṛddhiṁ svāmahaitukīm |
 manasā jāyayā tyakṣyaññānavairāgyabhaktitāḥ || 76 ||
 cakāra tarkanāṁ vipraḥ kuto mama samṛddhayaḥ |
 datta brahmaṇyadevena devānāmapī durlabhāḥ || 77 ||
 idṛṣīm sampadam datvā nāvocat kimapi svayam |
 mama taṇḍulamūṣṭiṇca prītyā pratyagrāhīddharaḥ || 78 ||
 tasya sakhyāṇca dāsyāṇca bhūyānme janmajanmani |
 tatpadāmburūhadhyānāt tariṣye'haṁ bhavārṇavam || 79 ||
 vicintya cetthaṁ manasā sudāmā

patñnyāvṛtaḥ kṛṣṇapadāravinde |
 manaśca kṛtvā dhanameva viprān
 datvā harerdhāma paraṃ jagāma || 80 ||
 etacchṛīkṛṣṇadevasya caritaṃ śṛṇuyānnaraḥ |

dāridryānmucyate śighraṃ bhakto bhāgavato bhavet || 81 ||
 śṛīdvārakāyā nṛpa khaṇḍameta-
 nmayā tavāgre kathitaṃ supuṇyam |
 kīrtiṃ kulaṃ bhaktimatīva muktiṃ
 dadāti rājyañca sadaiva śṛṇvatām || 82 ||
 iti śṛīgargasapṛhitāyāṃ dvārakākhaṇḍe śrīnārada bahulāśva saṃvāde
 sudāmaviṣṇuprāpākyānavarṇanaṃ nāma dvāvīṃśo'dhyāyaḥ || 22 ||
 hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

The Anecdote of the Sudama Brahmin

Srinaradji says that there was a Brahmin friend of Lord Krishna named Sudama. He lived in his hometown with his wife, Satya. Sudama was well-versed in the Vedas, but he was penniless and extravagant. He made a living through unsanctioned occupation with his favourable wife. One day, Sudamane said to his wife, who was suffering from poverty, "O husband! Dwarkadhish Shrikrishna is my friend, I have studied with him at Sandipani Guru's house; but I did not get to meet him after Shrikrishna became the lord of Bhoja, Vrishni and Andhakon. He is the Lord of the three worlds, the sorrowful and the merciful." 1 - 4.

Hearing her husband's words, Pativrata Satyane, whose throat was drying up, dressed in worn-out clothes, desperately suffering from hunger, said to her husband, 'Brahman! Why are we wearing torn rags and starving when Shripati Hari is your friend? People go to Dwarka and have darshan of Kamlapati directly and return home wealthy; so go there too." 5 - 7.

Sudamane said - I teach everyone and today you are teaching me? Oh dear! Are you preaching to get wealth by asking a learned Brahmin? . 8.

Sudamane said, "What Vidhata has written in destiny will happen." Oh no! What does it mean to be known? It is okay to meditate on Sriharika while staying at home. Who will ask a saint like me at the gates where kings, gods, Gandharvas and eunuchs cannot enter without a command? . 11-12 |

Satya said, "It is true that without their command, the gods, the Gandharvas, and the Kinnars cannot go in; but Hari is the Antaryami, he will send his messenger and invite you in." 13 | (Dwarkand Chapter 16 to 22)

The Brahmin said, "Bhamini! Listen to me Lord Krishna is indeed such a compassionate person, but it is not advisable to go to the house of a rich friend in times of calamity. What am I going to ask of those intimate lovers, especially after so many days? Love is when there is no greed, love is not when there is demand. 14-15 |

Satya said - You have to see Krishna, the destroyer of misery and poverty, not ask for it. They will automatically give away a lot of wealth. 153.

Sudamane, after being persuaded by his wife in many ways, pondered this - 'For this purpose, a friend's darshan will be of utmost benefit, but what gift will I give him?' I am ashamed that I have nothing to give because of poverty. " 16-17 | (Dwarkand Chapter 16 to 22)

Hearing this from her husband, Sati Brahmani demanded four handfuls of tandul (chikura) from another house and tied them in an old rag and gave them to her husband. Sudamaji then covered his dirty and weak body with a cloth and slowly walked towards the city of Lord Krishna, remembering Brahmanyadeva with all his heart. 18-20 |

The Brahmin crossed the sea by boat and had a darshan of the golden quaint Dwarkapuri. The flags were waved in that puri. The courtyards and various fortifications were ornate. Balwan Yadav-Vir were protecting him. There were four roads in it. The Brahmin, seeing Shri Krishna's puri, asked the people - what is the building of Shri Krishna? "Hearing this, the protector of Madhavki Dwarkapuri said - 'In all buildings, there is Shri Krishna. Hearing this, the Brahmins entered a building and went inside to see that Lord Krishna was seated on the bed. Seeing them, Sudama attained Brahmananda. Madhava saw Sakha Sudama coming and suddenly got up, tied him around his arm and hugged him with his heart, and they shed tears of joy. He then washed both his feet with a jalaka filled with golden vessels and took the water on his head and made the Brahmin sit on his bed. Then he was worshipped by Gandha, Sandalwood, Aguru, Kumkum, Dhoopa, Deepa, Madhuparka and Pakvannake. Later, Panka begged Godana and asked the skinny, ripe-haired Brahmin, dressed in filthy clothes, why he had come. Mitravindaji smiled and started serving Sudamaji with a fan. All the disciples of Lord Krishna were amazed and laughed and seeing the Brahmin worshipped in this way, they said to each other, 'What penance has this beggar done, so that Trilokyanatha himself is treating him like an elder brother.' Meanwhile, the two friends, holding hands, began talking about the old master's house. 21-31 |

Lord Krishna said, "O Brahman! Listen. We have both studied all the Vidya there together but did not get to meet you after giving Guru-Dakshina. I came to Dwarka because I was scared of germs. Come on! Tell me, where do you live. You may recall, one day, at the behest of our gurus and wives, we students went to a terrible forest to fetch wood. On their way there, the rain and storms caused terrible disasters. The sun went down, and the night was dark. There was water everywhere, the ground was nowhere to be seen. We walked around everywhere in the electric light holding hands. Then, at sunrise, Mahamana Guru Sandipanji went to the forest and gave a vision to the students while they were shivering in the water. Guruji's eyes were filled with tears. He pulled us all out of the water and brought us to the ground and said, 'My children! You are going to keep my commandments to the fullest extent. The most beloved of the creatures is the soul. You gave me primacy by disrespecting her too, so I am giving you rare boons with satisfaction. May all your desires be fulfilled. May the scriptures such as the Vedas and the Puranas rest upon your necks. 'Friend! With this grace of Guruji, we have been filled with happiness ever since. 32-41 |

Sudamaji said - You are Devadeva, the guru of all and the hero of millions of universes. You are the Sripati. It is very ironic that you are staying in a Gurukul. 42.

The king! The Brahmin Sudaman did not give the chukkars to Lord Krishna. They kept sitting with their faces down. The almighty God knew the reason for their coming - 'These Brahmins are not interested in wealth, they worship Me only for liberation. It is their miserable husband and wife who yearn for wealth; but how can I give money to these generous couples? Thinking about it, Mr. Hari knew that 'they have brought me some sparrows, but they are not able to kill me out of shame; so I will ask for it.' Thinking about this, Lord Krishna said, "Friend! What gift have you brought me from home? The gift of love is great even when it is only in atoms. The person who devoutly offers me

leaves, flowers, fruits, and water, the substance given by the devotee, I offer it with great reverence. When the Lord said this, Adata took hold of the ribbon of the Sudama Brahmin and took it himself, saying, "What is this?" and said, "All right! This is the dearest thing you have brought me. The Brahman With these tunes, I will be satisfied with the Lord of the Universe. I used to eat such exquisite prawns in Gokul, I used to give them to Yashoda; but after that, till today, I did not even get to see them. 43-52 |

Having said this, Srihari gave all the wealth of the earth to Sudama by chewing on a handful of tadpoles, and after eating another handful, as soon as they agreed to give the wealth of the underworld, the resident of the chest, Lakshmi Devi, took hold of his hand and said at that moment, 'Nath! Why are you abandoning me without a crime? Lord Krishna! All that you have given is enough. From that, these Brahmins will become like Indra. 53-54 | (Dwarkand Chapter 16 to 22)

Here, the Brahmin could not find out anything about this donation. God's grace brought all the wealth to their home. Sudamaji asked for permission to go home by staying there happily for one night, eating and drinking, etc., and saluting Lord Krishna the next day. The Lord gave permission for a greeting and a hug. The Brahmins returned home without asking for anything out of shame, and seeing Shri Krishna's reverence for a Brahmin, they thought to themselves: "Even though I am poor, Shri Krishna embraced me with both his arms. A poor Brahmin like me was given the same respect as a brother by sitting on a pedestal. Rukmini-Satyabhamane served me through Vyajana. May I not forget Ramapati Bhagwan by getting poor wealth so that he does not give me money out of pity. " 55-60 |

This is how he thought, remembering his wife - "I will go home and say - "Take this, take crores of money. 'Krishna is Brahmanyadeva, the giver, but may mercy be upon you. One should not wish on seeing another person's house full of gems. What is written on the forehead is not the same as what is written otherwise. Sudamaji came to his Puri saying, "Man-hee-mana yon." They were amazed to see Puri. Large gates, golden forts adorned with flags, and palaces stand out. It is adorned with peculiar arches and urns. The city is full of gentlemen and has so many jewels that it is as beautiful as Dwarkapuri II. 61-66 |

The Brahmin said - 'What is this? Whose place is this? "They kept going down the road. The men and women of the city wanted to take them with them; but they did not go. Seeing this, the slaves went to their mistress (Sudama's wife) and told her that Sudama was coming. She was overjoyed and left home with her maids on a shivika to welcome her husband with great respect, Lakshmi Rupa Brahmani. The Sudamas were going around and around. The wife confided in him by showing her face. Sudamaji, adorned with gold and jewels, enriched with grace and form, was very pleased to see his young sister-in-law like the other Lakshmi, a vimanavasini, and understood - 'All this is the grace of Lord Krishna'. 67-71 |

Sudamaji entered his Puri with his wife, adorned with food items, gems, opulence, offerings, utensils, asanas, chandavas, gold vessels, and toranas. Their house had become like the building of Lord Krishna. By the grace of Lord Krishna, Sudama too became young, yet completely detached from the subjects, he began to enjoy the prosperity he had acquired spontaneously. He pondered with his wife the thought of renouncing that wealth through knowledge, renunciation, and devotion, thinking to himself: 'Where did I get such prosperity? This divine and rare property is attributed to Lord Krishna, the Brahmanical God. Even after giving so much wealth, he himself did not say anything to me. With great love, he took hold of the grains of my figs and offered them to me. May I have their companionship and servitude from birth. I will cross the world and the ocean by meditating on their lotus feet. " 72-77 |

Sudama, determined to do so, set his heart on the feet of Lord Krishna with his wife and distributed all the wealth to the Brahmins and went to the abode of God. 78.

A person who listens to this Sri Krishna Charita becomes a devotee of the Supreme Lord, free from poverty. 79. (Dwarkand Chapter 16 to 22)

Nareshwar. This virtuous Dwarka was described to you. Those who always listen to this section receive excellent fame, kula, atishaya bhukti-mukti and rajya. 80.

Thus was completed the twenty-second chapter in the Narada Bahulashka Samvad under Dwarka Khanda in the Srīgargha Samhita, titled 'Narration of the Anecdote of Sudama Brahmana'. 22.

Sanskrit source · Hindi control witness

Viśvajit-khaṇḍa · Chapter 1

Chapter 129 of 263 · 37 detected Sanskrit verse markers

Sanskrit

श्री भगवानुवाच -

नमो भगवते तुभ्यं वासुदेवाय साक्षिणे ॥

प्रद्युम्नायानिरुद्धाय नमः संकर्षणाय च ॥१॥

अज्ञानतिमिरान्धस्य ज्ञानांजनशलाकया ॥

चक्षुरुन्मीलितं येन तस्मै श्रीगुरुवे नमः ॥२॥

श्रीगर्ग उवाच -

इत्थं श्रीकृष्णचरितं मया ते कथितं मुने ॥

चतुष्पदार्थदं नृणां किं भूयः श्रोतुमिच्छसि ॥३॥

शौनक उवाच -

बहुलाश्वो मैथिलेन्द्रः श्रीकृष्णेष्टो हरिप्रियः ॥

किं पप्रच्छाथ देवर्षि तन्मे ब्रूहि तपोधन ॥४॥

श्रीगर्ग उवाच -

उग्रसेनं यादवेन्द्रं श्रीकृष्णेन कृतं मुने ॥

श्रुत्वातिविस्मितो राजा नारदं प्राह मैथिलः ॥५॥

बहुलाश्व उवाच -

को वायं मरुतो राजा केन पुण्येन भूतले ॥

यादवेन्द्रो महाबुद्धिरुग्रसेनो बभूव ह ॥६॥

यस्य श्रीकृष्णचन्द्रोऽपि सहायोऽभूद्धरिः स्वयम् ॥

तस्याहो महिमानं मे ब्रूहि देवर्षिसत्तम ॥७॥

श्रीनारद उवाच -

सूर्यवंशोद्भवो राजा चक्रवर्ती कृते युगे ॥

यज्ञं चकार विधिवन्मरुतो यो जगज्जितः ॥८॥

महासम्भृतसम्भारैर्हिमाद्रेः पार्श्वे उत्तरे ॥

संवर्तं मुनिशार्दूलं गुरुं कृत्वा हि दीक्षितः ॥९॥

पञ्चयोजनविस्तीर्णः कुण्डोऽभूद्यस्य चाध्वरे ॥

योजनं ब्रह्मकुण्डस्तु गव्यूतिः पञ्च कुण्डकाः ॥१०॥

मेखलागर्तविस्तारवेदीभिर्निर्मिता दश ॥

सहस्रहस्तमुच्याङ्गो यज्ञस्तंभो बभौ महान् ॥११॥

विंशद्योजनविस्तीर्णः सौवर्णो यज्ञमण्डपः ॥

वितानतोरणौ रेजे कदलीषण्डमण्डितः ॥१२॥

ब्रह्मरुद्धादयो देवाः सगणास्तत्र चागताः ॥

ऋषयो मुनयः सर्वे तस्य यज्ञं समाययुः ॥१३॥

होतारो दश लक्षाणि दश लक्षाणि दीक्षिताः ॥
 अध्वर्यवः पंचलक्षमुद्गातारस्तथा परे ॥१४॥
 आहुतास्तत्र विद्वांसश्चतुर्वेदविदो द्विजाः ॥
 सर्वशास्त्रार्थं तत्त्वज्ञाः कोटिशोऽन्ये प्रपूजिताः ॥१५॥
 हस्तिशुण्डासमां धारां भुक्त्वाऽऽज्यस्य हुताशनः ॥
 अजिर्णं प्राप तद्यज्ञे न चित्रं विद्धि मैथिल ॥१६॥
 येभ्यो भागं वदन्तीह विश्वेदेवाः सभासदः ॥
 तेभ्यस्तेभ्यो ददुर्वा ताः परिवेष्टार एव ते ॥१७॥
 केऽपि जीवास्त्रिलोक्यां तु न बभूवुर्बुभुक्षिताः ॥
 सर्वे देवास्तु सोमेन ह्यजीर्णत्वमुपागताः ॥१८॥

संवर्ताय ददौ राज्यं जंबूद्वीपस्य चाध्वरे ॥
 गजानां हेमभाराणां नियुतानि चतुर्दश ॥१९॥
 शतार्बुदं हयानां तु यज्ञांते दक्षिणां नृप ॥
 कोटिशो नवरत्नानां महार्हाणां महात्मने ॥२०॥
 हयानां पंचसाहस्रं गजानां शतमेव च ॥
 शतभारं सुवर्णानां ब्राह्मणे ब्राह्मणे ददौ ॥२१॥
 जलभोजनपात्राणि हैमानि प्रस्फुरन्ति च ॥
 भुक्त्वा तानि विसृज्याशु गतास्तुष्टा द्विजातयः ॥२२॥
 विप्रत्यक्तैः स्वर्णपात्रैरुच्छिष्टैर्नृप वज्रितैः ॥
 हिमाद्रिपार्श्वे शैलोऽभूदद्यापि शतयोजनम् ॥२३॥
 मरुतस्य यथा यज्ञो न तथान्यस्य कर्हिचित् ॥
 त्रिलोक्यां शृणु राजेन्द्र न भूतो न भविष्यति ॥२४॥
 यज्ञकुण्डाद्विनिर्गत्य परिपूर्णतमः स्वयम् ॥
 आत्मानं दर्शयामास मरुताय महात्मने ॥२५॥

तमालोक्य हरिं नत्वा कृतांजलिपुटो नृपः ॥
 गदितुं न समर्थोऽभूदोमांघ्री प्रेमविह्वलः ॥२६॥
 तं प्रेमपूरितं दृष्ट्वा पतितं पादयोर्नतम् ॥
 उवाच भगवान्साक्षान्मेघगंभीरया गिरा ॥२७॥
 श्रीभगवनुवाच -
 राजंस्त्वयाहं विनयेन तोषितो
 निष्कारणैर्यज्ञपरैः समर्चितः ॥
 वरं परं ब्रूहि महामते त्वरं
 दास्यामि देवैरपि दुर्लभं दिवि ॥२८॥
 श्रीनारद उवाच -
 श्रुत्वा तु राजा मरुतः कृतांजलिः
 प्रदक्षिणीकृत्य हरिं परमेश्वरम् ॥
 संपूज्य भक्त्या विशदोपचारकै-

नृत्वा भृशं गद्गदया गिराब्रवीत् ॥२९॥

मरुत उवाच -

न वेद्म्यहं त्वच्चरणारविंदतो
वरं परं श्रीपुरुषोत्तमोत्तम ॥
समेत्य गंगा तृषितातिदुर्धियः
खनन्ति कूपं हि यथा नरेतराः ॥३०॥
तथापि याचे तव वाक्यगौरवा-
त्पादारविंदं हृदयारविंदात् ॥
कदापि मे मा ब्रजतु ब्रजेश्वर
मूलं चतुर्णां विदुरर्थसंपदाम् ॥३१॥
श्रीभगवानुवाच -
धन्यऽस्ति राजस्तव निर्मला मतिः
प्रलोभितस्यापि वरैर्न कामभृत् ॥
तथापि मत्तो वरयेप्सितं वरं विना
फलं भक्तसुखान्न मे सुखम् ॥३२॥

मरुत उवाच -

देयं यदा मे वरमीप्सितं प्रभो
वैकुण्ठलोकं कुरुताद्धरातले ॥
रक्ष स्थितं मां निजभक्तवत्सल
तस्मिन्परे भक्तजनैः परैः सह ॥३३॥
श्रीभगवानुवाच -
अस्मिन्मनौ देवमनोरथाब्धिं
गतेषु विशेषु युगेषु घाष्टौ ॥
गत्वाथ नाकं धरणीं समेत्य
मया हि गोवत्सपदं करिष्यसि ॥३४॥
श्रीनारद उवाच -

इत्युक्त्वा भगवान्साक्षात्तत्रैवांतरधीयत ॥
सोऽयं तु मरुतो राजा ह्युग्रसेनो बभूव ह ॥३५॥
तं यज्ञं कारयामास राजसूयं हरिः स्वयम् ॥

किं दुर्लभं त्रिलोक्यां तु भक्तानां मैथिलेश्वर ॥३६॥
मरुतस्यापि चरितं यः शृणोति नृपोत्तम ॥
तस्य ज्ञानं सवैराग्यं भक्तियुक्तं प्रजायते ॥३७॥

Roman transliteration

śrī bhagavānuvāca -

namo bhagavate tubhyaṃ vāsudevāya sākṣiṇe ||
pradyumnāyāniruddhāya namaḥ saṃkarṣaṇāya ca ||1||

ajñānatimirāndhasya jñānāṃjanaśalākayā ||
 cakṣurummitaṃ yena tasmai śrīguruve namaḥ ||2||
 śrīgarga uvāca -
 itthaṃ śrīkṣṇacaritaṃ mayā te kathitaṃ mune ||
 catuṣpadārthadaṃ nṛṇāṃ kiṃ bhūyaḥ śrotumicchasi ||3||
 śaunaka uvāca -
 bahulāśvo maithileṃdraḥ śrīkṣṇeṣṭo haripriyaḥ ||
 kiṃ papracchātha devarṣiṃ tanme brūhi tapodhana ||4||
 śrīgarga uvāca -
 ugrasenaṃ yādaveṃdraṃ śrīkṣṇena kṛtaṃ mune ||
 śrutvātivismo rājā nāradaṃ prāha maithilāḥ ||5||
 bahulāśva uvāca -
 ko vāyaṃ maruto rājā kena puṇyena bhūtale ||
 yādaveṃdro mahābuddhirugraseno babhūva ha ||6||
 yasya śrīkṣṇacandro'pi sahāyo'bhūddhariḥ svayam ||
 tasyāho mahimānaṃ me brūhi devarṣisattama ||7||
 śrīnārada uvāca -
 sūryavaṃśod□bhavo rājā cakravartī kṛte yuge ||
 yajñāṃ cakāra vidhiṃmaruto yo jagajjitaḥ ||8||
 mahāsambhṛtasambhāirhimādreh pāśva uttare ||
 saṇvartaṃ muniśārdūlaṃ guruṃ kṛtvā hi dīkṣitaḥ ||9||
 paṃcayojanavistīrṇaḥ kuṇḍo'bhūdyasya cādhvare ||
 yojanaṃ brahmakuṇḍastu gavvyūtiḥ paṃca kuṇḍakāḥ ||10||
 mekhalāgartavistāravedībhirnirmitā daśa ||
 sahasrahastamuccāṇ□go yajñastaṃbho babhau mahān ||11||
 viṃśadyojanavistīrṇaḥ sauvarṇo yajñamaṇḍapaḥ ||
 vitānatorāṇi reje kadalīsaṃḍamaṇḍitaḥ ||12||
 brahmarudrādayo devāḥ sagaṇāstatra cāgatāḥ ||
 ṛṣayo munayaḥ sarve tasya yajñāṃ samāyayuh ||13||
 hotāro daśa lakṣāṇi daśa lakṣāṇi dīkṣitāḥ ||
 adhvaryavaḥ paṃcalakṣamud□gātāstatathā pare ||14||
 āhūtāstatra vidvāṃsaścaturvedavidō dvijāḥ ||
 sarvaśāstrārtha tatvajñāḥ koṭīśo'nye prapūjitaḥ ||15||
 hastīśuṇḍāsamaṃ dhārāṃ bhuktvā'jyasya hutāśanaḥ ||
 ajirṇaṃ prāpa tadyajñe na citraṃ viddhi maithila ||16||
 yebhyo bhāgaṃ vadanṭiḥ viśvedevāḥ sabhāsadaḥ ||
 tebhystebhyo dadurvā tāḥ pariveṣṭāra eva te ||17||
 ke'pi jīvāstrilokyāṃ tu na babhūvurbhukṣitāḥ ||
 sarve devāstu somena hyajīrnatvamupāgatāḥ ||18||
 saṇvartāya dadau rājyaṃ jaṃbūdvipasya cādhvare ||
 gajānāṃ hemabhārāṇāṃ niyutāni caturdaśa ||19||
 śatārbudaṃ hayānāṃ tu yajñāṃte dakṣiṇāṃ nṛpa ||
 koṭīśo navarat□nānāṃ mahārḥṇāṃ mahātmane ||20||
 hayānāṃ paṃcasāhasraṃ gajānāṃ śatameva ca ||
 śatabhāraṃ suvarṇānāṃ brāhmaṇe brāhmaṇe dadau ||21||
 jalabhojanapātrāṇi haimāni prasphuraṇti ca ||
 bhuktvā tāni viśrjyāśu gatāstuṣṭā dvijātayaḥ ||22||
 vipratyaktaiḥ svarṇapātrairucchiṣṭairnṛpa varjitaiḥ ||
 himādrīpārśve śailo'bhūdadyāpi śatayojanam ||23||

marutasya yathā yajño na tathānyasya karhicit ||
 trilokyāṃ śṛṇu rājendra na bhūto na bhaviṣyati ||24||
 yajñakunḍādviniṅgatyā paripūrṇatamaḥ svayam ||
 ātmānaṃ darśayāmāsa marutāya mahātmāne ||25||

tamālōkya hariṇi natvā kṛtāṃjalipuṭo nṛpaḥ ||
 gaditum na samartho'bhūdromāṃcī premavihvalaḥ ||26||
 taṃ premapūritaṃ dṛṣṭvā patitaṃ pādayornatam ||
 uvāca bhagavānsākṣānmeghagamabhīrayā girā ||27||
 śrībhagavanuvāca -
 rājāṃstvayāhaṃ vinayena toṣito
 niṣkāraṇairyaṇṇaparaiḥ samarcitaḥ ||
 varaṃ paraṃ brūhi mahāmate tvaraṃ
 dāsyāmi devairapi durlabhaṃ divi ||28||
 śrīnārada uvāca -
 śrutvā tu rājā marutaḥ kṛtāṃjalīḥ
 pradakṣiṇikṛtya hariṇi paramesvaram ||
 saṃpūjya bhaktyā viśadopacārakai-
 rnatvā bhṛṣaṃ gad□gadayā girābravīt ||29||

maruta uvāca -
 na ved□myahaṃ tvaccaraṇāravindato
 varaṃ paraṃ śrīpuruṣottamottama ||
 sametya gaṃgā tṛṣṭitāidurdhiyaḥ
 khanaṃti kūpaṃ hi yathā naretarāḥ ||30||
 tathāpi yāce tava vākyagauravā-
 tpādāravindaṃ hṛdayāravindāt ||
 kadāpi me mā vrajatu vrajeśvara
 mūlaṃ caturṇāṃ vidurarthasaṃpadām ||31||
 śrībhagavānuvāca -
 dhanya'sti rājāṃstava nirmalā matiḥ
 pralobhitasyāpi varairna kāmabhṛt ||
 tathāpi matto varayepsitaṃ varaṃ vinā
 phalaṃ bhaktasukhāna me sukham ||32||

maruta uvāca -
 deyaṃ yadā me varamīpsitaṃ prabho
 vaikuṇṭhalokaṃ kurutāddharātale ||
 rakṣa sthitaṃ māṃ nijābhaktavatsala
 tasminpure bhaktajanaiḥ paraiḥ saha ||33||
 śrībhagavānuvāca -
 asminmanau devamānorathābdbhīṃ
 gateṣu viṃśeṣu yugeṣu cāṣṭau ||
 gatvātha nākaṃ dharāṇiṃ sametya
 mayā hi govatsapadaṃ kariṣyasi ||34||
 śrīnārada uvāca -
 ityuktvā bhagavānsākṣāttatraivāṇṭaradhīyata ||
 so'yaṃ tu maruto rājā hyugraseno babhūva ha ||35||
 taṃ yajñaṃ kārāyāmāsa rājasūyaṃ hariḥ svayam ||

kiṃ durlabhaṃ trilokyāṃ tu bhaktānāṃ maithileśvara ||36||
 marutasyāpi caritaṃ yaḥ śṛṇoti nṛpottama ||

tasya jñānaṃ savairāgyaṃ bhaktiyuktaṃ prajāyate ||37||

English rendering

The Anecdote of King Marutta

Namo Bhagwat, you are a witness to Vasudeva. Pradyumraniruddhaya Namah Sankarshanaya Ch.

1. Salutations to God, the omniscient Vasudeva, Sankarshana, Pradyumna, and Aniruddha-Chatuyuha, who dwells in the hearts of all. 1.

Ignorance Ignorance is the process of acquiring knowledge. Yen Tasami Srigurave Namah in the form of an eye. 2. I was getting blinded by night blindness in the form of ignorance. I pay my obeisance to Sri Gurudev, who has opened my divine vision with the grace of enlightenment. 2.

Mr. Gargji said, "Munne! Thus I have narrated to you the character of Bhagwan Shri Krishna, who is the Giver of Dharma, Artha, Kama and Moksha, the four Purusharths, to mankind. What else do you want to hear now? . 3.

Shaunaka said, "Tapodhana! Tell me what Maithilaraja Bahulashvana, a beloved devotee of Lord Krishna and deeply in love with Srihari, then asked Devarshi Narada. 4. Mr. Gargji said, "Munne! Mithilanaresh Bahulashwa was amazed to hear that Lord Krishna (an incarnation of Marutka) made Ugrasena the king of the Yadavas. He asked a question to Narada. 5.

Bahulashva said - Devarshe. Who were these marutas? By what virtue did he become King Ugrasena of the Yaduvanshis on the earth? The glory of those who were assisted by Lord Krishna himself is remarkable. Devarshi - Your Majesty! What was their significance? Tell me about it. 6 - 7.

Srinardji said, "Rajan! The Suryavanshi king Marutta Chakravarti was the emperor in the Satya Yuga. He had ritually performed the Vishwajit-yajna ritual. He was initiated into yajna in the northern part of the Himalayas by collecting a large amount of material and making Munishreshtha Samvarta the acharya. His yajna consisted of five yojana expansive kundas. There was a Brahmakunda of one plan and five more kunds of two plans each. According to the extent of the trough of the tank, ten niches were formed from the altars. The pillar that was built in that Yajñāmandapa was a thousand cubits high. That great altar was of great splendor. It had a golden yajna mandapa built in it, which was twenty yajnas in size. From the Chandavas, Bandhanavaras, and Kadalikhandas was the Yajna Mandapa. In that yajna, the gods Brahma and Rudra, along with their Ganas, were present. All the sages and sages themselves had come to that yajna. In that yajna, one million would have been different - one million initiated, five hundred thousand adhvaryu, and udgata. There were called the learned Brahmins of the four Vedas, who knew the meaning of the entire scriptures. Millions more Brahmins were worshipped there. In that yajna, offerings were made of thick ghee-streams resembling the trunk of an elephant, which the fire god consumed, leading to indigestion. Mithileshwar! Don't think it's strange for that sacrifice to happen. 8-16 | (Vishwajitkhand chapter 1 to 5)

At that yajna, the Vishvadevas were in the assembly. They performed the pariveshana (serving) of the bhaga for those for whom it was necessary to give the bhaga, the marudgana itself. At the time of that sacrifice, there were no living beings in the Triloki who had gone hungry. The entire pantheon was filled with indigestion as they drank laziness. The host king Marutta granted the kingdom of Jambudvipa to Acharya Samvarta in that sacrifice. Apart from this, fourteen lakh elephants, fourteen lakh loads of gold, a hundred Arabian horses, and nine crore precious stones were also given to

Mahatma Acharya as offerings at the Yajnanta. To each Brahmin, he presented five thousand horses, a hundred elephants, and a hundred sovereigns of gold. The water-pot and the food-pot were all made of gold, which looked very vibrant. After they had eaten, all the Brahmins left satisfied. From the discarded gold vessels of the Brahmins, a golden mountain of a hundred yojanas was formed on the side of the Himalayas, which can still be seen today. 17-23 |

No other king has ever had a sacrifice like that of King Marutka. Rajendra! Listen, such a yajna has not been performed in Triloki or not. In that Yajna Kund, Lord Krishna, the Supreme Being, appeared and made Mahatma King Marutta see his form. Having darshan of Sriharika, bowing at his feet, King Marutta stood with both hands joined; unable to speak. Their bodies swelled with excitement and they fell in love. Seeing the loving king thus bowed at his feet, Lord Krishna spoke in a profound voice like a cloud. 24-27 |

The Lord said, "O King! You have satisfied me with your humility. I have been worshipped through the best of sacrifices performed with sincerity. Excellency! You ask me for a better groom. I will give you a boon that is rare even to the gods of heaven. 28.

Says Srinardji - Rajan. King Marutta, after hearing the above-mentioned word of God, circumambulated with folded hands, worshipped that God Harika with utmost devotion through vivid treatment and bowed down and spoke in a very eloquent voice. 29.

Marutta said - Sri Purushottamottam! I do not know of any better groom than you. Like when thirsty, wise men dig wells to quench their thirst even when they reach the banks of the Ganges (similarly, to wish for someone else after finding your footprints is to introduce foolishness), but O Vrajeshwara! To keep the glory of your commandments, I ask that your feet never depart from the lotus in my heart, for it is said to be the source of all four pursuits and wealth. 30-31 |

The Lord said, "O king! Blessed are your pure souls. Even when you have been lured with boons, no desire has arisen in your intellect. Yet ask me for a desired boon; for without making the devotee happy by giving fruits, I do not attain happiness. 32.

Marutta said, "O Lord! If I have to give the desired boon, then establish Vaikuntha Loka on this earthly floor and be devout! May I dwell in the same puram with the best of devotees and may you protect me. 33. (Vishvajitkhand chapter 1 to 5)

The Lord said, "O King! Until the twenty-eighth age of Manavantara passes, you will enjoy the bliss of heaven and come to earth with me in the twenty-eighth hour and make the sea of your mind like the dust of a cow. That is, at that time, all your desires will be fulfilled spontaneously. 34.

Shrinardji says - Mithileshwar! Saying this, Lord Krishna disappeared right there. It was he who became King Marutta Ugrasena. Srihari himself performed the Rajasuya Yajna on him. Maithileshwar! What is an object in the Triloki that is rare to devotees of the Lord? Well done! A person who listens to this character of Marutka attains knowledge of devotion and renunciation. 35-37 |

Thus was completed the first chapter called 'Srimrutaka Upakhyān' in the Shrinarada Bahulashva-Samvadān under Vishvajitkhandā in the Srigarghasamhitā. 1.

Sanskrit source · Hindi control witness

Viśvajit-khaṇḍa · Chapter 2

Chapter 130 of 263 · 30 detected Sanskrit verse markers

Sanskrit

बहुलाश्व उवाच -

कथं चकार विधिवद्राजसूयाध्वरं नृप ॥

श्रीकृष्णेन सहायेन वदैतन्नितरां मुने ॥१॥

श्रीनारद उवाच -

उग्रसेनः सुधर्मायां कृष्णं संपूज्य चैकदा ॥

नत्वा प्राह प्रसन्नात्मा कृताञ्जलिपुटः शनैः ॥२॥

उग्रसेन उवाच -

भगवान्नारदमुखाच्छ्रुतं यस्य महत्फलम् ॥

तं यज्ञं राजसूयाख्यं करिष्यामि तवाज्ञया ॥३॥

त्वत्पादसेवया पूर्वे मनोरथमहार्णवे ॥

तेरुर्जगत्तृणीकृत्य निर्भयाः पुरुषोत्तम ॥४॥

श्रीभगवानुवाच -

सम्यग्व्यवसितं राजन्भवता यादवेश्वर ॥

यज्ञेन ते जगत्कीर्तिस्त्रिलोक्यां संभविष्यति ॥५॥

आहुय यादवान्साक्षात्सभां कृत्वथ सर्वतः ॥

तांबूलबीटिकां धृत्वा प्रतिज्ञां कारय प्रभो ॥६॥

ममांशा यादवाः सर्वे लोकद्वयजिगीषवः ॥

जित्वारीनागमिष्यन्ति हरिष्यन्ति बलिं दिशाम् ॥७॥

श्रीनारद उवाच -

अथांधकादीनाहुय शक्रसिंहासने स्थितः ॥

सुधर्मायां प्राह नृपो धृत्वा तांबूलबीटिकाम् ॥८॥

उग्रसेन उवाच -

यो जयेत्समरे सर्वाञ्जंबूद्वीपस्थितान्नृपान् ॥

मनस्वी शक्रकोदण्डी सोऽस्ति तांबूलबीटिकाम् ॥९॥

श्रीनारद उवाच -

नृपेषु तूष्णीं प्रगतेषु सत्सु

श्रीरुक्मिणीनंदन एव यागात् ॥

जग्राह ताम्बूलघयं महात्मा

नत्वा नृपं मैथिल शंबरारिः ॥१०॥

प्रबुध्मन् उवाच -

विजित्य समरे सर्वाञ्जंबूद्वीपस्थितान्नृपान् ॥

गृहीत्वा च बलिं तेभ्य आगमिष्याम्यहं बलात् ॥११॥

अगम्यागमनं बभ्रोर्ब्राह्मणस्य गुरोस्तथा ॥
 हत्या भूणस्य मे भूयान्न कुर्या कर्म वेदिदम् ॥१२॥
 श्रीनारद उवाच -
 श्रुत्वा वचः शंबरारेः साधु साध्विति यूथपाः ॥
 ऊचुस्तेषां पश्यतां च तं जग्राह यदूतमः ॥१३॥
 गर्गाद्यदुकुलाचार्यान्मुहूर्तं बोध्य यत्नतः ॥
 तत्स्नानं कारयामास मुनिभिर्वेदसूक्तिभिः ॥१४॥
 उग्रसेनोऽथ तिलकं प्रद्युम्नस्य चकार ह ॥
 बलिं दत्त्वा नमश्चक्रुः सर्वे यादवयूथपाः ॥१५॥
 उग्रसेनो ददौ खड्गं प्रद्युम्नाय महात्मने ॥

कवचं प्रददौ साक्षादबलदेवो महाबलः ॥१६॥
 स्वतूष्णीभ्यां विनिष्कृष्य तूणावक्षयसायकौ ॥
 धनुश्च शार्ङ्गधनुषः समुत्पाद्य ददौ हरिः ॥१७॥
 किरीटकुण्डले दिव्ये पीतं वासो मनोहरम् ॥
 छत्रं च चामरे साक्षाच्छूरो वृद्धो ददौ पुनः ॥१८॥
 शतचन्द्रं ददौ तस्मै वसुदेवो महामनाः ॥
 उद्धवः प्रददौ साक्षान्मालां किंजल्किनीं शुभाम् ॥१९॥
 अकूरो दक्षिणावर्तं शंखं विजयदं ददौ ॥
 श्रीकृष्णकवचं यंत्रं गर्गाचार्यो ददौ मुनिः ॥२०॥
 तदैव ह्यागतः शक्रो लोकपालैः सकौतुकः ॥
 आजग्मतुर्ब्रह्मशिवा देवर्षिगणसंवृतौ ॥२१॥
 प्रद्युम्नाय ददौ शूली त्रिशूलं ज्वलनप्रभम् ॥
 ब्रह्मा ददौ महाराज पद्मरागं शिरोमणिम् ॥ २२॥
 पाशौ पाशं शक्तिधरः शक्तिं शत्रुविमर्दिनीम् ॥

वायुश्च व्यजने दिव्ये यमो दंडं ददौ पुनः ॥२३॥
 रविर्गदां महागुर्वी कुबेरो रत्नमालिकाम् ॥
 चन्द्रकांतमणिं चन्द्रः परिघं च तनूनपात् ॥२४॥
 क्षितिश्च पादुके प्रादाद्विवे योगमये परे ॥
 प्रद्युम्नाय ददौ कुंतं भद्रकाली तरस्विनी ॥२५॥
 हेमाढ्यमुच्यशिखरं सहस्रहयसंयुतम् ॥
 विश्वकर्मकृतं साक्षाद्ब्रह्मांडांतर्बहिर्गतम् ॥२६॥
 सहस्रचक्रसंयुक्तं मनोवेगं घनस्वनम् ॥
 मंजीरकिंकिणीजालं घंटाटंकारभूषणम् ॥२७॥
 रथं ददौ महादिव्यं सहस्रध्वजशोभितम् ॥
 जैत्रं रत्नमयं शुक्रः प्रद्युम्नाय महात्मने ॥२८॥
 शंखदुंदुभयो नेदुस्तालवीणादयस्तदा ॥
 मृदंगवेणूस्सन्नादैर्जयध्वनिसमाकुलैः ॥२९॥

वेदघोषैर्लाजपुष्पैर्मुक्तावर्षसमन्वितैः ॥

प्रद्युम्नस्योपरि सुराः पुष्पवर्षं प्रचक्रिरे ॥३०॥

Roman transliteration

bahulāśva uvāca -
kathaṃ cakāra vidhivad rājasūyādhvaram nṛpa ||
śrīkṛṣṇena sahāyena vadaitannitarāṃ mune ||1||
śrīnārada uvāca -
ugrasenaḥ sudharmāyāṃ kṛṣṇaṃ saṃpūjya caikadā ||
natvā prāha prasannātmā kṛtāṃjalipuṭaḥ śanaiḥ ||2||
ugrasena uvāca -
bhagavānnāradamukhācchruṭaṃ yasya mahatphalam ||
taṃ yajñaṃ rājasūyākhyāṃ kariṣyāmi tavājñayā ||3||
tvatpādasevayā pūrve manorathamahārṇave ||
terurjagattṛṇikṛtya nīrbhayaḥ puruṣottama ||4||
śrībhagavānuvāca -
samyagvyavasitaṃ rājanbhavatā yādaveśvara ||
yajñena te jagatkīrtistrilokyāṃ saṃbhaviṣyati ||5||
āhūya yādavānsākṣātsabhāṃ kṛtvatha sarvataḥ ||
tāmbūlabhīṭikāṃ dhṛtvā pratijñāṃ kāraya prabho ||6||
mamāṃśā yādavāḥ sarve lokadvayajigīṣavaḥ ||
jītvārīnāgamiṣyanti hariṣyanti baliṃ dīśām ||7||
śrīnārada uvāca -
athāṃdhakāḍīnāhūya śakrasīṃhāsane sthitaḥ ||
sudharmāyāṃ prāha nṛpo dhṛtvā tāmbūlabhīṭikāṃ ||8||
ugrasena uvāca -
yo jayetsamare sarvāñjambūdvīpasthitānnṛpān ||
manasvī śakrakodaṇḍī so'tti tāmbūlabhīṭikāṃ ||9||
śrīnārada uvāca -
nṛpeṣu tūṣṇīṃ pragateṣu satsu
śrīrūkmīṇīnaṃdana eva cāgāt ||
jagrāha tāmbūlacayaṃ mahātmā
natvā nṛpaṃ maithila śaṃbarāriḥ ||10||
pradumna uvāca -
vijītya samare sarvāñjambūdvīpasthitānnṛpān ||
grhītvā ca baliṃ tebhya āgamiṣyāmyahaṃ balāt ||11||
agamyāgamaṇaṃ babhorbrāhmaṇasya gurostathā ||
hatyā bhrūṇasya me bhūyānna kuryāṃ karma cedidam ||12||
śrīnārada uvāca -
śrutvā vacaḥ śaṃbarāreḥ sādhu sādhviti yūthapāḥ ||
ūcusteṣāṃ paśyatāṃ ca taṃ jagrāha yadūttamaḥ ||13||
gargādyadukulācāryānmuhūrtaṃ bodhya yat nataḥ ||
tatsnānaṃ kārayāmāsa munibhirvedasūktibhiḥ ||14||
ugraseno'tha tilakaṃ pradymnasya cakāra ha ||
baliṃ datvā namaścakruḥ sarve yādavayūthapāḥ ||15||
ugraseno dadau khaḍgaṃ pradymnāya mahātmāne ||

kavacaṃ pradadau sākṣād▯baladevo mahābalaḥ ||16||
 svatūṇābhyāṃ viniṣkṛṣya tūṇāvakṣayasāyakau ||
 dhanuśca śārī▯gadhamuṣaḥ samutpādya dadau hariḥ ||17||
 kirīṭakumḍale divye pītaṃ vāso manoharam ||
 chatraṃ ca cāmare sākṣāccchūro vṛddho dadau punaḥ ||18||
 śatacandraṃ dadau tasmai vasudevo mahāmanāḥ ||
 ddhavaḥ pradadau sākṣānmālāṃ kiṃjalkiṇiṃ śubhām ||19||
 akrūrō dakṣiṇāvartaṃ śaṃkhaṃ vijayadaṃ dadau ||
 śrīkṛṣṇakavacaṃ yaṃtraṃ gargācāryō dadau muniḥ ||20||
 tadaiva hyāgataḥ śakro lokapālaiḥ sakautukaḥ ||
 ājagmaturbrahmaśivau devaṛṣigaṇasaṃvṛtau ||21||
 pradyumnāya dadau śūli trīśūlaṃ jvalanaprabham ||
 brahmā dadau mahārāja padmarāgaṃ śiromaṇim || 22||
 pāśi pāśaṃ śaktidharaḥ śaktiṃ śatruvimardinim ||
 vāyuśca vyajane divye yamo daṇḍaṃ dadau punaḥ ||23||
 ravirgadāṃ mahāgurviṃ kuberō rat▯namālikām ||
 candrakāṇṭamaṇiṃ candraḥ paṇighaṃ ca tanūnapāt ||24||
 kṣitiśca pādūke prādāddive yogamaye pare ||
 pradyumnāya dadau kuṃtaṃ bhadrakālī tarasvinī ||25||
 hemādḍhyamuccaśikharaṃ sahasrahayaṣaṃyutam ||
 viśvakarmakṛtaṃ sākṣād▯brahmāṇḍāṃtarbahirgatam ||26||
 sahasracakrasaṃyuktaṃ manovegaṃ ghanasvanam ||
 maṃjīraḥkiṇijālaṃ ghaṇṭāṭaṃkārahbhūṣaṇam ||27||
 rathaṃ dadau mahādivyaṃ sahasradhvajaśobhitam ||
 jaitraṃ rat▯namayaṃ śukraḥ pradyumnāya mahātmane ||28||
 śaṃkhaduḥḍubhayaḥ nedustālaviṇādayastadā ||
 mṛdaṃgaveṇūsanādairjayadhvanisamākulaiḥ ||29||
 vedaghoṣairlājapuṣpaṃmuktāvarṣasamanvitaiḥ ||
 pradyumnasyopari surāḥ puṣpavarṣaṃ pracakṛire ||30||

English rendering

King Ugrasena's Rajasuya Yajna undertakings; Pradyumna's conquests, and his Vijayabhishekas.

Bahulashwa asked, "Munna! Tell me how King Ugrasena performed the Rajasuya Yajna ritual with the help of Lord Krishna. 1.

Once upon a time, in the Sudharma Sabha, King Ugrasena, pleased by the worship of Lord Krishna and the blessing bestowed upon him, said softly with folded hands. 2.

Ugrasena said, "Oh my God! I will perform the yajna called Rajasuya, the great fruit of which has been heard from Narada, if you will. Purushottam! The kings before the service of your feet, fearless and considering the world as their own, had crossed the ocean of their desires. 3-4.

The Lord said, "O King! Yadweshwara! You have made a very good decision. With that sacrifice, your fame will spread to all three worlds. O Lord! Invite all the Yadavs from all sides to the meeting, place the betel leaves, and take the pledge. All the Yadavs have appeared from my portion. They desire to conquer both the world and the afterlife. They will return after traveling for victory, conquering enemies, and bringing you gifts and gifts from all directions. 5 - 7.

Srinardji says - Rajan! Subsequently, King Ugrasena, who was seated on the throne given by Indra, summoned the Yadavas of Andhaka and others to the Sudharma Sabha and laid the foundation of the Panaka. 8.

Ugrasena said, "Whoever can conquer all the kings of Jambudvipa in the battlefield, let him, like Indra, the archer, chew this betel leaf." 9.

Shrinardji says - Mithileshwar! Hearing this, all the other kings sat in silence, but it was Shambhar-enemy Rukmininandan, Mahatma Pradyumna, who first took the lead by bowing to the king. 10.

Pradyumna said, "I will return to the battlefield after conquering all the kings of Jambudvipa and meeting them forcefully." If I could not do this, I would have sinned by accompanying an unborn woman, killing a Kapila cow, a Brahmin, a guru, and the unborn child. 11-12 |

Srinardji says - Rajan! Hearing this promise of Shambarari Pradyumna, all the youth leaders started saluting saying 'very good, very good' and it was Yadu-Kula-Tilak Pradyumna who took the lead of victory in front of all of them. The king bathed Pradyumna with the recitation of Vedic mantras by sages, diligently asking for the muhurta from Acharya Gargaji of Yadukula. Ugrasena himself applied a tilak on Pradyumna's shoulder and all the Yadava leaders saluted him with offerings. Ugrasena gave the sword to Mahatma Pradyumna. The armor was provided directly by Mahabali Baldevji. Srihari gave two arrows full of inexhaustible arrows drawn from his trunk and placed them in his hands, producing the bow with his bow and arrow. The old Shurasena gave the kirita, two divine kundals, Manohar Pitambara, and chhatra and chanwar. Vasudeva the Great gave him a shield called Shatachandra. Directly, Uddhav offered the beautiful Kinjalkini (saffron-studded) garland. Akur gave a clockwise conch called Vijaya and Munivar Gargacharya tied an instrument called Srikrishna-Kavacha. 13-20 |

At the same time, Devaraja Indra, including the Ombudsman, came to mind. Brahma, Shiva, and Devarishigana also arrived there. Shiva, the bearer of the bull, gave Pradyumna the bright trident resembling fire. Your Majesty! Brahma gave a bead that could be worn on the head called Padmaraga. Varuna gave the dice, Shaktidhari Skanda the enemy-destroying force, Vayu the two divine vessels, and Yamaraja the spear. The sun provided a very heavy mace, Kubera a garland of jewels, the moon a crescent moon, and the fire god a perimeter. Prithvi gave two yogamayi divine sandals and Vegasalini Bhadrakali presented a garland to Pradyumna. Indra presented Mahatma Pradyumna with a grand jewelled victory chariot adorned with thousands of flags. 21-28 | (Vishvajitkhand chapter 1 to 5)

At that time, conch shells and drumsticks started to be played. Tala and veena etc. became words. The mridangam with the sound of cheering and the exquisite dance of the vennus and the roar of the Veda mantras echoed the place there. The rain of pearls was accompanied by showers of acne and flowers. The gods placed a garland of flowers on Pradyumna. 29-30 |

Thus was completed the second chapter, "Pradyumna's Vijayabhishekam," in the Shrinarada Bahulashva-Samvadnam under the Vishvajitkhand in the Srigarghasamhita. 2.

Sanskrit source · Hindi control witness

Viśvajit-khaṇḍa · Chapter 3

Chapter 131 of 263 · 35 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

अथ नत्वा हरिं कार्ष्णिर्गुणसेनं बलं गुरुम् ॥
 नीत्वाज्ञां रथमारुह्य कुशस्थल्या विनिर्ययौ ॥१॥
 तथा तमनुगाः सर्वे यादवा उद्धवादयः ॥
 भोजवृष्ण्यंधकमधु-शूरसेनदशार्हकाः ॥२॥
 तथा स्वभ्रातरः सर्वे गदाद्याः कृष्णनोदिताः ॥
 सपुत्रा सबलाः सर्वे सांबाद्याश्च महारथाः ॥३॥
 किरीटिनः कुंडलिनो लोहकंचुकमंडिताः ॥
 चतुरंगबलोपेताः कोटिशस्ते विनिर्ययुः ॥४॥
 कलापिहंसगरुड-मीनतालध्वजै रथैः ॥
 सूर्यमंडलसंकाशैश्चंचलाश्वनियोजितैः ॥५॥
 हेमकुम्भैः सशिखरैर्मुक्तातोरणराजितैः ॥
 विडंबयद्भिर्नितरां वायुवेगमतः परम् ॥६॥
 चामरांदोलितैर्दिव्यैर्वीरमंडलमंडितैः ॥

सौवर्णैर्दिवधिष्णाभै रेजुर्वीरा मनोहराः ॥७॥
 मदध्युताश्चित्रमुखा हेमजालसमन्विताः ॥
 महोद्भटा गजा उच्चरणदघण्टारुणांबराः ॥८॥
 गिरीन्द्रशिखरा भद्रा द्विपेद्रान् दिग्विभावितान् ॥
 विडंबयन्तो दृश्यन्ते राजसैन्ये द्विपा नृप ॥९॥
 केचिद्भद्रास्तु कथिताः केचिद्भद्रमृगाः परे ॥
 विध्याचलभवाः केचित्केचित्काश्मीरसंभवाः ॥१०॥
 मलयप्रभवाः केचिद्धिमाद्रिप्रभवाः परे ॥
 मौरंगप्रभवाः केचित्कैलासवनसंभवाः ॥११॥
 ऐरावतकुलेभाश्च चतुर्दंता कलापिनः ॥
 त्रिशुङ्गा गरुडाभाश्च गच्छन्ति भुवि चांबरे ॥१२॥
 ध्वजयुक्ताः कोटिगजाः कोटिदुंदुभिसंयुताः ॥
 कोटिसैन्या महामात्यै रत्नमंडलमंडिताः ॥१३॥
 गर्जयन्तो घनश्यामा नीडोदुंबरराजिताः ॥

इतस्ततो विरेजुस्ते बलेऽब्धौ मकरा इव ॥१४॥
 करैर्गुल्मान्समुत्पाट्य क्षेपयन्तोऽर्कमंडलम् ॥
 कंपयन्तो भुवं पादैर्मंदिराद्रीकृताचलाः ॥१५॥
 दुर्गाद्विगंडशैलादीन्पातयन्तः शिरःस्थलेः ॥

खंडयंतश्च शत्रूणां बलमेतादृशा गजाः ॥१६॥
 तुरंगा निर्गता राजन् केचिन्मात्स्याः कलिंगजाः ॥
 औशीनराः कौशलाश्च वैदर्भाः कुरुजांगलाः ॥१७॥
 कांबोजजाः सृजयजाः कैकयाः कुतिसंभवाः ॥
 दारदाः केरला आंगा बांगा विकटसंभवाः ॥१८॥
 कौकणाः कोटकाः केचित्कर्णाटा गौर्जरा हयाः ॥
 सौवीराः सैधवाः केचित्पांचाला अर्बुदाः परे ॥१९॥
 काच्छाश्च केचिदानर्ता गांधारा मालवादयः ॥
 महाराष्ट्रभवाः केचित्तैलंगा जलसंभवाः ॥२०॥
 परिपूर्णतमस्यापि श्रीकृष्णस्य महात्मनः ॥

वाजिशालासु वर्तते तेऽपि सर्वे विनिर्गताः ॥२१॥
 श्वेतद्वीपाश्च वैकुंठातथाऽजितपदा नृप ॥
 रमावैकुंठलोकाच्च प्राप्ता ये तेऽपि निर्गताः ॥२२॥
 हेमहारसमायुक्ता मुक्तामालामनोहराः ॥
 शिखामणिमहारश्मिसेविताः सुपरिच्छदाः ॥२३॥
 चामरैर्मंडिताः पुच्छमुखपादस्फुरत्प्रभाः ॥
 यादवानां महासैन्ये दृश्यन्ते चेदृशा हयाः ॥२४॥
 वायुवेगा मनोवेगा न स्पृशंतः पदैर्भुवम् ॥
 अपक्वसूत्रेष्वतिगा बुदबुदेष्वपि मैथिल ॥२५॥
 ब्रजंतः पारदमनु जालेषूर्णाभवेषु च ॥
 दृश्यंतेऽपि निराधारा स्फारा वारिषु मैथिल ॥२६॥
 गंडशैलनदीदुर्गगर्तप्रासादसंचयान् ॥
 विलंघयंतः सततं घंचलास्ते तुरंगमाः ॥२७॥
 मायूरी तैत्तरी क्रौञ्ची हंसी ये खांजनीं गतिम् ॥

कुर्वंतो भुवि नृत्यंतो मैथिलेन्द्र इतस्ततः ॥२८॥
 केचित्सपक्षा दिव्यांगाः श्यामकर्णा मनोहराः ॥
 पीतपुच्छाश्चंद्रवर्णा वाजिशालाविनिर्गताः ॥२९॥
 उच्चैःश्रवःकुले जाताः सूर्यवाजिभवाः परे ॥
 आश्विनीसुतविद्याढ्या वरुणेन प्रयोजिताः ॥३०॥
 केचिन्मंदारभाः केचिच्चित्रवर्णा मनोहराः ॥
 आश्विनीपुष्पसंकाशाः स्वर्णाभा हरितप्रभाः ॥३१॥
 पद्मरागप्रभाः केचित्सर्वलक्षणलक्षिताः ॥
 कोटिशः कोटिशो राजन्नन्येऽपि निर्गता हयाः ॥३२॥
 धनुर्भूतो भटाः सैन्ये संग्रामे लब्धकीर्तयः ॥
 शक्तित्रिशूलासिगदावर्मपाशधराः परे ॥३३॥
 वर्षतः शस्त्रधाराभिः प्रलयाब्धिसमा नृप ॥
 दिग्गजा इव दृश्यंते मर्दयन्तो ह्यरीन्मृधे ॥३४॥

एवं विनिर्गतं राजन् यद्वृत्तां विपुलं बलम् ॥

दृष्ट्वा सुरासुराः सर्वे विसिस्मः परमाद्भुतम् ॥३५॥

Roman transliteration

śrīnārada uvāca -

*atha natvā harim kārṣṇirugrasenaṃ balaṃ gurum ||
nītvājñāṃ rathamāruhya kuśasthalyā viniriyayau ||1||
tathā tamanugāḥ sarve yādavā uddhavādayaḥ ||
bhojavṛṣṇyaṃdhakamadhu-sūrasenadaśārhakāḥ ||2||
tathā svabhṛātaraḥ sarve gadādyāḥ kṛṣṇanoditāḥ ||
saputrā sabalāḥ sarve sām̐bādyāśca mahārathāḥ ||3||
kīrīṭinaḥ kuṃḍalino lohakaṃcukamaṃḍitāḥ ||
caturam̐galopetāḥ koṭīśaste viniriyayau ||4||
kalāpihaṃsagaruḍa-mīnatālādhvajai rathaiḥ ||
sūryamaṃḍalasaṃkāśaścaṃcalāśvanīyojitaiḥ ||5||
hemakuṃbhaiḥ saśikharaīmuktātōraṇarājītaiḥ ||
viḍam̐bayad□bhīrṇitarāṃ vāyuvagamataḥ param ||6||
cāmarāṃdolītaīrdivyaiṛvīramaṃḍalamaṃḍitaiḥ ||*

*sauvarṇairdevadhiṣṇābhai rejurvīrā manoharāḥ ||7||
madacyutāścitramukhā hemajālasamanvitāḥ ||
mahod□bhaṭā gajā uccaraṇad□ghaṇṭārunāṃbarāḥ ||8||
gīrīndraśikharā bhadrā dvipeṇḍrān digvibhāvītān ||
viḍam̐bayanto dṛśyaṃte rājasainye dvipā ṛpa ||9||
kecid□bhadrāstu kathitāḥ kecid□bhadrām̐rgāḥ pare ||
viṃḍhyācalabhavāḥ kecitkecitkāśmīrasaṃbhavāḥ ||10||
malayaprabhavāḥ kecidhimādrīprabhavāḥ pare ||
mauram̐gaprabhavāḥ kecitkailāśavanasaṃbhavāḥ ||11||
airāvatakulebhāśca caturdam̐tā kalāpinaḥ ||
trīṣuṃḍā garuḍābhāśca gacchaṃti bhuvi cām̐bare ||12||
dhvajayuktāḥ koṭigajāḥ koṭidum̐dubhisam̐yutāḥ ||
koṭīsainyā mahāmātyai rat□namaṃḍalamaṃḍitāḥ ||13||
garjayam̐to ghanaśyāmā nīḍodum̐bararājītaiḥ ||*

*itastato virejste bale'bdhau makarā iva ||14||
karaīrgulmānsamutpātya kṣepayam̐to'rkamaṃḍalam ||
kaṃpayam̐to bhuvaṃ pādairmadairārdrīkr̥tācalāḥ ||15||
durgādrigaṃḍaśailādīpātayaṃtaḥ śiraḥsthaleḥ ||
khaṃḍayaṃtaśca śatrūṇāṃ balametādrśā gajāḥ ||16||
turaṃgā nīrgatā rājan kecinmātsyāḥ kaliṃgajāḥ ||
auśīnarāḥ kauśalāśca vaidarbhāḥ kurujāṃgalāḥ ||17||
kāṃbojajāḥ sṛṃjayajāḥ kaikayāḥ kuṃṭisaṃbhavāḥ ||
dārādāḥ keralā āṃgā bām̐gā vikaṭasaṃbhavāḥ ||18||
kaum̐kaṇāḥ koṭakāḥ kecitkarṇāṭā gaurjarā hayāḥ ||
sauvīrāḥ sainḍhavāḥ kecitpām̐cālā arbudāḥ pare ||19||
kācchāśca kecidānartā gāṃdhārā mālavādayaḥ ||
mahārāṣṭrabhavāḥ kecittailam̐gā jalasaṃbhavāḥ ||20||
paripūrṇatamasyāpi śrīkṛṣṇasya mahātmanaḥ ||*

vājisālāsu varttaṃte te'pi sarve vinirgatāḥ ||21||
 śvetadvīpāśca vaikuṇṭhātathā'jītapadā nṛpa ||
 ramāvaikuṇṭhalokācca prāptā ye te'pi nirgatāḥ ||22||
 hemahārasamāyuktā muktāmālāmanoharāḥ ||
 śikhāmaṇimahāraśmīsevītāḥ suparicchadāḥ ||23||
 cāmarairmaṇḍitāḥ pucchamukhapādasphuratprabhāḥ ||
 yādavānāṃ mahāsaṃnye dṛśyante cedṛśā hayāḥ ||24||
 vāyuvegā manovegā na sprśaṃtaḥ padairbhuvam ||
 apakvasūtṛeṣvatigā budbudeṣvapi maithila ||25||
 vṛjaṃtaḥ pāradamanu jāleśūrnābhaveṣu ca ||
 dṛśyaṃte'pi nirādhārā sphārā vāriṣu maithila ||26||
 gaṇḍaśailanadidurgagartaprasādasamcayān ||
 vilamghayaṃtaḥ satataṃ caṃcalāste turaṅgamāḥ ||27||
 māyūriṇi taittarīṇi krauñciṇi haṃsi ye khāṇjaniṇi gatim ||

kurvaṃto bhuvi nṛtyaṃto maithilendra itastataḥ ||28||
 kecītsapakṣā divyāṃgāḥ śyāmakaṇṇā manoharāḥ ||
 pītapucchāścaṃdravarṇā vājisālāvinirgatāḥ ||29||
 uccaiḥśravaḥkule jātāḥ sūryavajībhavāḥ pare ||
 āśvinisutavidyāḍhyā varuṇena prayojitāḥ ||30||
 kecinmaṇḍārabhāḥ keciccitravarṇā manoharāḥ ||
 āśvinīpuṣpasamkāsāḥ svarṇābhā haritaprabhāḥ ||31||
 padmarāgaprabhāḥ kecitsarvalakṣaṇalakṣitāḥ ||
 koṭīṣaḥ koṭīṣo rājannanye'pi nirgatā hayāḥ ||32||
 dhanurbhrto bhaṭāḥ saṃnye saṃgrāme labdhakīrtayaḥ ||
 śaktitriśūlāsīgadāvarmapāśadharāḥ pare ||33||
 varṣaṃtaḥ śaṣṭradhārābhīḥ pralayābdhisamā nṛpa ||
 diggajā iva dṛśyaṃte mardayanto hyarīṇmṛdhe ||34||
 evaṃ vinirgataṃ rājan yadūnāṃ vipulaṃ balam ||

dṛṣṭvā surāsurāḥ sarve viśismuḥ paramād bhutam ||35||

English rendering

Description of the Gajasena, cavalry and warriors of the Yadavas who set out for Digvijaya under Pradyumna

Srinardji says - Rajan! Thereafter, after saluting Lord Krishna, King Ugrasena, Balaramji and Guru Gargacharya, taking their orders, Pradyumna rode out of Kushasthali Puri on a chariot. Then all the Yadavas, Bhojavanshis, Vrishnivanshis, Andhakovanshis, Madhuvanshis, Shurvanshis, and Dasarbhavanshis followed them. Then all the heroes, including Krishna's brother Gada, took the permission of Krishna and left with their sons and armies. Maharathi like Samba also accompanied Pradyumna. 1-3.

They were all decorated with Yadava-vir kirtas, kundals, and iron armour. He was accompanied by an army of hundreds of thousands of Chaturanginis. They all moved out of Dwarkapuri. Their chariots were adorned with flags bearing the symbols of Peacock, Swan, Garuda, Pisces, and Talak, radiant as the solar system, and mounted by agile horses. The urns and spires of those chariots were made of gold, adorned with beads. All of them followed the chariot speed. Divine incense was being poured into them. They were adorned with a community of heroes and shone brightly like golden gods and goddesses, with such chariots glorifying those magnificent heroes. The army consisted of the most eccentric high-ranking Gajarajas, whose garrisons bore fruit. His face was painted with an

odd letter. They were decorated with golden armour. He had a red pendant on his back and bells hanging on either side of him. O Lord! The elephants in that army looked like the spires of a king. Those gentlemen Gajendra appeared to imitate the Gajarajas - giants present in different directions. There were some gentry, which has been discussed. The others belonged to the Bhadramug caste. Some elephants originated in the Vindhyaachal mountains and some were Kashmiri. Many were of Malayachala origin. Many were born in the Himalayas. Some Murunds were born in the country and many were born in the forests of Mount Kailash. Many were born into the Airavata clan, which had four tusks and adorned their necks with chains (girdani or girao). They had three spines in the upper part and could walk on the ground and even in the sky. 4-12 |

Hundreds of thousands of elephants were adorned with flags. Millions of dandubhis were placed on them. The hundreds of thousands of elephants within that army were studded with gemstones and were inspired by the Mahavats. Roaring, covered in black and blue scorching clouds, those Gajarajas adorned themselves like crocodiles in the sea of armies. They uprooted vines with their tusks and threw them towards the solar system, shaking the earth with foot strikes and dampening the mountains with heavy rains. They also had the power to knock down forts, rocks, and boulders from the collision of their mounds, and to cut down enemy forces. Such and such elephants were present in that Yadava army. 13-16 | (Vishvajitkhand chapter 1 to 5)

The king! The Gajasena was followed by an army of horses. Some of those horses were from Matsyadesa, some from Kalinda Hills, some from Usinara, some from Kosala, Vidarbha, and Kurujangal. Some were born in the Kambojia (Kabuli), some in the Sranjayadeshis, some in the Kekay and Kunti countries. Some were born in the districts of Dard, Kerala, Anga, Vanga, and Vikta. Many were horses bred in Konkan, Kotak, Karnataka and Gujarat. Some of the soldiers were deshish and others were Sindhis. Many originated in Panchal (Punjab) and Abu. There were a lot of kutchi horses. Some were horses of the Anarta, Gandhara, and Malwa countries. Some originated in Maharashtra, some were bred in the Tailang country, and some were sea horses. 17-20 |

The horses that were present in the stables of the Supreme Personality of Godhead, Shri Krishna, also set out on that triumphal journey. Some of them came from the White Islands. Some who were horses from Vaikuntha, Ajitapada and Ramavaikuntha-loka also left with that army. They were adorned with gold necklaces and adorned with beads. Their crests were adorned with beads, whose far-reaching rays adorned the horses, and their furnishings were exquisite. The horses, adorned with leather (kalangi), had their tails, mouths, and feet gleaming with light. In that large army of Yadavas, one could see horses which were as fast as wind and beads. They did not touch the earth with their feet, they flew. Mithileshwar! Their speed was so light that they could walk on raw yarn and even on bubbles. They were also seen walking aimlessly on the mercury, on spider webs, and on water fountains. They continued to traverse the meandering equestrian valleys, rivers, inaccessible places, potholes, and even high palaces. Maithilendra. They danced around the earth, imitating the movements of peacocks, pheasants, cranes, geese, and kangaroos. Many of the horses were winged. His body was divine, his ears dark, his figure charming. The hair on the tail was yellow, and the body was white like the moon. They too had come out of Krishna's stables. Some horses were born into the Upper Shravake clan, some were born from the horses of the Sun God. Many horses were endowed with the Vidya (the art of walking) taught by the Ashwini Kumaras. Many were taught good manners by the god Varuna. Some of the kite was similar to a mandarin flower. Some of the picturesque horses were cobblestones. Many of the colours were yellow, similar to the Ashwini-pushpa (kaner). Many of the horses were shaded with gold and green. Many of the horses were Padmrag-Maniki-C Kantiwale. They all seemed to have all the auspicious traits. The king! Apart from these, millions of other horses came out of Kushasthali Puri. 21-32 | (Vishvajitkhand chapter 1 to 5)

The archers of the army were heroes who had won laurels for their valor in many battles. They were all armed with power, tridents, swords, maces, shields, and rods. O Lord! They looked like a cataclysmic ocean, raining down weapons. Enemies were seen trampled and crushed like giants in the battlefield. The king! Thus emerged the mighty army of the Yadavas, who were astounding. Seeing this, the gods and the demons were all amazed. 33-35 |

Thus was completed the third chapter in the Narada Bahulashva-Samvad under the Vishvajit Khanda in the Srigarghasamhita, the 'Journey of the Yadavasena'. 3.

Sanskrit source · Hindi control witness

Viśvajit-khaṇḍa · Chapter 4

Chapter 132 of 263 · 28 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

इत्थं सेनावृतं वीराः प्रद्युम्नं धन्विनां वरम् ॥

श्रीकृष्णबलदेवाभ्यामुग्रसेन उवाच ह ॥१॥

उग्रसेन उवाच -

हे प्रद्युम्न महाप्राज्ञ श्रीकृष्णकृपया त्वरम् ॥

विजित्य नृपतीन् सर्वान् द्वारकामागयिष्यसि ॥२॥

मतं प्रमत्तमुन्मतं सुप्तं बालं जडं स्त्रियम् ॥

प्रपन्नं विरथं भीतं न रिपुं हन्ति धर्मवित् ॥३॥

राज्ञो हि परमो धर्म आर्तानामार्तिनिग्रहः ॥

उत्पथानां वधश्चेत्थमाततायी वधार्हणः ॥४॥

पुमान् योषिदुत क्लीब आत्मसंभावितोऽधमः ॥

भूतेषु निरनुक्रोशो नृपाणां तद्वधोऽवधः ॥५॥

नैनो राज्ञः प्रजाभर्तु-धर्मयुद्धे वधो द्विषाम् ॥

आदिराज्ञो नृपान्पूर्वं प्राह स्वायंभुवो मनुः ॥६॥

यो रणे निर्भयो भूत्वा कृत्वाङ्घ्रिं प्रागतो व्यसुः ॥

स गच्छेद्धाम परमं भित्वा मार्तण्डमंडलम् ॥७॥

भयाद्वरणादुपरतस्त्यक्त्वा युद्धे पतिं च यः ॥

व्रजेद्यः क्षत्रियो भूत्वा स महारौरवं व्रजेत् ॥८॥

सेनां रक्षेत्तु राजा हि सेना राजानमेव हि ॥

सूतः कृच्छ्रगतं रक्षेद्दरिद्रिणं सारथिं रथी ॥९॥

यूयं च यादवाः सर्वे समर्थबलवाहनाः ॥

कार्ष्णिमेवाभीरक्षन्तु कार्ष्णिर्वः परिरक्षतु ॥१०॥

गावो विप्राः सुरा धर्मच्छंदांसि भुवि साधवः ॥

पूजनीयाः सदा सर्वैर्मनुष्यैर्मोक्षकांक्षिभिः ॥११॥

वेदा विष्णुवचो विप्रा मुखं गावस्तनुह्रिः ॥

अंगानि देवताः साक्षात्साधवो ह्यसवः स्मृताः ॥१२॥

श्रीकृष्णोऽयं हरिः साक्षात्परिपूर्णतमः प्रभुः ॥

येषां चित्ते स्थितो भक्त्या तेषां तु विजयः सदा ॥१३॥

श्रीनारद उवाच -

शिरसा जगृहुः साक्षादुग्रसेनस्य शासनम् ॥

प्रणेशुर्यादवाः सर्वे कृतांजलिपुटा नृप ॥१४॥

उग्रसेनं नृपं शूरं वसुदेवं बलं हरिम् ॥

ननाम कार्ष्णिः शिरसा गर्गाचार्यं महामुनिम् ॥१५॥
 श्रीकृष्णबलदेवाभ्यां पुरीं याते नृपेश्वर ॥
 दिग्जयार्थं हरेः पुत्रः प्रययौ यादवैः सह ॥१६॥
 चतुर्योजनलम्बीत्वं राजमार्गोऽपि यस्य वै ॥
 बभौ हेममयैः सर्वैः शिबिरेर्मथिलेश्वर ॥१७॥
 अग्रतो वाहिनीयुक्तः कृतवर्मा महाबलः ॥
 ध्वजिनीसहितः पश्चादकूरो धन्विनां वरः ॥१८॥
 तत्पश्चादुद्धवो मंत्री प्रतिमापंचसंयुतः ॥
 तत्पश्चात्कृष्णवंद्रस्य सुतास्त्वष्टादश स्मृताः ॥१९॥
 ययुर्महारथा राजन् ये शताक्षौहिणीयुताः ॥

प्रद्युम्नश्चानिरुद्धश्च दीप्तिमान्भानुरेव च ॥२०॥
 सांबो मधुर्बुहदभानुश्चित्रभानुर्वृकोऽरुणः ॥
 पुष्करो वेदबाहुश्च श्रुतदेवः सुनंदनः ॥२१॥
 चित्रभानुर्विरूपश्च कविर्न्यग्रोध एव च ॥
 तत्पश्चात्प्रययुः सर्वे गदाद्याः कृष्णानोदिताः ॥२२॥
 भोजवृष्णयंधकमधु-शूरसेनदशार्हकाः ॥
 ऋतुबाणकोटिसंख्या यादवानां प्रकथ्यते ॥
 तत्सैन्यसंख्यां नृपते कः करिष्यति भूमिषु ॥२३॥
 इत्थं यद्वृणां चलतां नृपाणां
 विकर्षतां तां महर्तां च सेनाम् ॥
 कोदंडटंकारयुतोऽभवत्कौ
 धुंकार आताडित दुंदुभीनाम् ॥२४॥
 इभेद्वीर्योत्कारहयैर्द्रहृषणै-
 र्नदद्भुशुंडीदृढवीरगर्जनैः ॥

ढक्कानिनादैर्यदवस्तडित्स्वनैः
 प्रचंडमेघा इव ते विडिडिरे ॥२५॥
 राजदभ्रवो मंडलमेव दिग्गजा
 महत्स्वनैस्ते बधिरीकृता इव ॥
 सद्योऽथ दुर्गं रिपवो विदुद्वु-
 निःसाहसाः कौ चलतां महात्मनाम् ॥२६॥
 कूर्मास्तु किं काविति के वदंतः
 कुतः क्व गच्छाम इति द्रवंतः ॥
 उपद्रवो ह्येष विधे क्व याति
 चचाल लौकैः सहिता चलेति ॥२७॥
 छलेन यज्ञस्य हरिः परेश्वरो
 भारं विदेहेश भ्रुवोऽवतारयन् ॥
 योऽभूच्चतुर्व्यूहधरो यदोः कुले

तस्मै नमोऽनंतगुणाय भूभूते ॥२८॥

Roman transliteration

śrīnārada uvāca -
 itthaṃ senāvṛtaṃ vīrāḥ pradyumnaṃ dhanvināṃ varam ||
 śrīkṛṣṇabaladevābhyaṃugrasena uvāca ha ||1||
 ugrasena uvāca -
 he pradyumna mahāprājña śrīkṛṣṇakṛpayā tvaram ||
 vijitya nṛpatin sarvān dvārakāmāgayiṣyasi ||2||
 mattaṃ pramattamunmattaṃ suptaṃ bālaṃ jaḍaṃ striyam ||
 prapaṇṇaṃ virathaṃ bhītaṃ na ripuṃ haṃti dharmavit ||3||
 rājño hi paramo dharmā ārtānāmārtinigrahaḥ ||
 utpathānāṃ vadhaścetthaṃātātāyi vadhārhaṇaḥ ||4||
 puṃnān yoṣiduta klība ātmasaṃbhāvito'dhamaḥ ||
 bhūteṣu nīranukrośo nṛpāṇāṃ tadvadho'vadhaḥ ||5||
 naino rājñāḥ prajābhartu-rdharmayuddhe vadho dviṣām ||
 ādirājño nṛpānpūrvavaṃ prāha svāyaṃbhuvō manuḥ ||6||

yo raṇe nirbhayo bhūtvā kṛtvānīghrīm prāgato vyasuḥ ||
 sa gaccheddhāma paramaṃ bhūtvā mārtaṃḍamaṇḍalam ||7||
 sa raṇādūparatastyaktvā yuddhe patiṃ ca yaḥ ||
 vṛjedyāḥ kṣatriyo bhūtvā sa mahārauravaṃ vṛjjet ||8||
 senāṃ rakṣettu rājā hi senā rājānameva hi ||
 sūtaḥ kṛechragataṃ rakṣed rathinaṃ sārathiṃ rathī ||9||
 yūyaṃ ca yādavāḥ sarve samarthabalavāhanāḥ ||
 kārṣṇimevābhīrakṣaṃtu kārṣṇirvaḥ parirakṣatu ||10||
 gāvo viprāḥ surā dharmacchaṇḍāṃsi bhuvi sādhaṇaḥ ||
 pūjanīyāḥ sadā sarvairmanuṣyairmoksakāṃkṣibhiḥ ||11||
 vedā viṣṇuvaco viprā mukhaṃ gāvastanurhareḥ ||
 aṃgāni devatāḥ sākṣātsādhavo hyasavaḥ smṛtāḥ ||12||
 śrīkṛṣṇo'yaṃ hariḥ sākṣātparipūrṇatamaḥ prabhūḥ ||
 yeṣāṃ citte sthito bhaktyā teṣāṃ tu vijayaḥ sadā ||13||

śrīnārada uvāca -
 śirasā jagṛhuḥ sākṣādugrasenasya śāsanam ||
 praṇemuryādavāḥ sarve kṛtāṃjalipuṭā nṛpa ||14||
 ugrasenaṃ nṛpaṃ śūraṃ vasudevaṃ balaṃ harim ||
 nanāma kārṣṇiḥ śirasā gargaścāryaṃ mahāmuniṃ ||15||
 śrīkṛṣṇabaladevābhyaṃ puriṃ yāte nṛpeśvara ||
 digjayārthī hareḥ putraḥ prayayau yādavaiḥ saha ||16||
 caturyojanalambitthaṃ rājamārgo'pi yasya vai ||
 babhau hemamayaiḥ sarvaiḥ śibirairmaithileśvara ||17||
 agrato vāhiniyuktaḥ kṛtavarmā mahābalaḥ ||
 dhvajinīśahitaḥ paścādakrūro dhanvināṃ varaḥ ||18||
 tatpaścāduddhavo maṃtrī pratimāpaṃcasamyutaḥ ||
 tatpaścātkṛṣṇaṃdrasya sūtāstvaṣṭādaśa smṛtāḥ ||19||
 yayurmahārathā rājan ye śatākṣauhiṇīyutāḥ ||

pradyumnaścāniruddhaśca dīptimānbhānureva ca ||20||
 sāṃbo madhurbṛhadbhānuścitrabhānurvṛko'ruṇaḥ ||

puṣkaro vedabāhuśca śrutadevaḥ sunaṁdanah ||21||
 citrabhānurvirūpaśca kavirnyagrodha eva ca ||
 tatpaścātprayayuh sarve gadādyāḥ kṛṣṇanoditāḥ ||22||
 bhojavṛṣṇyaṁdhakamadhu-sūrasenadaśārhakāḥ ||
 ṛtubhāṇakoṭisaṁkhyā yādavānāṁ prakathyate ||
 tatsainyasaṁkhyāṁ nṛpate kaḥ kariṣyati bhūmiṣu ||23||
 itthaṁ yadūnāṁ calatāṁ nṛpāṇāṁ
 vikarṣatāṁ tām mahatīm ca senām ||
 kodaṁḍaṭaṁkārāyuto'bhavatkau
 dhuṁkāra ātāḍita dūṁdubhīnām ||24||
 ibheṁdracitkārahayemaḍraheṣaṇai-
 rṇadad□bhuṣuṁḍīḍṛḍhaviṛagarjanaiḥ ||

ḍhakkāninādairyaḍavastaḍitsvanaiḥ
 pracaṁḍameghā iva te viḍiṁḍire ||25||
 rājad□bhūvo maṁḍalameva diggajā
 mahatsvanaiste badhīṛiktā iva ||
 sadyo'tha durgaṁ ripavo viduḍruvu-
 rṁiṣāsahasāḥ kau calatāṁ mahātmanām ||26||
 kūrmāstu kiṁ kāviti ke vadaṁtaḥ
 kutaḥ kva gacchāma iti dravaṁtaḥ ||
 upadravo hyeṣa vidhe kva yāti
 cacāla lokaiḥ sahitā caleti ||27||
 chalena yajñasya hariḥ pareśvaro
 bhāraṁ videheśa bhūvo'vatārayan ||
 yo'bhuccaturvyūhadharo yadoḥ kule
 tasmai namo'namtaguṇāya bhūbhṛte ||28||

English rendering

Journey of Yadav heroes, including the army, for victory

Naradji says - Rajan! Thus said Pradyumna, the best of the archers surrounded by an army, to Ugrasena with Krishna-Baldeva. 1.

Ugrasena said, "O great sage Pradyumra! You will return to Dwarakama soon after having won over all the kings by the grace of Lord Krishna. Keep in mind that righteous men do not kill drunkards, inattentive, mad (mad), sleeping, child, root, female, surrendered, chariotless, and terrified enemies. The remission of suffering of beasts in distress and the slaying of passers-by is the supreme religion of the king. Thus one who is a terrorist (that is, one who poisons others, sets fire to foreign houses, kidnaps the region and the woman) is certainly deserving of execution. Slaying people, whether female, male, or eunuch, who are self-important, vile, and cruel to all living beings is like not slaying kings. That is, the kings are not to blame for the slaying of the wicked. Slaying enemies in crusade is not a sin for the reigning monarch. Adiraja Swayambhuva Manu had said to the kings in the past, 'Whoever sacrifices his life by stepping forward fearlessly in the battle, penetrates the solar system and goes to the supreme abode. The warrior who, despite being a Kshatriya, flees from the battle out of fear, leaving the lord alone on the battlefield, falls into the Great Hell. The king has a duty to protect the army and the army has a duty to protect the king himself. The thread should save the life of the charioteer in distress and protect the charioteer. All of you Yadavas are endowed with a powerful army and vehicle; so together you must protect Pradyumna and Pradyumna should protect

you. The cow, the Brahmin, the deity, the Dharma, the Vedas and the Sadhupurusha - are ever-worshipped by all humans who aspire for salvation on this earth. The Vedas are the voice of Lord Vishnu, the Brahmins are his face, the cows are his body, the gods are his limbs, and the Sadhupurusha is considered his soul. May he be directly subservient to the purest Lord Shri Krishna Hari Bhakti in whose mind resides, the heroes of whom are always victorious. 2-13 | (Vishvajitkhand chapter 1 to 5)

Shrinaradji says - Nareshwar! All the Yadavas accepted this order of King Ugrasena with their heads bowed and bowed with folded hands. Pradyumna then bowed his head and paid obeisance to King Ugrasena, Shura, Vasudeva, Balabhadra, Krishna, and Mahamuni Gargacharya. Oh dear God! Subsequently, King Ugrasena, accompanied by Shrikrishna and Baldev, moved to Yadupuri, and Shrikrishna's son Pradyumna, desired by Digvijaya, set out with the Yadava army. 14-16 |

Maithileshwar! From all the golden camps of that army, the highway four yojanas long was also covered and decorated. In front of the army was Mahabali Kritavarma with a large army, and behind him was Akrur, the best of the archers, marching with his army. After that, minister Uddhav was going with five statues. The king! He was followed by eighteen Maharathi travelling with an army of a hundred Akshauhins. Their names are Pradyumna, Aniruddha, Deeptiman, Bhanu, Samba, Madhu, Brihadbhanu, Chitrabhanu, Vrika, Arun, Pushkar, Devabahu, Shrutadeva, Sunandan, Chitrabhanu, Virupa, Kavi, and Nyagrodha. After that, all the heroes like Krishna inspired Gada were running. The army consisted of warriors descended from Bhoja, Vrishni, Andhaka, Madhu, Shurasena, and Dasaraha. The total number of Yadavas is said to be fifty-six crores. O Lord! Who will count that Yadava army on this earth? 17-21 |

Thus, the great roar of the Nagars, accompanied by a large army, was spreading over the earth, being beaten with the bow and arrow of the Yadava kings. The cries of the Gajendras, the sighs of the hyenas, the sound of the roaring Bhushundi (cannon), the roar of the resolute Veeron, and the serious sounds of the Dunkon would present a scene of thunderous thunderous thunderous thunderous thunderous Yadava-Veer lightning. The whole world was being adorned with that army. Even the ears of the giants were deafened by the roar of those great heroes as they walked the earth, and the enemy gave up courage and immediately began to flee to their fortress. Water turtles' What on earth is this happening? They would say, 'Where shall we go from here?' They started running away while they were talking. They thought to themselves, 'O Vidhata! Where is this nuisance going, which has disturbed this immovable earth along with all the worlds?'. 22-27 | (Vishvajitkhand chapter 1 to 5)

Woe to you! The sacrifice itself was an excuse. Under his guise, Parameshwara Srihari was unloading the load on the ground floor. Salutations to the Lord, the Lord of the Eternal, the Lord of the Earth, who is seated in Yadukula in the form of Chaturvya. 28.

Thus was completed the fourth chapter, "Pradyumna's Digvijayarth Yatra," in the Narada Bahulashva-Samvadham under the Vishvajit Khanda in the Srigarghasamhita. 4.

Sanskrit source · Hindi control witness

Viśvajit-khaṇḍa · Chapter 5

Chapter 133 of 263 · 31 detected Sanskrit verse markers

Sanskrit

श्रीबहुलाश्व उवाच -

कन्कान्देशान् ययौ जेतुं क्रमतः श्रीहरेः सुतः ॥

तस्य कर्माण्युदाराणि ब्रूहि देवर्षिसत्तम ॥१॥

अहो श्रीकृष्णचंद्रस्य कृपा भक्तेषु चेदृशी ॥

पुनाति प्रश्रुता ध्याता पापिनं संकुलं जनम् ॥२॥

श्रीनारद उवाच -

साधु साधु त्वया पृष्टं साधु ते विमला मतिः ॥

चरितं कृष्णभक्तानां पुनाति भुवनत्रयम् ॥३॥

तत्काले मेघधाराश्च भूमेः सर्वरजांसि च ॥

कविश्चेदगणयेदराजन् न हरेः श्रीमतो गुणान् ॥४॥

चतुर्योजनमात्रं हि छाया यस्य प्रदृश्यते ॥

तेन श्वेतातपत्रेण शोभितो रुक्मिणीसुतः ॥५॥

रथेन शक्रदत्तेन स्वसैन्यपरिवारितः ॥

कच्छदेशान् ययौ जेतुं त्रिपुरान्गिरिशो यथा ॥६॥

कच्छदेशाधिपः शुभ्रो मृगयार्थं विनिर्गतः ॥

सेनां समागतां ज्ञात्वा पुरीं हालां समाययौ ॥७॥

प्रद्युम्नस्यागता सेना गजपादप्रताडनैः ॥

घूर्णयंती तरुन्देशान्पातयन्ती च मैथिल ॥८॥

उत्थितैस्तदरजोवृन्दैरन्धीभूतं नभोऽभवत् ॥

भयं प्रापुर्जनाः सर्वे कच्छदेशनिवासिनः ॥९॥

तदातिहर्षितः शुभ्रो गजानां हेममालिनाम् ॥

नीत्वा पञ्चशतं सद्यो हयानामयुतं तथा ॥१०॥

विंशद्भारं सुवर्णानामागतस्यास्य संमुखे ॥

दत्त्वा बलिं ननामाशु स्रजा बद्ध्वा करद्वयम् ॥११॥

तस्मै तुष्टः शंबरारिः प्रददौ रत्नमालिकाम् ॥

संस्थाप्य राज्ये तं राजंस्तथा हि प्रकृतिः सताम् ॥१२॥

कलिङ्गान्ग्रययौ जेतुं रुक्मिणीनन्दनो बली ॥

पतत्पताकैः सत्सैन्यैर्मघैरिन्द्र इव व्रजन् ॥१३॥

कलिङ्गराजः स्वबलैः समर्थद्विपवाहनैः ॥

निर्ययौ संमुखे योद्धुं प्रद्युम्नस्य महात्मनः ॥१४॥

कलिङ्गमागतं वीक्ष्यानिरुद्धो धन्विनां वरः ॥

रथेनैकेन तत्सैन्यैर्युयुधे यादवाग्रतः ॥१५॥

शतबाणैश्च कालिंगं दशभिर्दशभी रथान् ॥
 आतडयद्गजान् वीरश्चापं टंकारयन्मुहुः ॥१६॥
 स्वशत्रवश्च स्वे सर्वे साधु साध्विति वादिनः ॥
 अनिरुद्धः प्रयुयुधे प्रद्युम्नस्य प्रपश्यतः ॥१७॥
 अनिरुद्धस्य बाणौघैः केचिद्वीरा द्विधा कृताः ॥
 गजाश्च भिन्नशिरसः पादभिन्ना हया नृप ॥१८॥
 रथाश्च चूर्णचरणा हताश्वा हतनायकाः ॥
 रथिसारथयो वातैर्निपेतुः पादपा इव ॥१९॥
 पलायमानां तां सेनां कलिंगो वीक्ष्य मैथिल ॥
 आजगाम गजारूढो विच्छिन्नकवचो रुषा ॥२०॥

द्विसप्ततिभारयुतां गदां चिक्षेप सत्वरम् ॥
 गजेन पातयन्वीरान् जगर्ज घनवद्धली ॥२१॥
 गदाप्रहारपतितं किञ्चिद्व्याकुलमानसम् ॥
 अनिरुद्धं मृधे वीक्ष्य यादवाः क्रोधपूरिताः ॥२२॥
 तदैव तेडुः कालिंगं बाणैस्तीक्ष्णैः स्फुरत्प्रभैः ॥
 समांसमुद्भटं श्येनं कुरराश्चंचुभिर्यथा ॥२३॥
 कालिंगोऽपि तदा कुब्धःसज्जं कृत्वा धनुः स्वयम् ॥
 टंकारयन्मुहुर्बाणैर्बाणांश्चूर्णीचकार ह ॥२४॥
 गदो गदां समादाय बलदेवानुजो बली ॥
 तद्गजं ताडयामास वामहस्तेन मैथिल ॥२५॥
 अर्धचंद्रप्रहारेण विशीर्णोऽभूद्गजस्तथा ॥
 इन्द्रवज्रप्रहारेण गण्डभूलो यथा नृप ॥२६॥
 कालिंगः पतितो भूत्वा गृहीत्वा महतीं गदाम् ॥
 गदं च ताडयामास कालिंगं च गदस्तदा ॥२७॥

कलिंगगदयोस्तत्र घोरं युद्धं बभूव ह ॥
 विस्फुलिगान् क्षरन्त्यौ द्वे गदे चूर्णीबभूवतुः ॥२८॥
 गदो गृहीत्वा कालिंगं पातयित्वा रणांगणे ॥
 चकर्ष स्वकरेणाशु फणिनं गरुडो यथा ॥२९॥
 गदाप्रहारव्यथितश्चूर्णितास्थिः कलिंगराट् ॥
 आययौ शरणं सोऽपि प्रद्युम्नस्य महात्मनः ॥३०॥
 दत्त्वा बलिं प्राह कलिंगराज-
 स्त्वं देवदेवः परमेश्वरोऽसि ॥
 कः क्रोधवन्तं प्रसहेत कौ त्वां
 जनो यथा दण्डधरं नमस्ते ॥३१॥

Roman transliteration

śrībahulāśva uvāca -
 kankāndeśān yayau jetuṃ kramataḥ śrīhareḥ sutaḥ ||
 tasya karmānyudārāṇi brūhi devaṛṣisattama ||1||
 aho śrīkṛṣṇacamaṇdrasya kṛpā bhakteṣu cedṛṣī ||
 punāti praśrutā dhyātā pāpinaṃ saṃkulaṃ janam ||2||
 śrīnārada uvāca -
 sādhu sādhu tvayā prṣṭaṃ sādhu te vimalā matiḥ ||
 caritaṃ kṛṣṇabhaktānāṃ punāti bhuvanatrayam ||3||
 tatkāle meghadhārāśca bhūmeḥ sarvarajāṃsi ca ||
 kaviśced□gaṇayed□rājan na hareḥ śrīmato guṇān ||4||
 caturyojanamātraṃ hi chāyā yasya pradṛśyate ||
 tena śvetātapatreṇa śobhito rukmiṇisutaḥ ||5||
 rathena śakradattena svasainyaparivāritaḥ ||
 kacchadeśān yayau jetuṃ tripurāṅgiriśo yathā ||6||

kacchadeśādhipaḥ śubhro mṛgayārthī vinīgataḥ ||
 senāṃ samāgatāṃ jñātvā puriṃ hālāṃ samāyayau ||7||
 pradyumnasyāgatā senā gajapādapratāḍjanaiḥ ||
 cūrṇayaṃtī tarūndeśānpātayanti ca maithila ||8||
 utthitaistad□rajovṛndai-randhibhūtaṃ nabho bhavat ||
 bhayaṃ prāpurjanāḥ sarve kacchadeśānivāsinaḥ ||9||
 tadātiharṣitaḥ śubhro gajānāṃ hemamālīnām ||
 nītvā pañcaśataṃ sadyo hayānāmayutaṃ tathā ||10||
 viṃśad□bhāraṃ suvarṇānāmāgatasyāsya saṃmukhe ||
 dattvā baliṃ nanāmāśu srajā baddhvā karaḍvayam || 11 ||
 tasmai tuṣṭaḥ saṃbarāriḥ pradadau rat□namālikām ||
 saṃsthāpya rājye taṃ rājamastathā hi prakṛtiḥ satām ||12||
 kaliṃgānprayayau jetuṃ rukmiṇinandano balī ||
 patatpatāikāḥ satsainyairmeghairiṃdra iva vrajan ||13||

kaliṃgarājāḥ svabalaiḥ samarthadvipavāhanaiḥ ||
 nīryayau saṃmukhe yoddhuṃ pradyumnasya mahātmanaḥ ||14||
 kaliṃgamāgataṃ vikṣyāniruddho dhanvināṃ varaḥ ||
 ratheṇaikena tatsainyairyuyudhe yādavāgrataḥ ||15||
 śatabāṇaiśca kaliṃgaṃ daśabhirdaśabhiḥ rathān ||
 ātaḍayad□gajān vīraścāpaṃ ṭaṃkārayanmuhūḥ ||16||
 svaśatravaśca sve sarve sādhu sādhviti vādināḥ ||
 āniruddhaḥ prayuyudhe pradyumnasya prapaśyataḥ ||17||
 aniruddhasya bāṇaughaiḥ kacidvirā dvidhā kṛtāḥ ||
 gajāśca bhinnāśirasāḥ pādabhinnā hayā nṛpa ||18||
 rathāśca cūrṇacaraṇā hatāśvā hatanāyakaḥ ||
 rathisārathayo vātairnipetuḥ pādapā iva ||19||
 palāyamānāṃ tām senāṃ kaliṃgo vikṣya maithila ||
 ājagāma gajārūḍho vicchinna kavaco ruṣā ||20||

dviṣaptatibhārayutaṃ gadāṃ cikṣepa satvaram ||
 gajena pātayan□virān jagarja ghanavadbaliḥ ||21||
 gadāprahārapatitaṃ kiṇcid□vyākulamānasam ||
 aniruddhaṃ mṛdhe vikṣya yādavāḥ krodhapūrītāḥ ||22||
 tadaiva teḍuḥ kaliṃgaṃ bāṇaistīkṣṇaiḥ sphuratprabhaiḥ ||
 samāṃsamud□bhaṭaṃ śyenāṃ kuraścaṃcubhiryathā ||23||
 kaliṃgo pi tadā kruddhaḥ sajjam kṛtvā dhanuḥ svayam ||
 ṭaṃkārayanmuhurbāṇairbāṇāṃścūrṇicakāra ha ||24||

gado gadāṃ samādāya baladevānujo balī ||
 tad□gajāṃ tāḍayāmāsa vāmahastena maithilā ||25||
 ardhacakraṇdraṇḍraḥreṇa viśiṇḥo'bhūd□gajastathā ||
 indravajraprahāreṇa gaṇḍaśailo yathā nṛpa ||26||
 kāliṃgaḥ patito bhūtvā grhītvā mahatiṃ gadāṃ ||
 gadaṃ ca tāḍayāmāsa kāliṃgaṃ ca gadastadā ||27||

kaliṃgagadayastatra ghorāṃ yuddhaṃ babhūva ha ||
 viṣphuliṃgān kṣarantiyau dve gade cūrṇibabhūvatuh ||28||
 gado grhītvā kāliṃgaṃ pātayitvā raṇāṃgaṇe ||
 cakarṣa svakareṇāśu phaṇinaṃ garuḍo yathā ||29||
 gadāprahāravayathitaścūrṇitāsthiḥ kaliṃgarāt ||
 āyayau śaraṇaṃ so'pi pradhyumnasya mahātmanaḥ ||30||
 datvā baliṃ prāha kaliṃgarāja-
 stvaṃ devadevaḥ parameśvaro'si ||
 kaḥ krodhavantāṃ prasaheta kau tvāṃ
 jano yathā daṇḍadharaṃ namaste ||31||

English rendering

Conquest of Kutch and Kalinga by the Yadava army

Sri Bahulashvana asked - "Devarshi Shiromani! Describe to me the generous deeds of Pradyumna, the son of Srihari, which he went on to conquer successively. Ahhh! Such is the grace of Lord Krishna towards His devotees, which, when heard and contemplated, purifies the sinners along with their families. 1-2.

Shri Naradji said - Rajan! You have asked a very good question. Greetings to your Vimal intellect! The character of devotees of Lord Krishna purifies the three worlds. The king! A learned man may count the streams of water pouring down from the clouds and all the dust particles on the land during the rainy season, but no one can count the merits of the great Sri Hari. Rukmininandan Pradyumna was adorned with a white umbrella, the shadow of which was visible for four yojanas. He rode on a chariot given by Indra and went with his army to conquer the first Kutch country, just as in the past, Lord Shankar travelled in a chariot to conquer the Tripuras. The king of Kutch country had gone out to play white hunting. He returned to his capital Halapuri with the arrival of the Yadava army. 3-7 | (Vishwajitkhand Chapter 1 to 5)

The invading army of Pradyumna continued to uproot trees and demolish buildings in various countries with the help of elephants. The sky was darkened by the masses of dust that had risen from it, and all the inhabitants of the land of Kutch were terrified. At that time, King Shubhra was very happy and immediately came out with five hundred elephants adorned with gold garlands, ten thousand horses, and twenty loads of gold. He paid obeisance to Pradyumna by presenting an offering and tying both his hands with a garland. Pleased with this, Shambarari Pradyumna rewarded King Subhrako with a garland made of jewels and restored it to his kingdom. The king! Such is the nature of the sadhus. 8-12 |

Subsequently, the strongman Rukmininandan went on to conquer the Kalinga country. They were accompanied by fine legions decorated with flying flags. Seeing them, it was as if Devaraja Indra was traveling with the Meghonki troupe. Kalingaraja with his army and powerful elephant-riders set out to fight in front of Mahatma Pradyumna. Seeing Kalinga, Aniruddha, the best of the archers, with his

only chariot, stood before the Yadava army and fought against its forces. Repeatedly banging his bow, Vira Anarudhina wounded the Kalingarajas with a hundred arrows, his chariots and elephants with ten arrows each. Seeing this, his own and all the warriors of the enemy saluted him by calling him "Sadhu-Sadhu." Seeing Pradyumna, Aniruddha began to fight. O Lord! Many heroes were torn in two by their arrows, elephants were beheaded, and horses had their legs amputated. The wheels of the chariots were torn to pieces, the horses and those accompanying them went into the gallows, the chariots and the chariots fell down like uprooted trees in a storm. Maithil! The army of the enemy began to flee. Seeing his army fleeing, Kalingaraja, seated on an elephant, advanced with great fury. His armour was torn to pieces. He immediately wielded a heavy mace made of seventy-two weights of iron, and the mighty Kalingaraja roared like a cloud, knocking down great heroes with his elephant. Disturbed by the mace's blow, Aniruddha fell onto the chariot on the battlefield. Seeing this, the Yadavas lost their temper. He immediately began to injure Kalingaraja with sharp and brilliant arrows in a manner similar to that inflicted by carnivorous falcons and squirrels. The king of Kalinga, also enraged at that time, shot back at his bow and repeatedly shot at the enemy's arrows with his arrows. 13-24 | (Vishvajitkhand chapter 1 to 5)

Maithileshwar! Baldev's younger brother Balwan Gadane then took the mace and struck his elephant with his left hand, then struck him with a crescent-shaped arrow. Nareshwar. The elephant was torn apart by the impact, as if a rock had been shattered by Indra's lightning strike. Kalingaraj fell from the elephant and with a huge mace, he hit the mace and the mace also immediately hit Kalingaraj with the mace. A fierce battle ensued between Kalingaraj and Gadam. Both of their maces broke apart, scattering sparks of fire. Gada then captured Kalinaraja and killed him on the battlefield. Just as Garuda is pulling a snake, Gada immediately starts dragging Kalingaraju with his hand. The bones of Kalingaraj, who was struck by a donkey, were falling apart. He came to the refuge of Mahatma Pradyumri. He offered and said, 'You are God, the God of gods too. Who on earth can withstand your onslaught like the enraged Dandadhara Yamaraja? Hello there. 25-31 |

Thus was completed the fifth chapter, 'Conquest of Kutch and Kalinga', in the Narada Bahulashva-Samvad under the Vishvajit Khanda in the Srigarghasamhita. 5.

Sanskrit source · Hindi control witness

Viśvajit-khaṇḍa · Chapter 6

Chapter 134 of 263 · 37 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

इत्थं जित्वाथ कालिं प्रद्युम्नो यादवेश्वरः ॥
जगाम मरुधन्वानं जलं वैश्वानरो यथा ॥१॥
गिरिदुर्गसमायुक्तं धन्वदेशाधिपं गयम् ॥
उद्धवं प्रेषयामास ज्ञात्वा तं यादवेश्वरः ॥२॥
गिरिदुर्गे गतः साक्षादुद्धवो बुद्धिसत्तमः ॥
सभामेत्य गयं प्राह शृणु राजन्महामते ॥३॥
उग्रसेनो यादवेन्द्रो राजराजेश्वरो महान् ॥
जंबूद्वीपनृपाञ्जित्वा राजसूयं करिष्यति ॥४॥
परिपूर्णतमः साक्षाच्छ्रीकृष्णो भगवान्स्वयम् ॥
असंख्यब्रह्मांडपतिर्मन्त्री तस्याभवद्धरिः ॥५॥
तेन वै प्रेषितः साक्षात्प्रद्युम्नो धन्विनां वरः ॥
शीघ्रं तस्मै बलिं नीत्वा कुलकौशलहेतवे ॥६॥
श्रीनारद उवाच -

श्रुत्वा किंचित्प्रकुपितो वीर्यशौर्यमदोद्धतः ॥
उद्धवं प्राह नृपतिर्गयो नाम महाबलः ॥७॥
गय उवाच -
बलिं तस्मै न दास्यामि विना युद्धं महामते ॥
अल्पकालेन यदवो गता वृद्धिं भवादृशाः ॥८॥
इत्युक्त उद्धवो राजञ्छबरारिं समेत्य सः ॥
सर्वेषां यादवानां यः शृण्वतां प्रशशंस ह ॥९॥
तदैव रुक्मिणीपुत्रो गिरिदुर्गं समाययौ ॥
तत्सैन्यैर्यादवैः सार्द्धं घोरं युद्धं बभूव ह ॥१०॥
चूर्णयन् गजपादैश्च नागरान् भूजनान्द्रुमान् ॥
अक्षौहिणीभ्यां संयुक्तो गयो योद्धुं विनिर्ययौ ॥११॥
रथिनो रथिभिस्तत्र गजवाहा गजैः सह ॥
आश्ववाहैरश्ववाहा वीरा वीरैः परस्परम् ॥१२॥
युयुधुस्तीक्ष्णबाणौघैश्चर्मखड्गगदार्चिभिः ॥
पाशैः परश्वधै राजञ्छतघ्नीभिर्भुङ्गिभिः ॥१३॥
मन्यमानाश्च यदुभिर्गयवीरा भयातुराः ॥
सर्वे स्वं स्वं रथं त्यक्त्वा दुद्रुवुस्ते दिशो दश ॥१४॥
पलायमाने स्वबले गयो नाम महाबलः ॥

एकाकी प्रययौ योद्धुं धनुष्टंकारयन्मुहुः ॥१५॥
 दीप्तिमान् कृष्णपुत्रस्तु धनुर्बाणै र्रिपोर्हयान् ॥
 एकेन सारथिं जघ्ने द्वाभ्यां केतुं समुच्छ्रितम् ॥१६॥
 रथं च बाणविंशत्या कवचं पंचभिः पुनः ॥
 धनुस्तस्यापि चिच्छेद शतबाणैर्महाबलः ॥१७॥
 गयोऽन्यद्धनुरादाय दीप्तिमन्तं हरेः सुतम् ॥
 जघान बाणविंशत्या जगर्ज घनवद्बली ॥१८॥
 तत्प्रहारेण समरे किंचिद्व्याकुलमानसः ॥
 दीप्तिमानथ जग्राह शक्तिं ज्योतिर्मयीं दृढाम् ॥१९॥
 चिक्षेप भ्रामयित्वा तां गयाख्याय महात्मने ॥

साऽपि तद्धृदयं भित्वा पपौ घ रुधिरं महत् ॥२०॥
 गयोऽपि पतितो राजन्मूर्छितोऽभूद्रणांगणे ॥
 दीप्तिमांश्च धनुष्कोट्या कर्षयंस्तदगले रिपुम् ॥२१॥
 प्रद्युम्नस्य पुरः प्रागात्कडुजं गरुडो यथा ॥
 नरदुंदुभयो नेदुर्देवदुन्दुभ्यस्तदा ॥
 आकाशादववृषुर्देवाः पुष्पवर्षाणि पार्थिवाः ॥२२॥
 तदैव तेनापि समर्पितांग्रिः
 श्रीकृष्णपुत्रो नृप शंबरारिः ॥
 अवन्तिकां संप्रययौ महात्मा
 श्रीकर्णिकां स्वर्णमयीमिवालिः ॥२३॥
 श्रुत्वाऽऽगतं तं जयसेनराजः
 समर्चयामास स मालवाधिपः ॥
 आनीय वृद्धान्सुबलिं महात्मने
 प्रधर्षितो मैथिल तत्प्रभाववित् ॥२४॥

राजाधिदेवीं स्वपितुः पितुः स्वसां
 प्रणम्य तां कृष्णसुतो महामनाः ॥
 विंदानुविंदौ परिरभ्य तत्सुतौ
 बभौ वृतो मालवदेशसंभवैः ॥२५॥
 प्रद्युम्नो धन्विनां श्रेष्ठः पुरीं माहिष्मतीं ययौ ॥
 यादवैः स्वबलैः सार्द्धं नर्मदां स ददर्श ह ॥२६॥
 राजितामंबुकल्लोलैः शृङ्गारतिलकामिव ॥
 वहंती पुष्पनिचयमुष्णीषं मुद्रिकामिव ॥२७॥
 वेतसीवेणुतरुभिः पुष्पितैर्मधवैर्वृतैः ॥
 स्फुरद्भिर्मूर्तिमद्भिश्च देवैः स्वर्गनदीमिव ॥२८॥
 ततीरे शिबिरैर्युक्तः प्रद्युम्नो यादवेश्वरः ॥
 स्थितोऽभूद्यादवैः साकं देवैरिन्द्र इव प्रभुः ॥२९॥
 इन्द्रनीलो महाराज ज्ञानी माहिष्मतीपतिः ॥

स्वदूतं प्रेषयामास प्रद्युम्नाय महात्मने ॥३०॥

प्रद्युम्नराजशिविरे दूतो गत्वा कृतांजलिः ॥

उवाच वचनं तत्र सर्वेषां शृण्वतां नृप ॥३१॥

दूत उवाच -

हस्तिनापुरनाथेन धार्तराष्ट्रेण धीमता ॥

स्थापितोऽतिबलो वीरो बलिं कस्मै न दास्यति ॥३२॥

सुयोधनाय वेच्छाभिर्द्वयं यच्छति नो बलात् ॥

योद्धव्यं च भवद्भिश्च विफलो हि रणोऽत्र वै ॥३३॥

श्रीप्रद्युम्न उवाच -

यथा गयो दूत कलिं गराड् यथा

तथाभिभूतोऽपि बलिं प्रदास्यति ॥

नृपं न जानाति महोग्रसेनकं

माहिष्मतीशोऽयमतीव राजराट् ॥३४॥

श्रीनारद उवाच -

उक्तो दूतस्तदैवाशु गत्वा माहिष्मतीपतिम् ॥

सभायां कथयामास प्रद्युम्नकथितं वचः ॥३५॥

यदूनमुदभटं सैन्यं वीक्ष्य माहिष्मतीपतिः ॥

गजानां पंचसाहसं हयानां नियुतं शुभम् ॥३६॥

रथानामयुतं जैत्रं नीत्वा राजा विनिर्गतः ॥

बलिं ददौ समेत्याशु प्रद्युम्नाय महात्मने ॥३७॥

Roman transliteration

śrīnārada uvāca -

itthaṃ jītvātha kāliṃgaṃ pradyumno yādaveśvaraḥ ||

jagāma marudhanvānaṃ jalaṃ vaiśvānaro yathā ||1||

giridurgasamāyuktaṃ dhanvadeśādhipaṃ gayam ||

uddhavaṃ preṣayāmāsa jñātvā taṃ yādaveśvaraḥ ||2||

giridurge gataḥ sāḁśāduddhavo buddhisattamaḥ ||

sabhāmetya gayam prāha śṛṇu rājanmahāmate ||3||

ugraseno yādavendro rājarājeśvaro mahān ||

jaṃbūdvīpaṃpāñjītvā rājasūyaṃ kariṣyati ||4||

paripūrṇatamaḥ sāḁśācchriḁṣṇo bhagavānsvayam ||

asaṃkhyabrahmāṇḁapatiramaṃtri tasyābhavadddhariḥ ||5||

tena vai preṣitaḥ sāḁśātpadyumno dhanvināṃ varaḥ ||

śighraṃ tasmai baliṃ nītvā kulakaṣālahetave ||6||

śrīnārada uvāca -

śrutvā kiṃcītprakupīto vīryaśauryamadoddhataḥ ||

uddhavaṃ prāha nṛpatirgayo nāma mahābalaḥ ||7||

gaya uvāca -

baliṃ tasmai na dāsyāmi vinā yuddhaṃ mahāmate ||

alpakālena yadavo gatā vṛddhiṃ bhavādrśāḥ ||8||

ityukta uddhavo rājañcchaṁbarāriṁ sametya saḥ ||
 sarveṣāṁ yādavānāṁ ca śṛṇvatāṁ praśaśaṁsa ha ||9||
 tadaiva rukmiṇīputro giridurgaṁ samāyayau ||
 tatsainyairyādavaiḥ sārddhaṁ ghorāṁ yuddhaṁ babhūva ha ||10||
 cūrṇayan gajapādaiśca nāgarān bhūjanāndrumān ||
 akṣauhiṇībhyāṁ saṁyukto gayo yoddhuṁ viniryayau ||11||
 rathino rathibhistatra gajavāhā gajaiḥ saha ||
 āśvavāhairaśvavāhā virā viraiḥ parasparam ||12||
 yuyudhustikṣṇabāṇaughaiścarmakhaḍgagadarṣṭibhiḥ ||

pāsaiḥ paraśvadhāi rājañchataghnībhirbhuṣuṁḍibhiḥ ||13||
 manyamānāśca yadubhirgayavirā bhayātūrāḥ ||
 sarve svaṁ svaṁ rathaṁ tyaktvā dudruvuste diśo daśa ||14||
 palāyamāne svabale gayo nāma mahābalaḥ ||
 ekāki prayayau yoddhuṁ dhanuṣṭaṁkārāyanmuḥuḥ ||15||
 dīptimān kṣṇaputrastu dhanurbāṇai riporhayān ||
 ekena sārathiṁ jaghne dvābhyāṁ ketuṁ samucchritam ||16||
 rathaṁ ca bāṇaviṣṭatyā kavacaṁ pañcabhiḥ punaḥ ||
 dhanustasyāpi ciccheda śatabāṇairmahābalaḥ ||17||
 gayo'nyaddhanurādāya dīptimantaṁ hareḥ sutam ||
 jaghāna bāṇaviṣṭatyā jagarja ghanavad□balī ||18||
 tatprahareṇa samare kiñcid□vyākulamānasaḥ ||
 dīptimānatha jagrāha śaktiṁ jyotirmayīm dṛḍhām ||19||
 cikṣepa bhrāmāyitvā tāṁ gayākhyāya mahātmane ||

sā'pi tad□dhrdayaṁ bhitvā papau ca rudhiraṁ mahat ||20||
 gayo'pi patito rājanmūrcho'bhūd□raṇāṁgaṇe ||
 dīptimāñśca dhanuṣkoṭyā karṣayaṁstad□gale ripum ||21||
 pradyumnaśya puraḥ prāgātkadrujaṁ garuḍo yathā ||
 naraḍumḍubhayo nedurdevadundubhayastadā ||
 ākāśād□vavṣurdevāḥ puṣpavarṣāṇi pārthivāḥ ||22||
 tadaiva tenāpi samarpitāṁghriḥ
 śrīkṣṇaputro nṛpa śaṁbarāriḥ ||
 avantikāṁ saṁprayayau mahātmā
 śrīkarṇikāṁ svarṇamayīmivālīḥ ||23||
 śrutvā"yataṁ taṁ jayasenaṛājaḥ
 samarcayāmāsa sa mālavādhipaḥ ||
 ānīya vrddhānsubaliṁ mahātmane
 pradharṣito maithila tatprabhāvavit ||24||

rājādhiveiṁ svapituḥ pituḥ svasāṁ
 praṇāmya tāṁ kṣṇasuto mahāmanāḥ ||
 viṁḍānuviṁḍau parirabhya tatsutau
 babhau vṛto mālavadeśasaṁbhavaiḥ ||25||
 pradyumno dhanvināṁ śreṣṭhaḥ puriṁ māhiṣmatīṁ yayau ||
 yādavaiḥ svabalaiḥ sārddhaṁ narmadāṁ sa dadarśa ha ||26||
 rājītāmaṁbukallolaiḥ śrīgāratilakāmiva ||
 vahaṁtī puṣpanicayamuṣṇīṣaṁ mudrikāmiva ||27||
 vetasiṇeṇutarubhiḥ puṣpitairmādhavairvṛtaiḥ ||
 sphuraḍ□bhirmūrtimaḍ□bhiśca devaiḥ svarganadīmiva ||28||
 tattīre śibirairyuktaḥ pradyumno yādaveśvaraḥ ||
 sthito'bhūdyādavaiḥ sākāṁ devairiṁdra iva prabhuḥ ||29||

indranīlo mahārāja jñāni māhiṣmatīpatih ||
svadūtaṃ preṣayāmāsa pradyumnāya mahātmane ||30||

pradyumnarājaśibire dūto gatvā kṛtāṃjalih ||
uvāca vacanaṃ tatra sarveṣāṃ śṛṇvatāṃ nṛpa ||31||
dūta uvāca -
hastināpuranāthena dhārtarāṣṭreṇa dhimatā ||
sthāpito'tibalo vīro baliṃ kasmai na dāsyati ||32||
suyodhanāya cecchābhirdravyaṃ yacchati no balāt ||
yoddhavyaṃ ca bhavadbhīṣca viphalo hi raṇo'tra vai ||33||
śṛīpradyumna uvāca -
yathā gayo dūta kalīṃgarāḍ yathā
tathābhibhūto'pi baliṃ pradāsyati ||
nṛpaṃ na jānāti mahograsenakaṃ
māhiṣmatīśo'yamatīva rājarāṭ ||34||
śrīnārada uvāca -
ukto dūtastadaivāśu gatvā māhiṣmatīpatim ||

sabhāyāṃ kathayāmāsa pradyumnakathitaṃ vacaḥ ||35||
yadūnāmudbhaṭaṃ sānyaṃ vikṣya māhiṣmatīpatih ||
gajānāṃ pañcasāhasraṃ hayānāṃ niyutaṃ śubham ||36||
rathānāmayutaṃ jaitraṃ nītvā rājā vinirgataḥ ||
baliṃ dadau sametyāśu pradyumnāya mahātmane ||37||

English rendering

Having defeated King Gayaka of the Marudhanva country of Pradyumna and receiving a gift from King Malavanaresh and Mahishmati of Puri without a battle.

Srinardji says - Rajan! Hearing this, King Gaya of Mahabali, who was obsessed with valor and valor, said something to Udhava in anger. 7. (Viśhwajitkhand chapter 6 to 10)

I said, "Oh my goodness! I will not make an offering for them without a fight. People like you have grown in size in just a few days - they are the new rich. 8.

When the king said this, Uddhavji came to Pradyumna and repeated what the king had said in front of all the Yadavas. Then at the same time, Rukminiputra attacked the hill fort. The soldiers of the Gaike fought a fierce battle with the Yadavas. King Gaya went to war with two Aksauhini armies, crushing civilians and people walking on the ground at the feet of elephants and trampling trees. The chariots engaged in a pitched battle with the chariots, the large elephants with the chariots, the mounted horsemen, and the gallant heroes. Armed with sharp arrows, shields, swords, maces, daggers, daggers, lathis, lathis, lathis, shatghris, and bhashandis, the soldiers fled in all ten directions, leaving behind their chariots and being defeated by the Yadavas. 9-14 |

As his army fled, Mahabali marched into battle alone, repeatedly bows and arrows. The radiant Krishna's son, Deeptimana, killed the enemy's horses with arrows released from the bow. He destroyed Sarathiko with one arrow and cut off his high flag with two arrows. Twenty arrows broke through the chariot, and five arrows tore apart its armor. Then Mahabali Deeptiman shot a hundred arrows and broke the bow of Gayake. Gaya took the other bow and wounded Sri Krishna's son Deeptiman with twenty arrows. Then he roared like a mighty mighty cloud. His strike on the battlefield caused some consternation in Deeptiman's heart, yet he took a radiant strong force in his

hands and turned it over to Mahatma Gaye. That power broke the king's heart and drank a lot of his blood. The king! Gai also fell on the battlefield and was crushed. Deeptiman placed his bowstring around the enemy's neck and dragged it before Pradyumna, just as Garuda had drawn a serpent. At that time, the cries of humans and the gods rang out simultaneously. The gods started showering flowers from the sky and the earthly kings from the earthly surface. The king! Then Gayana also worshipped the feet of Pradyumna, the son of Lord Krishna, on Shambharari. 15-22 | (Vishwajitkhand chapter 6 to 10)

From there, Mahatma Pradyumna went to Avantikapur, just as the illusions broke over the golden Karnika. He was well worshipped by Malavanaresh Jayasena on hearing of his arrival. Mithileshwar! He knew the influence of Pradyumna, so accepting his defeat from him, he called the elders and presented the best gifts to Mahatma Pradyumna through them. There, paying obeisance to his father's aunt Rajadhidevi, Mahamanasvi Pradyumna embraced his brothers Vinda and Anuvinda, and surrounded them with the warriors of Malavadesha. 23-25 |

From there, Pradyumna Mahishmati, the best of the archers, went to Puri and with the Yadavas and their soldiers, he had a darshan of the Narmada river there. The Narmada, adorned with water fountains, was as if wearing a tilak of adornment and draining clusters of flowers like a printed turban. Surrounded by Madhava-Taroos blooming with cane, bamboo, and other trees, the Narmada adorned itself like a galaxy surrounded by majestic deities. After encamping on its banks, Yadaveshwara Pradyumna sat with the Yadavas as if Indra, the deity, was adorned with the gods. Your Majesty! Indranil, the lord of Mahishmati Puri, was very knowledgeable and sent his emissary to Mahatma Pradyumna. The messenger came to Pradyumraj's camp, bowed with folded hands, and said this while listening to everyone there. 26-31 |

Srinardji says - Rajan! Having said this, the messenger immediately went and told Mahishmatipati in the court what Pradyumna had said. The king of Mahishmati saw that the army of the Yadavas was very formidable (so it would not be right to fight him); so he set out with five thousand elephants, one hundred thousand horses, and ten thousand chariots of victory, and met Mahatma Pradyumna and presented them with all that. 35-37 |

Thus was completed the sixth chapter under the Vishwajit Khand in the Srigarghasamhita, the Shrinarada Bahulashva-Samvadham, titled 'Victory over Mahishmatipuri'. 6.

Sanskrit source · Hindi control witness

Viśvajit-khaṇḍa · Chapter 7

Chapter 135 of 263 · 41 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

प्रद्युम्नोऽथ महावीर्यो जित्वा माहिष्मतीपतिम् ॥
विकर्षन्महतीं सेनां गुर्जराजं समाययौ ॥१॥
गुर्जरस्याधिपं वीरमृष्यं नाम महाबलम् ॥
जग्राह सेनया कार्ष्णिस्तुण्डयार्हिं यथाविरट् ॥२॥
सद्यस्तस्मादबलिं नीत्वा यादवेन्द्रो महाबलः ॥
विकर्षन्महतीं सेनां चेदिदेशांस्ततो ययौ ॥३॥
दमघोषश्चेदिराजो वसुदेवस्वसुः पतिः ॥
शिशुपालस्तस्य पुत्रः कृष्णशत्रुः प्रकीर्तितः ॥४॥
आभीयाय महाबुद्धिर्दमघोषं महाबलम् ॥
नत्वा प्राह महाबुद्धिमुद्धवो बुद्धिसतमः ॥५॥

उद्धव उवाच -

राजन्देहि बलिं तस्मा उग्रसेनाय भूभृते ॥
विजित्य नृपतीन् योऽसौ राजसूयं करिष्यति ॥६॥

श्रीनाराद उवाच -

इत्थं निशम्य वचनं दमघोषसुतः खलः ॥
स्फुरदोष्ठो मन्युपरः प्राहेदं सदसि त्वरम् ॥७॥
शिशुपाल उवाच -
दुरत्यया कालगातिरहो चित्रमिदं जगत् ॥
विधेः कालात्मकस्यापि प्राजापत्ये भवेत्कलिः ॥८॥
क्व राजहंसः काकः क्व क्व मूर्खः क्व च पंडितः ॥
भृत्या विजेष्यन्ति नृपं यक्रवर्तिनमीश्वरम् ॥९॥
ययातिशापाद्यदवो भ्रष्टराज्यपदाः स्मृताः ॥
राज्यं स्वल्पं जलं प्राप्य प्रोच्छलंत्यापगा इव ॥१०॥
अवंशसंभवो राजा मूर्खपुत्रो हि पंडितः ॥
निर्धनश्च धनं प्राप्य तृणवन्मन्यते जगत् ॥११॥
उग्रसेनः कतिदिनै राजत्वं समुपागतः ॥
मंत्रिणा वासुदेवेन पूजितः स बलान्नुपः ॥१२॥

तस्य मंत्री वासुदेवो जरासंधभयाद्भुतम् ॥
मथुरां स्वपुरीं त्यक्त्वा समुद्रं शरणं गतः ॥१३॥
आभीरस्यापि नन्दस्य पूर्व पुत्रः प्रकीर्तितः ॥
वसुदेवो मन्यते तं मत्पुत्रोऽयं गतत्रपः ॥१४॥

वसुदेवादगौरवर्णादयं श्यामः कुतोऽभवत् ॥
 पितामहोऽपि गौरश्च दुःखहास्यमिदं वचः ॥१५॥
 प्रद्युम्नं तत्सुतं जित्वा सबलं यादवैः सह ॥
 कुशास्थलीं गमिष्यामि महीं कर्तुमयादवीम् ॥१६॥
 श्रीनारद उवाच -

इत्युक्त्वा धनुरादाय तूणौ चाक्षयसायकौ ॥
 गंतुमभ्युद्यतं वीक्ष्य चेदिराजस्तमब्रवीत् ॥१७॥
 दमघोष उवाच -

शृणु पुत्र प्रवक्ष्यामि क्रोधं मा कुरु मा कुरु ॥
 अकस्मादाचरेत्कार्यं न सिद्धिं विंदते ह्यसौ ॥१८॥

धर्मार्थकाममोक्षाणां साधनं न क्षमासमम् ॥
 तस्मात्साम प्रकर्तव्यं साम्नो न सद्दंशं सुखम् ॥१९॥
 दानेन राजते साम दानं सत्क्रियया पुनः ॥
 सत्क्रियापि तथा योग्यं गुणं संप्रेक्ष्य राजते ॥२०॥
 यादवाश्चेदिपाश्चैव ज्ञातिसंबन्धिनः स्मृताः ॥
 चेदिपानां च वृष्णीनां कलिं नेच्छामि तत्त्वतः ॥२१॥
 श्रीनारद उवाच -

शिशुपालो बोधितोऽपि दमघोषेण धीमता ॥
 नोवाच किञ्चिद्धिमनास्तूष्णिंभूतो महाखलः ॥२२॥
 श्रुतिश्रवाश्चेदिपराजराज्ञौ
 स्वसा शुभा शूरसुतस्य राजन् ॥
 समेत्य पुत्रं शिशुपालसंज्ञं
 प्रत्याह सम्यग्विनयान्विता सा ॥२३॥
 श्रुतिश्रवा उवाच -

मा पुत्र खेदं कुरुतात्कदाचि-
 न्माभूत्कलिश्चेदिपयादवानाम् ॥
 ते मातुलोऽयं किल शूरसूनु-
 भ्राता य ते तत्सुत एव कृष्णः ॥२४॥
 तस्यात्मजा येऽत्र समागतास्ते
 प्रद्युम्नमुख्याः शतशो महांतः ॥
 संपूजनीयाश्च मया भवद्भिः
 संलालनीया न हि युद्धयोग्याः ॥२५॥
 अहं गमिष्यामि सहार्द्रचिता
 नेतुं त्वया तात समागतांस्तान् ॥
 द्रष्टुं चिरोत्कण्ठमना महोत्सवै-
 नैतादृशोऽयं समयः कदाचित् ॥२६॥
 शिशुपाल उवाच -

मम शत्रू रामकृष्णौ यदवः शत्रवश्च मे ॥

घातयिष्यामि तान्सर्वान् यैरहं तु तिरस्कृतः ॥२७॥

पुरा वै कुण्डिनपुरे याभ्यां मे हेलनं कृतम् ॥

विवाहो वरितो मे वै रामकृष्णावरी मम ॥२८॥

यदि तेषां यादवानां युवां पक्षं करिष्यथः ॥

तदा त्वां सह पित्रा च निगृह्य निगडैर्दृढैः ॥२९॥

कारागारे कारयामि कंसः स्वपितरौ यथा ॥

अन्यथा चेद्वधिष्यामि शपथो मे तु दुर्घटः ॥३०॥

श्रीनारद उवाच -

तद्वचः परुषं श्रुत्वा तूष्णीं यातेऽथ वेदिपे ॥

तद्वचः स्वबलं प्राप्य प्राह सर्वं यथोदितम् ॥३१॥

वाहिनी ध्वजिनी चैव प्रतिमाक्षौहिणीयुता ॥

चतुर्धा शिशुपालस्य सेना युक्ता बभूव ह ॥३२॥

बहुलाश्व उवाच -

वाहिन्याद्याश्च या सेनास्तत्संख्यां वद मे प्रभो ॥

ऋषयो हि प्रजानन्ति भूतं भव्यं भवत्परम् ॥३३॥

श्रीनारद उवाच -

शतं द्विपानां रथिनां सहस्रं शतसंयुतम् ॥

अयुतं तुरगाणां च पत्तीनां लक्षमेव च ॥३४॥

सेनाया लक्षणं स्वल्पं द्विगुणं चतुरंगिणी ॥

चतुःशतं द्विपानां च रथानामयुतं तथा ॥३५॥

चतुर्लक्षं हयानां च पत्तीनामेककोटयः ॥

लोहकंचुकसंयुक्ताः समर्थबलवाहनाः ॥३६॥

शस्त्रास्त्रज्ञा यत्र शूरा वाहिनी सा बुधैः स्मृता ॥

वाहिन्या द्विगुणीभुता ध्वजिनी सा प्रकीर्तिता ॥३७॥

ध्वजिन्या द्विगुणी ज्ञेया पृतनां कथिता पुरा ॥

ससाहसोऽपि शूरः स्यात्सामंतः शतशूरभृत् ॥३८॥

सामन्तानां शतं बिभ्रत्स गजी कथितो मृधे ॥

समरे सारथिं चाश्वान् रथं रक्षेदरथी च यः ॥३९॥

सेनां रक्षिति यो बाणैः कथ्यते स महारथी ॥

स्वसेनां रक्षयञ्च शत्रून्सूदयन् रणमंडले ॥४०॥

योऽक्षौहिण्या समं युद्धोत्सदा सोऽतिरथी स्मृतः ॥४१॥

Roman transliteration

śrīnārada uvāca -

pradyumno'tha mahāvīryo jītvā māhiṣmatīpatim ||

vikarṣanmahatīm senāṃ gurjarājaṃ samāyayau ||1||

gurjarasyādhipaṃ vīraṃṣyaṃ nāma mahābalaṃ ||
 jagrāha senayā kārṣṇistuṃḍayāḥiṃ yathāvirat ||2||
 sadyastasmād□baliṃ nītvā yādaveṃdro mahābalaḥ ||
 vikarṣanmahatiṃ senāṃ cedideśāṃstato yayau ||3||
 damaghoṣaścedirājo vasudevasvasuḥ patiḥ ||
 śīśupālataśya putraḥ kṛṣṇaśatruḥ prakīrtitaḥ ||4||
 ābhīyāya mahābuddhirdamaghoṣaṃ mahābalaṃ ||
 natvā prāha mahābuddhimuddhavo buddhisattamaḥ ||5||
 uddhava uvāca -
 rājandehi baliṃ tasmā ugrasenāya bhūbhṛte ||
 vijitya nṛpatin yo'sau rājasūyaṃ kariṣyati ||6||

śrīnārada uvāca -
 itthaṃ nīśamya vacanaṃ damaghoṣasutaḥ khalah ||
 sphuradoṣṭho manyuparaḥ prāhedam sadasi tvaram ||7||
 śīśupāla uvāca -
 duratyayā kālagatiraho citramidaṃ jagat ||
 vidheḥ kālātmakasyāpi prājāpatye bhavetkalih ||8||
 kva rājahaṃsaḥ kākāḥ kva kva mūrkhah kva ca paṇḍitah ||
 bhṛtyā vijeṣyanti nṛpaṃ cakravartinamiśvaram ||9||
 yayātiśāpādyadavo bhraṣṭarājyapadāḥ smṛtāḥ ||
 rājyaṃ svalpaṃ jalaṃ prāpya procchalamtyāpagā iva ||10||
 avamśasaṃbhavo rājā mūrkhaputro hi paṇḍitah ||
 nirdhanaśca dhanaṃ prāpya tṛṇavanmanyate jagat ||11||
 ugrasenaḥ katidinaḥ rājatvaṃ samupāgataḥ ||
 maṃtriṇā vāsudevena pūjitaḥ sa balānnṛpaḥ ||12||

tasya maṃtri vāsudevo jarāsaṃdhabhayād□drutam ||
 mathurāṃ svapurīm tyaktvā samudraṃ śaraṇaṃ gataḥ ||13||
 ābhīrasyāpi nandasya pūrvaṃ putraḥ prakīrtitaḥ ||
 vasudevo manyate taṃ matputro'yaṃ gatatrapaḥ ||14||
 vasudevād□gauravarṇādayaṃ śyāmāḥ kuto'bhavat ||
 pītāmaho'pi gaurāśca duḥkhahāsyamidaṃ vacaḥ ||15||
 pradyumnaṃ tatsutaṃ jītvā sabalaṃ yādavaih saha ||
 kuśasthalinḥ gamiṣyāmi mahinḥ kartumayādavīm ||16||
 śrīnārada uvāca -
 ityuktvā dhanurādāya tūṇau cākṣayasāyakaḥ ||
 gaṃtumabhyudyataṃ vikṣya cedirājastamabravīt ||17||
 damaghoṣa uvāca -
 śṛṇu putra pravakṣyāmi krodhaṃ mā kuru mā kuru ||
 akasmādcaretkāryaṃ na siddhiṃ viṇdate hyasau ||18||

dharmārthakāmamokṣāṇāṃ sādhanāṃ na kṣamāsamam ||
 tasmātsāma prakartavyaṃ sāmno na sadṛśaṃ sukham ||19||
 dānena rājate sāma dānaṃ satkriyayā punaḥ ||
 satkriyāpi tathā yogyaṃ guṇaṃ saṃprekṣya rājate ||20||
 yādavāścedipāścaiva jñātisaṃbaṇḍhinaḥ smṛtāḥ ||
 cedipānāḥ ca vṛṣṇināṃ kaliṃ necchāmi tatvataḥ ||21||
 śrīnārada uvāca -
 śīśupālo bodhito'pi damaghoṣeṇa dhīmatā ||
 novāca kiñcidvimanāstūṣṇinibhūto mahākhalah ||22||
 śrutiśravāścediparājārajñi

svasā śubhā śūrasutasya rājan ||
 sametya putraṃ śiśupālasaṃjñam
 pratyāha samyagvinayānvitā sā ||23||
 śrutiśravā uvāca -

mā putra khedaṃ kurutātkadāci-
 nmābhūtkaśīcedipayāḍavanām ||
 te mātulo'yaṃ kila śūrasūnu-
 rbhrātā ca te tatsuta eva kṛṣṇaḥ ||24||
 tasyātmajā ye'tra samāgatāste
 pradyumnamukhyāḥ śataśo mahāmtaḥ ||
 saṃpūjanīyāśca mayā bhavad□bhiḥ
 saṃlālānīyā na hi yuddhayogyāḥ ||25||
 ahaṃ gamiṣyāmi sahādracittā
 netuṃ tvayā tāta samāgatāṃstān ||
 drṣṭuṃ cirotkaṇṭhamanā mahotsavai-
 rnaitādrśo'yaṃ samayaḥ kadācit ||26||
 śiśupāla uvāca -
 mama śatrū rāmakṛṣṇau yadavaḥ śatravaśca me ||

ghātayiṣyāmi tānsarvān yairahaṃ tu tiraskṛtaḥ ||27||
 purā vai kuṇḍīnapure yābhyāṃ me helanaṃ kṛtam ||
 vivāho varito me vai rāmakṛṣṇāvarī mama ||28||
 yadi teṣāṃ yāḍavānāṃ yuvāṃ pakṣaṃ kariṣyathaḥ ||
 tadā tvāṃ saha pitrā ca nigrhya nigaḍairdṛdhaiḥ ||29||
 kārāgāre kārayāmi kaṃsaḥ svapitarau yathā ||
 anyathā ced□vadhīṣyāmi śapatho me tu durghaṭaḥ ||30||
 śrīnārada uvāca -
 tadvacāḥ parusaṃ śrutvā tūṣṇīṃ yāte'tha cedipe ||
 tadvacāḥ svabalaṃ prāpya prāha sarvaṃ yathoditam ||31||
 vāhini dhvajinī caiva pratimāksauhinīyutā ||
 caturdhā śiśupālasya senā yuktā babhūva ha ||32||
 bahulāśva uvāca -
 vāhinīyādyaśca yā senāstatsaṃkhyāṃ vada me prabho ||

ṛṣayo hi prajānamṣti bhūtaṃ bhavyaṃ bhavatparam ||33||
 śrīnārada uvāca -
 śataṃ dvipānāṃ rathināṃ sahasraṃ śatasamnyutam ||
 ayutaṃ turagāṇāṃ ca pattināṃ lakṣameva ca ||34||
 senāyā lakṣaṇaṃ svalpaṃ dviguṇaṃ caturaṃgiṇī ||
 catuḥśataṃ dvipānāṃ ca rathānāmayutaṃ tathā ||35||
 caturlakṣaṃ hayānāṃ ca pattināmekakoṭayaḥ ||
 lohakaṃcukasamnyuktāḥ samarthabalavāhanāḥ ||36||
 śāstrāstrajñā yatra śūrā vāhini sā budhaiḥ smṛtā ||
 vāhinīyā dviguṇībhutā dhvajinī sā prakīrtitā ||37||
 dhvajinīyā dviguṇī jñeyā prtanāṃ kathitā purā ||
 sasāhaso'pi śūraḥ syātsāmaṇṭaḥ śataśūrabhṛt ||38||
 sāmāntānāṃ śataṃ bibhratsa gaṇī kathito mṛdhe ||
 samare sūrathiṃ cāśvān rathaṃ rakṣed□rathī ca yaḥ ||39||

senāṃ rakṣiti yo bāṇaiḥ kathiyate sa mahārathī ||
 svasenāṃ rakṣayañśatrūnsūdayaṃ raṇamaṇḍale ||40||

yo'kṣauhiṇyā samam yuddhyetsadā so'tirathī smṛtaḥ ||41||

English rendering

Uddhav said, "Rajan! Offer a sacrifice (bali) to Maharaja Ugrasena. They will conquer all the kings and perform the Rajasuya Yajna. 6 | (Vishvajitkhand chapter 6 to 10)

Shrinardji says - Mithileshwar! Hearing this statement of Udhavji, Shishupala, the wicked son of Damghosa, began to gnaw at his lips. He was very angry and immediately said this in the court. 7.

The babysitter said, "Oh! The speed of time is infinite. How strange is this world! Kalatma Vidhata's Prajapati has also been embroiled in discord or controversy (that is, the Loka Vidhata Brahma and the pot-maker Kumbakara are at loggerheads over who Prajapati is). Where is the swan and where is the crow! Where is the pundit and where is the fool! The servants wish for the Chakravarti king to win over his lord. The curse of King Yayati has corrupted the Yaduvanshi kingdom; but they have risen from a small kingdom, as small rivers, having a little water, begin to overflow. The lowly who becomes a king, the fool's son who becomes a scholar, or the ever-poor who at some point finds wealth, is filled with pride and begins to regard the whole world as grass. For how many days has Ugrasena attained the status of a king? Vasudeva has become the minister and Ugrasena has become the king by virtue of him and worshipped only by him. His minister Vasudeva, fearing Jarasandha, has fled and taken refuge in the sea, leaving behind his Puri Mathura. He was earlier also called the son of Ahirka named 'Nanda'. Vasudeva abandons Lajahaya and begins to regard him as his son. Vasudeva is white, how did he become black and black? Not only the father, the paternal grandfather is also white. May this Vasudeva be counted among the progeny of his clan, it is a matter of great sorrow and laughter. I will conquer his son Pradyumna with the Yadavas and the army and ascend to Kushasthali to make the earth zero with the Yadavas. 8-16 |

Srinardji says - Rajan! Having said this, Chediraja asked Shishupala to go to war with two arrows full of bows and arrows. 17.

Damghosh said, "Son! Listen to what I have to say. Don't get angry, don't do it. The one who does an act suddenly does not attain siddhi. There is no other means of dharma, artha, kama, and moksha like Kshama. Therefore, one should act with equanimity. There is no other way to be as happy as Sam. Charity leads to prosperity and hospitality leads to prosperity. A gesture of hospitality is also a virtue if it is done by seeing the meritorious quality. Yadav and Chedip are considered related; therefore, I really want that there should be no quarrel between Yadavs and Chedip. 18-21 | (Vishvajitkhand chapter 6 to 10)

Shishupal was inconsolable and did not say anything even after being explained by the wise Damghosh, says Shrinardji. He sat in silence with a heavy heart. The king! Srutishrava, the queen of Chediraja, was the sister of Sooranandana Vasudeva. She came to her son Shishupala and spoke politely. 22-23 |

Shrutishravan said, "Son! Don't be sorry. There should never be any quarrel between the Yadavas and the Chedipas. Surananda Vasudeva is your maternal uncle and his son Krishna is also your brother. His hundreds of great sons, such as Pradyumna, are well-deserved and well-received by me and you. It would not be appropriate to wage a war with them. That's it! I will go with you in a spirit of self-indulgence to receive those assembled Yadavas. I've had the urge to see them all for a long time. I will bring them home with great festivity and enthusiasm. Such an opportunity will never

come again. 24-26 |

Shishupala said, "Balarama, Krishna, and all the Yadavas are my enemies. I will also cause all who have despised me to perish by my soldiers. In the past, in Kundinapur, both brothers, Rama and Krishna, defied me and stopped my marriage; therefore, they are not my brothers but enemies. If you both (being my parents) support the Yadavas, I will tie both your parents with strong shackles and put them in jail like Kansa imprisoned his parents. Otherwise I will slay you both, my oath or pledge is very harsh (it is difficult to avoid it). 27-30 |

Chediraj fell silent on hearing Shishupala's harsh words, says Srinardji. Uddhavji returned to his army and narrated everything that Shishupala had said there. Subsequently, four types of Shishupala's armies - Vahini, Dhvajini, Pratna, and Akshauhini - were equipped. 31-32 |

Bahulashva asked, "O Lord! Tell me the number of the army, including the vahini, for the sage knows all three tenses - past, present, and future. 33 | (Vishvajitkhand chapter 6 to 10)

Srinardji said, "Rajan! A hundred elephants, eleven hundred chariots, ten thousand horses, and a hundred thousand foot - this is the hallmark of the 'army'. This is called the "Chaturangini" of a double army. Scholars have referred to an army consisting of four hundred elephants, ten thousand chariots, four hundred thousand horses, and ten million foot soldiers in iron armour and armed with powerful wagons. The double army is named "Dhvajini" after the battalion. Double the flag is considered to be a 'pratna' by scholars of the earlier era. The double army from Pratnasa is said to be 'Akshauhini'. The one who is a brave hero is called a "Shura." The one who protects a hundred knights is called a "Samanta." The one who protects a hundred feudal lords in battle is called a 'Gaji' (or Gajarohi) warrior. The one who can protect the chariot with chariots and horses in the battlefield is called a 'Rathi'. The one who protects the army with his arrows is called Maharathi. He who is able to fight the Aksauhini army on the battlefield while defending his army and annihilating enemies has always been considered an 'Atithi'. 34-41 |

Thus was completed the seventh chapter in the Narada Bahulashva-Samvad under Vishvajitkhand in the Srigargha Samhita, titled 'Gurjara and Chedideshame Gaman'. 7.

Sanskrit source · Hindi control witness

Viśvajit-khaṇḍa · Chapter 8

Chapter 136 of 263 · 29 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

निर्गतः शिशुपालोऽसौ सबलश्चंद्रकापुरात् ॥
 पितरौ तौ तिरस्कृत्य स्वभावो ह्यसतामयम् ॥१॥
 वाहिनीध्वजिनीभ्यां च द्युमच्छक्तौ विनिर्गतौ ॥२॥
 पृतनाक्षौहिणीभ्यां तौ रंगपिंगौ च मंत्रिणौ ॥३॥
 शिशुपालमहासैन्यं प्रलयाब्धिसमं नृप ॥
 संवीक्ष्य यदवस्तर्तुं चाजमुः कृष्णपोतकाः ॥३॥
 वाहिनीसहितः पश्चाद्द्युमान्नामा महाबलः ॥
 युयुधे यादवैः सार्द्धं शिशुपालप्रणोदितः ॥४॥
 द्वयोश्च सैन्ययोर्बाणैरंधकारोऽभवदरणे ॥
 हयपादरजोवृन्दैः प्रोत्थितैश्छादयन्भः ॥५॥
 हयाश्च नृप धावन्तः प्रोत्पतंतो द्विपान्प्रति ॥
 द्विपाश्च सक्षता युद्धे पातयंतः पदैर्हिषः ॥६॥
 शुण्डादण्डस्य फूत्कारैर्मर्दयन्त इतस्ततः ॥

कस्तूरीपत्रसिंदूर-रक्तकंबलमंडिताः ॥७॥
 बाणैर्गदाभिः परिचैः खड्गैः शूलैश्च शक्तिभिः ॥
 छिन्नाङ्गाः पत्तयः पेतुश्छिन्नबाह्वग्निजानवः ॥८॥
 कश्चित्तीक्ष्णासिना राजन् हयान्युद्धे द्विधाकरोत् ॥
 केचिद्वतान् संगृहीत्वा कुंभेषु करिणां गताः ॥९॥
 अमात्यं हस्तिवाहं च मर्दयन्तो मृगेन्द्रवत् ॥
 उल्लंघयंत सहसा गजवृंदं महाबलाः ॥१०॥
 खड्गप्रहारं कुर्वतो विदार्य परसैनिकान् ॥
 हयस्पृष्टा न दृश्यन्ते दृश्यन्ते ते नटा इव ॥११॥
 सैन्यवेगं च शत्रूणां दृष्ट्वाक्रूरः समाययौ ॥
 चकार दुर्दिनं बाणैर्बाणौघैश्चापि निर्गतैः ॥
 छादयामास चाक्रूरं वर्षासूर्यमिवाम्बुदः ॥१२॥
 छित्त्वा तद्बाणपटलमसिना गांदिनीसुतः ॥
 शक्त्या तताड तं वीरं द्युमंतं क्रोधमूर्छितम् ॥१३॥

तत्प्रहारेण भीन्नाङ्गो मूर्छितो घटिकाह्वयम् ॥
 पुनरुत्थाय युयुधे शिशुपालसखा बली ॥१४॥
 गृहीत्वाथ गदां गुर्वीं लक्षभारविनिर्मिताम् ॥
 तताड हृदि चाक्रूरं जगर्ज घनवद्द्युमान् ॥१५॥

अकूरे तत्प्रहारेण किञ्चिद्व्याकुलमानसे ॥
 युयुधानस्तदा प्रागाज्याशब्दं कारयन्मुहुः ॥१६॥
 शिरस्तस्याशु चिच्छेद बाणेनैकेन लीलया ॥
 पतिते द्युमति ह्याजौ वीरास्तस्य विदुद्रुवुः ॥१७॥
 तदैव शक्तः संप्राप्तो दृष्ट्वा सेनां पलायिताम् ॥
 भूलं चिक्षेप सहसा युयुधानाय धीमते ॥१८॥
 युयुधानश्च बाणौघैस्तच्छूलं शतधाकरोत् ॥
 शक्तो गृहीत्वा परिघं युयुधानं तताड ह ॥१९॥
 युयुधानोऽर्जुनसखः क्षणं मूर्च्छामवाप ह ॥
 तदैव वीरः संप्राप्तः कृतवर्मा महाबलः ॥२०॥

शक्तस्यापि रथं साश्वं बाणैश्चूर्णीचकार ह ॥
 शक्तोऽपि घूर्णयामास गदया तदरथं परम् ॥२१॥
 कृतवर्मा रथं त्यक्त्वा शक्तं जग्राह रोषतः ॥
 पातयित्वा भूजाभ्यां तं चिक्षेप नृप योजनम् ॥२२॥
 शक्ते च पतिते युद्धे शिशुपालप्रणोदितौ ॥
 रंगपिंगौ मंत्रिणौ तौ पृतनाऽक्षौहिणीयुतौ ॥२३॥
 बाणवर्षं प्रकुर्वतौ मर्दयन्तावरीन्मृधे ॥
 आजग्मतुर्मथिलेन्द्र यथा वातहुताशनौ ॥२४॥
 उद्भटं तदबलं वीक्ष्य यादवेन्द्रपितुः समः ॥
 आदाय चापं सदसि प्रद्युम्नो वाक्यमब्रवीत् ॥२५॥
 प्रद्युम्न उवाच -
 अहं गमिष्यामि पुरो रंगपिंगमृधे जनाः ॥
 रंगपिंगौ च दृश्येते महाबलपराक्रमौ ॥२६॥
 श्रीनारद उवाच -

एतच्छ्रुत्वा महाबाहुर्भानुः कृष्णसुतो बली ॥
 सर्वेषामग्रतो भूत्वा भ्रातरं प्राह नीतिवत् ॥२७॥
 भानुरुवाच -
 त्रैलोक्यं दृश्यते प्राप्तं यदा ते संमुखे प्रभो ॥
 तदा ते चापटंकारो भविष्यति न संशयः ॥२८॥
 केवलेनापि खड्गेन शिरसी रंगपिंगयोः ॥
 छित्वा चात्र प्रवेक्ष्यामि कलिंगशकलाविव ॥२९॥

Roman transliteration

śrīnārada uvāca -
 nīrgataḥ śīśupālo'sau sabalaścaṇḍrakāpurāt ||
 pītarau tau tīraskṛtya svabhāvo hyasatāmayam ||1||
 vāhīnīdhvajīnībhyāṃ ca dyumacchaktau vinīrgatau ||
 pṛtanākṣauhīnībhyāṃ tau raṃgapīṅgau ca maṃtrīṇau ||2||

śiśupālamahāsainyaṃ pralayābδhisamaṃ nṛpa ||
 saṃvikṣya yadavastartuṃ cājagmuḥ kṛṣṇapotakāḥ ||3||
 vāhinīisahitaḥ paścāddyumānnāmā mahābalaḥ ||
 yuyudhe yādavaīḥ sārddhaṃ śiśupālapraṇoditaḥ ||4||
 dvayośca sainyayorbāṇairamdhakāro 'bhavadraṇe ||
 hayapādarajovṛndaiḥ prothithaiśchādayannabhaḥ ||5||
 hayāśca nṛpa dhāvantaḥ protpataṃto dvipānprati ||
 dvipāśca sakṣatā yuddhe pātayaṃtaḥ padairdviṣaḥ ||6||
 śuṇḍādaṇḍasya phūtkāairmardayanta itastataḥ ||

kastūrīpatrasimḍūra-raktakaṃbalamaṃḍitāḥ ||7||
 bāṇairgadābhiḥ pariḡhaiḥ khaḍgaiḥ śūlaiśca śaktibhiḥ ||
 chinnāṅgāḥ pattayaḥ petuśchinnabāhvamghrijānavāḥ ||8||
 kaścittikṣṇāsinaḥ rājan hayānyuddhe dvidhākarot ||
 keciddaṃtān saṃgrhītṵa kuṃbheṣu kariṇāṃ gatāḥ ||9||
 amātyaṃ hastivāhaṃ ca mardayanto mṛgendravat ||
 ullaṃghayaṃta sahasā gajavṛṇḍaṃ mahābalaḥ ||10||
 khaḍgaprahāraṃ kurvaṃto vidārya parasainikān ||
 hayasprṣṭā na dṛśyaṃte dṛśyaṃte te naṭā iva ||11||
 sainyavegaṃ ca śatrūṇāṃ dṛṣṭvākrūraḥ samāyayau ||
 cakāra durdinaṃ bāṇairbāṇaughaiścāpi nirgataiḥ ||
 chādayāmāsa cākrūraṃ varṣāśūryamivāmbudaḥ ||12||
 chitvā tadā bāṇapaṭalamasinā gāṃḍinīsutaḥ ||
 śaktyā tatāḍa taṃ vīraṃ dyumaṃtaṃ kroddhamūrchitam ||13||

tatprahāreṇa bhīnnāṃgo mūrchito ghaṭikādvayam ||
 punarutthāya yuyudhe śiśupālasakhā bali ||14||
 grhītṵatha gadāṃ gurviṇ lakṣabhāravinirmītam ||
 tatāḍa hṛdi cākrūraṃ jagarja ghanavaddyumān ||15||
 akrūre tatprahāreṇa kiṇcidvyākulamānase ||
 yuyudhānastadā prāgāṇḍyāśabdaṃ kārayanmuhuh ||16||
 śīrastasyāśu ciccheda bāṇenaikena līlayā ||
 patite dyumati hyājau vīrāstasya vidudruvuh ||17||
 tadaiva śaktaḥ saṃprāpto dṛṣṭvā senāṃ palāyitām ||
 śūlaṃ cikṣepa sahasā yuyudhānāya dhimate ||18||
 yuyudhānaśca bāṇaughaiścchūlaṃ śatadhākarot ||
 śakto grhītṵa pariḡhaṃ yuyudhānaṃ tatāḍa ha ||19||
 yuyudhāno'ṛjunasakhaḥ kṣaṇaṃ mūrchchāmavāpa ha ||
 tadaiva vīraḥ saṃprāptaḥ kṛtavarmā mahābalaḥ ||20||

śaktasyāpi rathaṃ sāsvaṃ bāṇaiścūṛṇīcakāra ha ||
 śakto'pi cūṛṇayāmāsa gadayā tadā rathaṃ param ||21||
 kṛtavarmā rathaṃ tyaktvā śaktaṃ jagrāha roṣataḥ ||
 pātayitvā bhūjābhyāṃ taṃ cikṣepa nṛpa yojanam ||22||
 śakte ca patite yuddhe śiśupālapraṇoditau ||
 raṃgapīṃgau maṃtrīṇau tau pṛtanā'kṣauhiṇīyutau ||23||
 bāṇavarṣaṃ prakurvaṃtau mardayaṃtāvarāṇmṛdhe ||
 ājagmaturmaitihendra yathā vātahutāsanaṃ ||24||
 udābhaṭaṃ tadā balaṃ vikṣya yādavendrapituh samaḥ ||
 ādāya cāpaṃ sadasi pradyumno vākyamabravīt ||25||
 pradyumna uvāca -
 ahaṃ gamiṣyāmi puro raṃgapīṃgamṛdhe janāḥ ||

*raṅgapīṅgau ca dṛśyete mahābalaparākramau ||26||
śrīnārada uvāca -*

*etacchrutvā mahābāhurbhānuḥ kṛṣṇasuto balī ||
sarveśamagrato bhūtvā bhrātaraṃ prāha nītvat ||27||
bhānuruvāca -
trailokyam dṛśyate prāptam yadā te saṃmukhe prabho ||
tadā te cāpaṭṃkāro bhaviṣyati na saṃśayaḥ ||28||
kevalenāpi khaḍgena śirasī raṅgapīṅgayoḥ ||
chitvā cātra pravekṣyāmi kaṇṭhaśakalāviva ||29||*

English rendering

The slaying of Shishupala's friends Dayuman and Shakta

Srinardji says - Rajan! Shishupala, along with his army, defied his parents and marched out of Chandrikapura. Such is the nature of the wicked. With his seven 'Vahini' and 'Dhvajini' armies, Duman and Shakta emerged. The names of the two ministers of Shishupala were Rang and Ping. They both came out of the city for the battle with 'Pratana' and 'Akshauhini' armies respectively. 1-2.

O Lord! Shishupala's army had been sailing like the ocean of the Holocaust. On seeing him, the Yaduvanshi warriors came forward to sail across the sea, making Lord Krishna their ship. Inspired by Shishupala, Mahabali marched forward with a 'vahini' army and engaged the Yadava warriors in battle. The battlefield was darkened by artillery fire from both armies. So much dust fell from the mounts that the sky was covered. O Lord! As they ran, the horses jumped and set their feet on the heads of the elephants, and the wounded elephants marched through the battlefield, knocking down enemies with their feet and throwing them around with their spikes. Her head was embroidered with musk and vermilion, and a red swing adorned her back. Infantrymen were being crushed by arrows, maces, spears, swords, spears, and power cuts. His legs, knees and arms were amputated. The king! Someone would break horses into two pieces in battle with his sharp sword. Many heroes would grab the tusks of elephants, climb on their heads, and tear apart mahouts and elephant riders like lions. Many Mahavali mounted warriors would trap groups of elephants, brandish swords at enemy soldiers, and disperse them. It looked like the horses did not touch their backs at all. They rode on horses at lightning speed, like nuts. 3-11 |

The Akrurs came forward seeing the rapid attack of the enemy forces. He presented the scene of Durdin (rain) by the rain of arrows. Dumanay also overshadowed Akrur with a shower of arrows dropped from his bow - just as a cloud covers the rainy sun. Gandini's son Akrur, out of anger, defeated the vans of Diuman and struck the hero with power. Due to the blow, Diuman's limb was torn off. He lost his consciousness for two hours. But that strong friend of Shishupala soon rose again and started a war. The two men grabbed a heavy mace made of iron and struck Akrur's chest, thundering like a cloud. His heart pounded in agony at the thought of being hit. It was then that Yuyudhana (Satyaki) appeared, repeatedly bowing his bow. They shot a single arrow into the game and immediately beheaded Diuman. When Diuman fell, his brave soldiers fled from the battlefield. 12-17 | (Vishvajitkhand chapter 6 to 10)

At the same time, seeing his army fleeing, Sakta arrived there. He hurled a sudden spear at the wise warrior. Yudhishtira cut the spear into a hundred pieces with his arrows. Shakta then raised the alarm and hit Yudhishtira. Arjuna's comrades, Yudhishtira, were silent for a moment. Just then,

Mahabali hero Kritavarma arrived there. He shot an arrow and crushed the chariot of Shakta along with the horse. Sakta then also crushed the chariot of Kritavarma Uttama with a mace wound. The king! Kritavarman left the chariot, captured Shakti in fury, and threw a yojana away, throwing it down with both hands. On the fall of Shakta on that battlefield, both his ministers Ranga and Ping, under the command of Shishupala, came down with the 'Prathana' and 'Akshauhini' armies respectively, firing arrows and crushing the enemy in battle. Maithileshwar! It seemed as if the gods of fire and air had come together. Yadavendra Pradyumna, as mighty as his father, spoke in his bow and arrow at the sight of the formidable army of the two. 18-25 |

Pradyumna said, "O warriors! I will go forward in the battle with the colours and the ping, for the colours and the ping appear to be of great strength. 26.

Srinardji says, "Hearing this from Pradyumna, Lord Krishna's mighty son, the moralist Mahabahu Bhanu, came forward and spoke to his elder brother. 27.

Thus was completed the eighth chapter, 'The Slaying of Men and Power', in the Sreenarada Bahulashva Samvad under the Vishvajit Khanda in the Srigargha Samhita. 8.

Sanskrit source · Hindi control witness

Viśvajit-khaṇḍa · Chapter 9

Chapter 137 of 263 · 35 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच ॥
 इत्युक्त्वा शत्रुहा भानुर्गृहीत्वा खड्गयर्मणी ॥
 पदातिः प्रययौ सैन्ये वने वन्यकरीवसः ॥१॥
 भानुखड्गेन शत्रूंस्ताच्छिन्नबाहुंश्चकार ह ॥
 द्विपान्हयान्संमुखस्थान्यश्वस्थांश्च द्विधाकरोत् ॥२॥
 खड्गद्वितीयो ह्येकाकी रेजे छिदन्नरीमृधे ॥
 नीहारमेघपटलैर्भानुर्भानुरिवस्फुरन् ॥३॥
 हस्तिनां छिन्नकुंभानां भानुखड्गेन मैथिल ॥
 मुक्ता निपेतुश्च यथा तारकाः क्षीणकर्मणाम् ॥४॥
 लक्षमात्रेण तत्सैन्यं पातयित्वा रणांगणे ॥
 रंगपिंगो परिप्रागाद्भानुर्वीरो- महाबलः ॥५॥
 कृष्णदत्तेन खड्गेन रथौ तौ रंगपिंगयोः ॥
 छित्त्वा हयान्सनेतृंश्च भानुर्युद्धेद्विधाकरोत् ॥ ६ ॥
 खड्गौ नीत्वा रंगपिंगौ तेडुतुस्तमहोद्धतौ ॥
 भानुचर्मगतौ खड्गौ भंगीभूतौ बभूवुः ॥ ७ ॥
 भानुखड्गप्रहारेण शिरसो रंगपिंगयोः ॥
 युगपत्पेतुर्युद्धे तदद्भुतमिवाभवत् ॥ ८ ॥
 भानुस्तयोश्च शिरसी नीत्वा प्रद्युम्नसंमुखे ॥
 आययौ विजयी वीरः श्लाघितः सैन्यनायकैः ॥९॥
 दिवि दुन्दुभयो नेदुर्नरदुन्दुभिभिः समम् ॥
 अभूज्जयजया रावः पुष्पवर्षाः सुरैः कृताः ॥ 7.9.१० ॥
 रंगपिंगौ मृतौ श्रुत्वा शिशुपालो रुषान्वितः ॥
 जैत्रं रथं समारुह्य यदूनां संमुखं ययौ ॥११॥
 मदध्युद्भिर्गजैर्दीर्घै रत्नकंबलमंडितैः ॥
 स्वर्णनीडसमायुक्तैर्लोलघंटाक्वणत्स्वनैः ॥ १२ ॥
 रथैश्च देवधिष्याभैर्वायुवेगैस्तुरंगमैः ॥
 विद्याधरसमैर्वीरिर्नादयन्वसुधा- तलम् ॥१३॥
 शिशुपालबलं दृष्ट्वा शक्रदत्ते रथे ततः ॥
 सर्वेषामग्रतः कार्ष्णिः प्रययौ धन्विनां वर ॥१४॥
 शंखं दध्मौ हरेः पुत्रो दिशः खं नादयन्नृपः ॥
 तेन नादेन शत्रूणां कंपोऽभूद्धि मानद ॥१५॥
 शिशुपालमहासैन्ये प्रासादद्वयं दुर्गमे ॥

चक्रे नाराचसोपानं सहसा रुक्मिणीसुतः ॥१६॥
 दमघोषसुतो धीमान्धनुष्टंकारयन्मुहुः ॥
 ब्रह्मास्त्रं संदधे यद्वै दत्तात्रेयेण शिक्षितम् ॥ १७ ॥
 प्रचण्डं सर्वतस्तेजो दृष्ट्वा श्रीरुक्मिणीसुतः ॥
 ब्रह्मास्त्रेणापि द्युद्धेसंजहार स लीलया ॥ १८ ॥
 शिशुपालो महाधीमानंगारास्त्रं समादधे ॥
 जामदग्न्येन यद्वत्तं महैद्रे पर्वते नृप ॥१९॥
 तस्मादंगारवर्षाभिः कार्ष्णिसेनातिविह्वला ॥
 पर्जन्यास्त्रं महादिव्यं तदा कार्ष्णिः समादधे ॥१७.२०॥
 स्थूलाभिर्मैघधाराभिरंगाराः शान्तिमाययुः ॥

शिशुपालस्तदा कुब्धो गजास्त्रं तं समादधे ॥ २१ ॥
 यदगस्त्येन मुनिना शिक्षितं मलयाचले ॥
 महोद्धटा गजा दीर्घाः कोटिशस्तद्विनिर्गताः ॥ २२ ॥
 ते सैन्यं पातयामासुः प्रद्युम्नस्य महात्मनः ॥
 हाहाकारो महानासीद्यदूनां वाहिनीषु च ॥२३॥
 प्रद्युम्नोथ रणश्लाघी नृसिंहास्त्रं समादधे ॥
 नृसिंहौ निर्गता स्तस्मान्नादयन्वसुधातलम् ॥२४॥
 स्फुरत्सटो दीर्घबालो नखलांगलभीषणः ॥
 ननाद हुंकृतैः शब्दैर्भक्षयंस्तान्गजात्रणे ॥२५॥
 विदार्य गजकुंभां तमुत्पतन्भगवान्ह्रिः ॥
 गजवृन्दं मर्दयित्वा तत्रैवांतरधीयत ॥२६॥
 चिक्षेप परिघं रोषाच्छिशुपालो महाबलः ॥
 चिच्छेद परिघं तद्वै यमदंडेन माधवः ॥ २७ ॥
 ततश्चैद्यो रुषाविष्टो गृहीत्वा खड्गचर्मणी ॥

प्रद्युम्नं तमुपाधावत्पतंग इव पावकम् ॥ २८ ॥
 कार्ष्णिस्तताड तं खड्गं यमदंडेन वेगतः ॥
 चूर्णीं बभूव तेनापि निस्त्रिंशश्चर्मणा सह ॥ २९ ॥
 पाशिदत्तेन पाशेन सहसा यादवेश्वरः ॥
 दमघोषसुतं बद्ध्वा विचकर्ष रणांगणे ॥१७.३०॥
 शिशुपालं घातयितुं खड्गं जग्राह रोषतः ॥
 तदैव तत्करौ साक्षाद्भदो जग्राह वेगतः ॥ ३१ ॥
 गद उवाच ॥
 परिपूर्णतमेनापि श्रीकृष्णेन महात्मना ॥
 वध्योयं देववचनं वचनं मा वृथा कुरु ॥ ३२ ॥
 श्रीनारद उवाच ॥
 तदा कोलाहले जाते शिशुपालस्य बंधने ॥
 दमघोषो बलिं नीत्वा प्रागात्प्रद्युम्नसंमुखे ॥ ३३ ॥

कार्ष्णिस्तमागतं दृष्ट्वा त्यक्त्वा शस्त्राणि शीघ्रतः ॥

अगतश्चेदिपं शश्वन्ननाम शिरसा भुवि॥३४॥

मिलित्वा चाशिषं दत्त्वा प्रद्युम्नाय महात्मने॥

दमघोषो महाराजः प्राह गद्गदया गिरा ॥ ३५ ॥

दमघोष उवाच ॥

प्रद्युम्न त्वं तु धन्योऽसि श्रीयदूनां शिरोमणे ॥

तत्पुत्रेण कृतं यद्वै तत्क्षमस्व दयानिधे ॥ ३६ ॥

श्रीप्रद्युम्न उवाच ॥

मम दोषो न ते चायं न ते पुत्रस्य हे प्रभो ॥

सर्वं कालकृतं मन्ये प्रियमप्रियमेव वा ॥ ३७ ॥

॥ श्री नारद उवाच ॥

इत्युक्तो दमघोषोऽपि प्रद्युम्नेन प्रयंत्रितः ॥

शिंशुपालं मोचयित्वा नीत्वागाच्चंद्रिकापुरीम् ॥३८॥

प्रद्युम्नस्य बलं श्रुत्वा साक्षाच्छ्रीकृष्णतेजसः ॥

न केऽपि युयुधुस्तेन राजानश्च बलिं ददुः ॥३९॥

Roman transliteration

śrīnārada uvāca ||

ityuktvā śatruḥā bhānurgrhītṛvā khaṇḍacarmaṇī ||

padātiḥ prayayau sāinye vane vanyakarīvasaḥ ||1||

bhānukhaṇḍena śatrūṇstāñcchinnabāhūṇścakāra ha ||

dvipānḥayānsaṁmukhasthānpaśvasthāṁśca dvidhākarot ||2||

khaṇḍadviṭīyo hyekāki reje chinḍannarīmṛdhe ||

nīhārameghapaṭalairbhānurbhānurīvasphuraṇ ||3||

hastināṇi chinnaakuṁbhānāṇi bhānukhaṇḍena maithīla ||

muktā nīpetuśca yathā tārakāḥ kṣīṇakarmaṇām ||4||

lakṣamātreṇa tatsainyaṁ pātayitvā raṇāmgaṇe ||

raṇgapīṁgo pariprāgādbhānurvīro- mahābalaḥ ||5||

kṛṣṇadattena khaṇḍena rathau tau raṇgapīṁgayoḥ ||

chittvā hayānsanetrīṇśca bhānuryuddhedvidhākarot || 6 ||

khaṇḍau nītvā raṇgapīṁgau teḍatustamahodbhaṭau ||

bhānucarmagatau khaḍgau bhaṇḍgībhūtau babhūvatuḥ || 7 ||

bhānukhaṇḍaprahāreṇa śirasō raṇgapīṁgayoḥ ||

yugapatpetaturyuddhe tadadbhutamīvābhavat || 8 ||

bhānustayośca śirasī nītvā pradyumnasamṁmukhe ||

āyayau vijayi vīraḥ ślāghitāḥ sāinyanāyakaiḥ ||9||

divi duṇḍubhaya nedurnaraduṇḍubhibhiḥ samam||

abhūjjayajayā rāvaḥ puṣpavarṣāḥ suraiḥ kṛtāḥ || 7.9.10 ||

raṇgapīṁgau mṛtau śrutvā śīṣupālo ruṣānvitāḥ ||

jaitraṁ rathaṁ samāruhya yadūnāṁ saṁmukhaṁ yayau ||11||

madacyudbhīrgajai dīrghai ratnakamḥalamamḍitaiḥ ||

svaṛṇanīḍasamāyuktailomlaghamḥākvāṇatsvanaiḥ || 12 ||

rathaiśca devadhiṣṇyābhairvāyuvagaisturaṅgamaiḥ ||

vidyādharaśamairvīraimādayanvasudhā- talam ||13||
śiśupālabalaṃ dṛṣṭvā śakradatte rathe tataḥ ||

sarveśāmagrataḥ kārṣṇiḥ prayayau dhanvināṃ vara ||14||
śaṃkhaṃ dadhmau hareḥ putro diśaḥ khaṃ nādayannṛpaḥ ||
tena nādena śatṛūṇāṃ kaṃpo'bhūddhṛdi mānada ||15||
śiśupālamahāsaīnye prāsādaiva durgame ||
cakre nārācasopānaṃ sahasā rukmiṇisutaḥ ||16||
damaghośasuto dhīmāndhanuṣṭaṃkārayanmuḥuḥ ||
brahmāstraṃ samdadhe yadvai dattātreyaṇa śikṣitam || 17 ||
pracaṇḍaṃ sarvatastejo dṛṣṭvā śrīrukmiṇisutaḥ||
brahmāstreṇāpi dyuddhesaṃjahāra sa līlayā || 18 ||
śiśupālo mahādhīmānaṃgārāstraṃ samādadhe||
jāmadagnyena yaddattaṃ mahēndre parvate nṛpa||19||
tasmādaṃgāravarṣābhiḥ kārṣṇisenātivihvalā ||
parjanyastraṃ mahādīvyam tadā kārṣṇiḥ samādadhe||7.9.20||
sthūlābhirmeghadhārābhiraṃgārāḥ śaṇṭimāyayuh ||

śiśupālastadā krudho gajāstraṃ taṃ samādadhe || 21 ||
yadagastyena muninā śikṣitaṃ malayācale ||
mahodbhaṭā gajā dīrghāḥ koṭīśastadvinirgataḥ || 22 ||
te saīnyam pātayāmāsuḥ pradyumnasya mahātmanaḥ ||
hāhākāro mahānāsīdyadūnāṃ vāhiniṣu ca||23||
pradyumnotha raṇāślāghī nṛsiṃhāstraṃ samādadhe||
nṛsiṃhau nirgatā tasmānnādayanvasudhātalam ||24||
sphuratsaḥ dīrghabālo nakhalāṃgalabhīṣaṇaḥ ||
nanāda huṃkṛtāḥ śabdairbhakṣayaṃstāṅgajānraṇe ||25||
vidārya gajakumbhāṃ tamutpatanbhagavānharīḥ ||
gajavṛmdaṃ mardayitvā tatraivāntaradhīyata ||26||
cikṣepa pariḥṇaṃ roṣācchīsupālo mahābalaḥ||
ciccheda pariḥṇaṃ tadvai yamadaṃḍena mādhaveḥ || 27 ||
tataścaidyō ruṣāviṣṭo grhītvā khaṇḍacarmaṇī ||

pradyumnaṃ tamupādḥvātpataṃga iva pāvakaṃ || 28 ||
kārṣṇistatāḍa taṃ khaṇḍaṃ yamadaṃḍena vegataḥ ||
cūrṇī babhūva tenāpi nistṛiṃśaścarmaṇā saha || 29 ||
pāśidattena pāśena sahasā yādaveśvaraḥ ||
damaghośasutaṃ baddhvā vicakarṣa raṇāṃgaṇe ||7.9.30||
śiśupālaṃ ghātayitum khaṇḍaṃ jagrāha roṣataḥ ||
tadaiva tatkarau sāksādgado jagrāha vegataḥ || 31 ||
gada uvāca ||
paripūrṇatamenāpi śrīkṛṣṇena mahātmanā ||
vadhīyoyaṃ devavacanaṃ vacanaṃ mā vṛthā kuru || 32 ||
śrīnārada uvāca ||
tadā kolāhale jāte śiśupālasya baṃdhane ||
damaghoṣo baliṃ nītvā prāgātpradyumnasaṃmukhe || 33 ||
kārṣṇistamāgataṃ dṛṣṭvā tyaktvā śastrāṇi śighrataḥ ||

agrataścedipaṃ śaśvannanāma śīrasā bhuvi||34||
militvā cāśīṣaṃ dattvā pradyumnāya mahātmane||
damaghoṣo mahārājaḥ prāha gadgadayā girā || 35 ||
damaghoṣa uvāca ||

pradyumna tvaṃ tu dhanyo'si śrīyadūnām śiromaṇe ||
tatputreṇa kṛtaṃ yadvai tatkṣamasva dayānidhe || 36 ||
śrīpradyumna uvāca ||
mama doṣo na te cāyaṃ na te putrasya he prabho ||
sarvaṃ kālākṛtaṃ manye priyamapriyameva vā || 37 ||
|| śrī nārada uvāca ||
ityukto damaghoṣo'pi pradyumnena prayaṇṭritaḥ ||
śiśupālaṃ mocayitvā nītvāgāccaṃdrikāpurīm || 38 ||
pradyumnasya balaṃ śrutvā sāksācchrikṣṇatejasah ||
na ke'pi yuyudhustena rājānaśca baliṃ daduḥ || 39 ||

English rendering

Bhanuke's slaying of Rang-Pingka; Pradyumna and Shishupala's fierce battle and Pradyumna's victory over Chedidesha

Says Srinardji - Rajan. Having said this, the enemy Sudan Bhanu, carrying a shield sword, entered the enemy army on foot just as the wild elephant enters the forest. Bhanu cut off the arms of the enemy warriors with his sword. Elephants and horses would also cut them in two with their swords when they met at or near the front. They wandered and adorned themselves in that battlefield, piercing the enemy. His other companion was only a sword. Just as the Sun God manifests with his radiance even when covered by fog and clouds, so Viravara Bhanu was exhibiting his distinctive radiance even when surrounded by enemies. 1 - 7.

Mithileshwar! The pearls from the heads of the elephants whose Kumbhsthalas were cut off by the Bhanuke Sword fell to the battlefield in the same manner as the stars (luminous forms) of the heavenly beings fell to the earth from the horizon when the virtues were diminished. In that battlefield, Mahabali defeated the enemy army by sight (with blink of an eye) and ascended to the top of the Rang and Ping. Bhanu destroyed the chariots of Ranga and Ping with the sword given by Lord Krishna and broke their horses, including the charioteers, into two pieces each. Then the mighty knight Rang and Pingne also took the sword and struck Bhanu. But as soon as Bhanuki reached the slope, both of them broke their swords. Bhanuki's sword wound caused Rang and Ping's head to fall simultaneously on the battlefield. It was a wonderful thing that happened. The victorious Veera Bhanu came before Pradyumna with the heads of colours and feathers admired by the generals. At that time, along with human antics, god antics were also played. There was cheering all over the place. The gods and goddesses showered the flowers. Hearing the news of Ranga and Pingke being killed, Shishupala's fury knew no bounds. He mounted a victorious chariot and went before the Yadavas. He was accompanied by many gigantic Gajrajas, flowing with wine, laden with gold pots, and adorned with jewelled blankets (carpets or swings), the cacophony of whose moving hours stretched far and wide. With chariots adorned like the vimana of the gods, tunnels as fast as the wind, and mighty heroes like Vidyadharas, he walked on the earth chanting. 8-13 |

O Lord! Seeing the arrival of Shishupala's army, the best of the archers, Srikrishna Kumar Pradyumna, mounted the chariot given to him by Indra and marched ahead to face him. He blew his conch shell, echoing all directions and the sky. A king who respected others! The sound of the conch shell made the enemy's heart skip a beat. Shishupala's large army was as inaccessible as a royal palace or a royal fort. Rukmininandan Pradyugna suddenly made an arrow step to enter it. Damghoshanandana the wise Shishupala repeatedly struck the bow and struck the Brahmastra, which he had learned from Dattatreya. On the battlefield, Rukmininandan Pradyumna also used the

Brahmastra to playfully destroy the enemy with the weapon as he saw its fiery radiance spread everywhere. O Lord! Then Mahavudhi Man Shishupala used the Angara weapon, which was given to him by Jamadagninandan Parashurama on Mount Mahendra. Pradyumna's army was deeply disturbed by the shower of coals from the weapon. Then Srikrishna Kumar used the Mahadivya rain weapon. Thick streams of water started falling from it through clouds, so all the coal was burnt. Shishupala then became enraged and meditated on Gajastra, which was taught to him by sage Agastya on Malayachala. Millions of gigantic Gajrajas began to appear with that weapon, very bizarre. He started dropping Mahatma Pradyumrak's army on the battlefield. This caused great consternation in the armies of the Yadavas. Seeing this, Pradyumna, who was racing ahead in the battle, arranged for Nrusinghastra. He was greeted by lions, who echoed their roar to the ground. His eyes were gleaming with light. They had large hairs on their necks and tails. The nails of the claws, being as large as a light feather, increased the ferocity of their appearance. Nrusingha ate the elephants in the courtyard and began to sing with a howl. Lord Nrusingha, while scattering and jumping over the elephants' mounds, killed the entire herd of elephants and disappeared there. Then Mahabali Shishupala furiously ran the circumambulation. But Madhava Pradyumna killed it with a yam stick and cut it into two pieces. Then there was no end to the wrath of Chediraj Sisupala. He attacked Pradyumna with a shield and a sword as if the kite were breaking open towards the blazing fire. Krishna-Kumara swiftly struck his sword with a yam-danda, cutting it into pieces along with the shield. Yadaveshwara Pradyumna then suddenly began dragging Damghoshaputra Shishupala into the battlefield by tying him with a rope given to him by Varuna. Now he angrily took up the sword to do all the work of the child keeper. Just then, Gaddane sped ahead and grabbed both of their hands. 14-31 |

The donkey spoke - Rukmininandan! It is going to be killed at the hands of the most perfect Mahatma, Shri Krishna; so do not kill it and lie to the gods. 32.

Naradi says - Rajan! There was a huge commotion when Shishupala was taken away from the dam. At that time, Chediraj Damghosh appeared before Pradyumna with a gift. Seeing them, Pradyumna quickly threw away his weapons and moved on. He paid obeisance to Chediraja by placing his head at his feet. Maharaj Damghosh met Mahatma Pradyumna and spoke eloquently, blessing him. 33-35 |

Damghosh said - Yadav - Shiromane Pradyumna! You are blessed. Oh my goodness! Forgive my son the sins that he has committed. 36. (Vishwajitkhand chapter 6 to 10)

Sri Pradyumna said, "O Lord! It is not my fault, nor yours, nor your son's fault. Whatever is dear or unpleasant, I consider to be done by Kalka. 37.

Naradi says - Rajan! At the behest of Pradyumna, King Damghosa released Shishupala, who had been bound by him, and accompanied him to Chandrikapuri. Almost no king dared to wage war with Pradyumna after hearing the news of his mighty prowess, which was as brilliant as that of Lord Krishna himself. All of them silently made offerings in his service. 38-39 |

Thus, the Narada Bahulashva-Samvada under the Vishwajit Khanda in the Srigarghasamhita completed a new chapter titled "The Slaying of Rang-Pingka, the Battle of Shishupala, and the Conquest of Chedidesha." 9.

Sanskrit source · Hindi control witness

Viśvajit-khaṇḍa · Chapter 10

Chapter 138 of 263 · 50 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

मनुतीर्थे ततः स्नात्वा प्रद्युम्नो यदुभिः सह ॥
 प्रययौ कौकणान्देशान्दुंभीन्नादयन्मुहुः ॥१॥
 कौकणस्थोऽथ मेधावी गदायुद्धविशारदः ॥
 एकाकी मल्लयुद्धेन परीक्षन्नाययौ बलम् ॥२॥
 प्रद्युम्नं सबलं प्राह शृणु मे यादवेश्वर ॥
 गदायुद्धं देहि मह्यं मद्वलं नाशय प्रभो ॥३॥

प्रद्युम्न उवाच -

एकतो ह्येकतो वीरा बलवंतो महीतले ॥
 मानं मा कुरु हे मल्ल विष्णुमायातिदुर्गमा ॥४॥
 वयं तु बहवो वीरास्त्वमेकाकी समागतः ॥
 अधमोऽयं महामल्ल दृश्यते याहि सांप्रतम् ॥५॥
 मल्ल उवाच -

यदा युद्धं न कुरुत भवंतो बलशालिनः ॥

मत्पादोऽधोऽत्र निर्यातु तदा यास्यामि सांप्रतम् ॥६॥

श्रीनारद उवाच -

एवं वदति मल्ले वै सर्वे यादवपुंगवाः ॥
 बभूवुः क्रोधसंयुक्ताः पश्यतस्तस्य मैथिल ॥७॥
 गदो गदां समादाय बलदेवानुजो बली ॥
 तस्थौ सोऽपि गदां नीत्वा सर्वेषां पश्यतां नृप ॥८॥
 गदां वरिष्ठां चिक्षेप गदाय स महाबलः ॥
 गदोपरि गदां नीत्वा स्वगदां प्राक्षिपद्गदः ॥९॥
 गदस्य गदया सोऽपि ताडितः पतितो भुवि ॥
 मृधेच्छां न चकाराशु ह्युदवमन् रुधिरं मुखात् ॥१०॥
 कौकणस्थोऽथ मेधावी नत्वा प्राह हरेः सुतम् ॥
 परीक्षार्थं च भवतामेतत्कार्यं मया कृतम् ॥११॥
 त्वमेव भगवान्साक्षात्कृतोऽहं प्राकृतो जनः ॥
 क्षमस्व मेऽपराधं भो त्वामहं शरणं गतः ॥१२॥

श्रीनारद उवाच -

इत्युक्त्वाथ बलिं दत्वा नमस्कृत्य हरेः सुतम् ॥
 कौकणस्थः पुरीं प्रागान्मेधावी क्षत्रियोत्तमः ॥१३॥
 कुटकाधिपतिं मौलिं मृगयायां विनिर्गतम् ॥

जग्राह स महाबाहुः सांबो जांबवतीसुतः ॥१४॥
 कार्ष्णिस्तस्माद्बलिं नीत्वा दंडकाख्यं वनं ययौ ॥
 मुनीनामाश्रमान्पश्यन्स्वसैन्यपरिवारितः ॥१५॥
 निर्विध्यां च पयोष्णीं च तापीं स्नात्वा हरेः सुतः ॥
 शूर्पारकं महाक्षेत्रमार्यां द्वैपायनीं ततः ॥१६॥
 ऋष्यमूकं ततः पश्यन्प्रवर्षणगिरिं गतः ॥
 पर्जन्यो भगवान्साक्षान्नित्यदा यत्र वर्षति ॥१७॥
 गोकर्णाख्यं शिवक्षेत्रं दृष्ट्वा कार्ष्णिः स्वसैन्यकैः ॥
 त्रिगर्तान्केरलान् देशान् ययौ जेतुं महाबलः ॥१८॥
 अम्बष्ठः केरलाधीशः श्रुत्वा वार्ता तु मन्मुखात् ॥

ददौ तस्मै बलिं शीघ्रं प्रद्युम्नाय महात्मने ॥१९॥
 कृष्णं वेणीं तदोत्तीर्य तैलंगान् विषयान् ययौ ॥
 सैन्यपादरजोवृंदैर्धीकुर्वन्भःस्थलम् ॥२०॥
 तैलंगस्याधिपो राजा विशालाक्षः प्रकीर्तितः ॥
 पुरस्योपवने रेमे सुंदरीगणसंवृतः ॥२१॥
 मृदंगाद्यैश्च वादित्रैर्मधुरध्वनिसंकुलैः ॥
 परैरप्सरसां रागैर्गीयमानो चुराडिव ॥२२॥
 तं प्राह सुंदरी रामा राज्ञी मंदारमालिनी ॥
 रजोव्याप्तं नभो वीक्ष्य शुष्यद्विंबाधरा परा ॥२३॥
 मंदारमालिन्युवाच -
 राजन्न जानासि सदा विहारा-
 दहर्निशं कामविशाललोलः ॥
 अहं न जानामि कदापि दुःखं
 मुखालकालिश्रमरास्तवेषा ॥२४॥

द्वारावतीशाध्वरनागवल्ली-
 चयं समुत्थाप्य दिशो जयार्थम् ॥
 विजित्य सर्वान्नृप चेदिपान्स
 समागतोऽसौ यदुराजराजः ॥२५॥
 धुंकारशब्दं नृणु दुंदुभीनां
 चित्कारफूत्कारयुतं द्विपानाम् ॥
 कोदंडटंकारमयं पराणाम्
 कल्पांतसारस्वतनादकारम् ॥२६॥
 त्वरं बलिं प्रेषय शंबरारये
 प्रधावतीः पश्य नरेन्द्र सुंदरीः ॥
 च्यूतप्रसूनाः श्रमवारिवर्षणी-
 र्वनप्रवेशास्फुटकेशमंडनाः ॥२७॥
 पत्नीवाक्यं ततः श्रुत्वा विशालाक्षोऽतिहर्षितः ॥

प्रद्युम्नसम्मुखे सोऽपि बलिं नीत्वा समाययौ ॥२८॥

तेन सम्पूजितः साक्षात्प्रद्युम्नो धन्विनां वरः ॥
 स्नात्वा पंपासरस्तीर्थं महाराष्ट्रं ततो ययौ ॥२९॥
 महाराष्ट्राधिपो राजा विमलो नाम वैष्णवः ॥
 भक्त्या परमया कार्ष्णिपूजयामास सर्वतः ॥३०॥
 तथा हि कर्णाटपतिः सहस्रजि-
 त्स्वतः समानीय बलिं महात्मने ॥
 सम्पूजयामास शुभार्थहेतवे
 श्रीशंभारारिं जगतः प्रभुं परम् ॥३१॥
 प्रद्युम्नो भगवान्साक्षाद्यादवैः सह मैथिल ॥
 करूषान् विषयान्प्रागाज्जेतुं योगीव देहजान् ॥३२॥
 महारंगपुरे तत्र वृद्धश्र्मा महामतिः ॥
 भर्ताथ श्रुतदेवाया वसुदेवस्वसुर्नुप ॥३३॥
 तस्य पुत्रो दंतवक्त्रः कृष्णशत्रुः प्रकीर्तितः ॥
 शिशुपाल इव कुब्धो योद्धुं यत्ने मनः स्वयम् ॥३४॥

मात्रा पित्रा वारितोऽपि दैत्यो दैत्याननुव्रतः ॥
 यादवान् घातयिष्यामि कोऽयमित्थं चकार ह ॥३५॥
 आदाय स गदां गुर्वीं लक्षभारविनिर्मिताम् ॥
 एकाकी प्रययौ योद्धुं प्रद्युम्नबलसम्मुखे ॥३६॥
 दंतवक्त्रः कृष्णवर्णं कज्जलाद्रिसमप्रभम् ॥
 ललज्जिह्वं घोररूपं तालवृक्षदशोच्छ्रितम् ॥३७॥
 किरीटकुण्डलधरं हेमवर्णविभूषितम् ॥
 किंकिणीजालसंयुक्तं चलच्चरणनूपुरम् ॥३८॥
 कंपयन्तं भुवं वेगात्पातयन्तं गिरीन्दुमान् ॥
 घातयंतं स्वगदया कृतांतमिव दुर्जनान् ॥३९॥
 तं दृष्ट्वा यादवाः सर्वे भयं प्रापुर्मृधांगणे ॥
 आगते दंतवक्त्रे च महान्कोलाहलो ह्यभूत् ॥४०॥
 प्रद्युम्नः प्रेषयामास तस्योपरि महद्बलम् ॥
 अष्टादशाक्षौहिणीनां धनुष्टंकारयन् मुहुः ॥४१॥

बाणैः परश्वधैः राजञ्छतघ्नीभीर्भुशुंभिः ॥
 तं तेडुर्यादवाः सर्वे सर्वतोऽद्रिं यथा गजाः ॥४२॥
 दंतवक्त्रः स्वगदया करीन्द्रानुत्कटान्बहुन् ॥
 पातयामास राजेन्द्रं भिन्नकुंभस्थलान् मृधै ॥४३॥
 कांश्चित्पादेषु घोर्नीय किंकिणीजालनादितान् ॥
 सशृङ्खलान्सनीडांस्तौल्लोलघंटारणत्स्वनान् ॥४४॥
 वातस्तूलमिवाकाशे चिक्षेप शतयोजनम् ॥
 शूडादंडेषु कांश्चिद्वै गृहीत्वा दैत्यपुंगवः ॥४५॥

भ्रामयित्वा गजान्दिक्षु नदतः प्राक्षिपदरुषा ॥
 काञ्चिद्गजान्वंशयोश्च कक्षयोरुभयोरपि ॥४६॥
 पद्भ्यामाक्रम्य शुशुभे दैत्यः कालाग्निरुद्रवत् ॥
 रथान्ससूतान्साश्वांश्च सध्वजान्समहारथान् ॥
 चिक्षेप गगने वीरः पद्मानिव प्रभञ्जनः ॥४७॥
 तुरगांश्च पदातीश्च प्राक्षिपद्गगने बलात् ॥
 अधोमुखा ऊर्ध्वमुखा राजपुत्रा महाबलाः ॥४८॥
 सशत्रा रत्नकेयुरसंयुक्तास्तारका इव ॥
 आकाशात्प्रपतंतस्ते वमंतो रुधिरं मुखात् ॥४९॥
 बलं विलोडयामास गदया दैत्यपुंगवः ॥
 दंष्ट्रया प्रलयाब्धिं श्रीवराह इव मैथिल ॥५०॥

Roman transliteration

śrīnārada uvāca -
 manutīrthe tataḥ snātvā pradyumno yadubhiḥ saha ||
 prayayau kauṃkaṇāndeśānduṃdubhinnādayanmuhuḥ ||1||
 kauṃkaṇastho'tha medhāvī gadāyuddhaviśāradaḥ ||
 ekāki mallayuddhena parikṣannāyayau balam ||2||
 pradyumnaṃ sabalaṃ prāha śṛṇu me yādaveśvara ||
 gadāyuddhaṃ dehi mahyaṃ madbalaṃ nāśaya prabho ||3||
 pradyumna uvāca -
 ekato hyekato virā balavaṃto mahītale ||
 mānaṃ mā kuru he malla viṣṇumāyātīdurgamā ||4||
 vayaṃ tu bahavo virāstvamekāki samāgataḥ ||
 adhamo'yaṃ mahāmalla dṛśyate yāhi sāmpratam ||5||
 malla uvāca -
 yadā yuddhaṃ na kuruta bhavaṃto balaśālinaḥ ||
 matpādo'dho'tra niryāntu tadā yāsyāmi sāmpratam ||6||
 śrīnārada uvāca -
 evaṃ vadati malle vai sarve yādavapuṃgavāḥ ||
 babhūvuḥ krodhasaṃyuktāḥ paśyatastasya maithila ||7||
 gado gadāṃ samādāya baladevānujo balī ||
 tasthau so'pi gadāṃ nītvā sarveṣāṃ paśyatām nṛpa ||8||
 gadāṃ varīṣṭhāṃ cikṣepa gadāya sa mahābalaḥ ||
 gadopari gadāṃ nītvā svagadāṃ prākṣipadgadah ||9||
 gadasya gadayā so'pi tāḍitaḥ patito bhuvi ||
 mṛdhecchāṃ na cakārāśu hyudvaman rudhiraṃ mukhāt ||10||
 koṃkaṇastho'tha medhāvī natvā prāha hareḥ sutam ||
 parikṣārthaṃ ca bhavatāmetatkāryaṃ mayā kṛtam ||11||
 tvameva bhagavānsākṣātkuto'haṃ prākṛto janaḥ ||
 kṣamasva me'parādhaṃ bho tvāmahaṃ śaraṇaṃ gataḥ ||12||
 śrīnārada uvāca -
 ityuktvātha baliṃ datvā namaskṛtya hareḥ sutam ||
 koṃkaṇasthaḥ puriṇḥ prāgānmedhāvī kṣatriyottamaḥ ||13||

kuṭakādhipatiṃ mauliṃ mṛgayāyāṃ vinirgatam ||
 jagrāha sa mahābāhuḥ sāmbo jāmnavatisutaḥ ||14||
 kārṣṇistasmād□baliṃ nītvā daṃḍakākhyam vanaṃ yayau ||
 munināmāśramānpaśyansvasainyaparivāritaḥ ||15||
 nirviṇḍhyāṃ ca payoṣṇiṃ ca tāpīṃ snātvā hareḥ sutaḥ ||
 śūrpārakaṃ mahākṣetramāryāṃ dvaipāyanīṃ tataḥ ||16||
 ṛṣyamūkaṃ tataḥ paśyanpravarṣaṇagiriṃ gataḥ ||
 parjanyaḥ bhagavānsākṣānnityadā yatra varṣati ||17||
 gokarṇākhyam śivakṣetraṃ dṛṣtvā kārṣṇiḥ svasainyakaiḥ ||
 trigartānkeralān deśān yayau jetuṃ mahābalaḥ ||18||
 ambasthaḥ keralādhiṣaḥ śrutvā vārtam tu manmukhāt ||

dadau tasmai baliṃ śighraṃ pradyumnāya mahātmane ||19||
 kṛṣṇāṃ veṇiṃ tadottīrya tailaṃgān viṣayān yayau ||
 sainyapādarajovṛṇḍairamdhikurvannabhaḥsthalam ||20||
 tailaṃgasyādhipo rājā viśālākṣaḥ prakīrtitaḥ ||
 purasyopavane reme suṇḍarigaṇasaṃvṛtaḥ ||21||
 mṛdaṃgādyaiśca vāḍitairimadhuradhvanisaṃkulaiḥ ||
 parairapsarasāṃ rāgaigṛyāmāno dyurāḍva ||22||
 taṃ prāha suṇḍarī rāmā rājñi maṃdāramālīni ||
 rajovyūptaṃ nabho vikṣya śuṣyad□biṃbādharā parā ||23||
 maṃdāramālīniyuvāca -
 rājanna jñāsi sadā vihārā-
 daharniśaṃ kāmaviśālalolaḥ ||
 ahaṃ na jñāmi kadāpi duḥkhaṃ
 mukhālākālibhramarāstaveṣā ||24||

dvāravatisādhvaranāgavallī-
 cayaṃ samutthāpya diśo jayārtham ||
 vijitya sarvānṛpa cedipānsa
 samāgato'sau yadurājārājaḥ ||25||
 dhumākāraśabdaṃ nṛṇu dhumdubhīnām
 citkārāphūtkārayutaṃ dvipānām ||
 kodamḍaṭaṃkāramayaṃ parāṇām
 kalpāntasārasvatanāḍakāram ||26||
 tvaram baliṃ preṣaya śaṃbarāraye
 pradhāvatīḥ paśya narendra suṇḍarīḥ ||
 cyūtaprasūnāḥ śramavārivarṣaṇi-
 rvanapraveśāspṛṇakeśamaṇḍanāḥ ||27||
 pat□nivākyam tataḥ śrutvā viśālākṣo'tiharṣitaḥ ||
 pradyumnasammukhe so'pi baliṃ nītvā samāyayau ||28||

tena sampūjitaḥ sākṣātpradyumno dhanvinām varaḥ ||
 snātvā paṃpāsarasatīrthe mahārāṣṭraṃ tato yayau ||29||
 mahārāṣṭrādhipo rājā vimalo nāma vaiṣṇavaḥ ||
 bhaktyā paramayā kārṣṇiṃ pūjayāmāsa sarvataḥ ||30||
 tathā hi karṇāṭapatīḥ sahasraji-
 tsvataḥ samānīya baliṃ mahātmane ||
 sampūjayāmāsa śubhārthahetave
 śrīśaṃbarāriṃ jagataḥ prabhuṃ param ||31||
 pradyumno bhagavānsākṣādyādavaiḥ saha maithila ||
 karūṣān viṣayānpṛāgājjetuṃ yogīva dehaḥjān ||32||

maḥāraṃgapure tatra vṛddhaśarmā mahāmatih ||
 bhartātha śrutadevāyā vasudevasvasurnpa ||33||
 tasya putro daṃtavakraḥ kṛṣṇaśatruḥ prakīrtitaḥ ||
 śīṣupāla iva kruddho yoddhuṃ cakre manaḥ svayam ||34||

mātrā pitrā vārīto'pi daityo daityānanuvrataḥ ||
 yādavān ghātayīṣyāmi ko'yamitthaṃ cakāra ha ||35||
 ādāya sa gadāṃ gurvīṇ lakṣabhāravīnirmītām ||
 ekāki prayayau yoddhuṃ pradyumnabalasammukhe ||36||
 daṃtavakraḥ kṛṣṇavarṇaṃ kajjalādrisamaprabham ||
 lalajjihvaṃ ghorarūpaṃ tālavṛkṣadaśocchritam ||37||
 kirīṭakuṇḍaladharaṃ hemavarṇavibhūṣitam ||
 kiṇṇiṇījālasaṃyuktaṃ calaccaraṇanūpuram ||38||
 kṃpayaṇtaṃ bhuvaṃ vegātpātayaṇtaṃ girīndrumān ||
 ghātayaṇtaṃ svagadayā kṛtāṇtamiva durjanān ||39||
 taṃ dṛṣtvā yādavāḥ sarve bhayaṃ prāpurnḍhāṃgaṇe ||
 āgate daṃtavaktre ca mahānkolāhalo hyabhūt ||40||
 pradyumnaḥ preṣayāmāsa tasyopari mahad□balam ||
 aṣṭādaśakṣauhiṇīṃ dhanuṣṭaṃkārayan muhuḥ ||41||

bāṇaiḥ paraśvadhairā rājañchatagnibhūbhṛṣuṃdibhiḥ ||
 taṃ teḍuryādavāḥ sarve sarvato'driṇ yathā gajāḥ ||42||
 daṃtavakraḥ svagadayā karīṇdrānutkaṭāṇbahūn ||
 pātayāmāsa rājeṃdra bhīnnakuṃbhasthalān mṛdhe ||43||
 kāmṣcitpādeṣu connīya kiṇṇiṇījālanāditān ||
 saśṛṅkalānsanīdāmstā-llolaghaṃtāraṇatsvanān ||44||
 vātastūlamivākāṣe cikṣepa śatayojanam ||
 śūṃdādaṃdeṣu kāmṣcidvai grhītvā daityapuṃgavaḥ ||45||
 bhrāmayitvā gajāndikṣu nadataḥ prākṣipad□ruṣā ||
 kāmṣcid□gajānvamṣayośca kakṣayorubhayaorapi ||46||
 pad□bhīyāmākramya śuśubhe daityaḥ kālāgnirudravat ||
 rathānsasūtānsāśvāṃśca sadhvajānsamahārathān ||
 cikṣepa gagane vīraḥ padmānīva prabhañjanaḥ ||47||
 turagāṃśca padātīśca prākṣipad□gagane balāt ||

adhomukhā ūrdhvamukhā rājaputrā mahābalāḥ ||48||
 saśatrā rat□nakeyurasamṃyuktāstārakā iva ||
 ākāśātprapataṃtaste vamaṇto rudhiraṃ mukhāt ||49||
 balam vilōḍayāmāsa gadayā daityapuṃgavaḥ ||
 daṃṣṭrayā pralayābधिṃ śrīvarāha iva maithila ||50||

English rendering

The Yadava army conquered the Konkan, Kutak, Trigarta, Kerala, Tailang, Maharashtra, and Karnataka, moving into the Karusha country and waging fierce battles there.

Naradji says - Mithileshwar! Thereafter, after bathing at Manutirtha, Pradyumna accompanied the Yadava army to the Konkan country, playing the dundubhi repeatedly. Medhavi, the king of the Konkan country, was highly skilled in mace fighting. He came alone to test the strength of the opposition by wrestling. He said to Pradyumna with the army, 'Yadweshwara! Give me a mace fight. O Lord! Destroy my strength. " 1-3.

Shrinaradji says - Maithil! All the Yadava-Pungva heroes were filled with fury when the Mallaka said this. Baldevji's younger brother Balwan then stood in front of him with a gallant mace. Then he, too, stood up with a mace in front of everyone. That Mahabali Malla threw a very heavy mace at the donkey. The donkey grabbed his donkey by the hand and threw his mace at him. Hurt by Gadki's donkey, he fell to the ground and vomited blood from his mouth. Now he gave up the desire for war. Then Medhavani, a Konkanite, bowed to Pradyumna, the son of Srihari, and said, "I did this to test you. You are the true God. Where are you and where is a natural man like me! Please forgive me for my sins. I have come to your refuge." 7-12 | (Vishvajitkhand chapter 6 to 10)

Says Srinardji - Rajan. Having said this, offering an offering and saluting the son of Srihari, the king of the Konkan country, Kshatriya Shiromani Medhavi, went to his Puri. Molly, the lord of the Kutak country, had gone out of the city to hunt. He was captured by Jambavati Kumar Mahabahu Sambane. After meeting him, Pradyumna went to Dandakaranya. Observing the hermitage of sages there, Srikrishna Kumar along with the army went to Mahakshetra Surparak after bathing in the Nirvindhya, Payoshni and Tapi rivers respectively. From there, Arya had a darshan of the goddess Dvaipayani and, seeing the beauty of Rishyamukha, went to Pravashana Hill, where Lord Parjanya (Indra) regularly showers. From there, while visiting the Shiva Kshetra called Gokarna, Mahabali Srikrishna Kumar went with his soldiers to conquer the countries of Trigarta and Kerala. Ambastha, the king of Kerala, heard my words of good fortune from Mahatma Pradyumna and soon presented them to him. Then he crossed the river Krishnaveni and went to the land of Tailang, spreading the footprints of his soldiers - dust and darkness in the sky. The name of the king of the Tailang country was Vishalaksha. He used to hang out with beauties in the gardens of his city. The mridangam, interspersed with melodious sounds, was playing and the apsaras were singing the king's praises like Devendra's with exquisite ragas. At that time, the beautiful queen, Rani Mandarmalini, looked up at the dusty sky and said to the king, Rani's bimbopam Arun's lips were dry. 13-23 |

Hearing his wife's words, King Vishalaksha was overjoyed; he brought gifts and appeared before Pradyumna. Worshipped and revered by him, Pradyumna, the best of the archers, directly took a dip in the Pampa Sarovar Tirtha and then proceeded towards Maharashtra. Vimal, the king of Maharashtra, was a devotee of Vishnu. He worshipped Srikrishna Kumar Pradyumna in all forms with great devotion. Similarly, King Sahasrajit of Karnataka himself brought a lot of gifts and offered them to Mahatma Pradyumna and worshipped that Supreme Lord Jagadishwara Shambharika for welfare. 28-31 |

Mithileshwar! Just as the yogi strives to overcome bodily desires, so goes Lord Pradyumna with the Yadavas to conquer the Karusha country. Nareshwar. There lived the most intelligent king Vriddhasharma in Maharangpur, who was the husband of Vasudeva's sister Shrutadeva. His son Dantavakra is said to be an enemy of Krishna. He too, like Shishupala, thought of waging a war against the angry Yadavas himself. Although the parents refused, the demon, who had a fondness for demons, expressed his anger by saying, "I will kill the Yadavas." He went to fight alone in front of Pradyumna's army with a huge mace weighing millions. The color of the body of the dentist was black. It looked like a mountain of coal. His tongue was sticky, and his appearance was terrible. He was as tall as ten palms, wearing a crown on his head, a kundal in his ears, and a gold armour on his chest. Nupurs played on his fidgety feet. He seemed as formidable as Yamaraja, shaking the earth with his speed, knocking down mountains and trees, and sending enemies to the gallows of time with the stroke of his donkey. All the Yadavas trembled in terror at the sight of Dantavakra in the battlefield. There was a great commotion as soon as he arrived. Pradyumna sent an eighteen-strong army on him, repeatedly bows and arrows. 32-41 | (Vishvajitkhand chapter 6 to 10)

The king! All the Yadavas began to strike the dentist with arrows, spears, spears, and daggers, just as elephants would on a mountain from all sides. Rajendra! Dantavakra, with his mace, killed many ardent Gajarajas in the battlefield by scattering their Kumbh sites. He picked up some of the elephants, clutching their feet in a kinky net, adorned with shackles, decorated with hammocks, and equipped with agile hourly tactics, and threw them a hundred yojanas into the sky just as the wind blew the cotton away. That daitya king would hold the trunks of some elephants and spin them in the sky and throw them in different directions while shouting. By attacking some elephants on their back bones, some on their armpits - on both sides with their feet, he would grace like the giant Kalagnirudra. He tossed chariots with chariots, horses, flags, and empresses into the sky just as a storm blows away lotuses. He also forcibly lifted horses and foot soldiers and threw them into the sky. Many of the Mahabali princes looked like stars falling from the sky with arms facing up or down and jewelled keyuros, vomiting blood with their pimples. Maithil! That daitya-pungavana with his mace defeated the Yadava army in the same manner as Lord Srivaraḥa disturbed the sea of the time of the holocaust with his sword. 42-50 |

Thus concluded the tenth chapter of the Narada Bahulashva-Samvad under Vishwajitkhand in the Srigargha Samhita, titled 'The Journey of the Yadava-Sena to the Karusha Desha after the Conquest of Konkan, Kutaka, Trigarta, Kerala, Tailanga, Maharashtra, and Karnataka'. 10.

Sanskrit source · Hindi control witness

Viśvajit-khaṇḍa · Chapter 11

Chapter 139 of 263 · 36 detected Sanskrit verse markers

Sanskrit

तदा श्रीकृष्णपुत्राणामष्टादश महारथाः॥
 सक्षतं कारयामासुर्दन्तवक्त्रं महाबलम्॥१॥
 दन्तवक्त्रोऽतिशुशुभे स क्षतो रक्तधारया॥
 लाक्षयेव यथा सौधं प्रहारं नानुर्वितयन्॥२॥
 कृतवर्मा च बाणौघैस्तं जघान रणांगणे॥
 युयुधानश्च खड्गेन शक्त्याक्रूरो महाबलम्॥३॥
 सारणस्तं कुठारेणाहनत् रोहिणीसुतः॥
 दन्तवक्त्रोऽपि गदया युयुधानं तताड ह॥४॥
 करेण कृतवर्माणमक्रूरं स्वाङ्घ्रिणाहनत् ॥
 सारणं भुजवेगेन कारूषो रणदुर्मदः॥५॥
 अक्रूरः कृतवर्मा च युयुधानोऽथ सारणः ॥
 निपेतुर्मूर्छिता भूमौ मरुता पादपा इव॥६॥
 ततो गदां समादाय साम्बो जांबवतीसुतः॥
 गदोपरि गदां नीत्वा गदया तं तताड ह ॥७॥

दन्तवक्त्रो गदां त्यक्त्वा सांबं जांबवतीसुतम् ॥
 गृहीत्वा पातयामास भुजाभ्यां रणमंडले ॥८॥
 सांबस्तदा समुत्थाय गृहीत्वा पादयोश्च तम् ॥
 अपोथयद्भूमिपृष्ठे तदद्भुतमिवाभवत् ॥९॥
 दन्तवक्त्रः समुत्थाय साट्टहासं तदाकरोत् ॥
 ननाद तेन ब्रह्मांडं सप्तलोकैर्बिलैः सह ॥१०॥
 पताकाढ्येन दिव्येन सहस्रादित्यवर्चसा ॥
 सहस्रहययुक्तेन प्रद्युम्नं धन्विनां वरम् ॥
 दन्तवक्त्रोऽपि तं वीक्ष्य प्राहेदं परुषं वचः॥११॥
 -दन्तवक्त्र उवाच -

यूयं च यादवाः सर्वे वृष्णयो ह्यंधकादयः॥
 अल्पसत्त्वा जनास्तुच्छा विदुतायुद्धभीरवः॥१२॥
 ययातिशापसंभ्रष्टा भ्रष्टराज्या गतत्रपाः॥
 एकोऽहं बहवो युयं युष्माभिश्च कृतं मृधम्॥१३॥

अधर्मवर्तिभिस्तुच्छैर्धर्मशास्त्रविलोपिभिः ॥
 पूर्वं पिता ते श्रीकृष्णो नन्दस्य पशुरक्षकः॥१४॥
 गोपालोच्छिष्टभोजी च सोऽद्य वै यादवेश्वरः॥
 हय्यंगवीनदध्याज्यदुग्धतक्रादिकं रसम्॥१५॥

घोरयामास गोपीनां रसिको रासमंडले॥
जरासंधभयात्सोऽपि समुद्रं शरणं गतः॥१६॥
सोऽद्यैव यदुनाथोऽभूद्यो भीरुः कालसंमुखे॥
तेन दत्तं स्वल्पराज्यमुग्रसेनः समेत्य सः॥१७॥
करिष्यत्यल्पसाराथं राजसूयं क्रतूतमम् ॥
दुरत्यया कालगतिर्जातं चित्रमहो जगत्॥
अध्यास्ते सिंहशार्दूलं शृगालो ह्यातिदुर्बलः॥१८॥
श्रीप्रद्युम्न उवाच -
पुरा वै कुंडिनपुरे यदूनां बलमूर्जितम् ॥
त्वया दृष्टं न किं त्वत्र पश्याद्यैव विनिंदक॥१९॥

युष्मान्संबन्धिनो ज्ञात्वा नेच्छे युद्धम् करूषप ॥
बलात्त्वं युद्धमाकार्षीर्धर्मशास्त्रं त्वया कृतम् ॥२०॥
नंदो द्रोणो वसुः साक्षाज्जातो गोपकुलेऽपि सः ॥
गोपाला ये च गोलोके कृष्णरोमसमुद्भवाः ॥२१॥
राधारोमोद्भवा गोप्यस्ताश्च सर्वा इहागताः॥
काश्चित्पुण्यैः कृतैः पूर्वैः प्राप्ताः कृष्णं वरैः परैः॥२२॥
परिपूर्णतमः साक्षाच्छ्रीकृष्णो भगवान्स्वयम् ॥
असंख्यब्रह्मांडपतिर्गोलोके शः परात्परः ॥२३॥
यस्मिन्सर्वाणि तेजांसि विलीयन्ते स्वेतेजसि ॥
तं वदन्ति परे साक्षात्परिपूर्णतमः स्वयम् ॥२४॥
उग्रसेनोऽथ राजेंद्रो मरुतो नाम यः पुरा ॥
श्रीकृष्णस्य वरेणासौ यादवेंद्रो बभूव ह ॥२५॥
निरंकुशो महामूर्खो विनिन्दसि महद्गुणम् ॥
स न प्रार्थयते किञ्चिद्यथा सिंहः शिवारुतम् ॥२६॥

श्रीनारद उवाच -
एवं वचस्तदा श्रुत्वा दंतवक्त्रो मदोत्कटः॥
गदां गुर्वीं समादाय प्राद्ववत्तदरथोपरि ॥२७॥
गदया पातयामास सहस्रं घोटकान्नदन् ॥
घोटका दुद्रुवुः सर्वे दृष्ट्वा रूपं भयंकरम्॥२८॥
प्रद्युम्नोऽपि गदां नीत्वा तं तताड दृढं हृदि ॥
तत्प्रहारेण दैत्येभ्यः किञ्चिद्व्याकुलमानसः ॥२९॥
तयोश्च गदया युद्धं घोररूपं बभूव ह ॥
गदाभ्यां प्रहरंतौ द्वौ मर्दयंतौ परस्परम् ॥३०॥
दंतवक्त्रो भुजाभ्यां तं गृहीत्वा श्रीहरेः सुतम् ॥
भूमौ निपातयामास सिंहः सिंहमिवौजसा ॥३१॥
प्रद्युम्नोऽपि समुत्थाय गृहीत्वा भुजयोर्बलात् ॥
भ्रामयित्वा भुजाभ्यां तं पातयामास भूतले ॥३२॥

प्रद्युम्नस्य प्रहारेण सोऽपतद्गुधिरं वमन्॥

घूर्णितास्थिः खिन्नगात्रो मूर्छितो विह्वलाकृतिः ॥

गिरिन्द्र इव भूपृष्ठे रेजे शक्रायुधाहतः॥

तत्प्रहारेण वसुधा चचाल सजलाभवत् ॥३४॥

विचेलुर्दिग्गजास्ताराः समुद्राश्च चक्रंपिरे ॥

पातशब्देन राजेन्द्र त्रिलोकी बधिरिकृता॥३५॥

तदैव कारूषापतिर्महात्मा

श्रीवृद्धशर्मा श्रुतदेवया च ॥

राज्या महारंगपुराद्यद्वानां

समाययौ सुन्दरसंधिकारी ॥३६॥

दत्त्वा बलिं मैथिल शंबरारये

सुतं गृहीत्वा कृतसंधिरग्रतः ॥

तथा यद्वानां प्रवरैः प्रपूजितः

पुनर्महारंगपुरं समाययौ॥३७॥

Roman transliteration

tadā śrīkṛṣṇaputrāṇāmaśṭādaśa mahārathāḥ||
 sakṣataṃ kārayāmāsurdantavaktraṃ mahābalaṃ||1||
 dantavaktro'tiśuśubhe sa kṣato raktadhārāyā||
 lākṣayeva yathā saudhaṃ prahāraṃ nānucimtayān||2||
 kṛtavarmā ca bhāṇaughaiṣtaṃ jaghāna raṇāṃgaṇe||
 yuyudhānaśca khaḍgena śaktyākṛōro mahābalaṃ||3||
 sāraṇastaṃ kuṭhāreṇāhanattaṃ rohiṇisutaḥ||
 daṃtāvaktro'pi gadayā yuyudhānaṃ tatāḍa ha||4||
 kareṇa kṛtavarmāṇamakrūrāṃ svāṅghriṇāhanat ||
 sāraṇaṃ bhujavegena kārūṣo raṇadurmadah||5||
 akrūrāḥ kṛtavarmā ca yuyudhāno'tha sāraṇaḥ ||
 nīpeturmūrchitā bhūmau marutā pādapā iva||6||
 tato gadāṃ samādāya sāmbho jāmbavatīṣutaḥ||
 gadoparī gadāṃ nītvā gadayā taṃ tatāḍa ha ||7||

daṃtāvaktro gadāṃ tyaktvā sāmbhaṃ jāmbavatīṣutaṃ ||
 grhītvā pātayāmāsa bhujābhyāṃ raṇamaṇḍale ||8||
 sāmbastadā samutthāya grhītvā pādāyośca tam ||
 apothayad□bhūmiprṣṭhe tadad□bhutamivābhavat ||9||
 daṃtāvakraḥ samutthāya sāttāhāsaṃ tadākarot ||
 nanāda tena brahmāṇḍaṃ saptaḥ lokairbilaiḥ saha ||10||
 patākāḍghyena divyena sahasrādītyavarcaś ||
 sahasrahayaṃ yuktēna pradyumnaṃ dhanvināṃ varam||
 daṃtāvaktro'pi taṃ vikṣya prāhedāṃ paruṣaṃ vacaḥ||11||
 -dantavakra uvāca -
 yūyaṃ ca yādavāḥ sarve vṛṣṇayo hyaṃdhakādayaḥ||
 alpāsatvā janāstucchā vidrutāyuddhabhīravāḥ||12||
 yayātiśāpasambhraṣṭā bhraṣṭarājyaḥ gatatrapāḥ||
 eko'haṃ bahavo yūyaṃ yuṣmābhiśca kṛtaṃ mṛdham||13||

adharmavartibhistucchairdharmaśāstravilopibhiḥ ||
 pūrvaṃ pitā te śrīkṛṣṇo nandasya paśurakṣakaḥ ||14||
 gopālocchiṣṭabhojī ca so'dya vai yādaveśvaraḥ ||
 hayyaṃgavinādadhyañjyadugdhatakrādikaṃ rasam ||15||
 corayāmāsa gopīnāṃ rasiko rāsamaṃdale ||
 jarāsaṃdhabhayātso'pi samudraṃ śaraṇaṃ gataḥ ||16||
 so'dyaiva yadunātho'bhūdyo bhīruḥ kālāsaṃmukhe ||
 tena dattaṃ svalparājyamugrasenaḥ sametya saḥ ||17||
 kariṣyatyalpasārārthe rājasūyaṃ kratūttamam ||
 duratyayā kālagatirjātaṃ citramaho jagat ||
 adhyāste siṃhaśārdūlaṃ śṛgālo hyatidurbalaḥ ||18||
 śrīpradyumna uvāca -
 purā vai kuṇḍīnapure yadūnāṃ balamūrjitaṃ ||
 tvayā dr̥ṣṭaṃ na kiṃ tvatra paśyādyaiva vinīḍaka ||19||

yuṣmāsaṃbhaṃdhino jñātvā necche yuddham karīṣapa ||
 balāttvaṃ yuddhamākāśīrdharmaśāstraṃ tvayā kṛtaṃ ||20||
 naṃdo droṇo vasuḥśākṣājñāto gopakule'pi saḥ ||
 gopālā ye ca goloke kṛṣṇaromasamudbhavāḥ ||21||
 rādhāromodbhavā gopyastāśca sarvā ihāgatāḥ ||
 kāścitpuṇyairiḥ kṛtaiḥ pūrvairiḥ prāptāḥ kṛṣṇaṃ varairiḥparairiḥ ||22||
 paripūrṇatamaḥ sākṣācchrikṛṣṇo bhagavānsvayam ||
 asaṃkhyabrahmaṇḍapatirgolokeśaḥ parātparaḥ ||23||
 yasmīnsarvāṇi tejāṃsi vilīyante svatejasi ||
 taṃ vadaṃti pare sākṣātparipūrṇatamaḥ svayam ||24||
 ugraseno'tha rājendro maruto nāma yaḥ purā ||
 śrīkṛṣṇasya vareṇāsau yādaveṃdro babhūva ha ||25||
 niraṇkuśo mahāmūrkho vinindasi mahadguṇam ||
 sa na prārthayate kiṃcidyathā siṃhaḥ śivārutam ||26||

śrīnārada uvāca -
 evaṃ vacastadā śrūtvā daṃtavaktro madotkṛtaḥ ||
 gadāṃ gurvīṇ samādāya prādravattad rathopari ||27||
 gadayā pātayāmāsa sahasraṃ ghoṭakānnadan ||
 ghoṭakā dudruvuḥ sarve dr̥ṣṭvā rūpaṃ bhayaṃkaram ||28||
 pradyumno'pi gadāṃ nītvā taṃ tatāḍa dr̥ḍhaṃ hr̥dī ||
 tatprahāreṇa daityedraḥ kiṃcidvyākulamānasaḥ ||29||
 tayośca gadayā yuddhaṃ ghorarūpaṃ babhūva ha ||
 gadābhyāṃ praharaṃtau dvau mardayaṃtau parasparam ||30||
 daṃtavaktro bhujābhyāṃ taṃ gr̥hītvā śrīhareḥ sutam ||
 bhūmau nipātayāmāsa siṃhaḥ siṃhamivaujasā ||31||
 pradyumno'pi samutthāya gr̥hītvā bhujayorbalāt ||
 bhrāmāyitvā bhujābhyāṃ taṃ pātayāmāsa bhūtale ||32||
 pradyumnasya prahāreṇa so'patadrudhiraṃ vaman ||

cūrṇitāsthīḥ khinnagātro murchito vihvalākṛtiḥ ||
 girindra iva bhūpr̥ṣṭhe reje śakrāyudhāhataḥ ||34||
 tatprahāreṇa vasudhā cacāla sajalābhavat ||34||
 vicelurdiggaṣṭārāḥ samudrāśca cakampire ||
 pātaśabdena rājendra trilokī badhīrīkṛtā ||35||
 tadaiva kārīṣāpatirmahātmā
 śrīvṛddhaśarmā śrutadevayā ca ||
 rājñyā mahāraṇagaṇurādyaḍūnāṃ

*samāyayau suṃdarasaṃdhikārī ||36||
 datvā baliṃ maithilā śaṃbarāraye
 sutaṃ grhītvā kṛtasamdhiragrataḥ ||
 tathā yadūnāṃ pravaraṃ prapījātāḥ
 punarmahāraṇgapuraṃ samāyayau ||37||*

English rendering

Defeat of Dantavakra and victory of Yadava-Sena over Karusha country

Srinaradji says - Then the eighteen great sons of Lord Krishna together broke the teeth of Mahabali. The injured toothbrush was stained with blood and began to look very beautiful, like a high palace adorned with the colour of mahavarta. He did not count any of the enemy shots. Kritavarman wounded him with arrows in the battlefield, Satyakina struck him with a sword, and Akrur attacked Mahabali with power. Rohinandan Saran hit him with an axe. Ranadurmad Dantavakran also injured Satyaki with a mace, Kritavarma with a hand and Akrur with a kick and Sarana with the speed of his arms. Akrur, Vrittavarma, Satyaki, and Saran all fell to the earth like uprooted trees of a mighty storm. Jambavathikumar Samba then took his mace, placed his mace on the mace, and struck it with his teeth. Dantavakra threw the mace and caught Jambavathikumar Sambako and dropped him on the battlefield with both arms. Samban then got up and grabbed both of her legs and hit her on the ground. That was something amazing that happened. The toothbrush got up and started grinning at that moment. His voice echoed throughout the universe, including the seven worlds and the underworld. Dantavakra said this harsh thing, looking up at Pradyumra, the best of the archers, as bright as a thousand suns and mounted on a divine chariot with a thousand horses in its shoes. 1-11 |

Dantavakra said, "All of you Yadavas, Vrishnivasis, and Andhakasis are of meagre strength, insignificant, fleeing from the battlefield, and belligerent." You have been severely corrupted by the curse of King Yayati. You are a traitor and a disgrace. I am the only one, and you are the majority; yet you who follow the path of iniquity and destroy the limits of the Scriptures have waged war against me. Your father Shri Krishna was earlier the shepherd of Nanda's cattle. He used to eat the juttan of Gwalior, but today he remains the God of the Yadavas. He had stolen cow dung, curd, ghee, milk, and Takkar etc. from the house of the gopis. He used to dance in Rasmandal as Rasia, but now, fearing germs, he too has taken refuge in the sea. The one who ran away like a coward in front of Kalayavan has become 'Jadunath' today. Having received the small kingdom he had given, Ugrasena would perform the best of the Rajasuya Yajnas for that lesser sara. The speed of time is infinite. Ahhh! The whole world became a strange place. The extremely weak jackal is about to rule over the lion and the tiger. . 12-18 |

Naradji says - Rajan! Hearing this from Pradyumna, Dantavakra, the drunkard, took a heavy mace and broke it on his chariot. He struck the thousand horses in the chariot with his mace and began to roar. Seeing his terrible appearance, all the horses ran away. Then Pradyumna also took the mace and struck him hard in the chest. The demon king, Dantavakra, was deeply disturbed by the blow. Now a fierce battle ensued between the two of them. Hitting each other with maces, the two heroes trampled and roared at each other on the battlefield. The king! Seeing them made it look as if two lions were fighting each other on a mountain. 27-30 | (Vishvajitkhand chapters 11 to 15)

Dantavakra held Srikrishna Kumar with both hands and dropped him to the ground in the same manner as if a lion had forcefully knocked down another lion. Pradyumna also got up and forcefully took hold of both his hands and swung them with his arms and struck him to the ground.

Pradyumna's stroke caused him to fall to earth, vomiting blood. His bones were broken, and his body became weak. He had a seizure. He seemed to be nervous about the figure. The dentine was adorning the surface like a mountain struck by Indra's thunderbolt. The earth, including the sea, was shaken by the shock of his body, the giants were distracted, the stars slipped, and the sea trembled. Rajendra! The three men lost their ears in the blast that caused them to fall. At the same time, Karusaraja arrived there from Maharangpur with Mahatma Vriddhasharma Rani Shrutadeva. They wanted to make a treaty with the Yadavas in a beautiful way. Mithileshwar! They presented themselves to the emperor Pradyumna, took their son with them, made a treaty, worshipped the Yadupungas, and went back to Maharangpur. 31-37 |

Thus was completed the eleventh chapter of the Narada Bahulashva-Samvad under Vishwajit Khand in the Srigargha Samhita, titled 'Victory over the Karusha country in war with Dantavakra'. 11.

Sanskrit source · Hindi control witness

Viśvajit-khaṇḍa · Chapter 12

Chapter 140 of 263 · 48 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

अर्णवं दक्षिणं स्नात्वा प्रद्युम्नो यादवाधिपः ॥
 उशीनरांस्ततो जेतुमाजगाम बलैः सह ॥१॥
 कोटिशः कोटिशो गावो यत्र देशे चरन्ति हि ॥
 गोपालमंडलैर्युक्ता ब्रजंत्यो भव्यमूर्तयः ॥२॥
 औशीनराः क्षीरपाना गौरवर्णा मनोहराः ॥
 हय्यंगवीनमादाय ते ययुः कार्ष्णिंसमुखे ॥३॥
 तैः पूजितः शम्बरारिर्ददौ तेभ्यो महाधनम् ॥
 गजान् रथान् हयान् रत्नवस्त्रभूषादि हर्षितः ॥४॥
 चंपावती नाम पुरी मणिरत्नसमन्विता ॥
 विराजते यत्र नृपैः सर्पैर्भोगवती यथा ॥५॥
 चंपावतीपतिर्वीरो नाम्ना हेमांगदो नृपः ॥
 नीत्वा बलिं समेत्याशु श्रीकार्ष्णिं प्रणनाम ह ॥६॥
 तस्मै तुष्टः शंबरारिर्मांलां किंजल्किनीं ददौ ॥

सहसदलशोभाढ्यं पद्मं दिव्यं ददौ पुनः ॥७॥
 अथ कार्ष्णिर्महाबाहुः स्वसैन्यपरिवारितः ॥
 विदभान्प्रययौ धन्वी दुन्दुभीन्नादयन्मुहुः ॥८॥
 भीष्मकः कुंडिनपतिरागतं रुक्मिणीसुतम् ॥
 आनीय पूजयामास ससैन्यं बहुभिर्धनैः ॥९॥
 मातामहं ततो नत्वा रुक्मिणीनंदनो बली ॥
 कुंतदेशांश्च दरदान्प्रययौ यादवेश्वरः ॥१०॥
 मलयाचलपाटीरवायुभिः परिसेवितः ॥
 श्रीखंडकेतकीपुष्पगंधाक्ते मलयाचले ॥११॥
 अगस्त्यं मुनिशार्दूलं पीताब्धिं स ददर्श ह ॥
 कृतांजलिपुटः कार्ष्णिर्ममस्कृत्य महामुनिम् ॥
 स्थितोऽभूदुदजे साक्षादाशीर्भिरभिन्दितः ॥१२॥
 श्रीप्रद्युम्न उवाच -
 दृश्यं पदार्थं तु जगत्सत्यवद्वर्तते कथम् ॥

मुक्तो ब्रह्मांशको भूत्वा बद्धातेऽयं कथं गुणैः ॥१३॥
 एतत्प्रश्नं मम ब्रूहि नितरां मुनिसत्तम ॥
 त्वं सर्वविद्विष्यक्षुः सर्वब्रह्मविदां वरः ॥१४॥
 अगस्त्य उवाच -

त्वं साक्षात्कृष्णचंद्रस्य परिपूर्णतमस्य च ॥
 पुत्रोऽसि पृच्छसे मां वै लीलामात्रमिदं वचः ॥१५॥
 लोकसंग्रहमेवार्थं कुर्वन्देवो हरिर्यथा ॥
 तथा नृणां च कल्याणं कुर्वन्विचरसि प्रभो ॥१६॥
 यथा सत्यस्य सूर्यस्य बिंबं वारिषु सत्यवत् ॥
 दृश्यते सत्यवद्दृश्यं प्रधानपरयोस्तथा ॥१७॥
 काये मुखं गुणे सर्पं सैकते जीवनं यथा ॥
 तथायं सन्देहगुणैर्बद्धते प्रेक्षता स्वयम् ॥१८॥
 प्रद्युम्न उवाच -
 कथं न बद्धते देही येनोपायेन तद्बद्ध ॥
 वैराग्येण दृढेनापि ब्रूहि ब्रह्मविदां वर ॥१९॥
 अगस्त्य उवाच -
 विवेकं यः समाश्रित्य भजेद्ब्रह्म सनातनम् ॥
 मनोमयं जगन्मत्वा स व्रजेत्परमं पदम् ॥२०॥
 जन्ममृत्यू शोकमोहौ जराबालयुवादायः ॥
 अहं मदो व्याधिभयं दुःखं शोकः क्षुधा रतिः ॥२१॥
 आधिर्भयं तस्य राजन्न भवेत् कदाचन ॥
 आत्मा निरीहो ह्यतनुः सर्वतश्चानहंकृतिः ॥
 शुद्धो गुणाश्रयः साक्षात्परो निष्कल आत्मदृक् ॥२२॥
 ज्ञानात्मकः सदा पूर्णो विदितो यो मुनीश्वरैः ॥
 तं ब्रह्म परमात्मनं ज्ञात्वायं विचरेत्सुखी ॥२३॥
 अस्मिच्छयाने जागर्ति सर्वं पश्यति यः पुमान् ॥
 नायं तं वेति पश्यंतं न पश्यति कदाचन ॥२४॥
 नभोऽग्निपवनाः कोष्ठकाष्ठप्रोद्गतरेणुभिः ॥
 न सज्जते गुणैर्ब्रह्म वर्णश्च स्फटिको यथा ॥२५॥
 लक्षणाभिर्ध्वनिर्व्यग्यैर्ज्ञायते न कदाचन ॥
 कुतस्तु लौकिकैर्वाक्यैस्तस्मै श्रीब्रह्मणे नमः ॥२६॥
 केचित्कर्म वदन्त्येनं केचित्कालं तथाऽपरे ॥
 कतरिं योगमपरे सांख्यं ब्रह्म वदन्ति कम् ॥२७॥
 केचितं परमात्मानं वासुदेवं वदन्ति के ॥
 प्रत्यक्षेणानुमानेन निगमेनात्मसंविदा ॥२८॥
 विचार्य तद्ब्रह्म परं निःसंगो विचरेदिह ॥
 यथाभसा प्रचलता तरवोऽपि चला इव ॥२९॥
 चक्षुषा भ्राम्यमाणेन दृश्यते चलतीव भूः ॥
 तथा गुणानां भ्रमणो भ्रमता मनसा यतः ॥३०॥
 भ्राम्यमाणः सदा राजन्करेणालातचक्रवत् ॥
 करिष्यामि करोमीति ममेदं तव चाब्रुवन् ॥

त्वमहं च सुखी दुःखी सदाज्ञानविमोहितः ॥३१॥

सत्त्वं रजस्तम इति प्रकृतेर्नात्मनो गुणाः ॥
 तैरिदं जगदाव्याप्तमोतप्रोतपटं यथा ॥३२॥
 ऊर्ध्वं गच्छति सत्त्वस्था मध्ये तिष्ठति राजसाः ॥
 जघन्यगुणवृत्तिस्था अधो गच्छति तामसाः ॥३३॥
 अंधकारे गुणात्कार्ष्णं सर्पबुद्धिर्भवेद्यथा ॥
 आरान्मरीचिकां वारि तथेदं मन्यते जगत् ॥३४॥
 गतागतं सुखं विद्धि यथा मंडलवर्तिनाम् ॥
 तथा नृणां च तद्दुःखं यथा नरकवासिनाम् ॥
 घनावलिर्देहगुणा अहोरात्रमृतेर्यथा ॥३५॥
 यथा सार्थं तथा दृश्यं न किञ्चित्सर्वदैव हि ॥
 पक्षे जाते यथा नीडात्पारे याते यथोडुपात् ॥३६॥
 ज्ञाने प्राप्ते तथा लोकाद्दर्पणात्किं प्रयोजनम् ॥
 तथा मार्गं निधायान्धु विचरेत्समदृङ्मुनिः ॥३७॥
 यथेन्दुरुदपात्रेषु यथाऽग्निः काष्ठसंचये ॥

तथैको भगवान्साक्षात्परमात्मा व्यवस्थितः ॥३८॥
 घटे मठे यथाऽऽकाशो वर्ततेऽन्तर्बहिर्महान् ॥
 तथा परात्मा निर्लिप्तो देहिषु स्वकृतेषु च ॥३९॥
 यः कृष्णभक्तः शांतात्मा ज्ञाननिष्ठो विरागवान् ॥
 तं न स्पृशंतीह गुणाः कानीव बिसिनीदलम् ॥४०॥
 ज्ञानी सदानंदमयो बालवद्विचरेत्तनुम् ॥
 न पश्यति धृतं वासो मदिरामदमतवत् ॥४१॥
 सूर्योदये यथा वस्तु गृहे राजन् प्रदृश्यते ॥
 दूरीकृत्य तथाज्ञानं साक्षात्तत्त्वं ततो बृहत् ॥४२॥
 यथेन्द्रियं पृथग्द्वारैरर्थो बहुगुणाश्रयः ॥
 नानेयते तथा ब्रह्म वाचिभिः शास्त्रवर्त्मभिः ॥४३॥
 परं पदं वदंत्येतत्केचिद्वै वैष्णवं नृप ॥
 केचिद्वै व्याप्य वैकुण्ठं शांतं केऽपि ततः परम् ॥४४॥
 कैवल्यं तद्ब्रह्म केचित्परमं धाम चाव्ययम् ॥

अक्षरं च परां काष्ठां गोलोकं प्रकृतेः परम् ॥४५॥
 केचिन्निकुंजं विशदं वदन्तीह पुराविदः ॥
 ज्ञानवैराग्यभक्तिभ्यः प्राप्नोतीह न चान्यतः ॥४६॥
 श्रीकृष्णवन्द्यस्य हरेः परस्य
 कैवल्यनाथस्य परात्परस्य ॥
 व्रजेत्पदं श्रीपुरुषोत्तमस्य
 यत्प्राप्य भक्तो न निवर्ततेऽथ ॥४७॥
 श्रीनारद उवाच -

इति भागवतं ज्ञानं श्रुत्वा कार्ष्णिर्महामुनिम् ॥
अगस्त्यं पूजयामास भक्त्या नत्वा कृताञ्जलिः ॥४८॥

Roman transliteration

śrīnārada uvāca -

arṇavamī dakṣiṇamī snātvā pradyumno yādavādhipaḥ ||
uśīnarām̐stato jetumājagāma balaiḥ saha ||1||
koṭīśaḥ koṭīśo gāvo yatra deśe caraṃti hi ||
gopālamāṇḍalaiṛyuktā vrajaṃtyo bhavyamūrtayaḥ ||2||
auśīnarāḥ kṣīrapānā gauravarṇā manoharāḥ ||
hayyaṇḍgavīnamādāya te yayaḥ kārṣṇisaṇmukhe ||3||
taiḥ pūjitaḥ śambarārīradadau tebhyo mahādhanam ||
gajān rathān hayān ratānavastrabhūṣādī harṣitaḥ ||4||
caṇḍpāvatī nāma purī maṇiratānasamanvitā ||
virājate yatra nṛpaiḥ sarpaīrbhogavati yathā ||5||
caṇḍpāvatīpatirvīro nāmnā hemāṇgado nṛpaḥ ||
nītvā baliṃ sametyāśu śrīkārṣṇiṃ praṇanāma ha ||6||
tasmai tuṣṭaḥ śaṇbarīrmālāṃ kiṇḍjalkiṇīṇi dadau ||

sahasradalaśobhādḥyaṃ padmaṃ divyaṃ dadau punaḥ ||7||
atha kārṣṇirmahābāhuḥ svasainyaparivārītaḥ ||
vidarbhānprayayau dhanvī dūṇḍubhīnnādayanmuhuh ||8||
bhīṣmakāḥ kuṇḍīnapatirāgataṃ rukmiṇīsutam ||
ānīya pūjayāmāsa sasainyaṃ bahubhīrdhanaiḥ ||9||
mātāmahaṃ tato natvā rukmiṇīnamdano balī ||
kuṇṭadeśām̐śca daradānprayayau yādaveśvaraḥ ||10||
malayācalapāfiravāyubhiḥ parisevitaḥ ||
śrīkhaṇḍaketakīpuṣpagaṇḍhākte malayācale ||11||
agastyam̐ munīśārdūlam̐ pītābdhiṃ sa dadarśa ha ||
kṛtāṇḍjalipuṭaḥ kārṣṇīnamaskṛtya mahāmuniḥ ||
sthito'bhūduṭaje sākṣādāśīrbhīrabhinamḍitaḥ ||12||
śrīpradyumna uvāca -
dṛśyaṃ padārtha tu jagatsatyavadvartate katham ||

mukto brahmām̐śako bhūtvā baddhyate'yaṃ katham̐ guṇaiḥ ||13||
etatpraśnaṃ mama brūhi nitarāṇi munisattama ||
tvam̐ sarvaviddivyacakṣuḥ sarvabrahmaḍidāṃ varaḥ ||14||
agastya uvāca -
tvam̐ sākṣātkṣṇacamaḍrasya paripūrṇatamasya ca ||
putro'si pṛcchase mām̐ vai līlām̐ātramaḍam̐ vacaḥ ||15||
lokamaṇḍgrahamevārthaṃ kurvandevo harīryathā ||
tathā nṛṇām̐ ca kalyāṇam̐ kurvanvicarasi prabho ||16||
yathā satyasya sūryasya bīṇbaṇi vāriṣu satyavat ||
dṛśyate satyavadā dṛśyam̐ pradhānaparayostathā ||17||
kāce mukham̐ guṇe sarpaṃ saikate jīvanam̐ yathā ||
tathāyam̐ sandehaguṇairbaddhyate pṛekṣatā svayam ||18||
pradyumna uvāca -
katham̐ na baddhyate dehī yenopāyena tadvada ||

vairāgyeṇa dṛḍhenāpi brūhi brahmavidāṇi vara ||19||
 agastya uvāca -
 vivekaṃ yaḥ samāśritya bhajed▯brahma sanātanam ||
 manomayaṇi jaganmattvā sa vrajatparamaṇi padam ||20||
 janmamṛtyū śokamohau jarābālayuvādayaḥ ||
 ahaṇi mado vyādhībhaiyaṇi duḥkhaṇi śokaḥ kṣudhā ratih ||21||
 ādhirbhayaṇi tasya rājanna bhaveta kadācana ||
 ātmā nirīho hyatanuḥ sarvataścānahaṇikṛtiḥ ||
 śuddho guṇāśrayaḥ sākṣātparo niṣkala ātmadrk ||22||
 jñānātmakaḥ sadā pūrṇo vidito yo munīśvaraiḥ ||
 taṇi brahma paramātmanaṇi jñātvāyaṇi vicaretsukhī ||23||
 asmiñchayaṇe jāgarti sarvaṇi paśyati yaḥ pumān ||
 nāyaṇi taṇi vetti paśyaṇitaṇi na paśyati kadācana ||24||
 nabho'gnipavanāḥ koṣṭhakāṣṭhaprod▯gatareṇubhiḥ ||

na sajjaṇte guṇairbrahma varṇaśca sphaṭiko yathā ||25||
 lakṣaṇābhirdhvanivyaṇgyairjñāyate na kadācana ||
 kutastu laukikairvākyaiastasmai śrībrahmaṇe namaḥ ||26||
 kecitkarma vadaṇtyenaṇi kecitkālaṇi tathā'pare ||
 kartāraṇi yogamapare sāmkyayaṇi brahma vadaṇti kam ||27||
 kecittaṇi paramātmānaṇi vāsudevaṇi vadaṇti ke ||
 pratyakṣeṇānumānena nigamenātmasaṇividā ||28||
 vicārya tad▯brahma paraṇi niḥsaṇgo vicarediḥa ||
 yathāṇibhasā pracalatā taravo'pi calā iva ||29||
 cakṣuṣā bhrāmyamāṇena dṛśyate calatīva bhūḥ ||
 tathā guṇānāṇi bhramaṇo bhramatā manasā yataḥ ||30||
 bhrāmyamāṇaḥ sadā rājankareṇālātacakravat ||
 kariṣyāmi karomīti mamedam tava cābruvan ||
 tvamaḥam ca sukhī duḥkhī sadājñānavimohitaḥ ||31||

satvaṇi rajastama iti prakṛternātmamo guṇāḥ ||
 tairidaṇi jagadāvyāptamotapotaṇi yathā ||32||
 ūrdhvaṇi gacchaṇti satvasthā madhye tiṣṭhaṇti rājasāḥ ||
 jaghanyaguṇavṛttisthā adho gacchaṇti tāmasāḥ ||33||
 aṇdhakāre guṇātkāṣṇe sarpabuddhirbhavedyathā ||
 ārānmarīcikāṇi vāri tathedaṇi manyate jagat ||34||
 gatāgataṇi sukhaṇi viddhi yathā maṇḍalavartinām ||
 tathā nṛṇāṇi ca tad▯duḥkhaṇi yathā narakavāsinām ||
 ghanāvalirdehaguṇā ahorātramṛteyathā ||35||
 yathā sārthaṇi tathā dṛśyaṇi na kiñcitsarvadaiva hi ||
 pakṣe jāte yathā nīdātpāre yāte yathoḍupāt ||36||
 jñāne prāpte tathā lokāddarpaṇātkiṇi prayojanam ||
 tathā mārgaṇi nidhāyāsu vicaretsamadṛṇi▯munih ||37||
 yathendurudapātreṣu yathā'gniḥ kāṣṭhasaṇcaye ||

tathaiko bhagavānsākṣātparamātmā vyavasthitaḥ ||38||
 ghaṭe maṭhe yathā"kāśo vartate'ntarabāhirmahān ||
 tathā parātmā nirlipto dehīṣu svakṛteṣu ca ||39||
 yaḥ kṛṣṇabhaktaḥ śāntātmā jñānaniṣṭho virāgavān ||
 taṇi na sprṣaṇtiḥa guṇāḥ kānīva bisinīdalam ||40||
 jñāni sadānaṇdamayo bālavadvicārettanam ||
 na paśyati dṛtaṇi vāso madirāmadamattavat ||41||
 sūryodaye yathā vastu grhe rājan pradṛśyate ||

*dūrikṛtya tathājñānaṃ sāksāttattvaṃ tato brhat ||42||
yathendriyaṃ prthagdvāirartho bahugunāśrayaḥ ||
nāneyate tathā brahma vācibhiḥ śāstravartmabhiḥ ||43||
paraṃ padaṃ vadaṃtyetatkecidvai vaiṣṇavaṃ nṛpa ||
kecidvai vyūpya vaikuṇṭhaṃ śāntaṃ ke'pi tataḥ param ||44||
kaivalyaṃ tadābrahma kecitparamaṃ dhāma cāvayam ||*

*akṣaraṃ ca parāṃ kāśhāṃ golokaṃ prakṛteḥ param ||45||
kecinmikuṇḍjaṃ viśadaṃ vadantiḥa purāvidaḥ ||
jñānavairāgyabhaktibhyaḥ prāpnotiḥa na cānyataḥ ||46||
śrīkṛṣṇacandraśya hareḥ parasya
kaivalyanāthasya parātparasya ||
vrajatpadaṃ śrīpuruṣottamasya
yatprāpya bhakto na nivartate'tha ||47||
śrīnārada uvāca -
iti bhāgavataṃ jñānaṃ śrutvā kārṣṇimahāmuniṃ ||
agastyāṃ pūjayāmāsa bhaktyā natvā kṛtāmjalīḥ ||48||*

English rendering

Pradyumna's conquest of countries like Ushinara and his presentation of philosophy by the sage Agastya on his curiosity

Srinardji says - Rajan! After bathing in the South Sea, Yadvaraja Pradyumna came from there with an army to conquer the land of Ushinara, where cows with grand idols roam and graze with the Gwalonki troupe. The people of the northern countries drink milk and have a beautiful white complexion. They went before Pradyumna with an offering of butter. Worshipped by him, Pradyumna gladly bestowed upon him great wealth, including elephants, horses, chariots, jewels, garments, and jewels. The capital of Ushinara, Puri called Champavati, was rich in gems and jewels. She was adorned by kings in the same manner as Bhogavatipuri by serpents. Veer Raja Hemangad, the lord of Champavati, soon arrived with gifts. He paid obeisance to Srikrishna Kumar Pradyumna. Satisfied with him, Pradyumna gave him a garland of saffron-studded lotuses and also offered him a divine lotus adorned with thousands of petals. 1 - 7.

Mahabahu then took the bow of Pradyumna and accompanied his army to the country of Vidarbha, repeatedly playing the dundubhi. King Bhishmaka of Kundinapur brought Rukminiputra, who had arrived there, to his house, gave him a lot of money, and worshipped him with an army. The mighty Yadaveshwara then paid obeisance to Nana and went to the lands of Rukmininandan Kunt and Dard. On his way, Samir was serving him, touching the sandalwood of Malayachal. On a Malayachala filled with the fragrance of Shrikhand and Ketaki flowers, he had a vision of Munishreshtha Agastya, who had once drank from the ocean. Srikrishna-Kumar, with folded hands, saluted the great sage and stood in his court. The sage blessed and congratulated him. 8-12 |

Then Sri Pradyumna asked - "Munisrestha! This world, being a visual object, is false, then how is it situated like the truth? And the living entity, being a part of Brahman, is eternally liberated, yet how is it bound by the gunas? This is my question, you illustrate it well; for you are omniscient, omniscient, omniscient, and the best of all the Brahmoists. 13-14 | (Vishwajitkhand chapter 11 to 15)

Agastya said, "Rukmininandan! You are the son of the most perfect Lord Shrikrishna Chandra, yet you question me! It is only lila to ask you this question (because you are omniscient). O Lord! Just as

Lord Srihari works for the welfare of the people, you are also striving for the welfare of mankind. Just as the reflection of truth that appears in the waters of the sun appears to be true even when it is false, so also is the reflection of nature and the Supreme Being that this visible world appears to be true even when it is false. Just as the face in the mirror, the serpent in the rope, and the water in the sand signify truth, so too does this true Supreme Being seem to be bound by bodily qualities such as sattva - in the mirror of the inner self, the reflection of sata is reflected in the form of life itself. (The face in the mirror appears bound even when not bound, in the same way that the eternal liberated soul appears bound, reflected in a virtuous conscience like sattva). 15-18 |

Pradyumna asked, "Brahma-jnana - Shiromana! Tell me the remedy by which the fleshly being does not fall into bondage after attaining firm renunciation. 19.

Agastya said, "Whoever, taking refuge in the conscience and considering the world as Manomaya (the mind manifested only through Sankalpa), prays to the eternal Brahman, attains the supreme position." The king! The birth, death, grief, infatuation, childhood, youth, immortality, egoism, alcoholism, fear of disease, happiness, sorrow, hunger, lust, mental anxiety, and fear of that Supreme Being are never attained; for the soul is harmless (without effort), formless, completely devoid of ego, pure form, shelter of qualities, direct God, pure, and self-seeking. May this living entity live in bliss, knowing the Supreme Being to whom the sages are always to refer, the Absolute and the Wise. 20-23 |

This world never sees, never knows, the vision of the Purusha (soul) who wakes up even when this world is asleep, sees everything. Just as the crystal is never imbued with various colors and just as the sky is not imbued with firewood, firewood, and air is not imbued with flying dust, so Brahman is never imbued with qualities. How can one know by worldly phrases what is never the subject of knowledge by signs, sounds expressed by consonants, and idioms! The salutation is to the transcendent Brahman. Some people call this supreme being 'Karma', others refer to it as 'Kaal'. Other scholars refer to him as "Karta" and "Yoga," while other thinkers refer to him as "Samkhya" and "Brahman." Some say 'Paramātmā' and 'Vasudeva'. From direct, inference, inference, and self-realization, he contemplated the nature of the Supreme Brahman and walked in this world with a sense of detachment. Just as the twinkling of the water makes the trees reflected in it seem wobbly, and the twirling of the eyes makes the earth seem to turn, so also the wandering of the virtues makes the soul in it seem to be confused when the mind is distracted. 24-30 | (Vishvajitkhand chapter 11 to 15)

The king! Just as the spinning wheel seems to spin circularly, the ignorant being through the misguided bead by Gunarno begins to say and believe that 'I will, I am the doer, this is mine, that is yours, this is you, this is me, I am happy and I am sad' and so on. Sattva, Rāja, and Tāma - these three are qualities of nature, not of the soul. Through those qualities, the whole world is permeated in the same way as a cloth is coated with yarn. The beings in the Sattva Guna go up, the Rajoguni beings live in the Intermediate Loka and the Tamasas in the Tamogunaki Vrittimas go down (Narakadim). Srikrishna Kumar! Just as the rope kept in darkness contains serpentine intelligence, the mirchika (sun rays) from a distance has a jalki illusion, similarly, the ignorant being creates a false perception of this world in the Supreme Brahman. Consider Sukh to be a transitory entity, like the kingdom of the Mandalar kings. The suffering of humans is the same as that of the inhabitants of hell. Just as the dense garland, the qualities of the body, and the day and night are not static, so is the happiness and sorrow. Just as the community of pilgrims or merchants does not always coexist, so too is the cosmos. Nothing stays the same forever. Just as a bird has no purpose in the grass when its wings come out, and a wanderer in a boat when he goes across a river, so what is the purpose of a people

who, upon acquiring knowledge, produce pride? Samadarshi Muni thus decided his course quickly and thought incoherently. Just as the same moon is reflected in many water vessels and a fire pervades the logs, so the same true God exists everywhere. Just as the great heavens exist in a detachment outside and within the abode, so the Supreme Being resides in a detachment outside and within the bodies created by Himself. The virtues do not touch one who is a peaceful, knowledgeable, and renunciate devotee of Lord Krishna in the same way that water does not touch a lotus. The wise man is always wandering like a child, full of joy. He does not look at his body the same way a drunkard does not take care of the clothes he wears. 31-41 |

The king! Just as the object of the house begins to appear at sunrise, Jnanavanpu Rusha realizes Brahman by removing ignorance. Just as the same subject seems to harbor many qualities from the senses with separate doors, the same Brahman seems to be manifold from the scriptures that express it. O Lord! This Brahman is called some Paramapada, some Vaishnava Dham, some Prakara Vaikuntha, some Shanta, some Param Kaivalya, and some Avinashi Param Dham. Some believe it to be Aksharapada, others call it Parakashtha, others describe it as Golokdham beyond nature, and some Puranic scholars call it Vibha Nikunja. Man living in this world attains that position by knowledge, renunciation, and devotion, not by any other means. The person attains the position of the Supreme Personality of Godhead, Kaivalyanatha, the Supreme Personality of Godhead, by His grace through the above-mentioned means, and the devotee never returns from there after attaining it. 42-47 | (Vishwajitkhand chapters 11 to 15)

Srinardji says - Rajan! Hearing this Bhagavata knowledge, Sri Krishna Kumar Pradyumna worshipped Mahamuni Agastya by joining both hands, saluting with devotion. 48.

Thus was completed the twelfth chapter in the Narada Bahulashva-Samvada under the Vishwajit Khandaka in the Srigargha Samhita, titled 'Agastya and Pradyumna's Discourse on the Conquest of the Countries of Ushinara, Vidarbha, Kunta, Dard, etc.' 12.

Sanskrit source · Hindi control witness

Viśvajit-khaṇḍa · Chapter 13

Chapter 141 of 263 · 55 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

कृतमालां ताम्रपर्णीं स्नात्वा श्रीयादवेश्वरः ॥
 यदुभिः सैनिकैः सार्द्धं राजन् राजपुरं ययौ ॥१॥
 शाल्वो राजपुराधीशः श्रुत्वा मन्मुखतो यदून् ॥
 आगतान् स ययौ शीघ्रं द्विविदं वानराधिपम् ॥२॥
 द्विविदो ह्यतिसंकुब्धो वीरो मित्रसहायकृत् ॥
 शंबरारिबलं प्रागाच्यालयन् वसुधातलम् ॥३॥
 विददार नखैर्दतैः पताकाध्वजपट्टकान् ॥
 काश्मीरकंबलैर्युक्तान्सामुद्रान्स्वर्णभूषितान् ॥४॥
 रथानुत्पातयामास गजानारुह्य वेगतः ॥
 अश्वान्विद्रावयामास भ्रूभंगैर्वानरस्वनैः ॥५॥
 इत्थं कोलाहले जाते प्रद्युम्नो धन्विनां वरः ॥
 आजगाम रथेनासौ धनुष्टंकारयन् मुहुः ॥६॥
 द्विविदस्तद्वत्स्यारादुच्चक्राम मदोत्कटः ॥

छत्रं ध्वजं स्वपुच्छेन कंपयन्सहयं रथम् ॥७॥
 प्रद्युम्नः स्वधनुष्कोट्या धृत्वा कण्ठे चकर्ष ह ॥
 कपिस्तदातिकुपितो मुष्टिना तं तताड ह ॥८॥
 प्रद्युम्नो धनुरादय सज्जं कृत्वा विधानतः ॥
 आकृष्य कर्णपर्यन्तं विशिखेन तताड तम् ॥९॥
 विशिखी भ्रामयित्वा तं गगने शतयोजनम् ॥
 प्रहरार्द्धेन राजेन्द्र लंकाया संन्यपातयत् ॥१०॥
 रक्षोभिः सह तद्युद्धं बभूव घटिकाद्वयम् ॥
 न्यपातयत्स रक्षांसि प्रद्युम्नोऽथ यदूतमः ॥११॥
 नादयन्दुन्दुभिं राजन् विजित्य जगृहे बलिम् ॥
 दक्षिणां मथुरां दृष्ट्वा त्रिकूटं चारुरोह ह ॥१२॥
 प्रोच्चक्राम त्रिकूटात्स मैनाकशिखरोपरि ॥
 मैनाकात्सिंहलं चैत्य भारतं चाययौ पुनः ॥१३॥
 शनैः शनैर्वानरेद्रो हिमाचलगिरिं गतः ॥

हिमाचलस्य शिखरात्प्रागज्योतिषपुरं ययौ ॥१४॥
 मत्सारदेशाधिपतिं प्रद्युम्नो यादवेश्वरः ॥
 महाक्षेत्रं रामकृष्णं प्रययौ सेतुबंधनम् ॥१५॥
 शतयोजनविस्तीर्णं समुद्रं मकरालयम् ॥

वीक्ष्य कार्ष्णिर्महावीरस्तस्थौ वेलां समेत्य सः ॥१६॥

सांबादीन्स समाहुयाक्नूराद्यान् यादवान्स्वकान् ॥

सभायामुद्धवं प्राह कार्ष्णिर्योगेश्वरेश्वरः ॥१७॥

प्रद्युम्न उवाच -

बिभीषणो द्वीपपतिर्महोज्ज्वलो

लंकापतिः कौणपवन्दमुख्यः ॥

वदाथ किं भोजवराय मन्त्रि-

न्न येद्बलिं यच्छति मे वदाशु ॥१८॥

उद्धव उवाच -

त्वं देवदेवः पुरुषोत्तमोत्तमः

श्रीकृष्णचन्द्रः परमस्त्वमेव हि ॥

त्वं पृच्छसे लोक इव प्रभो मां

मायापि ते योगिवरैर्दुरत्यया ॥१९॥

ब्रह्मादयो यस्य परानुशासनं

वहन्ति मूर्ध्ना सततं प्रधर्षिताः ॥

स एव साक्षात्पुरुषोऽसि भूमन्

दासानुदासोऽस्मि वदामि किं ते ॥२०॥

श्रीनारद उवाच -

इत्युक्तः पश्यतां तेषां प्रद्युम्नो भगवान्हरिः ॥

पत्रं गृहीत्वा व्यलिखत्संदेशं मैथिलेश्वर ॥२१॥

श्रीभोजराजाय बलिं प्रयच्छ

बलान्न घेन्मे वचनं शृणु त्वम् ॥

कोदंडमुक्तैर्विशिखैश्च सेतुं

बद्ध्वाऽऽगमिष्यामि ससैन्यसंघः ॥२२॥

लिखित्वेदं समादाय कोदण्डं चण्डविक्रमः ॥

बाणे पत्रं समाधाय कर्णातं तं ततान ह ॥२३॥

प्रस्फुटं स्फोटते नैव टंकारोऽभूत्तडित्स्वनः ॥

ननाद तेन ब्रह्माण्डं सप्तलोकैर्बिलैः सह ॥२४॥

कोदण्डमुक्तो विशिखो द्योतयन्मण्डलं दिशाम् ॥

बिभीषणसभामध्ये संपपात तडित्स्वनः ॥२५॥

तदैव राक्षासाः सर्वे प्रोत्थिताश्चकिता इव ॥

संकचुकानि शस्त्राणि जगृहुर्वेगतः खलाः ॥२६॥

पत्रं बाणात्समाकृष्य पठित्वाथ बिभीषणः ॥

विस्मितोऽभूत्सभामध्ये राक्षसेन्द्रो महाबलः ॥२७॥

प्राप्तं तदैव सदसि शुक्राचार्यं बिभीषणः ॥

पूजयामास पाद्याद्यैर्नत्वा प्राह कृतांजलिः ॥२८॥

बिभीषण उवाच -

भगवन्कस्य बाणोऽयं भोजराजस्तु कः क्षितौ ॥

किं बलं तस्य मे ब्रूहि त्वं साक्षाद्दिव्यदर्शनः ॥२९॥

श्रीशुक उवाच -

अत्रैवोदाहरन्तीममितिहासं पुरातनम् ॥

यस्य श्रवणमात्रेण राजन्यापं प्रशाम्यति ॥३०॥

पुरा हि ब्रह्मणः पुत्राः सनकाद्या दिवं गताः ॥

विष्णोर्लोकं ययुर्दिव्यं चरन्तो भुवनत्रयम् ॥३१॥

दिगंबराच्छिन्नुन्मत्वा जयो विजय एव तान् ॥

द्वारपालौ रुरुधतुर्वेत्रेणांतःपुरस्थितौ ॥३२॥

अशपंस्तौ य ते कुब्जाः कृष्णदर्शनलालसाः ॥

भूयास्तामसुरौ दुष्टौ शुद्धौ हि जन्मभिस्त्रिभिः ॥३३॥

एवं शप्तौ स्वभवनात्पतन्तौ भूमिमण्डले ॥

जज्ञाते तौ दितेः पुत्रौ दैत्यदानवपूजितौ ॥३४॥

हिरण्यकशिपुर्ज्येष्ठो हिरण्याक्षोऽनुजस्तथा ॥

भगवान् यज्ञवाराहो भूत्वा क्षमामुद्धरञ्जलात् ॥३५॥

जघान मुष्टिना दैत्यं हिरण्याक्षं महाबलम् ॥

हिरण्यकशिपुं साक्षान्नृसिंहश्चण्डविक्रमः ॥३६॥

ददार जठरे तं वै कायाधवसहायकृत् ॥

भ्रातरौ तौ पुनर्जातौ केशिन्यां विश्रवःसुतौ ॥३७॥

रावणः कुम्भकर्णश्च सर्वलोकैकतापनी ॥

सायकै राघवस्यापि पेततुर्युद्धमंडले ॥३८॥

राक्षसेन्द्रौ महावेगौ ससैन्यौ पश्यतस्तव ॥

तृतीयेऽस्मिन्भवे जातौ क्षत्रियाणां कुले किल ॥३९॥

शिशुपालो दन्तवक्त्रो वर्तमानौ महाबलौ ॥

परिपूर्णतमः साक्षाच्छ्रीकृष्णो भगवान्स्वयम् ॥४०॥

असंख्यब्रह्माण्डपतिर्गोलोकेशः परात्परः ॥

जातस्तयोर्वधार्थाय यदुवंशे हरिः स्वयम् ॥४१॥

यादवेंद्रो भूरिलीलो द्वारकायां विराजते ॥

युधिष्ठिरमहायज्ञे युद्धे शाल्वस्य माधवः ॥४२॥

शिशुपालं दन्तवक्त्रं हनिष्यति न संशयः ॥

तस्य पुत्रः शंबरारिर्दिग्जयार्थं विनिर्गतः ॥४३॥

विजेष्यति नृपान्सर्वाञ्जंबूद्वीपस्थितान्नुपान् ॥

जितेषु सत्सु देवेषु द्वारकायां यद्वृत्तमः ॥

उग्रसेनो भोजराजो राजसूयं करिष्यति ॥४४॥

तस्यैव कोदण्डविनिर्गतो बला-

त्प्रचण्डवेगो विशिखस्त्विहागतः ॥

तन्नामचिह्नोऽतितडित्स्वनो बभौ

प्रद्योतयन् राक्षसमण्डलं दिशाम् ॥४५॥

श्रीनारद उवाच -

श्रीरामभक्तोऽथ बिभीषणोऽसौ

विज्ञाय कृष्णं नृप रामचन्द्रम् ॥

नीत्वा बलिं कौणपवृन्दमुख्यः

समाययौ सुन्दरशत्रुसेनाम् ॥४६॥

तदाऽवतीर्याशु महाबरात्स्फुर-

द्धनद्युतिर्दीघवपुर्जयेक्षणः ॥

प्रदक्षिणीकृत्य हरेः सुतं पुनः

कृतांजलिः संमुख आस्थितोऽभूत् ॥४७॥

बिभीषण उवाच -

नमो भगवते तुभ्यं वासुदेवाय वेधसे ॥

प्रद्युम्नायानिरुद्धाय नमः संकर्षणाय च ॥४८॥

नमो मत्साय कूर्माय वराहाय नमो नमः ॥

नमः श्रीरामचंद्राय भार्गवाय नमो नमः ॥४९॥

वामनाय नमस्तुभ्यं नृसिंहाय नमो नमः ॥

नमो बुद्धाय शुद्धाय कल्कये चार्तिहारिणे ॥५०॥

श्रीनारद उवाच -

इत्युक्त्वा श्रीहरेः पुत्रं पूजयामास मानदः ॥

उपचारैः षोडशभिर्भक्त्या परमयाऽऽर्द्रवाक् ॥५१॥

तस्मै तुष्टः शंबरारिर्ददौ ज्ञानं विरक्तिमत् ॥

भक्तिं शान्तिकरीं साक्षाद्याति दुष्प्रेमलक्षणाम् ॥५२॥

ब्रह्मदत्तं महादिव्यं पद्मरागं शिरोमणिम् ॥

पौलस्त्येन पुरा दत्तं रत्नमालां स्फुरत्प्रभाम् ॥५३॥

चन्द्रकान्तमणिं तस्मै चन्द्रदत्तं ददौ पुनः ॥

पीतांबरं परं साक्षात्प्रद्युम्नः परमः प्रभुः ॥५४॥

बिभीषणोऽथ प्रद्युम्नं नत्वा दत्त्वा बलिं ततः ॥

जगाम लंकां सगणो राक्षसेन्द्रो महाबलः ॥५५॥

Roman transliteration

śrīnārada uvāca -

kṛtāmālāṃ tāmraparṇiṃ snātvā śrīyādaveśvaraḥ ||
 yadubhiḥ sainikaiḥ sārddhaṃ rājan rājapuram yayau ||1||
 śālva rājapurādhiśaḥ śrutvā manmukhato yadūn ||
 āgatān sa yayau śighraṃ dvividaṃ vānarādhipam ||2||
 dvivido hyatisaṃkrudho vīro mitrasahāyakṛt ||
 śaṃbarāribalaṃ prāgācālayaṃ vasudhātalam ||3||
 vidadāra nakhairdamtaiḥ patākādhvajapaṭṭakān ||
 kāśmīrakamḥbalairyuktānsāmudrānsvarṇabhūṣitān ||4||

rathānutpātayāmāsa gajānāruhya vegataḥ ||
 aśvānvidrāvayāmāsa bhrūbhaṃgairvānārasvanaiḥ ||5||
 itthaṃ kolāhale jāte pradyumno dhanvināṃ varaḥ ||
 ājagāma rathenāsau dhanuṣṭaṃkārayan muhuḥ ||6||
 divividastad rathasyārāduccakrāma madotkataḥ ||

chatraṃ dhvajam svapucchena kampaṃyansahayam ratham ||7||
 pradyumnaḥ svadhanuṣkoṭyā dhrtvā kaṇṭhe cakarṣa ha ||
 kapistadātikupito muṣṭinā taṃ tatāḍa ha ||8||
 pradyumno dhanurādaya sajjam kṛtvā vidhānataḥ ||
 ākṛṣya kaṇṇaparyantaṃ viśikhena tatāḍ tam ||9||
 viśikhī bhrāmayitvā taṃ gagane śatayojanam ||
 praharārdhdhena rājendra laṃkāyā saṃnyapātayat ||10||
 rakṣobhīḥ saha tad yuddhaṃ babhūva ghaṭikādvayam ||
 nyapātayatsa rakṣāṃsi pradyumno'tha yadūttamaḥ ||11||
 nādayandundubhiṃ rājan vijītya jagrhe balim ||
 dakṣiṇāṃ mathurāṃ dṛṣtvā trikūṭaṃ cāruroha ha ||12||
 proccakrāma trikūṭāsa mainākaśikharopari ||
 mainākātsimhalaṃ caitya bhārataṃ cāyayau pumaḥ ||13||
 śanaiḥ śanairvānareṇ dro himācalagiriṃ gataḥ ||

himācalasya śikharātpṛāggyotiṣapuram yayau ||14||
 matsāradeśādhipatiṃ pradyumno yādaveśvaraḥ ||
 mahākṣetraṃ rāmakṣṇaṃ prayayau setubandhanam ||15||
 śatayojanavistīrṇaṃ samudraṃ makarālayam ||
 vikṣya kārṣṇīmahāvīrastasthau velāṃ sametya saḥ ||16||
 sāmābādīnsa samāhūyākṛūrādīn yādavānsvakān ||
 sabhāyāmuddhavaṃ prāha kārṣṇīryogeśvareśvaraḥ ||17||
 pradyumna uvāca -
 bibhīṣaṇo dvīpapatirmahojjvala
 laṃkāpatiḥ kauṇṇapavṛndamukhyah ||
 vadātha kiṃ bhojavarāya maṃtri-
 nna ced balim yacchati me vadāsu ||18||
 uddhava uvāca -
 tvam devadevaḥ puruṣottamottamaḥ

śrīkṛṣṇacandraḥ paramastvameva hi ||
 tvam prechase loka iva prabho māṃ
 māyāpi te yogivarairduratyayā ||19||
 brahmādayo yasya parānuśāsanam
 vahanti mūrdhnā satataṃ pradharṣitāḥ ||
 sa eva sākṣātpuruṣo'si bhūman
 dāsānudāso'smi vadāmi kiṃ te ||20||
 śrīnārada uvāca -
 ityuktaḥ paśyatāṃ teṣāṃ pradyumno bhagavānhariḥ ||
 patraṃ gṛhitvā vyalikhatsaṃdeṣaṃ maithileśvara ||21||
 śrībhojarājāya baliṃ prayaccha
 balānna cenme vacanam śṛṇu tvam ||
 kodaṃḍamuktairviśikhaiśca setuṃ
 baddhvā gamiṣyāmi sasainyasaṃghaḥ ||22||

likhitvedaṃ samādāya kodaṇḍaṃ caṇḍavikramaḥ ||
 bāṇe patraṃ samādhāya kaṇṇāṇṭaṃ taṃ tatāna ha ||23||
 prasphuṭaṃ sphoṭate naiva ṭaṃkāro'bhūttaditsvanaḥ ||
 nanāda tena brahmāṇḍaṃ saptalokairbilaiḥ saha ||24||
 kodaṇḍamukto viśikho dyotayanmaṇḍalaṃ diśāṃ ||
 vibhīṣaṇasabhāmadhye saṃpapāta taḍitsvanaḥ ||25||
 tadaiva rākṣāsāḥ sarve prothitāścakītā iva ||
 sakaṃcukāni śāstrāṇi jagṛhurvegataḥ khalāḥ ||26||
 patraṃ bāṇātsamākṛṣya paṭhitvātha bibhīṣaṇaḥ ||
 vismito'bhūtsabhāmadhye rākṣaseṃdro mahābalaḥ ||27||
 prāptaṃ tadaiva sadasi śukrācāryaṃ bibhīṣaṇaḥ ||
 pūjāyāmāsa pādyaḍyairmatvā prāha kṛtāṃjaliḥ ||28||
 bibhīṣaṇa uvāca -
 bhagavankasya bāṇo'yaṃ bhojarājastu kaḥ kṣitau ||

kiṃ balaṃ tasya me brūhi tvaṃ sākṣāddiviyadarśanaḥ ||29||
 śrīśukra uvāca -
 atraivodāharantimamitiḥasaṃ purāṇanam ||
 yasya śravaṇamātreṇa rājanpāpaṃ praśāmyati ||30||
 purā hi brahmaṇaḥ putrāḥ sanakādyā divaṃ gatāḥ ||
 viṣṇorlokaṃ yayurdivyaṃ caranto bhuvanatrayam ||31||
 dīgaṃbarāñchīśūnmatvā jayo vijaya eva tān ||
 dvārapālau rurudhaturvetreṇāṇṭaḥpurasthitau ||32||
 aśapaṃstau ca te kruddhāḥ kṛṣṇadarśanalālasāḥ ||
 bhūyāstāmasurau duṣṭau śuddhau hi janmabhistribhiḥ ||33||
 evaṃ śaptau svabhavanātpatantau bhūmimaṇḍale ||
 jajñāte tau dīteḥ putrau daityadānavapūjitau ||34||
 hiraṇyakaśīpurjyeṣṭho hiraṇyākṣo'nujastathā ||
 bhagavān yajñāvārāho bhūtvā kṣmāmuddharañjalāt ||35||

jaghāna muṣṭinā daityaṃ hiraṇyākṣaṃ mahābalaṃ ||
 hiraṇyakaśīpuṃ sākṣānnṛsiṃhaścaṇḍavikramaḥ ||36||
 dadāra jaṭhare taṃ vai kāyādhavasahāyakraṭ ||
 bhrātārau tau punarjātau keśinyāṃ viśravaḥsutau ||37||
 rāvaṇaḥ kumbhakarṇaśca sarvalokaikatāpanau ||
 sāyakai rāghavasyāpi petaturyuddhamaṇḍale ||38||
 rākṣaseṃdrau mahāvegau sasainyau paśyatastava ||
 tṛtīye'sminbhava jātau kṣatriyāṇaṃ kule kila ||39||
 śīśupālo dantavaktro vartamānau mahābalau ||
 paripūrṇatamaḥ sākṣācchrikṛṣṇo bhagavānsvayam ||40||
 asaṃkhyabrahmaṇḍapatirgolokeśaḥ parātparaḥ ||
 jātastayorvadhārthāya yaduvamaṃśe hariḥ svayam ||41||
 yādaveṃdro bhūlīlo dvārakāyāṃ virājate ||
 yudhiṣṭhiramahāyajñe yuddhe śālvasya mādhaveḥ ||42||

śīśupālaṃ dantavaktraṃ haniṣyati na saṃśayaḥ ||
 tasya putraḥ saṃbarārirdiḡjayārthaṃ vinirgataḥ ||43||
 vijēṣyati nṛpānsarvāñjanaḥbūdvipasthitānnṛpān ||
 jīteṣu satsu deveṣu dvārakāyāṃ yadūttamaḥ ||
 ugraseno bhojarājo rājasūyaṃ kariṣyati ||44||
 tasyaiva kodaṇḍavinirgato balā-
 tpracaṇḍavego viśikhastvihāgataḥ ||
 tannāmāciṇho'titaḍitsvano babhau

pradyotayan rākṣasamaṇḍalaṃ dīśām ||45||
śrīnārada uvāca -
śrīrāmabhakto'tha bibhīṣaṇo'sau
vijñāya kṛṣṇaṃ nṛpa rāmacandram ||
nītvā baliṇi kauṇḍapavṛṇdamukhyaḥ
samāyayau sumḍaraśatruśenām ||46||

tadā'vatīryārsu mahāṇbarātsphura-
dghanadyutirdīghavapurjayekṣaṇaḥ ||
pradakṣiṇīkṛtya hareḥ sutaṃ punaḥ
kṛtāṇjalīḥ saṇmukha āsthito'bhūt ||47||
vibhīṣaṇa uvāca -
namo bhagavate tubhyaṃ vāsudevāya vedhase ||
pradyumnāyāniruddhāya namaḥ saṃkarṣaṇāya ca ||48||
namo matsāya kūrmāya varāhaya namo namaḥ ||
namaḥ śrīrāmacaṇḍrāya bhārgavāya namo namaḥ ||49||
vāmanāya namastubhyaṃ nṛsiṃhāya namo namaḥ ||
namo buddhāya śuddhāya kalkaye cārtihārīṇe ||50||
śrīnārada uvāca -
ityuktvā śrīhareḥ putraṃ pūjayāmāsa mānadaḥ ||
upacāraiḥ ṣoḍaśabhirbhaktyā paramayā'rdravāk ||51||

tasmai tuṣṭaḥ saṃbarāṇiridadau jñānaṃ viraktimat ||
bhaktiṃ sām̐tikarīṃ sākṣādyām̐ti duṣpremalakṣaṇām ||52||
brahmadattaṃ mahādīvyāṃ padmarāgaṃ śiromaṇim ||
paulastyena purā dattaṃ ratnānamālāṃ sphuratprabhām ||53||
candrakāntamaṇiṃ tasmai candradattaṃ dadau punaḥ ||
pītām̐baram̐ paraṃ sākṣātpradyumnaḥ paramaḥ prabhuḥ ||54||
bibhīṣaṇo'tha pradyumnaṃ natvā datvā baliṃ tataḥ ||
jagāma laṅkāṃ sagaṇo rākṣaseṇdro mahābalaḥ ||55||

English rendering

Pradyumna's victory over countries like Shalva and the Dvidida monkey; Vibhishana's arrival from Lanka and offering to him

Srinardji says - Rajan! After bathing in the rivers Kritamala and Tamraparni, Shriyadaveshwara Pradyumna went to Rajapura with his Yadava soldiers. The ruler of Rajpur was Raja Shalva. He heard the Yadavas coming from my mouth and soon went to Vanarraj Dwidid. Veer Dvidida, out to help Mitra, went to confront Pradyumna's army with great indignation towards the Yadavas. He used to shake the earth with the threat of his feet. Dwidane tore the flag and flags with his claws and teeth. The flags were covered with Kashmiri shawls, stamped with gold. He tossed the chariots up, rode the elephants swiftly to chase the horses away, and he began to scare everyone away by dancing his eyebrows with the ape-clad butchers. Thus, as the commotion raged on, Pradyumra, the best of the archers, climbed onto the chariot and approached it, repeatedly bowing. The drunken bard began to jump around the chariot and vibrate the chariot, flag, and umbrella with the horses with his tail. Pradyumna grabbed hold of his neck and pulled it with the tip of his bow. The ape, then very angry, hit them with a punch. Pradyumna then ceremoniously struck the bow and impaled Dwivedi with an arrow which had been released by pulling the kanta. Rajendra! The arrow whirled across the sky for half an hour and dropped it a hundred yojanas away into Lanka. There he fought the demons for two

hours and killed the demons. The king! Here Yadukula-Tilaka Pradyumna, having won the victory by performing Dundubhinna, met Shalva, and having a vision of Dakshin-Mathura (Madurai), ascended the Trikuta mountain. On the other hand, Vanarraj Dwivedi went from Trikuta to the summit of Manak, from Manak to Sinhala, he came back to India. Gradually, Vanarendra Dwivedi went to the Himalayas and reached Pragjyotishpur from the top of the Himalayas. 1-14 | (Vishvajitkhand chapter 11 to 15)

Yadaveshwara Pradyumna went to the Maha Kshetra Setubandha Tirtha after his victory over Ramakrishna, the lord of Mallardesh. Mahavira Sri Krishnakumar Pradyumna visited the vast Makralaya sea and stayed on its banks. There, Yogeshvaresvara Pradyumna called his brothers Samba and Akrur and his Yadavas and asked Uddhav in the assembly. 15-17 |

Uddhavji said, "My lord! You are Devadhideva Purushottamottam. You are the Supreme Personality of Godhead Shri Krishnachandra, yet you ask me like ordinary people! Even the great Yogishvara cannot overcome your illusions. Oh dear! You are the Supreme Personality of Godhead, whose supreme discipline is always carried on your head by the gods like Brahma, who is always defeated. I am your slave, so what advice would I give you? . 19-20 |

Shrinardji says - Maithileshwar! At Uddhav's behest, Lord Pradyumna, the form of Sriharisvara, took a palm leaf and wrote his message on it: "Rakshasa Raja! Offer yourselves to Bhojaraja Ugrasena; if you will not obey me out of pride of strength, I will go up to Lanka with an army, and I will build a bridge over the sea with arrows released from the bow. 'Writing this, the mighty Pradyumna took the staff in his hand, put his leaf in the arrow, drew the arrow to the ear, and let it go. The pull of the bow's antiparticle revealed a thunderbolt resembling a thunderbolt. The whole universe, including the underworld and the seven worlds, echoed with that sound. The arrow released from Pradyumna's bow struck Vibhishana's assembly with lightning, illuminating all directions. When he fell, all the demons stood up in amazement. The wicked men took up their armor and weapons with great speed. Mahabali drew the letter from the arrow of the demon king Vibhishana and read it. He was astonished to read the letter at the meeting. At the same time, Shukracharya arrived at that court. Vibhishana worshipped him through Padya and other rituals and said this with folded hands, offering obeisance. 21-28 | (Vishvajitkhand chapters 11 to 15)

Vibhishana said, "Oh my God. Whose arrow is this? Who is Bhojraj on the ground floor and what is his strength, tell me, for you are the one with the divine vision. 29.

Naradji says - Nareswar! Vibhishana, a devotee of Rama, the chieftain of the demons, went to Pradyumna's army with gifts, knowing that Lord Krishna was actually Sri Ramachandra. Vibhishana Sreekrishna Kumar, the giant visionary who soon descended from the sky and was illuminated by a cloud-like shyama kanti, circled Pradyumna and stood before him with folded hands. 46-47 |

Vibhishana said, "O Lord! You are the true Lord Vasudeva and the creator of all, salutation to you. You are Sankarshana, Pradyumna, and Aniruddha; to You belongs salutation. Repeated salutations are offered to God, who is in the form of Matsya, Kurma, and Varaha. Salutations to Sri Ramachandra. There is a repeated salutation to Bhrgukulbhushan Parshu-Ramji. You are salutations to Lord Vamana. You are Narsimha himself, I salute you again and again. You are salutations to the pure Buddha. I salute you, Lord Kalki, who has borne the pain of all. 48-50 | (Vishvajitkhand chapters 11 to 15)

Srinardji says - Rajan! Having said this, Vibhishana, who respected others, worshipped Pradyumna, the son of Srihari, with great devotion through sixteen treatments. At the time, his voice was barely audible. Then Pradyumna, who was supremely satisfied, granted him the knowledge of renunciation,

the devotion to Shantidayini, and the perfection of love. At the same time, he presented Brahma's most divine lotus-made mastakmani and the Deeptimati garland of jewels given by Pulastya's grandson Kubera in the past. Then Chandrakantamani and Uttama Pitambara given to him by the Supreme Lord Pradyumna. Mahabali then paid obeisance to the demon king Vibhishana Pradyumna, presented him, and returned to Lankapuri with his councilors. 51-55 |

Thus was completed the thirteenth chapter in the Narada Bahulashva-Samvada under the Vishwajit Khandaka in the Srigarghasamhita, titled 'Victory over Shalva, Mallara, and Lanka'. 13.

Sanskrit source · Hindi control witness

Viśvajit-khaṇḍa · Chapter 14

Chapter 142 of 263 · 40 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

ऋषभाद्रिं ततो दृष्ट्वा श्रीरङ्गाख्यं हरेः सुतः ॥
कामः कार्ष्णिः पुरीं कांचीं नदीं प्राचीं सरिद्धराम् ॥१॥
कावेरीं च तदोत्तीर्य सङ्घाद्रिविषयं ययौ ॥
यादवैः सहितः साक्षात्प्रद्युम्नो भगवान्हरिः ॥२॥
शिबिरेषु समायान्तं मुक्तकेशं दिगंबरम् ॥
अवधूतं प्रधावन्तं पुष्टांगं रजसाऽऽवृतम् ॥३॥
बालास्तमनुधावन्तस्तलशब्दैरितस्ततः ॥
कोलाहलं प्रकुर्वतो हसंतो मैथिलेश्वर ॥४॥
तं दृष्ट्वा योद्धवं प्राह कर्ष्णिर्बुद्धिमतां वरः ॥५॥

प्रद्युम्न उवाच -

कोऽयं पुष्टवपुर्धावन्बालोन्मत्तपिशाचवत् ॥
तिरस्कृतोऽपि हसति जनैरानन्दवान्महान् ॥६॥
उद्धव उवाच -

अयं परमहंसाख्योऽवधूतो वा हरेः कला ॥
सदानंदमयः साक्षद्वत्तात्रेयो महामुनिः ॥७॥
यस्य प्रसादात्परमां सिद्धिं प्रापुः परे नृपाः ॥
सहस्रार्जुनमुख्या ये यदुकायाधवादयः ॥८॥

श्रीनारद उवाच -

इति श्रुत्वा शंबरारिर्नत्वा संपूज्य तं मुनिम् ॥
संस्थाप्य चासने दिव्ये पप्रच्छेदं यदूत्तमः ॥९॥
प्रद्युम्न उवाच -

भगवन्मे हृदिस्थं वै सन्देहं नाशय प्रभो ॥
जगतो ब्रह्ममार्गाश्च हेत्वंतं ब्रूहि तत्त्वतः ॥१०॥
दत्तात्रेय उवाच -
दृश्यते न वसुर्यावतावदुल्काप्रयोजनम् ॥
प्राप्ते वशे महानंदेऽथोल्कायाः किं प्रयोजनम् ॥११॥
तावदास्ते जगत्साधो यावत्तत्त्वं न वेद्यते ॥

परस्मिन्ब्रह्मणि प्राप्ते जगतः किं प्रयोजनम् ॥१२॥
आस्यर्बिंबो यथाऽऽदर्शे पश्यते न परं वपुः ॥
प्रधानार्थे तथा जीवो ज्ञानेनासौ परात्परम् ॥१३॥
यथा सूर्योदये सर्वं वस्तु नेत्रेण दृश्यते ॥

तथा ज्ञानोदये ब्रह्मतत्त्वं जीवेन सर्वतः ॥१४॥
 श्रीनारद उवाच -
 इति श्रुत्वाथ तं नत्वा प्रद्युम्नो यादवेश्वरः ॥
 वैकुण्ठाद्रिं द्वाविडेषु ययौ सेनासमन्वितः ॥१५॥
 सत्यवाग्धर्मतत्त्वज्ञो राजर्षिर्द्वाविडेश्वरः ॥
 प्रद्युम्नं पूजयामास भक्त्या परमया युतः ॥१६॥
 श्रीशैलदर्शनं कृत्वा गिरिशालयमद्भुतम् ॥
 स्कंदं वीक्ष्य ततो राजन् ययौ पंपासरोवरे ॥१७॥
 गोदावरीं भीमरथीं गतः श्रीद्वारकेश्वरः ॥
 प्रदर्शयन्हरेस्तीर्थं महेंद्राद्रिं ततो ययौ ॥१८॥

महेन्द्राद्रिस्थितं रामं भार्गवं क्षत्रियांतकम् ॥
 नत्वा प्रदक्षिणीकृत्य तत्र तस्थौ हरेः सुतः ॥१९॥
 रामस्तस्याशिषं दत्त्वा यादवानां बलाय वै ॥
 चतुरंगाय राजेंद्र योगेनार्हणमाचरत् ॥२०॥
 भक्तसूपः प्रलेहश्च रुदिका दधिशाकजाः ॥
 शिखरिण्यवलेहश्च बलका चक्षुखेरिणी ॥२१॥
 त्रिकोणशर्करायुक्तो बटको मधुशीर्षकः ॥
 फेणिका चोपरिष्ठश्च शतपत्र सच्छिद्रकः ॥२२॥
 चक्राभचिह्नकाश्चेत्थं सुधाकुण्डलिकाः स्मृताः ॥
 घृतपूरो वायुपूरस्तथा चन्द्रकला स्मृताः ॥२३॥
 दधिस्थलीश्च कर्पूरनाडीस्थं खण्डमंडलम् ॥
 गोधूमपरिखाश्चैव सुफलाढ्यास्तथैव च ॥२४॥
 दधिरूपो मोदकश्च शाकसौधान एव च ॥
 मंडकापायसं युक्तं दधि गोघृतमेव च ॥२५॥

हैयंगवीनमंडूरी कुपिका पर्पटस्तथा ॥
 शक्तिका लसिका चैव सुवृत्संधाय एव ही ॥२६॥
 सुफलैश्च सितायुक्तैः फलानि विविधनी च ॥
 यथा मोहनभोगैश्च लवणं च तथैव च ॥२७॥
 कषायो मधुरस्तिक्तः कटुरम्लस्त्वनैकधा ॥
 षट्पंचाशत्तमश्चैव ह्येते भोगाः प्रकीर्तिताः ॥२८॥
 एतेषां भार्गवः शैलानकार्षीद्योगमास्थितः ॥
 सैन्ये संभोजिते तत्र हस्तन्यूना न तेऽभवन् ॥२९॥
 वैभवं भार्गवस्यापि दृष्ट्वा सर्वेऽतिविस्मिताः ॥
 प्रद्युम्नस्तं नमस्कृत्य यादवैः सहितस्तदा ॥३०॥
 सर्वेषां शृण्वतां राजन् पप्रच्छेदं हरेः सुतः ॥
 प्रद्युम्न उवाच -
 भगवन्भवता दत्तं सर्वेभ्यो भोजनं परम् ॥३१॥

समृद्धयः सिद्धयश्च त्वदंघ्रावास्थिताः प्रभो ॥

सर्वेषां हरिभक्तानां प्रियो भक्तस्तु को हरेः ॥

एतन्मे ब्रूहि विप्रेन्द्र त्वं परावरवित्तमः ॥३२॥

परशुराम उवाच -

त्वं प्रभो किं न जानासि लोकवत्पृच्छसेऽथ माम् ॥

लोकसंग्रहमेवारात्कुर्वन् विचरसि क्षितौ ॥३३॥

निष्किंचनो हरिपदाब्जपरागलुब्धः

श्रीमत्कथाश्रवणकीर्तनतत्परो यः ॥

तद्रूपसिंधुलहरीविनिमग्नचित्तः

श्रीकृष्णचंद्रदयितः कथितः स भक्तः ॥३४॥

दांतो महानखिलजंगमवत्सलोऽयं

शांतस्तिक्षुरतिकारुणिकः सुहृत्सत् ॥

लोकं पुनाति निजपादरजोभिरारा-

च्छ्रीकृष्णचंद्रदयितः कथितः परेश ॥३५॥

यः पारमेष्ठ्यमखिलं न महेंद्रधिष्यं

नो सार्वभौममनिशं न रसाधिपत्यम् ॥

नो योगसिद्धिमभितो न पुनर्भवं वा

वांछत्यलं परमपादरजः स भक्तः ॥३६॥

निष्किंचनाः स्वकृतकर्मफलैर्विरागा

यत्तत्पदं हरिजना मुनयो महांतः ॥

भक्ता जुषंति हरिपादरजःप्रसक्ता

अन्ये विदंति न सुखं किल नैरपेक्ष्यम् ॥३७॥

भक्तात्प्रियो न विदितः पुरुषोत्तमस्य

शंभुर्विधिर्न च रमा न च रौहिणेयः ॥

भक्ताननुव्रजति भक्तनिबद्धचित्त-

चूडामणिः सकललोकजनस्य कृष्णः ॥३८॥

गच्छन्निजं जनमनु प्रपुनाति लोका-

नावेदयन्हरिजने स्वरुचिं महात्मा ॥

तस्मादतीव भजतां भगवान्मुकुंदो

मुक्तिं ददाति न कदापि सुभक्तियोगम् ॥३९॥

श्रीनारद उवाच -

इति श्रुत्वा यादवेन्द्रो नत्वा श्रीभार्गवोत्तमम् ॥

प्राच्यां दिशि ययौ राजन् गंगासागरसंगमम् ॥४०॥

Roman transliteration

śrīnārada uvāca -

ṛṣabhādrīṇ tato dṛṣṭvā śrīraṅgākhyam hareḥ sutaḥ ||

kāmaḥ kārṣṇiḥ puriṇ kāmciṇ nadīṇ prāciṇ saridvarām ||1||
 kāveriṇ ca tadottīrya sahyādriviṣayaṇ yayau ||
 yādavaiḥ sahitaḥ sāksātpradyumno bhagavānhariḥ ||2||
 śibireṣu samāyāntaṇ muktakeṣaṇ digambaram ||
 avadhūtaṇ pradhāvantaṇ puṣṭāṇgaṇ rajasā'vrtam ||3||
 bālāstamanudhāvantastalaśabdairitastataḥ ||
 kolāhalaṇ prakurvaṇto hasaṇto maitheśvara ||4||
 taṇ dṛṣṭvā coddhavaṇ prāha karṣṇirbuddhimatāṇ varaḥ ||5||
 pradyumna uvāca -
 ko'yaṇ puṣṭavapurdhāvanbālonmattapiśācavat ||
 tīraskṛto'pi hasati janairānandavānmahān ||6||
 uddhava uvāca -

ayaṇ paramahaṇsākhyo'vadhūto vā hareḥ kalā ||
 sadānaṇdamayaḥ sāksaddattātreyo mahāmuniḥ ||7||
 yasya prasādātparamāṇ siddhiṇ prāpuḥ pare nṛpāḥ ||
 sahasrārjunamukhyā ye yadukāyādhavādayaḥ ||8||
 śrīnārada uvāca -
 iti śrutvā ṣaṇbarāriṇatvā ṣaṇpūjya taṇ munim ||
 ṣaṇsthāpya cāsane divye papracchedaṇ yadūttamaḥ ||9||
 pradyumna uvāca -
 bhagavanme hṛdisthaṇ vai sandeḥaṇ nāsaya prabho ||
 jagato brahmamārgāṇśca hetvaṇtaṇ brūhi tatvataḥ ||10||
 dattātreyo uvāca -
 dṛṣyate na vasuryāvattāvadulkāprayojanam ||
 prāpte vaśe mahānaṇde'tholkāyāḥ kiṇ prayojanam ||11||
 tāvadāste jagatsādhō yāvattatvaṇ na vedyate ||

parasminbrahmaṇi prāpte jagataḥ kiṇ prayojanam ||12||
 āsyabiṇbo yathā"darśe paśyate na paraṇ vapuḥ ||
 pradhānārthe tathā jīvo jñānenāsau parātparam ||13||
 yathā sūryodaye sarvaṇ vastu netreṇa dṛṣyate ||
 tathā jñānodaye brahmatatvaṇ jīvena sarvataḥ ||14||
 śrīnārada uvāca -
 iti śrutvātha taṇ natvā pradyumno yādaveśvaraḥ ||
 vaikuṇṭhādriṇ drāviḍeṣu yayau senāsamanvitaḥ ||15||
 satyavāgdharmatatvajño rājarṣirdrāviḍeśvaraḥ ||
 pradyumnaṇ pūjyāmāsa bhaktyā paramayā yutaḥ ||16||
 śrīśailadarśanaṇ kṛtvā giriśālayamad-bhutam ||
 skandaṇ vikṣya tato rājan yayau paṇpāsarovare ||17||
 godāvarīṇ bhīmarathīṇ gataḥ śrīdvārakeśvaraḥ ||
 pradarśayanhareṣṭīrthaṇ mahēṇdrādriṇ tato yayau ||18||

mahēṇdrādrīsthiṇ rāmaṇ bhārgavaṇ kṣatriyāṇtakam ||
 natvā pradakṣiṇīkṛtya tatra tasthau hareḥ sutaḥ ||19||
 rāmastasyāśiṣaṇ datvā yādavānāṇ bālāya vai ||
 caturaṇgāya rājeṇdra yogeṇārhaṇamācarat ||20||
 bhaktasūpaḥ pralehaśca rudikā dadhiśākajāḥ ||
 śikharīṇyavalehaśca balakā cakṣukheriṇi ||21||
 trikoṇaśarkarāyukto baṭako madhuśirśakaḥ ||
 pheṇikā copariṣṭaśca śatapatra sachidraḥ ||22||
 cakrābhacinakāścetthaṇ sudhākūṇḍalikāḥ smṛtāḥ ||

ghṛtapūro vāyupūrastathā candrakalā smṛtāḥ ||23||
 dadhisthalīśca karpūranāḍisthaṃ khaṇḍamaṇḍalam ||
 godhūmaparikhāścaiva suphalāḍhyāstathaiva ca ||24||
 dadhirūpo modakaśca śākasaudhāna eva ca ||
 maṇḍakāpāyasaṃ yuktaṃ dadhi goghṛtameva ca ||25||

haiyaṃgavinamaṇḍūri kupikā parpaṭastathā ||
 śaktikā lasikā caiva svurtsaṇḍhāya eva hī ||26||
 suphalaiśca sitāyuktaiḥ phalāni vividhanī ca ||
 yathā mohanabhogaśca lavaṇaṃ ca tathaiva ca ||27||
 kaṣāyo madhurastiktaḥ kaṭuramlastvanekadhā ||
 ṣaṭpaṃcāśattamaścaiva hyete bhogāḥ prakīrtitāḥ ||28||
 eteṣāṃ bhārgavaḥ śailānakārṣḍyogamāsthitaḥ ||
 sainye sambhojite tatra hastanyūnā na te'bhavan ||29||
 vaibhavaṃ bhārgavasyāpi dṛṣṭvā sarve'tivismitāḥ ||
 pradyumnastaṃ namaskṛtya yādavaḥ sahitaṣṭadā ||30||
 sarveṣāṃ śṛṇvatāṃ rājan papracchedaṃ hareḥ sutaḥ ||
 pradyumna uvāca -
 bhagavanbhavatā dattaṃ sarvebhyo bhojanaṃ param ||31||
 samṛddhayaḥ siddhayaśca tvadaṃghrāvāsthitaḥ prabho ||

sarveṣāṃ haribhaktānāṃ priyo bhaktastu ko hareḥ ||
 etanme brūhi vipreṇdra tvaṃ parāvaravittamaḥ ||32||
 paraśūrāma uvāca -
 tvaṃ prabho kiṃ na jānāsi lokavatpṛchase'tha mām ||
 lokasaṃgrahamevārātkurvan vicarasi kṣitau ||33||
 niṣkīncano haripadābjaparāgalubdhāḥ
 śṛmatkathāśravaṇakīrtanatatparo yaḥ ||
 tadā rūpasinḍhulahariviniṃgnacittaḥ
 śṛkṛṣṇacaṇḍradayitaḥ kathitaḥ sa bhaktaḥ ||34||
 dānto mahānakhilajaṃgamavatsalo'yaṃ
 śāntastitikṣuratikāruṇikaḥ suhṛtsat ||
 lokaṃ punāti nījapādarajobhirārā-
 cchṛikṛṣṇacaṇḍradayitaḥ kathitaḥ pareśa ||35||
 yaḥ pārameṣṭhyamakḥilaṃ na mahēṇḍradhīṣṇyaṃ

no sārvaabhaumamāniṣaṃ na rasādhipatyam ||
 no yogasiddhimabhito na punarbhavaṃ vā
 vāṃchatyalaṃ paramapādarajaḥ sa bhaktaḥ ||36||
 niṣkīncanāḥ svakṛtakarmaphalairvirāgā
 yattatpadaṃ harijanā munayo mahāntaḥ ||
 bhaktā juṣaṃti haripādarajaḥprasaktā
 anye vīdaṃti na sukhaṃ kila nairapekṣyam ||37||
 bhaktātpriyo na viditaḥ puruṣottamasya
 śaṃbhurvidhirna ca ramā na ca rauhiṇeyaḥ ||
 bhaktānamuvrajati bhaktanibaddhacitta-
 cūḍāmaṇiḥ sakalalokajanasya kṛṣṇaḥ ||38||
 gacchannijaṃ janamanu prapunāti lokā-
 nāvedayanharijane svaruciṃ mahātmā ||
 tasmādativa bhajatāṃ bhagavānmukunḍo

*muktiṃ dadāti na kadāpi subhaktiyogam ||39||
 śrīnārada uvāca -
 iti śrutvā yādaveṃdro natvā śrībhārgavottamam ||
 prācyāṃ dīśi yayau rājan gaṃgāsāgarasaṃgamam ||40||*

English rendering

Darshan and sermon of Dattatreya near Sahyaparvat and presentation of the form of best devotee and hospitality of Yadava army by Parashurama Ji on Mahendra Parvat

Srinardji says - Rajan! Subsequently, Srikrishna Kumar went to Srirangakshetra after having darshan of Pradyumna Rishabha Parvata in the form of Kamadeva. Then after seeing the best of Kanjipuri and Sarita, went across the Kaveri River to the neighbouring countries of Sahagari.

Bhagwanpradyumna Hari was accompanied by a large army of Yadavas. Maithileshwar! They saw an open-haired Digambar Avadhoot running towards their military camp. His body is sturdy and he is covered with dust. The children are running after him and clapping, shouting and laughing. On seeing Avadhuta, Pradyumna, one of the wisest sons of Lord Krishna, spoke to Uddhav. 1-43 |

Pradyumna said, "Who is this man of good health, running away like a child, mad, and a vampire?" It also laughs at being despised by people and is extremely cheerful. 5 - 6.

Uddhav said, "This Paramahansa is Mahamuni Dattatreya, the Kalavata of Avadhuta Sriharika, who is always seen as blissful." From their offerings, the previous great kings Sahasrarjuna etc. and Yadu and Prahlada etc. have attained supreme perfection. 7 - 8.

Srinardji says - Rajan! Hearing this, Yadu-Kula-Tilaka Pradyumna worshipped and saluted the sage and questioned him by placing him on the divine seat. 9.

Pradyumna said, "Oh my God! There is a doubt in my heart, Lord! Destroy that one. What is the nature of the world, who are the paths of Brahman and what is the essence? Explain all of this in detail. 10. (Vishvajitkhand chapters 11 to 15)

Dattatreya said that unless the object is visible due to darkness, a brilliant meteor or torch is needed. When Mahananda is subdued, what is the purpose of your meteor? Oh dear! The world remains in abeyance until there is knowledge of the essence. What is the purpose of the world when the Supreme Being is known or attained? Just as the reflection of the face appears in a mirror, but the real body is different from it, so is the principal, that is, the conscious being reflected in nature, but in the light of knowledge he is proven to be the Supreme Being. Just as all things are visible to the eye at sunrise, so is the realization of Brahman at enlightenment. Then the creature is nowhere to be seen. 11-14 |

Naradji says - Rajan! Hearing the sermon thus, Yadavaraja Pradyumna saluted him, and with the army he went to Vaikuntha (Venkatachala) in the Dravidian country. Rajarshi Satyavaka, the master theologian of the Dravidian country, honored Pradyumna with great devotion. He then visited Pampa Sarovar after having a darshan of Srisailaka and having a darshan of the magnificent Shiva temple there and Skandaswamy. Subsequently, Shridwaraka Nath Pradyumna went to Mahendrachala, visiting Bhagavata shrines like Godavari and Bhimarathi. On that mountain sat Bhrguvanshi Parashurama, the last of the Kshatriyas. After saluting him and circumambulating him, Srikrishnanandan stood there. Rajendra! Parashurama blessed him and treated the Chaturangini army of the Yadavas with yogic energy. Dals, rice, chutney, bhaji pakoras soaked in yogurt, shukran, avaleh (vinegar or pickle), palanquin saag, ikshubhishika (edible items made of rabi and sugar - special), triangular dessert made of sugar mixture (gujiya, samosa, etc.), bada, madhushirishka

(desserts like madhupark or ghevar), fenika (feni), upariṣṭha (puri or pua, etc.), porous satpatra (a type of sweet), chakrabhushinchhika (sweets with circular markings, imirati, etc.), sudhakundalika (jalebi), ghitpur (ghee-made poo) Mandoori (saagka rasa), kumhada, papad, shaktika (energy-boosting drinks, grapes, etc.), lassi, suviramla (sour kanji), sudharas (honey or sweet sherbet), exquisite fruits, candy, various kinds of fruits, mohanbhog, (halwa), salty substances, sweet, astringent, bitter and sour various kinds of food items - all these have been called chhappan bhog. Bhrigukula-Bhushana Parashurama with his yogic strength piled up all these materials like mountains. Even when the whole army had eaten, the mountains of food there were no longer small. All the people were amazed at the splendor of Parashurama. The king! Shrikrishna Kumar Pradyumna, including the Yadavas, saluted Parashurama at that time and asked in front of everyone as follows. 15-30 | (Vishvajitkhand chapters 11 to 15)

Pradyumna said, "Oh my God! You provided excellent food to all of us. O Lord! May all prosperity and accomplishments be at your feet. Now I want to know who is the beloved devotee of Sriharika among all the Haribhaktas? Viprendra! Say this to me, for you are the most excellent of scholars. 31-32 |

Parashurama said, "O Lord! You ask like normal people, even if you don't know what. You roam on the ground floor doing satsang like this only to educate people. The Akinchan who has no collection, who is attracted only by the pollen of the Charanarvindus of Sriharika, who is eager to listen to the beautiful story of Srihariki and whose heart is immersed in the waves of the Lord's form, is said to be a beloved devotee of Sri Krishna Chandra. Oh God! The great man who has subjugated his mind and senses, who has affection and compassion for all living beings, who is calm, tolerant, extremely compassionate, friendly and good-for-all, is said to be a beloved devotee of Lord Krishna. He purifies the whole world with the dust of His feet. The one who constantly takes refuge in the dust of the feet of the Supreme Being Sriharika, never desires the entire Brahma-pad, Indra-pad, the position of the Chakravarti Emperor, the dominion of the abyss, yogasiddhi, and even moksha, is the supreme devotee of the Supreme Being. It is the supreme devotee of the Supreme Personality of Godhead who consumes the supreme post of the Lord who is akinchan, who is repelled by the result of his actions and who is attached to the Srihariki charana rājam; others are not able to experience that indirect bliss. There is no one dearer to Lord Purushottam than his devotee. Neither Shiva, nor Brahma, nor Lakshmi, nor Rohini Nandan Balaram-ji are dearer to him than a devotee. Devotees have bound their minds, so Lord Krishna, the Chudamani of all people, always follows the devotees. Following his devotees, Lord Krishna expresses his interest and affection for them and purifies the entire world. That is why Lord Mukunda grants salvation to those who perform extreme bhajans, but never the best of bhakti yoga. 33-39 | (Vishvajitkhand chapters 11 to 15)

Srinardji says - Rajan! Hearing this sermon, Yadavendra Pradyumna saluted Sri Bhargava Kulbhushan Parashurama and thence proceeded eastwards towards the Gangasagara confluence. 40.

Thus was completed the fourteenth chapter in the Narada Bahulashva-Samvada under the Vishvajit Khandaka in the Srigarghasamhita, titled "Victory over the Dravidian Country." 14.

Sanskrit source · Hindi control witness

Viśvajit-khaṇḍa · Chapter 15

Chapter 143 of 263 · 35 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

दिग्जयस्य मिषेणासौ भूभारं हारयन्मुहुः ॥
 प्रद्युम्नो भगवान्साक्षादंगदेशं ततो ययौ ॥१॥
 अंगेशोऽन्तःपुराधीशो गृहीतो यादवैर्वने ॥
 सोऽपि तस्मै बलिं प्रादात्प्रद्युम्नाय महात्मने ॥२॥
 उड्डीशडामराधीशो बृहद्बाहुर्महाबलः ॥
 न ददौ स बलिं तस्मै प्रद्युम्नाय मदोत्कटः ॥३॥
 प्रद्युम्नप्रेषितो वीरः साम्बो जांबवतीसुतः ॥
 एकाकी प्रययौ धन्वी रथेनादित्यवर्चसा ॥४॥
 छादयामास बाणौघैर्दामरं नगरं नृप ॥
 गिरिं तुषारपटलैर्जोमूत इव सर्वतः ॥५॥
 तदा तु डामराधीशो धर्षितः सन्कृतांजलिः ॥
 बलिं ददौ नमस्कृत्य प्रद्युम्नाय महात्मने ॥६॥
 वंगदेशाधिपो वीरो वीरधन्वा मदोत्कटः ॥

आययौ संमुखे योद्धुमक्षौहिण्याऽऽवृतो बलि ॥७॥
 चंद्रभानुहरेः पुत्रः प्रद्युम्नस्य प्रपश्यतः ॥
 बिभेद तद्बलं बाणैः कुवाक्यैर्मित्रतामिव ॥८॥
 करिणां बाणभिन्नानां शिरसो मौक्तिकानि च ॥
 प्रस्फुरन्ति निपेतुः कौ रात्रौ तारागणा इव ॥९॥
 निपेतू रथिनोऽनेका गजाश्वाश्च पदातयः ॥
 तद्बाणैश्छिन्नशिरसः कूष्माण्डशकला इव ॥१०॥
 क्षणमात्रेण तत्सैन्यक्षतजानां नदी ह्यभूत् ॥
 मनस्विनां हर्षकरी त्रस्तानां भयकारिणी ॥११॥
 मुण्डैः कबंधैर्धावद्भिर्हरिकेयुरकुंडलैः ॥
 किरीटैः कंकणैः शस्त्रैर्महामारीव भूर्बभौ ॥१२॥
 कूष्माण्डोन्मादवेताला भैरवा ब्रह्मराक्षसाः ॥
 शिरांसि जगृहुर्वेगाद्धरमालार्थहेतवे ॥१३॥
 इत्थं निपातिते सैन्ये वीरधन्वा समागतः ॥

चंद्रभानुं तताडाशु गदया वज्रकल्पया ॥१४॥
 तद्गदातिप्रहारेण न चचाल हरेः सुतः ॥
 चंद्रभानुर्गदां नीत्वा तं तताड भुजांतरे ॥१५॥
 गदाप्रहारव्यथितो मूर्च्छितो धरणीतले ॥

पपात पादप इव प्रोद्धमन् रुधिरं मुखात् ॥१६॥
लब्धसंज्ञो मुहुर्तेन वंगदेशाधिपो नृपः ॥
प्रययौ शरणं सोऽपि प्रद्युम्नस्य महात्मनः ॥१७॥
याते दत्तबलौ राजन्नगरं वीरधन्वनि ॥
ब्रह्मपुत्रं समुत्तीर्य प्रद्युम्नोऽमितविक्रमः ॥१८॥
आशीमाधिपतिं बिंबं गृहीत्वा यादवेश्वरः ॥
बलिमादाय यदुभिः कामरूपं समाययौ ॥१९॥
कामरूपेश्वरः पुंङ्ग ऐन्द्रजालविशारदः ॥
निर्गतः सेनया सार्द्धं योद्धुं प्रद्युम्नसंमुखे ॥ २०॥
आशीमानां यदूनां च घोरं युद्धं बभूव ह ॥

बाणैः कुठारैः परिधैः शूलैः खड्गार्ष्टिशक्तिभिः ॥२१॥
पुंङ्गो विद्याश्चकाराशु पैशाचोरगराक्षसीः ॥
ततो गुह्यकगंधर्वाः सर्वतो मैथिलेश्वर ॥२२॥
प्रधावंतो रणे राजन्पिशचाः पिशिताशनाः ॥
कोटिशः कोटिशोऽगारान् क्षेपयंतो मुहुर्मुहुः ॥२३॥
क्षणमात्रेण तत्सैन्यं वमंतो गरलं मुखात् ॥
फूत्कारमपि कुर्वतो दंदशूकाः समागताः ॥२४॥
खरारूढा दंतवक्रा ललज्जिह्वाभयंकराः ॥
चर्वयंतो नरान् युद्धे धावंतो राक्षसास्ततः ॥२५॥
यक्षाश्च सिंहवदना तुरंगवदना नृप ॥
छिंधि भिंधीति गर्जतः शूलहस्ता इतस्ततः ॥२६॥
क्षणमात्रेण मेघानां समूहैश्छादितं नभः ॥
अंधकारो ह्यभूद्वाजन् रजसा वातवेगतः ॥२७॥
भोजवृष्यंधकमधुशूरसेनदशार्हकाः ॥

भयं प्रापुर्महायुद्धे न्यस्तशस्त्रा यदूत्तमाः ॥२८॥
कृष्णदत्तं धनुः कार्ष्णिंरादाय प्रतिकारवित् ॥
सत्त्वात्मिकां महाविद्यां बाणैः प्रायुङ्क्त मैथिल ॥२९॥
बाणैः पिशाचानुरगान् सयक्षान्
रक्षांसि गंधर्वघनांधकारान् ॥
बिभेद दिव्यैः प्रभवैर्यथा हि
नीहारमेघान् किरणैर्विवस्वान् ॥३०॥
बाणैश्च पुंङ्गं सरथं सवाहनं
तं भ्रामयित्वा घटिकाद्वयं खे ॥
निपातयामास रणे सपत्नं
पद्मं पृथिव्यामिव मारुतः किल ॥३१॥
बुद्धस्तदा तं शरणं समेत्य
प्रधर्षितः सद्य उपायनानि ॥

लक्षैर्हयानामयुतैर्गजानां

युतानि दत्त्वा प्रणनाम कार्ष्णिम् ॥३२॥

विपाशां स तदोत्तीर्य सैन्यैः शोणनदं नृप ॥

कैकयस्याधिपो राजा धृतकेतुर्महाबलः ॥३३॥

कैकयस्याधिपो राजा धृतकेतुर्महाबलः ॥

वसुदेवस्वसुः साक्षाच्छ्रुतकीर्तैः पतिर्महान् ॥३४॥

प्रद्युम्नमर्हयामास धृतकेतुः स यादवम् ॥

भक्त्या परमया राजञ्छ्रीकृष्णस्य प्रभाववित् ॥३५॥

Roman transliteration

śrīnārada uvāca -

diḡjayasya miṣeṇāsau bhūbhāraṃ hārayanmuhuḥ ||
 pradyumno bhagavānsākṣādamaṅgadeśaṃ tato yayau ||1||
 aṃgeśo'ntaḥpurādhiśo grhīto yādavairvane ||
 so'pi tasmai baliṃ prādātpradyumnāya mahātmane ||2||
 uḍḍiśaḍāmarādhiśo brhadbāhurmahābalaḥ ||
 na dadau sa baliṃ tasmai pradyumnāya madotkaṭaḥ ||3||
 pradyumnapreṣito vīraḥ sāmbho jāmbavatīsutah ||
 ekāki prayayau dhanvī rathenādityavarasā ||4||
 chādayāmāsa bāṇaughairḍāmarāṇi nagaraṇi nṛpa ||
 giriṃ tuṣārapaṭalairjīmūta iva sarvataḥ ||5||
 tadā tu ḍāmarādhiśo dharṣitaḥ sankṛtāṃjalīḥ ||
 baliṃ dadau namaskṛtya pradyumnāya mahātmane ||6||
 vaṃgadeśādhipo viro vīradhanvā madotkaṭaḥ ||

āyayau saṃmukhe yoddhumakṣauhiṇyā"vrto bali ||7||
 caṇḍrabhānurhareḥ putraḥ pradyumnasya prapaśyataḥ ||
 bibheda tadbalāṃ bāṇaiḥ kuvākyairmitratāmiva ||8||
 kariṇāṃ bāṇabhinnānāṃ śirasas mauktikāni ca ||
 prasphuraṃti nipetuḥ kau rātrau tārāgaṇā iva ||9||
 nipetū rathino'nekā gajāśvāśca padātayaḥ ||
 tadbāṇaiśchinnaśirasaḥ kūṣmāṇḍaśakalā iva ||10||
 kṣaṇamātrena tatsainyakṣatajānāṃ nadī hyabhūt ||
 manasvināṃ harṣakarī trastānāṃ bhayakāriṇi ||11||
 muṇḍaiḥ kabaṇḍhairdhāvadbhīrharīkeyurakuṇḍalaiḥ ||
 kirīṭaiḥ kaṃkaṇaiḥ śāstrairmahāmārīva bhūrbabhau ||12||
 kūṣmāṇḍonmāḍavetālā bhairavā brahmarākṣasāḥ ||
 śīrāṃsi jagrhurveḡddharamālārthahetave ||13||
 itthaṃ nīpātite sainye vīradhanvā samāgataḥ ||

caṇḍrabhānuṃ tatāḍāśu gadayā vajrakalpayā ||14||
 tadgadātīprahāreṇa na cacāla hareḥ sutaḥ ||
 caṇḍrabhānurgadāṇi nītvā taṃ tatāḍa bhujāntare ||15||
 gadāprahāravayathito murchito dharaṇitale ||
 papāta pādapa iva prodvaman rudhiraṇi mukhāt ||16||
 labdhasaṃjño muhūrtena vaṃgadeśādhipo nṛpaḥ ||
 prayayau śaraṇaṃ so'pi pradyumnasya mahātmanaḥ ||17||

yāte dattabalau rājannagaram vīradhanvani ||
 brahmaputram samuttīrya pradyumno'mitavikramah ||18||
 āśīmādhipatiṃ bīṇbam grhītvā yādaveśvaraḥ ||
 balimādāya yadubhiḥ kāmārūpaṃ samāyayau ||19||
 kāmārupeśvaraḥ puṇḍra aiṇdrajālavīśāradaḥ ||
 nīrgataḥ senayā sārddham yoddhum pradyumnasaṃmukhe || 20||
 āśīmānāṇ yadūnāṇ ca ghoram yuddham babhūva ha ||

bāṇaiḥ kuṭhāraiḥ pariḡhaiḥ śūlaiḥ khaḍgarṣṭiśaktibhiḥ ||21||
 puṇḍro vidyāścakārāśu paiśācoragarākṣasiḥ ||
 tato guhyakagaṃdharvāḥ sarvato maithileśvara ||22||
 pradhāvaṃto raṇe rājanpiśācāḥ piśitāśanāḥ ||
 koṭiśaḥ koṭiśoṃ'gārān kṣepayaṃto muhurmuḥuḥ ||23||
 kṣaṇamātreṇa tatsaīnyam vamaṃto garalam mukhāt ||
 phūtkāramapi kurvaṃto daṇḍaśūkāḥ samāgatāḥ ||24||
 kharārūḍhā daṃtavakrā lalajjihvābhayaṃkarāḥ ||
 carvayaṃto narān yuddhe dhāvaṃto rākṣasāstataḥ ||25||
 yakṣāśca siṃhavadanā turamgavadanā nṛpa ||
 chīmḍhi bhīmḍhīti garjantaḥ śūlahastā itastataḥ ||26||
 kṣaṇamātreṇa meghānāṃ samūhaiśchāḍitaṃ nabhaḥ ||
 aṃdhakāro hyabhūdrājan rajasā vātavegataḥ ||27||
 bhojavṛṣṇyamdhakamadhuśūrasenadaśārhaḥ ||

bhayaṃ prāpurmahāyuddhe nyastaśāstrā yadūttamāḥ ||28||
 kṛṣṇadattaṃ dhanuḥ kārṣṇīrādāya pratikāravit ||
 sattvātmikāṃ mahāvidyāṃ bāṇaiḥ prāyuvīkta maithila ||29||
 bāṇaiḥ piśācānuragān sayakṣān
 rakṣāṇsi gaṃdharvaghanāṃdhakārān ||
 bibheda divyaiḥ prabhavairiyathā hi
 nīhārameghān kiraṇairvivasvān ||30||
 bāṇaiśca puṇḍram saratham savāhanam
 tam bhrāmāyitvā ghaṭikādvayaṃ khe ||
 nīpātayāmāsa raṇe sapat□nam
 padmam prthivyāmiva mārutaḥ kila ||31||
 buddhastadā tam śaraṇam sametya
 pradharṣitaḥ sadya upāyanāni ||
 lakṣairhayānāmayutairgajānām

yutāni dattvā praṇanāma kārṣṇim ||32||
 vipāśāṃ sa tadottīrya saīnyaiḥ śoṇanadam nṛpa ||
 kaikayānāyayau dhanvī pradyumno yadunaṃdanah ||33||
 kaikayasyādhipo rājā dhṛtaketurmahābalaḥ ||
 vasudevasvasuḥ sāḁśācchrutakīrteḥ patirmahān ||34||
 pradyumnamarhayāmāsa dhṛtaketuḥ sa yādavam ||
 bhaktyā paramayā rājāñchrīkṛṣṇasya prabhāvavit ||35||

English rendering

King of the Odish-Damar country, Virdhanwa, the ruler of Bengal, and Pundrapar Yadava, the king of Assam - victory of the army

Srinardji says - Rajan! The usurper went directly to Lord Pradyumna Angadesha on the pretext of victory. The lord of Angadesha used to roam in the forest only as the lord of the harem. There, he was captured by the Yadavas, who gave him a substantial gift to Mahatma Pradyumna. 1-2.

King Mahabali Brihadvahu of the land of Uddyash-Damar (Orissa) did not offer Pradyumna. He was consumed by pride in his own strength. Pradyumna sent Jambavati-Kumar Veeravar Samba to subdue him. May Samba ascend the sun-like radiant chariot, go alone with the bow in his hand. O Lord! They covered the city with arrows, just as a cloud covers a mountain with a mass of snow. Thus raped and defeated, Damradhish immediately joined hands and paid obeisance to Mahatma Pradyumna. 3 - 6.

Subsequently, Madamata, the overlord of Bengal, and the valiant king Viradhanva came up against the Yadava army for battle with an Aksauhini army. They were very powerful. On behalf of the Yadavas, Srihari's son Chandrabhanu sighted Pradyumna and dispersed Virdhanvaki with the arrows of the army just as one would break the friendship with bitter words. The pearls, shining from the heads of the elephants that had been shattered by their arrows, fell to the ground as if the stars were scattering from the sky at night, and many charioteers were crushed. Elephants, horses, and foot soldiers would appear to have fallen here and there, with their heads cut off by their arrows. In an instant, Virdhanvaki's army transformed into a river of blood, raising the spirits of the willing heroes and terrifying the timid ones. 7-11 | (Vishvajitkhand chapter 11 to 15)

The severed head and torso were running with crowns, kundals, keyurs, bracelets, and weapons. Because of them, the land there seemed to be epidemic-like. Kushmanda, Manama, Vetala, Bhairava, and Brahmarakshasa came with great speed and picked up the fallen heads of Shankarji to make his necklace. Thus, when the whole army was routed, Virdhanva appeared, and immediately struck Chandrabhanupara with a vajra-like mace. The heavy blow from the mace did not deter Srikrishna Kumar Chandrabhanu; he took the mace and hurled it immediately at Virdhanvaki's chest. Suffering from the blow of the donkey, and vomiting blood from his moustache, Virdhanva fell to the ground like a cut tree. Within two hours, he regained consciousness, and the king of Bengal took refuge in Mahatma Pradyumna. 12-17 |

The king! When Virdhanva left for his city after paying obeisance, the mighty Pradyumna crossed the Brahmaputra into the land of Assam. The king there, Bimba, was captured and visited by Yadaveshwara Pradyumna, and accompanied the Yadavas to the Kamarupa country. King Pundra of Kamarupa country was very skilled in Indrajalaki Vidya (magic). They set out with their army to battle in front of Pradyumna. At that time, there was a fierce battle between the Asomites and the Yadavas. Strikes were made with arrows, axes, spears, swords, arrows, and powers. Maithilishwar! King Pundra then revealed the enchantment of vampires, serpents, and demons; then guhyakas, gandharvas, and raw meat-chewing vampires all over the place began to race into the battlefield and repeatedly showered them with coals. In an instant, the serpents broke open, spitting and poisoning the Yadava army with their mouths. The fierce demons, seated on donkeys with crooked teeth and twisted tongues, were seen chewing on humans and running away in battle. Yakshas with lion-faced faces and Ashwamukha Kinar with spears in their hands roamed around saying 'Maro-Kato'. In an instant, the whole sky was covered with a thin layer of clouds. The king! The air was thick with dust, making it dark all around. The warriors of Bhoja, Vrishni, Andhaka, Madhu, Shurasena, and the Dasaraha dynasty were terrified in that great war. Yudhishtira! The heroes put down their weapons and ammunition. 18-28 | (Vishvajitkhand chapters 11 to 15)

Maithil! Then Sri Krishnakumar Pradyumna, who knew the remedy for this fear, used the sattvic Mahavidya through arrows, holding the bow given to him by his father. Just as the sun scatters fog

and clouds with its rays, so Pradyumna destroyed the dense darkness of vampires, serpents, yakshas, rakshasas, and kalwaras through varnos. Just as the wind blows a lotus and throws it to the earth, Pradyumna with arrows shot the enemy king Pundu with a chariot and vehicle into the sky for two hours and knocked him down on the battlefield. When the king's fainting subsided, he was defeated and went to Pradyumna's refuge and paid obeisance to Sri Krishna Kumar by offering one lakh horses and ten thousand elephants as an immediate gift. From there, Yadukulnanda crossed the Shonanda and the Vipasa (Vyas) rivers with his army and came to the land of the archer Veer Pradyumna Kekaya. King Mahabali of the Kekaya country was the great husband of Shrutakirti, the sister of Dhritaketu Vasudeva. They, along with the Yadavas, worshipped Pradyumra with great devotion. The king! He was aware of the influence of Lord Krishna. 29-35 |

Thus was completed the fifteenth chapter in the Narada Bahulashva-Samvad under the Vishwajit Khanda in the Srigargha Samhita, titled "Victory over the Kekaya Country." 15.

Sanskrit source · Hindi control witness

Viśvajit-khaṇḍa · Chapter 16

Chapter 144 of 263 · 55 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

दुंदुभीन्नादयंस्तस्मात्प्रद्युम्नो यदुन्दनः ॥
मैथिलानाययौ राजंस्तव देशान् सुखावृतान् ॥१॥
सुवर्णसौधैरत्युच्चैः सघटै राजितां पुरीम् ॥
मिथिलां वीक्ष्य तामारादुद्धवं प्राह माधवः ॥२॥

प्रद्युम्न उवाच -

कस्यैषा नगरी मंत्रिन् दृष्ययते सांप्रतं मया ॥
राजते बहुसौधैश्च पुरी भोगवती यथा ॥३॥
उद्धव उवाच -
जनकस्य पुरी ह्येषा मिथिला नाम मानद ॥
मिथिलेन्द्रो धृतिस्तस्यां महाभागवतः कविः ॥४॥
सर्वधर्मभृतां श्रेष्ठः श्रीकृष्णोऽष्टो हरिप्रियः ॥
बहुलाश्वस्तस्य सुत आबाल्याद्भक्तिकृद्धरेः ॥५॥
तस्मै स्वं दर्शनं दातुं भगवानागमिष्यति ॥

बहुलाश्वं राजपुत्रं श्रुतदेवं द्विजं तथा ॥६॥
स्मरत्यलं द्वारकायां श्रीकृष्णो भगवान् हरिः ॥
जेतुं न शक्यो देवेन्द्रैर्मनुजैश्च कुतः प्रभो ॥
धृतिः परमया भक्त्या श्रीकृष्णवशकारकः ॥७॥
श्रीनारद उवाच -

तच्छ्रुत्वा भगवान् कार्ष्णिर्दुद्धवेन समन्वितः ॥
स्वशिष्यमुद्धवं कृत्वा धृतिं द्रष्टुं समाययौ ॥८॥
भक्तेरेव परीक्षां हि कर्तुं तस्य नृपस्य च ॥
ददर्श मिथिलां कार्ष्णिर्दुद्धवेन समन्वितः ॥९॥
चर्मशस्त्रधृता वीरा मालातिलकशोभिताः ॥
जपन्तः कृष्णनामानि सर्वे वै यत्र मालया ॥१०॥
लिखितानि च नामानि द्वारि द्वारि हरेर्नृणाम् ॥
तथा श्रीकृष्णचित्राणि लिखितानि शुभानि च ॥११॥
कुड्ये कुड्ये गृहाणां च गदापद्मानि मानद ॥

दशावतारचित्राणि शंखचक्राणि यत्र वै ॥१२॥
तुलसीमंदिराणीत्थं प्राङ्गणे च गृहे गृहे ॥
एवं पश्यन्स सौधानि मिथिलायां जनान् बहुन् ॥१३॥
मालातिलकसंयुक्तान् सर्वान्भक्तान्दर्श ह ॥

तिलकैर्द्वादशाख्यैश्च युक्त्यैः कुंकुमजैर्वृतान् ॥१४॥
 गोपीचंदनमुद्राभिश्चर्चिताञ्छांतविग्रहान् ॥
 ऊर्ध्वपुंड्रधरान् विप्रान् हरिमंदिरचित्रितान् ॥१५॥
 गदां मुद्रां ललाटे च ऊर्ध्वं वा हरिनामतः ॥
 चक्रं शङ्खं च कमलं कूर्मं मत्स्यं भुजद्वये ॥१६॥
 दधतश्च धनुर्बाणं मूर्ध्नि श्रीनंदकं हृदि ॥
 मुसलं च हलं राजन्नथ कार्ष्णिर्द्विदश ह ॥१७॥
 यस्या वीथ्यां भागवतं केचिच्छृण्वन्ति मानवाः ॥
 इतिहासं भारतं च हरिवंशं तथापरे ॥१८॥
 सनत्कुमारवासिष्ठयाज्ञवल्क्यपराशराः ॥

गर्गपौलस्त्यधर्मादिसंहिताः के पठन्ति वै ॥१९॥
 ब्राह्मं पाद्मं वैष्णवं च शैवं लैंगं सगारुडम् ॥
 नारदीयं भागवतमाग्नेयं स्कंदसंज्ञितम् ॥२०॥
 भविष्यं ब्रह्मवैवर्तं मार्कण्डेयं सवामनम् ॥
 वाराहमात्सकौर्माणि ब्रह्माण्डाख्यं तथैव च ॥२१॥
 वीथ्यां वीथ्यां स्म शृण्वन्ति जनाः सर्वे गृहे गृहे ॥
 वाल्मीकिकाव्यं केचिद्वै श्रीरामचरितामृतम् ॥२२॥
 स्मृतीः पठन्ति केचिद्वै केचिद्वेदत्रयीं द्विजाः ॥
 केचित्कुर्वन्ति यज्ञं वै वैष्णवं मंगलायनम् ॥२३॥
 राधाकृष्णेति कृष्णेति के वदन्ति मुहुर्मुहुः ॥
 केचिन्मृत्यन्ति गायन्ति हरिकीर्तनतत्पराः ॥२४॥
 मृदंगतालवादित्रैः कांस्यवीणामनोहरैः ॥
 मंदिरे मंदिरे विष्णोः कीर्तनं श्रूयते जनैः ॥२५॥
 नवलक्षणसंयुक्तां भक्तिं यां प्रेमलक्षणाम् ॥

कुर्वन्ति मैथिला राजन् मिथिलायां गृहे गृहे ॥२६॥
 एवं तु नगरीं दृष्ट्वा प्रद्युम्नो भगवान्हरिः ॥
 राजद्वारं समेत्याशु मैथिलेशं ददर्श ह ॥२७॥
 मैथिलेशसभायां तु वेदव्यासः शुको मुनिः ॥
 याज्ञवल्क्यो वसिष्ठश्च गौतमोऽहं बृहस्पतिः ॥२८॥
 अन्ये च मुनयस्तत्र वेदमूर्तिधरा इव ॥
 दृश्यन्ते धर्मवक्तारो हरिनिष्ठा इतस्ततः ॥ २९॥
 मैथिलेन्द्रो धृतिस्तत्र भक्तिभावनताननः ॥
 बलस्य पादुकापूजां कुरुते विधिवन्पु ॥३०॥
 जपन्मुक्तिकरं नाम श्रीकृष्णबलदेवयोः ॥
 दृष्ट्वा तथाय नमश्चक्रे सशिष्यं ब्रह्मचारिणम् ॥३१॥
 तं पूजयित्वा विधिवत् पाद्याद्यैर्मैथिलेश्वरः ॥
 कृताञ्जलिपुटो राजा तदग्रे च स्थितोऽभवत् ॥३२॥

जनक उवाच -

अद्य मे सपलं जन्म मंदिरं विशदीकृतम् ॥
देवर्षिपितरः सर्वे संतुष्टा आगते त्वयि ॥३३॥
निर्विकल्पाः समदृशस्त्वादृशाः साधवः क्षितौ ॥
निःश्रेयसाय भगवन्दीनानां विचरंति हि ॥३४॥
ब्रह्मचार्युवाच -

धन्योऽसि राजशार्दूल धन्या ते मिथिलापुरी ॥
धन्याः प्रजाश्च ते सर्वा विष्णुभक्तिसमन्विताः ॥३५॥

जनक उवाच -

ममेयं नगरी नास्ति न प्रजा न गृहं धनम् ॥
कलत्रपुत्रपौत्रादि सर्वं कृष्णस्य वैव हि ॥३६॥
परिपूर्णतमः साक्षाच्छ्रीकृष्णो भगवान्स्वयम् ॥
असंख्यब्रह्मांडपतिर्गोलोके धाम्नि राजते ॥३७॥
वासुदेवः संकर्षणः प्रद्युम्नः पुरुषः स्वयम् ॥
अनिरुद्धस्तथा चैकश्चतुर्व्यूहोऽभवत् क्षितौ ॥३८॥

कायेन मनसा वाचा बुद्ध्या वार्धेद्वयैः कृतम् ॥
तस्मै समर्पितं शौक्ल्यं मया ब्रह्मन्महामुने ॥३९॥
ब्रह्मचार्युवाच -
हे वैदेह महाभाग विष्णुभक्तिमतां वर ॥
त्वद्भक्त्या तोषितः कृष्णस्तवैकत्वं प्रदास्यति ॥४०॥

जनक उवाच -

दासोऽहं कृष्णभक्तानां त्वादृशानां महात्मनाम् ॥
मुक्तिं नेच्छामि हे ब्रह्मन्नेकतां हेतुवर्जितः ॥४१॥
ब्रह्मचार्युवाच -
करोष्यहेतुकीं भक्तिं राजंस्त्वं हेतुवर्जितः ॥
निर्गुणैर्भक्तिभावैश्च प्रेमलक्षणसंयुतः ॥४२॥
प्रद्युम्नो भगवान्साक्षाद्विजयार्थं विनिर्गतः ॥
नायातस्तव गेहेषु संदेहो मे महानभूत् ॥४३॥

जनक उवाच -

प्रद्युम्नो भगवान्साक्षादंतर्यामी हरिः स्वयम् ॥
सर्वगः सर्वविच्छेदवदत्र नास्ति य किं प्रभो ॥४४॥
ब्रह्मचार्युवाच -
ज्ञानदृष्ट्यापि चेत्कार्ष्णिं मन्यसेऽत्र निरंतरम् ॥
तर्हि दर्शय तं देवं प्रह्लाद इव दिव्यदृक् ॥४५॥

श्रीनारद उवाच -

एतच्छ्रुत्वा तदा राजा महाभागवतो धृतिः ॥
अश्रुपूर्णमुखो भूत्वा प्राह गदगदया गिरा ॥४६॥

जनक उवाच -

यदि मे श्रीहरेर्भक्तिरनिमिता कृता भुवि ॥
 तर्हि कार्ष्णिर्हरेः पुत्रः प्रादुर्भूयान्ममाग्रतः ॥४७॥
 यदि श्रीकृष्णभक्तानां दासोऽहं यदि तत्कृपा ॥
 सर्वत्र यदि तद्भावस्तर्हि भूयान्मनोरथः ॥४८॥
 श्रीनारद उवाच -

प्रादुर्बभूवाशु तदैव कार्ष्णि-
 विंसृज्य सद्यः किल वर्णरूपम् ॥
 पश्यत्सु सर्वेषु जनेषु शिष्यः
 स गद्गदोऽभूद्धरिभक्तिनिष्ठः ॥४९॥
 घनप्रभं पद्मदलायतेक्षणं
 प्रलंबबाहुं जगतां मनोहरम् ॥
 पीतांबरं नीलगुडालकालिभीः
 स्वलंकृतं श्रीमुखपद्ममंडलम् ॥५०॥
 शीतर्तुबालार्ककिरीटकुंडलं
 काच्यंगदस्फूर्जितदिव्यविग्रहम् ॥
 विलोक्य तं कृष्णसुतं कृतांजलि-
 र्ननाम साष्टांगमलं धृतिर्नृपः ॥५१॥
 जनक उवाच -

अहोऽतिधन्यं मम भूरि भाग्यं
 दत्तं त्वया मे निजदर्शनं हि ॥
 जातोऽद्य कायाधवतुल्य आरा-
 द्गृहं कृतार्थोऽस्मि कुलेन भूमन् ॥५२॥
 श्रीप्रद्युम्न उवाच -
 धन्यस्त्वं नृपशार्दूल भक्तस्त्वं मत्प्रभाववित् ॥
 भक्तिभावपरीक्षार्थं प्राप्तोऽहं तव सांप्रतम् ॥५३॥
 अद्यैव मम सारूप्यं भूयात्ते मैथिलेश्वर ॥
 बलमायुर्यशःकीर्तिरिह लोके भवत्त्वलम् ॥५४॥
 श्रीनारद उवाच -
 तव पित्रा च धृतिना पूजितः पश्यतां सताम् ॥
 प्रययौ शिबिरान् राजन् प्रद्युम्नो भक्तवत्सलः ॥५५॥

Roman transliteration

śrīnārada uvāca -
 dum̐dubhinnādayaṃstasmātpradyumno yadunaṃdanaḥ ||
 maithilānāyayau rājaṃstava deśān sukhāvṛtān ||1||
 suvarṇasaudhairatyuccaiḥ saghaṭai rājītāṃ purīm ||
 mithilāṃ vīkṣya tāmārādudbhavaṃ prāha mādhabaḥ ||2||

pradyumna uvāca -

kasyaiśā nagarī maṁtrin dṛśyayate sāṁpratam mayā ||
rājate bahusaudhaiśca purī bhogavatī yathā ||3||

uddhava uvāca -

janakasya purī hyeśā mithilā nāma mānada ||
mithileṁdro dhṛtistasyāṁ mahābhāgavataḥ kaviḥ ||4||
sarvadharmabhṛtāṁ śreṣṭhaḥ śrīkṛṣṇeṣṭo haripriyaḥ ||
bahulāśvastasya suta ābālyād bhaktikṛddhareḥ ||5||
tasmai svaṁ darśanam dātuṁ bhagavānāgamīsyati ||

bahulāśvaṁ rājaputraṁ śrutadevaṁ dvijaṁ tathā ||6||
smaratyalaṁ dvārakāyāṁ śrīkṛṣṇo bhagavān hariḥ ||
jetuṁ na śakyo deveṁdrairmanujaiśca kutaḥ prabho ||
dhṛtīḥ paramayā bhaktiyā śrīkṛṣṇaśaśakārakaḥ ||7||
śrīnārada uvāca -

tacchrutvā bhagavān kārṣṇiruddhavana samanvitaḥ ||
svaśīṣyamuddhavaṁ kṛtvā dhṛtiṁ draṣṭuṁ samāyayau ||8||
bhaktereva parīkṣāṁ hi kartuṁ tasya nṛpasya ca ||
dadarśa mithilāṁ kārṣṇiruddhavana samanvitaḥ ||9||
carmaśastradhṛtā vīrā mālātilakaśobhitāḥ ||
japantaḥ kṛṣṇanāmāni sarve vai yatra mālāyā ||10||
likhitāni ca nāmāni dvārī dvārī harerṇṇām ||
tathā śrīkṛṣṇacitrāṇi likhitāni śubhāni ca ||11||
kuḍye kuḍye grhāṇāṁ ca gadāpadmāni mānada ||

daśāvatāracitrāṇi śaṁkhacakraṇi yatra vai ||12||
tulasīmaṁdirāṇīthaṁ prāṅgaṇe ca grhe grhe ||
evaṁ paśyansa saudhāni mithilāyāṁ janān bahūn ||13||
mālātilakasamuktān sarvān bhaktāndadarśa ha ||
tilakairdvādaśākhyaiśca yuktyaiḥ kuṇḍumajairvṛtān ||14||
gopīcaṇḍanamudrābhiścārcitāñchāṇṭavigrahān ||
ūrdhvapuṇḍradharān viprān harimaṁdiracitrītān ||15||
gadāṁ mudrāṁ lalāṭe ca ūrdhvaṁ vā harināmataḥ ||
cakraṁ śaṅkhaṁ ca kamalaṁ kūrmaṁ matsyaṁ bhujadvaye ||16||
dadhataśca dhanurbāṇaṁ mūrdhni śrīnamdakam hṛdi ||
musalaṁ ca halaṁ rājannatha kārṣṇirdadaśa ha ||17||
yasyā vithyāṁ bhāgavataṁ keciçṇṇvanti mānavāḥ ||
itihāsaṁ bhārataṁ ca harivaṁśam tathāpare ||18||
sanatkumāravāsiṣṭhayañjñavalkyaparāśarāḥ ||

gargapaulastyadharmādisaṁhitāḥ ke paṭhamti vai ||19||
brāhmaṇaṁ pādmaṁ vaiṣṇavaṁ ca śaivaṁ laṁgaṁ sagāruḍam ||
nārādīyaṁ bhāgavatamāgneyaṁ skaṇḍasamjñitam ||20||
bhaviṣyaṁ brahmavaivartam mārkaṇḍeyaṁ savāmanam ||
vārāhamātsakaurmāṇi brahmāṇḍākhyam tathaiḥ ca ||21||
vithyāṁ vithyāṁ sma śṛṇvanti janāḥ sarve grhe grhe ||
vālmīkīkāvyaṁ kecidvai śrīrāmacarītāmṛtam ||22||
smṛtīḥ paṭhanti kecidvai kecidvedatrayiṁ dvijāḥ ||
kecitkurvaṁti yajñāṁ vai vaiṣṇavaṁ maṁgalāyanam ||23||
rādāhṛṣṇeti kṛṣṇeti ke vadanti muhurmuḥuḥ ||
kecinṛtyaṁti gāyaṁti harikīrtanatatparāḥ ||24||
mṛdaṁgatālavadītraiḥ kāmasyaviṇāmanoharaiḥ ||

maṇḍire maṇḍire viṣṇoḥ kīrtanaṁ śrūyate janaiḥ ||25||
navalakṣaṇasaṃyuktāṁ bhaktiṁ yāṁ premalakṣaṇām ||

kurvaṃti maithilā rājan mithilāyāṁ grhe grhe ||26||
evaṁ tu nagarīṁ dṛṣtvā pradyumno bhagavānharīḥ ||
rājadvāraṁ sametyāśu maithileśaṁ dadarśa ha ||27||
maithileśasabhāyāṁ tu vedavyāsaḥ śuko munīḥ ||
yājñavalkyo vasiṣṭhaśca gautamo'haṁ bṛhaspatiḥ ||28||
anye ca munayastatra vedamūrtidharā iva ||
dṛśyante dharmavaktāro hariniṣṭhā itastataḥ || 29||
maithileṇdro dhṛtistatra bhaktibhāvanatānanaḥ ||
balasya pādukāpūjāṁ kurute vidhivannṛpa ||30||
japanmuktikaraṁ nāma śrīkṣṇabaladevayoh ||
dṛṣtvotthāya namaścakre saśiśyaṁ brahmacārīṇam ||31||
taṁ pūjayitvā vidhivat pādyaḍyairmaithileśvaraḥ ||
kṛtāṁjalipuṭo rājā tadagre ca sthito'bhavat ||32||
janaka uvāca -

adya me sapalaṁ janma maṇḍiraṁ viśadīkṛtam ||
devarṣipitaraḥ sarve saṃtuṣṭā āgate tvayi ||33||
nirvikalpāḥ samadr̥śastvādr̥śāḥ sādha vaḥ kṣitau ||
niḥśreyasāya bhagavandinānāṁ vicaraṃti hi ||34||
brahmacāryuvāca -
dhanyo'si rājaśārdūla dhanyā te mithilāpurī ||
dhanyāḥ prajāśca te sarvā viṣṇubhaktisamanvitāḥ ||35||
janaka uvāca -
mameyaṁ nagarī nāsti na prajā na grhaṁ dhanam ||
kalatraputrapautrādi sarvaṁ kṣṇasya caiva hi ||36||
paripūrṇatamaḥ sākṣācchrikṣṇo bhagavānsvayam ||
asaṅkhyabrahmaṇḍapatirgoloke dhāmnī rājate ||37||
vāsudevaḥ saṁkarṣaṇaḥ pradyumnaḥ puruṣaḥ svayam ||
aniruddhastathā caikaścaturvyūho'bhavat kṣitau ||38||

kāyena manasā vācā buddhyā vāceṇḍriyaiḥ kṛtam ||
tasmai samarpitaṁ śauklyaṁ mayā brahmanmahāmune ||39||
brahmacāryuvāca -
he vaideha mahābhāga viṣṇubhaktimatāṁ vara ||
tvadbhaktyā toṣitaḥ kṣṇastavaikatvaṁ pradāsyati ||40||
janaka uvāca -
dāso'haṁ kṣṇabhaktānāṁ tvādr̥śānāṁ mahātmanām ||
muktiṁ necchāmi he brahmannekatāṁ hetuvarjitaḥ ||41||
brahmacāryuvāca -
karoṣyahaṁtikūṁ bhaktiṁ rājamstvaṁ hetuvarjitaḥ ||
nirguṇairbhaktibhāvaśca premalakṣaṇasaṃyutaḥ ||42||
pradyumno bhagavānsākṣāddigjayārthaṁ vinirgataḥ ||
nāyātastava geheṣu saṁdeho me mahānabhūt ||43||
janaka uvāca -

pradyumno bhagavānsākṣādāṁtaryāmī hariḥ svayam ||
sarvagaḥ sarvavicchaśvadatra nāsti ca kiṁ prabho ||44||
brahmacāryuvāca -
jñānadṛṣṭyāpi cetkārṣṇiṇi manyase'tra niraṁtaram ||

tarhi darśaya taṃ devaṃ prahlāda iva divyadṛk ||45||
 śrīnārada uvāca -
 etacchrutvā tadā rājā mahābhāgavato dhṛtiḥ ||
 aśrupūṇnamukho bhūtvā prāha gadāgadayā girā ||46||
 janaka uvāca -
 yadi me śrīhaverbhaktiranimitā kṛtā bhuvi ||
 tarhi kārṣṇirhareḥ putraḥ prādurbhūyānmamāgrataḥ ||47||
 yadi śrīkṛṣṇabhaktānāṃ dāso'haṃ yadi tatkrpā ||
 sarvatra yadi tadā bhāvastarhi bhūyānmanorathaḥ ||48||
 śrīnārada uvāca -

prādurbabhūvāśu tadaiva kārṣṇi-
 rviṣṇjya sadyaḥ kila varṇarūpam ||
 paśyatsu sarveṣu janeṣu śiṣyaḥ
 sa gadāgado'bhūddharibhaktiniṣṭhaḥ ||49||
 ghanaprabhaṃ padmadalāyatekṣaṇaṃ
 pralaṃbabāhuṃ jagatāṃ manoharam ||
 pītāṃbaraṃ nīlaguḍālakālibhīḥ
 svalaṃkṛtaṃ śrīmukhapadmamaṇḍalam ||50||
 śītartubālārkaḥkīṛṭakunḍalam
 kācyaṃgadasphūṛitadivyaavigraham ||
 vilokya taṃ kṛṣṇasutaṃ kṛtāṃjali-
 rnanāma sāṣṭāṃgamalaṃ dhṛtirnṛpaḥ ||51||
 janaka uvāca -
 aho'tidhanyaṃ mama bhūri bhāgyaṃ

dattaṃ tvayā me nijadarśanaṃ hi ||
 jāto'dya kāyādhavatulya ārā-
 dāgrhaṃ kṛtārtho'smi kulena bhūman ||52||
 śrīpradyumna uvāca -
 dhanyastvaṃ nṛpaśārdūla bhaktastvaṃ matprabhāvavit ||
 bhaktibhāvaparikṣārthaṃ prāpto'haṃ tava sāṃpratam ||53||
 adyaiva mama sārīpyaṃ bhūyāte maithileśvara ||
 balamāyuryaśaḥkīrtirīha loke bhavatvalam ||54||
 śrīnārada uvāca -
 tava pitrā ca dhṛtīnā pūjitaḥ paśyatāṃ satām ||
 prayayau śibirān rājan pradyumno bhaktavatsalaḥ ||55||

English rendering

Worship of Pradyumna arrived in the form of a celibate by King Dhriti of Mithila; auspicious communication between the two of them; give a direct vision of the King of Pradyumna, worship him and go to the camp.

Srinardji says - Rajan! From there, Yadunandan Pradyumna came to your prosperous Mithila country, playing Vijay Dundubhi. Seeing Mithilapuri in the distance, adorned with a kalasha and very high golden spires, Pradyumna asked Uddhav. 1-2.

Pradyumna said, "O minister! Whose capital is it at the moment in my view, which is adorned with numerous palaces like Bhogavati Puri? . 3.

Srinardji says - Rajan! On hearing this, Lord Srikrishna Kumar Pradyumna took Uddhavji as his disciple and came to have a darshan of King Dhritika with him. Along with Uddhava, Pradyumna saw Mithilapuri only to test the king's devotion. All the heroes there were clad in armour and weapons and adorned with garlands and tilak. All of them chanted the name of Krishna through their garlands. The people of Mithila had names of Sriharika written on their doorsteps and painted beautiful portraits of Lord Krishna. Honourable! There were gada, lotus, paintings of ten avatars and conch shells, chakras on every wall of the houses. Temples of Tulasi were seen in the courtyards of every house. 8-12 | (Vishwajitkhand chapter 16 to 20)

In this way, looking at the palaces of Mithila, he also looked at the people there, who were all devotees of the Lord with garlands and tilak. They wore twelve tilaks each of saffron or saffron. The Brahmins there were known for their Gopichandani postures, calm demeanour, and upright demeanour. He had paintings of the Harimandir painted on his forehead. The forehead bore the posture of a Gadaki, the head had the Harinama, and both arms bore the Chakra, the Shankha, the Padma, the Kurma, and the Matsya. Many had images of bows and arrows on their foreheads and swords, muskets, and lighter symbols called Nandak in their hearts. 13-17 | (Vishwajitkhand chapter 16 to 20)

Thus after having darshan of the city, Lord Pradyumna Hari reached the royal gate and soon had darshan of Maithilnaresh. In the assembly of Maithilesha sat Vedavyasa, Shukamuni, Yajnavalkya, Vasistha, Gautama, I, and Brihaspati. Other orators of dharma and revered sages were also seen sitting there like idolatrous Vedas. Nareshwar Maithilendra Dhruvi was there, bowing in reverence and formally worshipping the feet of Baldevji. They also used to chant the liberating names of Krishna and Baldev. Seeing the celibate coming with his disciple, the king got up and saluted. King Dhriti of Maithileshwara stood before him with folded hands, having ritually worshipped him with his padya and other remedies. 27-32 |

The Father said, "O God! I was born successful today with your debut, my Raj Bhavan became pure and vibrant, the gods, the sages, and the ancestors were all satisfied. Oh my goodness! Fearless and upright sages like you roam the earth only for the welfare of the poor. 33-34 | (Vishwajitkhand chapter 16 to 20)

The brahmachari said, "Rajasinha! Blessed are you, blessed is this Mithilapuri of yours, and blessed are all your subjects, full of devotion to Vishnu. 35.

The father said, "O Lord! Neither is this city mine, nor are the people mine, nor are the houses and the grain mine. Whatever I have, women, sons and grandsons, everything belongs to Lord Krishna. The most perfect Lord Krishna himself resides in Goloka-dham, being the lord of innumerable universes. The Purushottama, though one, manifested himself on the ground in the form of four arrays - Vasudeva, Sankarshana, Pradyumna, and Aniruddha. O great Brahman! Whatever virtuous deed I have done through body, mind, speech, intellect or all senses is dedicated to Lord Krishna. 36-39 |

Brahmachari said - Mahabhaga, Vishnubhakta - Shiromani, Vidhyaraja! May Lord Krishna be pleased with your devotion and grant you salvation. 40. (Vishwajitkhand chapter 16 to 20)

Janaka said, "O Brahman! I am a slave of devotees of Lord Krishna like you. I have not given any purpose or desire a place in my mind; therefore, I do not want to attain liberation in the form of oneness or harmony. 41.

The celibate said, "O king! You do ahaita bhakti purposelessly, therefore you are endowed with the traits of love because of nirguna bhakti-bhava. Directly, Lord Pradyumna is out for the victory. I have great doubts about why they did not come to your house. 42-43 |

Shrinaradji says - Bahulashva! Hearing this, King Dhritiya of Mahabhagavata spoke in a loud voice, shedding tears on his face. 46.

Janaka said, "If Lord Srihariki has been worshipped on this earth by me, then Pradyumna, the son of Sriharika, may appear before me." If I am a servant of the devotees of Lord Krishna, if I have His grace and if I have the wisdom of Lord Krishna everywhere, may this desire of mine be fulfilled. 47-48 | (Vishwajitkhand chapter 16 to 20)

Naradji says - Bahulashva! As soon as he said this, Srikrishna Kumar Pradyumna immediately left the celibate form and appeared in his true form before everyone. Uddhav, a devout disciple of Haribhakti, also fell ill. The dark rays like clouds, the vast eyes like the radiant lotus, the long arms, the mind-boggling form of the people of the world appeared before everyone. Pitambar was adorning their limbs. His ornate façade was adorned with blue curly anklets. His divine image was emerging from the kantiman kirit, the divine kundal, the kardhani, and the bajuband, similar to the winter balarvi. Seeing Sri Krishnakumar Pradyumna in this manner, King Dhriti bowed to him with folded hands. 49-51 |

The Father said, "O Lord! My good fortune is great and very blessed. Ahhh! Today you gave me a direct vision of your form. Today, my glory increased like that of Kayadhukumar Prahlada. Today, I was blessed with my family. 52.

Naradji says - Rajan! Your father went to his camp in front of the saints who had come there, Lord Pradyumna, who was worshipped with great devotion. 55.

Thus was completed the sixteenth chapter in the Narada Bahulashva-Samvad under the Vishwajit Khanda in the Srigarghasamhita, the 'Upakhyān of Janaka'. 16.

Sanskrit source · Hindi control witness

Viśvajit-khaṇḍa · Chapter 17

Chapter 145 of 263 · 66 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

अथातो मागधञ्जेतुं प्रद्युम्नो मीनकेतनः ॥
 गिरिव्रजं जगामाशु स्वसैन्यैः परिवारितः ॥१॥
 श्रुत्वाऽऽगतं हरेः पुत्रं दिग्जयार्थं विशेषतः ॥
 जरासंधो मागधेन्द्रो महाकोपं चकार ह ॥२॥
 जरासंध उवाच -
 तुच्छा ये यादवाः सर्वे युधि विकलवचेतसः ॥
 तेऽद्य वै जगतीं जेतुं निर्गता गतबुद्धयः ॥३॥
 मथुरां स्वपुरीं त्यक्त्वा मदभयान्माधवोऽपिहि ॥
 समुद्रं शरणं प्रागात्पिता चास्य दुरात्मनः ॥४॥
 प्रवर्षणे रामकृष्णौ मया भस्मीकृतौ बलात् ॥
 छलाददुद्रुवतुस्तौ द्वौ द्वारकायां समान्निता ॥५॥
 बद्ध्वा तौ चानयिष्यामि सोमसेनौ कुशस्थलीम् ॥
 अयादवीं करिष्यामि पृथ्वीं सागरमेखलाम् ॥६॥

श्रीनारद उवाच -

इत्युक्त्वा निर्गतो राजा गिरिव्रजपुराद्बहिः ॥
 अक्षौहिणीभिर्विशत्या तिसृभिः संयुतो बली ॥७॥
 गौमूत्रचयसिद्धिरकस्तूरीपत्रभृन्मुखे ॥
 स्रवन्मदैश्चतुर्दतैरैरावतकुलोद्भवैः ॥८॥
 शुण्डादण्डस्य फूत्कारैः क्षेपयद्भिस्तरून्बहुन् ॥
 बभौ गजैर्मागधेन्द्रो मेघैरिन्द्र इव प्रभुः ॥९॥
 रथैश्च देवधिष्याभैः सध्वजैरश्वनेतृभिः ॥
 चामरैर्दोलितै राजल्लोलचक्रध्वनिद्युतिः ॥१०॥
 तुरङ्गमैर्वायुवेगैश्चित्रवर्णैर्मदोत्कटैः ॥
 सौवर्णपट्टहाराद्यैः शिखारश्म्यूर्ध्वचामरैः ॥११॥
 संकंचुकैर्वीरजनैः खड्गचर्मधनुधरैः ॥
 विद्याधरसमैः प्रागान्मागधेन्द्रो महाबलः ॥१२॥
 धुंकारैर्दुद्रुभीनां च दिशो नेदुर्धनुःस्वनैः ॥

चचाल वसुधा सैन्यै रजोभिश्छादितं नभः ॥१३॥
 जरासंधस्य तत्सैन्यं प्रलयाब्धिमिवोल्बणम् ॥
 विस्मिता यादवाः सर्वे बभूवुर्वीक्ष्य मैथिल ॥१४॥
 प्रद्युम्नो भगवान्वीक्ष्य मागधेन्द्रबलार्णवम् ॥

शंखं दध्मौ दक्षिणाख्यं मा भैष्टेत्यभयं ददत् ॥१५॥

ततः सांबो महाबाहुः प्रद्युम्नस्य प्रपश्यतः ॥

अक्षौहिणीनां दशभिर्युधे मागधेन सः ॥१६॥

गजा गजैर्युधिरे रथिभौ रथिनो मृधे ॥

हया हयैः पत्तयश्च पत्तिभिर्मथिलेश्वर ॥१७॥

बभूव तुमुलं युद्धमद्भुतं रोमहर्षणम् ॥

मागधानां यदूनां चासुराणां निर्जर्यथा ॥१८॥

अश्वारूढाः केऽपि वीरा भल्लहस्ता इतस्ततः ॥

मर्दयंतो गजारूढाः करिकुम्भगतायः ॥१९॥

केचिच्छक्तीस्तडिद्वर्णा गृहीत्वा चिक्षिपुर्बलात् ॥

ताः शक्तयस्त्वरीन् भित्वा दंशितान् धरणीं गताः ॥२०॥

केचिद्वीरा नदन्तः कौ रथांगानि च चिक्षुषुः ॥

चिच्छिदुर्वीरपटलं नीहारं रवयो यथा ॥२१॥

भिदिपालैर्मुद्गरैश्च कुठारैरसिपट्टिभैः ॥

अच्छूरिकार्ष्टिभिस्तीक्ष्णैर्निस्त्रिंशैर्युधुश्च खे ॥२२॥

तोमरैश्च गदभिश्च बाणैश्छिन्नानि भूतले ॥

निपेतुर्वीरकरिणामश्वानां च शिरांसि च ॥२३॥

कबंधास्तत्र चोत्पेतुः पातयन्तो हयान्नरान् ॥

खड्गहस्ताः प्रधावन्तः संग्रामेषु भयंकरा ॥२४॥

वीरोपरि गता वीरा निपेतुश्छिन्नबाहवः ॥

हयोपरि हयाः केचिद्बाणैः संचिन्नकंधराः ॥२५॥

विद्याधर्यश्च गंधर्व्यो वज्रिरे ह्यंबरे गतान् ॥

वीरान्पतीन्समिच्छंत्यस्तासां चाभूत्कलिर्महान् ॥२६॥

क्षात्रधर्मापराः केचिद्युद्धदत्तासवो नृप ॥

न चलन्तः पदं पृष्ठे सदा संग्रामशालिनः ॥२७॥

जग्मुः परं पदं ते वै भीत्वा मार्तण्डमंडलम् ॥

ननृतुः शिशुमारे वै मंडले च नटा इव ॥२८॥

एवं सांबमहावीरैर्मर्दितं मागधं बलम् ॥

दुद्राव पश्यतां तेषां कृष्णभक्त्या यथाशुभम् ॥२९॥

केचिद्वै वृक्णवर्माणांश्छिन्नचापास्तथापरे ॥

पलायमाना धावंतस्त्यक्तखड्गार्ष्टिपाणयः ॥३०॥

पलायमानं स्वबलं वीक्ष्य तन्मागधेश्वरः ॥

धनुष्टंकारयन्प्राप्तो मा भैष्टेत्यभयं ददौ ॥३१॥

स्वबलं नोदयामास जरासंधो धनुर्जया ॥

महामात्यः प्रेरयति ह्यंकुशेन गजं यथा ॥३२॥

सांबस्तदैव सम्प्राप्तो दशभिश्चापनिर्गतैः ॥

बाणैर्विव्याध समरे मागधेद्रं महाबलम् ॥३३॥

धनुर्ज्यामब्धिकल्लोलभीमसंघर्षनादिनीम् ॥

चिच्छेद दशभिर्बाणैः सांबो जांबवीसुतः ॥३४॥

धनुरन्यत्समादाय जरासंधो महाबलः ॥

धनुः सांबस्य चिच्छेद बाणैर्दशभिरग्रतः ॥३५॥

चतुर्भिश्चतुरो वाहान्द्वाभ्यां केतुं रथं त्रिभिः ॥

एकेन सारथिं जघ्ने मागधेन्द्रो जरासुतः ॥३६॥

स छिन्नधन्वा विरथो हताश्वो हतसारथिः ॥

पुनरन्यं समास्थाय रथं सांबो महाबलः ॥३७॥

गृहीत्वा घापमत्युग्रं सज्जं कृत्वा विधानतः ॥

तद्वरं घूर्णयामास सांबो बाणशतैरपि ॥३८॥

रथं त्यक्त्वा जरासंधो गजमारुह्य वेगतः ॥

बभौ गजे मागधेन्द्र इन्द्र ऐरावते यथा ॥३९॥

चित्रपत्रविचित्रांगं कालांतकयमोपमम् ॥

सांबाय नोदयमास मतेभं कुब्जमानसः ॥४०॥

गृहीत्वा सरथं सांबं शुण्डादण्डेन नागराट् ॥

कुर्वंश्चीत्कारविकलश्चिक्षेप नवयोजनम् ॥४१॥

तदा कोलाहले जाते सांबसेनासु मैथिल ॥

प्रद्युम्नपाश्चाच्च गदः प्राप्तोऽभूद्देगतो बलम् ॥४२॥

विनाशयन्नंधकारं यथार्क उदयाचलात् ॥

जरासंधस्यापि गजं मुष्टिना वसुदेवजः ॥४३॥

जघान शक्रो वज्रेण यथा प्रोच्यदरीभृतम् ॥

गजो मुष्टिप्रहारेण विह्वलो धरणीं गतः ॥४४॥

जगाम पञ्चतां राजंस्तदद्भुतमिवावभवत् ॥

जरासंधः समुत्थाय गदामादाय वेगतः ॥४५॥

गदं तताड सहसा जगर्ज घनवद्बली ॥

तत्प्रहारेण स गदो न चचाल रणांगणात् ॥४६॥

त्वरं गदां समादाय लक्षभारविनिर्मिताम् ॥

अताडयज्जरासंधं सिंहनादमथाकरोत् ॥४७॥

तत्प्रहारेण व्यथितो बृहद्रथसुतो बली ॥

जरासंधः समुत्थाय गृहीत्वा सगदं गदम् ॥४८॥

चिक्षेप रोषतो राजन्नाकाशे शतयोजनम् ॥

गदोऽपि मागधं नीत्वा भ्रामयित्वा महाबलः ॥४९॥

चिक्षेप गगने तं वै योजनानां सहस्रकम् ॥

आकाशात्पतितो राजा मागधो विंध्यपर्वते ॥५०॥

उत्थाय युयुधे तेन गदेनापि महाबलः ॥

तदैव सांबः संप्राप्तो गृहीत्वा मागधेश्वरम् ॥५१॥

भूपृष्ठे पोथयामास सिंहः सिंहमिवौजसा ॥

एकेन मुष्टिना सांबं द्वितीयेन गदं तथा ॥५२॥
 तताड मागधो राजा जगर्जाशु रणांगणे ॥
 मुष्टिप्रहारव्यथितौ गदः सांबश्च मूर्छितौ ॥५३॥
 हाहाकारो महानासीतदैवाशु रणांगणे ॥
 रथेनातिपताकेन प्रद्युम्नो यादवेश्वरः ॥५४॥
 अक्षौहिणीयुतः प्राप्तो मा भैष्टेत्यभयं ददौ ॥

जरासंधो गदां नीत्वा लक्षभारविनिर्मिताम् ॥५५॥
 विवेश यदुसेनायामरण्येऽग्निरिव प्रभुः ॥
 रथान्गजन्सवीरांश्च तुरङ्गान्सैधवान्बहुन् ॥५६॥
 पातयमास राजेंद्र पद्मानीव महागजः ॥
 जरासंधस्य या सेना सापि सर्वा समागता ॥५७॥
 जघान निशितैर्बाणैर्यदूनां सर्वतो बलम् ॥
 प्रद्युम्नो युयुधे युद्धे निर्भयो यादवेश्वरः ॥५८॥
 निपातयन्नरीन्बाणैर्धनुष्टङ्कारयन्मुहुः ॥
 तदैव यदुपुर्यास्तु बलदेवः समागतः ॥५९॥
 प्रादुर्बभूव तत्रापि सर्वेषां पश्यतां सताम् ॥
 समाकृष्य हलाग्रेण मागधेंद्रं महाबलम् ॥६०॥
 मुसलेनाहनत्क्रुद्धो बलदेवो महाबलः ॥
 शतयोजनपर्यन्तं रथाश्वगजपतयः ॥६१॥
 पतिता भिन्नशिरसः सर्वे वै निधनं गताः ॥

देवदुंदुभयो नेदुर्नरदुन्दुभयस्तथा ॥६२॥
 बलदेवोपरि सुराः पुष्पवर्षं प्रचकिरे ॥
 तदा जयजयारावो यदूनां स्वबले महान् ॥६३॥
 प्रद्युम्नाद्यास्ततो नेमुः कामपालं गतव्यथाः ॥
 इत्थं जित्वा मागधेंद्रं बलदेवो महाबलः ॥६४॥
 प्रययौ द्वारकां राजन्भगवान्भक्तवत्सलः ॥
 जरासंधसुतो धीमान् सहदेव उपायनम् ॥६५॥
 नीत्वा पुरः शंबररेगिरिदुर्गाद्विनिर्गतः ॥
 अश्वार्बुदं रथानां च द्विलक्षं हस्तिनां तथा ॥६६॥
 ददौ षष्टिसहस्रणि नत्वा कार्ष्णिं प्रभाववित् ॥६७॥

Roman transliteration

śrīnārada uvāca -
 athāto māgadhañjetaṃ pradyumno minaketanaḥ ||
 girivrajaṃ jagāmāśu svasainyañ parivāritaḥ ||1||
 śrutvā"gataṃ hareḥ putraṃ digjayārthaṃ viśeṣataḥ ||
 jarāsaṃdho māgadheṃdro mahākopaṃ cakāra ha ||2||
 jarāsaṃdha uvāca -
 tucchā ye yādavāḥ sarve yudhi viklavacetasaḥ ||

te'dya vai jagatīm jetuṃ nirgatā gatabuddhayaḥ ||3||
 mathurāṃ svapurīm tyaktvā mad▯bhayānmādhavo'pihi ||
 samudraṃ śaraṇaṃ prāgātpitā cāsya durātmanaḥ ||4||
 pravaraṇe rāmakṛṣṇau mayā bhasmikṛtau balāt ||
 chalād▯dudruvatustau dvau dvārakāyāṃ samāśritau ||5||
 baddhvā tau cānayaṣyāmi sograsenau kuśasthalim ||
 ayādavīm kariṣyāmi prthvīm sāgaramekhalām ||6||

śrīnārada uvāca -
 ityuktvā nirgato rājā girivrajaapurād▯bahih ||
 akṣauhiṇībhirviṃśatyā tisṛbhiḥ saṃyuto balī ||7||
 gomūtracayaṣiṇḍurakastūripatrabhṛnmukhe ||
 sravanmadaiścaturdaṃtairairāvatakulod▯bhavaiḥ ||8||
 śuṇḍādaṇḍasya phūtākāiḥ kṣepayad▯bhistarūnbahūn ||
 babhau gajairmāgadheṃdro meghairiṇdra iva prabhuḥ ||9||
 rathaiśca devadhiṣṇyābhaiḥ sadhvajairāśvanetṛbhiḥ ||
 cāmaraivdolitai rājāṃllolacakraḍhvanidyutiḥ ||10||
 turaṇgamairvāyugaiścitravarṇairmadotkaṭaiḥ ||
 sauvarṇapaṭṭahārādyaiḥ śikhāraśmyūrdhvacāmaraiḥ ||11||
 sakaṇcukairvīrajanaiḥ khaḍgacarmadhanurdharaiḥ ||
 vidyādharaśamaiḥ prāgānmāgadheṃdro mahābalaḥ ||12||
 dhūṃkārairduṇḍubhīnāṃ ca diśo nedurdhanuḥśvanaiḥ ||

cacāla vasudhā saṇyayai rajobhiṣchāditaṃ nabhaḥ ||13||
 jarāsaṃdhasya tatsaṇyayaṃ pralayābḍhimivolbaṇaṃ ||
 viśmitā yādāvāḥ sarve babhūvurvikṣya maithila ||14||
 pradymno bhagavānvikṣya māgadheṃdrabalārṇavam ||
 śaṃkhaṃ daghmau dakṣiṇākhyayaṃ mā bhaiṣṭetyabhayaṃ dadat ||15||
 tataḥ sāṃbo mahābāhuḥ pradymnasya prapaśyataḥ ||
 akṣauhiṇīnāṃ daśabhīryuyudhe māgadheṃdra saḥ ||16||
 gajā gajairyuyudhire rathibhiḥ rathino mṛdhe ||
 hayā hayaiḥ pattayaśca pattibhirmaithileśvara ||17||
 babhūva tumulaṃ yuddhamad▯bhutaṃ romaḥarṣaṇaṃ ||
 māgadhānāṃ yadūnāṃ cāsuraṇāṃ nirjarairyathā ||18||
 aśvāruḍhāḥ ke'pi virā bhallaḥastā itastataḥ ||
 mardayaṃto gajāruḍhāḥ karikumbhagatārcayaḥ ||19||
 kecicchaktiṣṭaḍḍivarnā gṛhītvā cikṣipurbalāt ||

tāḥ śaktayastvarīn bhitvā daṃśitān dharaṇīm gatāḥ ||20||
 kecidvirā nadantaḥ kau rathāṅgāni ca cikṣupuh ||
 cicchidurvīrapaṭalaṃ nīhāraṃ ravayo yathā ||21||
 bhiṇḍipālaimud▯garaiśca kuṭhārairasiṇḍupāṭṭisaiḥ ||
 acchūrikārṣṭhibhistikṣṇairmistrimṣairyuyudhuśca khe ||22||
 tomaraiśca gadabhiśca bāṇaiścinnāni bhūtale ||
 nipeturvirakarīṇāmaśvānāṃ ca śirāṃsi ca ||23||
 kabaṃdhāstatra cotpetuḥ pātayanto hayānnarān ||
 khaḍgahastāḥ pradhāvantaḥ saṇgrāmeṣu bhayaṃkarā ||24||
 viropari gatā virā nipetuścinnabāḥavaḥ ||
 hayopari hayāḥ kecid▯bāṇaiḥ saṃchinnakamḍharāḥ ||25||
 vidyādharyaśca gaṃḍharvyo vavire hyaṃbare gatān ||
 virāṇpatīnsamicchaṇṭyastāsāṃ cābhūtkaḥirmahān ||26||
 kṣātradharmāparāḥ kecidyuddhadattāsavo nṛpa ||

na calantaḥ padaṃ prṣṭhe sadā saṃgrāmaśālinah ||27||
 jagmuḥ paraṃ padaṃ te vai bhītvā mārtaṇḍamaṇḍalam ||
 nanṛtuḥ śīsumāre vai maṇḍale ca naṭā iva ||28||
 evaṃ sām̐bamahāvīrairmarditaṃ māgadhaṃ balam ||
 dudrāva paśyatāṃ teṣāṃ kṛṣṇabhaktyā yathāśubham ||29||
 kecidvai vṛkṣavarmāṇāśchinnaśālināpāstathāpare ||
 palāyamānā dhāvantaḥkṛtāḥkṛtāḥkṛtāḥkṛtāḥ ||30||
 palāyamānaṃ svabalaṃ vīkṣya tanmāgadheśvaraḥ ||
 dhanuṣṭamkārāyanaprāpto mā bhaiṣṭetyabhayaṃ dadau ||31||
 svabalaṃ nodayāmāsa jarāsaṃdho dhanurjyayā ||
 mahāmātyaḥ prerayati hyaṃkuśena gajaṃ yathā ||32||
 sām̐bastadaiva samprāpto daśabhiścāpanirgataḥ ||
 bāṇairviviyādha samare māgadheṇdraṃ mahābalaṃ ||33||
 dhanurjyāmabdhikallolabhīmasaṃgharṣanādinim ||

ciccheda daśabhirbāṇaiḥ sām̐bo jāmbavīsutaḥ ||34||
 dhanuranyatsamādāya jarāsaṃdho mahābalaḥ ||
 dhanuḥ sām̐basya ciccheda bāṇairdaśabhiragrataḥ ||35||
 caturbhiścaturō vāhāndvābhyaṃ ketuṃ rathaṃ tribhiḥ ||
 ekena sārathiṃ jaghne māgadheṇdro jarāsutaḥ ||36||
 sa chinnadhanvā viratho hatāśvo hatasārathiḥ ||
 punaranyaṃ samāsthāya rathaṃ sām̐bo mahābalaḥ ||37||
 grhītvā cāpamatyugraṃ sajjāṃ kṛtvā vidhānataḥ ||
 tadā rathaṃ cūrṇayāmāsa sām̐bo bāṇaśatairapi ||38||
 rathaṃ tyaktvā jarāsaṃdho gajamāruhya vegataḥ ||
 babhau gaje māgadheṇdra indra airāvate yathā ||39||
 citrapatravicitrāṅgaṃ kālāntakayamopamam ||
 sām̐bāya nodayāmāsa mattehhaṃ krudhamānasaḥ ||40||
 grhītvā sarathaṃ sām̐baṃ śuṇḍādaṇḍena nāgarāt ||

kurvaṃścītkāravikalaścikṣepa navayojanam ||41||
 tadā kolāhale jāte sām̐basenāsu maithīla ||
 pradyumnapārśvācca gadaḥ prāpto'bhūdvegato balam ||42||
 vināśayannamdhakāraṃ yathārka udayācalāt ||
 jarāsaṃdhasyāpi gajaṃ muṣṭinā vasudevajāḥ ||43||
 jaghāna śakro vajreṇa yathā proccadarībhr̥tam ||
 gajo muṣṭiprahāreṇa vihalo dharaṇiṃ gataḥ ||44||
 jagāma pañcatāṃ rājāṃstadadā bhutamivāvabhavat ||
 jarāsaṃdhaḥ samutthāya gadāmādāya vegataḥ ||45||
 gadaṃ tatāḍa sahasā garjaṇa ghanavadā balī ||
 tatprahāreṇa sa gado na cacāla raṇāṃgaṇāt ||46||
 tvaraṃ gadāṃ samādāya lakṣabhāravinirmītam ||
 atāḍayajjarāsaṃdhaṃ siṃhanādāmathākaroḥ ||47||
 tatprahāreṇa vyathito br̥hadā rathasuto balī ||

jarāsaṃdhaḥ samutthāya grhītvā sagadaṃ gadam ||48||
 cikṣepa roṣato rājannākāśe śatayojanam ||
 gado'pi māgadhaṃ nītvā bhr̥mayitvā mahābalaḥ ||49||
 cikṣepa gagane taṃ vai yojanānāṃ sahasrakam ||
 ākāśātpatito rājā māgadho viṇḍhyaparvate ||50||
 utthāya yuyudhe tena gadenāpi mahābalaḥ ||
 tadaiva sām̐baḥ saṃprāpto grhītvā māgadheśvaram ||51||
 bhūprṣṭhe pothayāmāsa siṃhaḥ siṃhamivaujasā ||

ekena muṣṭinā sām̐baṃ dvitīyena gadaṃ tathā ||52||
 tatāḍa māgadho rājā jagarjāśu raṇām̐gaṇe ||
 muṣṭiprahāravyathitau gadaḥ sām̐baśca mūr̐chitau ||53||
 hāhākāro mahānāsittadaivāśu raṇām̐gaṇe ||
 rathenātipatākena pradyumno yādaveśvaraḥ ||54||
 akṣauhiṇīyutaḥ prāpto mā bhaiṣṭetyabhayaṃ dadau ||

jarāsaṃdho gadāṃ nītvā lakṣabhāravīnirmītāṃ ||55||
 viveśa yadusenāyāmarāṇye'gniriva prabhuḥ ||
 rathāṅgajansavirām̐śca turāṅgānsaim̐dhavānbahūn ||56||
 pātayamāsa rājēṃdra padmānīva mahāgajaḥ ||
 jarāsaṃdhasya yā senā sāpi sarvā samāgatā ||57||
 jaghāna nīṣṭairbāṇairyaḍūnāṃ sarvato balam ||
 pradyumno yuyudhe yuddhe nirbhayo yādaveśvaraḥ ||58||
 nīpātayannarīnbāṇairdhanuṣṭāṇkārāyanmuhūḥ ||
 tadaiva yadupuryāstu baladevaḥ samāgataḥ ||59||
 prādur̐babhūva tatrāpi sarveṣāṃ paśyatāṃ satām̐ ||
 samākṛṣya halāgreṇa māgadheṃdraṃ mahābalaḥ ||60||
 musalenāhanatkruddho baladevo mahābalaḥ ||
 śatayojanaparyam̐taṃ rathāśvagajapattayaḥ ||61||
 patitā bhinnasīrasaḥ sarve vai nidhanaṃ gatāḥ ||

devaduṃdubhayo nedurnaradundubhayastathā ||62||
 baladevopari surāḥ puṣpavarṣaṃ pracakire ||
 tadā jayajayārāvo yaḍūnāṃ svabale mahān ||63||
 pradyumnādyāstato nemuḥ kām̐pālāṃ gatavyathāḥ ||
 itthaṃ jītvā māgadhendraṃ baladevo mahābalaḥ ||64||
 prayayau dvārakāṃ rājanbhagavānbhaktavatsalaḥ ||
 jarāsaṃdhasuto dhīmān saha deva upāyanam̐ ||65||
 nītvā puraḥ śaṃbarāreṅgiridurgādvīnirgataḥ ||
 aśvārbudaṃ rathānāṃ ca dvilakṣaṃ hastināṃ tathā ||66||
 dadau śaṣṭisahasraṇi natvā kārṣṇiṃ prabhāvavit ||67||

English rendering

Yadava conquest of Magadha country and defeat of Magadhara king Jarasandha.

Says Srinardji - Rajan. Pradyumna then marched with his army immediately to Girivraj to conquer Magadha, flying a flag adorned with the sign of Matsya. Magadharaja Jarasandha was enraged to hear that Srihari's son Pradyumna had come, especially for Digvijaya. 1-2.

Jarasandha said, "All Yadavs are very insignificant and cowards who fear war. They are the ones who have come out to conquer the earth today. It turns out that his intellect has been killed. Madhava, the father of this evil spirit Pradyumna, has himself, out of fear of me, left all his Mathura and hid in the refuge of the sea. On Pravarshana Giri, I had forcefully consumed Balarama and Krishna, but they fled deceitfully and went to live in Dwarakam. Now I will go up to Kushalasthali myself and bind the two brothers together with Ugrasena. I will make this earth, surrounded by the sea, void of the Yadavas. 3 - 6. (Vishwajitkhand chapter 16 to 20)

Naradji says - Rajan. With this, the mighty king Jarasandha marched out of the town of Girivraj with an army of twenty-three Akshauhins. Magadhar had a large army of elephants with him. The faces of

those elephants were painted with cow urine, vermilion, and musk. A stream of wine flowed from their cisterns. The elephants, being of the Airavata clan, were adorned with four tusks and used to pluck and throw away most of the trees with their spikes. The Gajrajas adorned Magadha as the Meghas adorned Lord Indra. The king! Countless chariots, shaped like the planes of the gods, accompanied him, with flags flying above them, storks perched on them, chandeliers swaying, and chirping wheels emitting thunderous sounds. The drunken horses, who were as swift as the wind and of strange colours, were adorned with golden stripes and garlands. They were adorned with chaonars (kalangis) on the top of their spires and reeds. Wearing armour and holding shields, swords and bows, the Veerajans were as graceful as the Vidyadharas. With all of them, Mahabali Magadharaja went out to war. Directions were being called out by the trumpets of the bow and arrows. The earth began to shake, and the dust from the soldiers covered the sky. Maithil! The army was as fierce as the raging Dead Sea. All the Yadavas were amazed to see him. 7-14 |

Seeing the sea of Magadha's army, Lord Pradyumna blew a clockwise conch shell and with it, as if giving shelter to his warriors, said - 'Do not be afraid. 'After this, Mahabahu Samba took ten Aksauhini armies in front of Pradyumna and started fighting with Magadharaja. In that battlefield, elephants clashed with elephants and chariots. Maithileshwar! The horses clashed with horses and on foot. The Magadhas and the Yadavas engaged in a marvelous, thrilling, and fierce war, as did the gods and the demons. Some equestrian warriors wielded spears and shot dead the Gajarothis and even the Mahavats, who sat on the elephants' mounds. Some warriors wielded lightning powers similar to lightning to forcefully throw them at the enemy. Those powers would also scatter armored enemies into the earth. Many heroes roared in the battlefield, picking up and throwing the wheels of the chariots and scattering the groups of soldiers in the same manner as the sun destroys the fog. Some people fought with bhandipalas, muggers, axes, swords, daggers, daggers, daggers, and sharp knives (swords). The heads of the heroes, elephants, and horses were falling to the earth, cut off with tongs, maces, and arrows. There seemed to be great ferocity, running in battle with only torso and sword in hand, and leaping, crushing horses and men. The heroes were falling on top of the heroes. His arms had been amputated. Many horses fell on horses because their necks were cut with arrows. The caste women of Vidyadhara and Gandharva wanted to make the warriors who had attained heroism their husbands when they reached the sky in a divine form. For this they began to have a great quarrel with each other. O Lord! Many Kshatriyas who were pious and always showed grace in battle gave their lives in battle, but did not back down a single step. They penetrated the solar system, attaining the supreme position, and danced in the same manner as the infant chakras, as if on a sphere-shaped ground. 15-28 |

Thus, the Mahavira army of Samba routed the Magadha army. That army fled at their sight, just as the inauspicious is destroyed by devotion to Lord Krishna. Some had their armour cut off, some had their bows drawn; many soldiers were running back with swords and clubs thrown at them. Seeing his army fleeing, Magadhar came there bowing and bowing to everyone, saying, "Do not be afraid." Jarasandha inspired the advance of his army with the bow and arrow, just as a Mahavata would ambush an elephant. It was at this time that Samba also arrived there. He wounded Mahabali Magadharaja in the battlefield with ten arrows missed from the bow. Jambavathikumar Samba then shattered the tip of his bow with ten arrows, which sounded like a fierce struggle of the raging waves of the sea. Mahabali Jarasandha then took the second bow in his hand and cut the bow of Sambak with ten forward arrows. Jaraputra Magadhendra killed four horses, two flagpoles, three chariots, and one charioteer with four arrows. After the bow was cut off and the horses and charioteers killed, Mahabali Samba, who was chariotless, mounted another chariot and, having ritually repelled the fiery bow, cut Jarasandha's chariot in pieces with a hundred arrows. At that time, Jarasandha left the chariot and climbed the elephant with great speed. Magadhendra had the same beauty on that

elephant as Indra, mounted on Airavata. 29-39 |

Jarasandha's heart was filled with a great deal of rage. He raised a caparisoned elephant on the sambar, whose limbs had strange lettering and were as fierce as those of Kaala, Antaka, and Yama. The Nagaraja picked up the Sambako with his chariot from his trunk and threw it nine yojanas away while shouting, Maithil! At that time, there was a great commotion in the Sambaki army. Then the donkeys from Pradyumna's side came swiftly to the face of his army in the same manner. It is as if the sun rises from the horizon, destroying the darkness. Vasudevananda of Jarasandha struck the elephant with a mace, as if Indra had struck a high mountain with a lightning bolt. Disturbed by their punching, the elephant fell to the ground. The king! He became the Grass of Death at the same time. That was a wonderful thing. Then Jarasandha got up, picked up the mace with great speed, and suddenly hit it on the mace. At that time, the mighty hero roared like a cube, but his strike did not deter the Gada from the battlefield. He immediately attacked Jarasandha with a mace weighing a lakh and roared like a lion. The king! Upset by his blow, the mighty Brihadrathkumar Jarasandha got up and grabbed the donkey with the donkey and threw it a hundred yojanas into the sky with great fury. Then Mahabali's donkey also picked up Jarasandha and spun it and threw it a thousand yojanas away in the sky. King Magadha fell from the sky on the Vindhya mountain. 40-50 | (Vishvajitkhand chapter 16 to 20)

Mahabali Jarasandha rose again and started a war with Gada. At the same time, the Samba arrived. They captured Magadheshwar Jarasandha and knocked him down to the earth in the same manner that a lion would overpower another lion. Then the king of Magadha struck Sambako with one punch and Gadako with the other and thundered loudly in the battlefield. Disturbed by his punching, both Gada and Samba fainted. At that time, there was an immediate great panic on the battlefield. Then, the Yadava king Pradyumna arrived with an Aksauhini army in a chariot with a high flag and gave shelter to all, saying, "Do not be afraid." Seeing them, Jarasandha grabbed a mace weighing a million and entered the Yadava army just as the forest was on fire. Rajendra! He killed chariots, elephants, and many Sindhi horses, including heroes, as if a great Gajaraja had uprooted many lotuses. The army that had escaped from Jarasandhi also returned in all directions. He surrounded the Yadava army and started shooting at them with sharp arrows. Yadavraj Pradyumna started fighting fearlessly in that battle. They began to shoot down the enemy with arrows, repeatedly bows and arrows. 51-583 |

At the same time, Baldevji arrived from Yadupuri. They appeared there in the sight of all the good men. In a fit of rage, Mahabali Baldev pulled the huge army of Magadharas from the front and started beating them with sticks. The chariots, horses, elephants, and footwear they killed were crushed to the point of a hundred yojanas. All of them were lost in the dark. At that time the cries of the gods and men began to ring together. The gods began to shower flowers on Baldevji. The Yadavas' own army immediately erupted into loud cheers. Thereafter, Pradyumna Adi, being calm, saluted Lord Kampala (Baldev). The king. Thus Bhaktavatsal Mahabali conquered Lord Baldev Magadharaja and went to Dwarka. Sahadeva, the wise son of Jarasandha, set out from Giridurg with gifts and appeared before Shambarari Pradyumna. One billion horses, two hundred thousand chariots, and sixty thousand elephants, he saluted Pradyumna, for he knew Pradyumna's influence. 59-67 |

Thus was completed the seventeenth chapter called 'Magadha-Vijaya' in the Narada Bahulashva-Samvada under the Vishvajit Khanda in the Srigarghasamhita. 17.

Sanskrit source · Hindi control witness

Viśvajit-khaṇḍa · Chapter 18

Chapter 146 of 263 · 50 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

अथ कार्ष्णिर्गयामेत्य फल्गुं स्नात्वा ससैनिकः ॥
 अन्यान्देशांस्ततो जेतुं प्रस्थानमकरोत्पुनः ॥१॥
 श्रुत्वा जितं जरासंधं तदातंकान्नुपाः परे ॥
 उपायनं ददुस्ते वै भयार्ताः शरणं गताः ॥२॥
 गोमतीं सरयूं पुण्यामनुस्रोतं ततोऽगमत् ॥
 ततो भागीरथीतीरे काशीमभिजगाम ह ॥३॥
 पार्ष्णिग्राहः काशिराजो गृहीतो मृगयां गतः ॥
 सोऽपि तस्मै बलिं प्रादाच्छ्रुत्वा तस्य बलं महत् ॥४॥
 प्रद्युम्नः सैनिकैः सार्द्धं कोशलान्प्रगतो बली ॥
 अयोध्यानिकटे राजन्निदिग्रामे स्थितोऽभवत् ॥५॥
 कोशलेन्द्रो नग्नजिच्च्य तुरंगैश्च गजै रथैः ॥
 महाधनैः शंबरारिमहयामास तत्त्ववित् ॥६॥
 उत्तरेषो दीपतमो नयपालाधिपो गजः ॥

विशालेशो बर्हिणश्च एते वै तं बलिं ददुः ॥७॥
 नैमिषेशो हरेर्भक्तः श्रीकृष्णस्य प्रभाववित् ॥
 कृतांजलिपुटो भूत्वा ददौ तस्मै बलिं नृपः ॥८॥
 प्रयागं गतवान्कार्ष्णिस्त्रिवेणीं पापनाशिनीम् ॥
 स्नात्वा ददौ महादानं तीर्थराजप्रभाववित् ॥९॥
 गजा विशतिसहस्रमश्वानां दशलक्षकम् ॥
 रथानां च चतुर्लक्षं गवां तत्र दशार्बुदम् ॥१०॥
 हेममालासमायुक्तं हेमांबरसमन्वितम् ॥
 दशभारं सुवर्णानां मुक्तानां लक्षमेव हि ॥११॥
 द्विलक्षं नवरत्नानां वस्त्राणां दशलक्षकम् ॥
 काश्मीरकंबलानां च द्विलक्षं नवकंबलम् ॥१२॥
 ब्राह्मणेभ्यो ददौ कार्ष्णिस्तीर्थराजे हरिप्रिये ॥
 कारूषाधिपतिस्तत्र पौंड्रको नाम मैथिल ॥१३॥
 कृष्णशत्रुः सोऽपि कार्ष्णिं पूजयामास शंकितः ॥

प्रद्युम्नं चागतं वीक्ष्य पांचाले कान्यकुब्जके ॥१४॥
 भयं प्रापुर्नृपाः सर्वे दुर्गे दुर्गे कृतागलाः ॥
 विचेलुर्यादवात्सर्वे भयार्ता दुर्गमाश्रिताः ॥१५॥
 बिंदुदेशाधिपो राजा दीर्घबाहुर्महाबलः ॥

शंबरारेः परं सन्धिं कर्तुं सैन्ये समाययौ ॥१६॥

दीर्घबाहुरुवाच -

यूयं सर्वे यादवेन्द्रा आगता जयिनो दिशाम् ॥

मनोरथं मे कुरुतां भवेयं तुष्टमानसः ॥१७॥

सजलस्यापि काचस्य पात्रस्य शरवेधतः ॥

न क्षरेद्बिंदुरेकोऽपि बाणस्तदधि तिष्ठति ॥१८॥

न पात्रं शकलीभूतं तन्मध्ये हस्तलाघवम् ॥

ये कुर्वन्ति प्रतिज्ञां मे तेभ्यो दास्यामि कन्यकाः ॥१९॥

यूयं सर्वे यादवेन्द्रा धनुर्वेदविशारदाः ॥

मयापि नारदमुखाच्छ्रुता पूर्वं महाबलाः ॥२०॥

सर्वेषां विस्मितानां च प्रद्युम्नो धन्विनां वरः ॥

तथेत्युवाच सदसि बिंदुदेशाधिपं नृप ॥२१॥

दीर्घवंशौ सुविस्थाप्य गुणं बद्ध्वा तदन्तरे ॥

गुणे बद्ध्वा काचकुम्भं सजलं पश्यतां सताम् ॥२२॥

धनुरुर्हीत्वा तद्वीक्ष्य बाणं कार्ष्णिः समादधे ॥

काचपात्रं शरो भित्वा तस्थौ मध्येऽर्द्धनिःसृतः ॥२३॥

एकतो मुखपुङ्खाभ्यां रविरश्मिरिवांबुदे ॥

काचपात्रे बभौ बाणस्तदद्भुतमिवाभवत् ॥२४॥

न पात्रं शकलीभूतं त्रिकुशस्य फलं यथा ॥

न चालनं कंपनं च बिंदुस्रावोऽपि नाभवत् ॥२५॥

प्रद्युम्नो भगवान्बाणं द्वितीयं संदधे पुनः ॥

सोऽपि पूर्वं समुत्सृज्य तत्र तस्थौ विदेहराट् ॥२६॥

सांबोऽपि धनुरादाय बाणान्पंच समादधे ॥

काचपात्रं च ते भित्वा तस्थुस्तत्रार्धनिःसृताः ॥२७॥

युयुधानो धनुर्नीत्वा बाणमेकं समाक्षिपत् ॥

सर्वेषां पश्यतां तेषां पात्रं चूर्णीबभूव ह ॥२८॥

उच्यकैर्जहसुः सर्वे यादवाः परसैनिकाः ॥

त्वं महान्बाणधारीह कार्तवीर्यार्जुनो यथा ॥२९॥

अर्जुनो भरतो रामस्त्रिपुरघ्नो हि वा भवान् ॥

द्रोणो भीष्मोऽथवा कर्णो जामदग्न्य इवाभवत् ॥३०॥

अन्यत्पात्रं समाधायानिरुद्धो धन्विनां वरः ॥

अधो गत्वाऽथ तद्दृष्ट्वा बाणं चिक्षेप लाघवात् ॥३१॥

सोऽपि पात्रतलं भित्वा तस्थौ तत्रापि निःसृतः ॥

तत्पात्राद्धस्तपञ्चोर्ध्वं बद्ध्वा पाषाणमंबरे ॥३२॥

दीप्तिमान् धनुरादाय बाणमेकं समादधे ॥

सोऽपि पात्रतलं भित्वा बाणमुत्सृज्य चाग्रतः ॥३३॥

ताडयित्वा च पाषाणं पुनस्तत्र समाश्रितः ॥

बाणवेगेन तदपि बिंदुस्रावोऽपि नाभवत् ॥३४॥

गतागतेन यावद्वै बिंदुस्रावोऽपि नाभवत् ॥
 तदा वीराश्च ते सर्वे साधु साध्विति वादिनः ॥३५॥
 भानुर्धनुः संगृहीत्वा वीक्ष्य मीलितलोचनः ॥
 आराध्यक्षेप नाराचं सर्वेषां पश्यतां सताम् ॥३६॥
 सोऽपि पात्रं तदा भीत्वा पात्रं कृत्वा ह्यधोमुखम् ॥
 पुनरूर्ध्वमुखं कृत्वा तस्थौ तत्रार्द्धनिःसृतः ॥३७॥
 बाणवेगेन तदपि बिंदुस्रावोऽपि नाभवत् ॥
 न पात्रं शकलीभूतं तदद्भुतमिवाभवत् ॥३८॥
 एवं श्रीकृष्णपुत्रा ये अष्टादश महारथाः ॥
 सर्वे ते बिभिदुः पात्रं जलस्रावोऽपि नाभवत् ॥३९॥
 बिंदुदेशाधिपो राजा दीर्घबाहुः सुविस्मितः ॥
 तेभ्योऽदात्कन्यकाः सृष्टा अष्टादश सुलोचनाः ॥४०॥
 तेषां विवाहसमये शंखभेर्यानादयः ॥
 नेदुर्जगुश्च गंधर्वा ननृतुश्चाप्सरोगणाः ॥४१॥

तेषामुपरि देवास्ते जयध्वनिसमाकुलाः ॥
 ववृषुः पुष्पवर्षाणि चक्रुः श्लाघां दिवी स्थिताः ॥४२॥
 गजान्घष्टिसहस्राणि हयानामर्बुदं तथा ॥
 दशलक्षं रथानां च दासीनां लक्षमेव च ॥४३॥
 शिबिकानां चतुर्लक्षं पारिबर्हे ददौ नृपः ॥
 ताः प्राहिणोद्द्वारावतीं बभौ कर्षिर्यदूतमः ॥४४॥
 दीर्घबाहुमनुप्राप्य निषधान्प्रययौ ततः ॥
 निषधाधिपतिर्वीरसेनजिन्नाम मैथिल ॥४५॥
 उपायनं ददौ सोऽपि प्रद्युम्नाय महात्मने ॥
 तथाहि भद्राधिपतिः श्रीकृष्णोऽहो हरिप्रियः ॥४६॥
 पूजयामास सबलं बृहत्सेनो हरेः सुतम् ॥
 माथुरान्शूरसेनांश्च मधून्प्राप्तः ससैनिकः ॥४७॥
 स्वागतैः पूजितः कार्ष्णिर्मथुरायां ययौ पुनः ॥
 ततः प्रदक्षिणिकृत्य मथुरां सवनां किल ॥४८॥

गोपान्गोपीं यशोदां च नन्दराजं व्रजेश्वरम् ॥
 वृषभानूपनंदांश्च नत्वा कार्ष्णिर्बभौ नृप ॥४९॥
 बलिं च नंदराजाय दत्वा दत्वा पुनः पुनः ॥
 तैः पूजितः कतिदिनैः स्थितोऽभून्नंदगोकुले ॥५०॥

Roman transliteration

śrīnārada uvāca -

atha kārṣṇirgayāmetya phalgum snātvā sasainikaḥ ||

anyāndeśāṃstato jetuṃ prasthānamakarotpunaḥ ||1||
 śrutvā jītaṃ jarāsaṃdhaṃ tadātaṃkāṇṇrpāḥ pare ||
 upāyanaṃ daduste vai bhayārtāḥ śaraṇaṃ gatāḥ ||2||
 gomatiṃ sarayūṃ puṇyāmanusrotaṃ tato'gamat ||
 tato bhāgīrathītīre kāsīmabhijagāma ha ||3||
 pārṣṇigrāhaḥ kāsīrājō grhīto mṛgayāṃ gataḥ ||
 so'pi tasmai baliṃ prādācchrutvā tasya balaṃ mahat ||4||
 pradyumnaḥ sainikaiḥ sārddhaṃ kośalānpragato balī ||
 ayodhyānikāṇe rājannaṃdigrāme sthīto'bhavat ||5||
 kośalendro nagnajicca turaṃgaiśca gajai rathaiḥ ||
 mahādhanaiḥ śaṃbarārimarhayāmāsa tattvavit ||6||
 uttareśo dīpatamo nayapālādhipo gajaḥ ||

viśāleśo barhiṇaśca ete vai taṃ baliṃ daduḥ ||7||
 naimiṣeśo harerbhaktaḥ śrīkṛṣṇasya prabhāvavit ||
 kṛtāṃjalipuṭo bhūtṛvā dadau tasmai baliṃ nṛpaḥ ||8||
 prayāgaṃ gatavāṅkāṛṣṇistriveniṃ pāpanāśiniṃ ||
 snātvā dadau mahādānaṃ tīrtharājaprabhāvavit ||9||
 gajā vīmātsisāhasramaśvānāṃ daśalakṣakam ||
 rathānāṃ ca caturlakṣaṇaṃ gavāṃ tatra daśārbudam ||10||
 hemamālāsamāyuktaṃ hemāṃbarasamanvitam ||
 daśabhāraṃ suvarṇānāṃ muktānāṃ lakṣameva hi ||11||
 dvilakṣaṇaṃ navarataṃ nānāṃ vastrāṇāṃ daśalakṣakam ||
 kāśmīrakamḥbalānāṃ ca dvilakṣaṇaṃ navakaṇḍabalam ||12||
 brāhmaṇebhyo dadau kārṣṇistīrtharāje haripriye ||
 kārūśādhipatistatra paṇḍrako nāma maithīla ||13||
 kṛṣṇaśatruḥ so'pi kārṣṇiṃ pūjayāmāsa śaṃkitāḥ ||

pradyumnaṃ cāgataṃ vikṣya pāṃcāle kānyakubjake ||14||
 bhayaṃ prāpurnṛpāḥ sarve durge durge kṛtārgalāḥ ||
 viceluryādavātsarve bhayārtā durgamāśritāḥ ||15||
 bīṇḍudeśādhipo rājā dīrghabāhuramahābalaḥ ||
 śaṃbarāreḥ paraṃ sandhiṃ kartuṃ sainye samāyayau ||16||
 dīrghabāhuruvāca -
 yūyaṃ sarve yādavendrā āgatā jayino diśāṃ ||
 manorathaṃ me kurutāṃ bhaveyaṃ tuṣṭamānasaḥ ||17||
 sajalasyāpi kācasya pātrasya śaravedhataḥ ||
 na kṣaredḥ bīṇḍureko'pi bāṇastadadhitiṣṭhātī ||18||
 na pātraṃ śakālībhūtaṃ tanmadhye hastalāghavam ||
 ye kurvaṃti pratijñāṃ me tebhyo dāsyāmi kanyakāḥ ||19||
 yūyaṃ sarve yādavendrā dhanurvedaviśārādāḥ ||
 mayāpi nāradamukhācchrutā pūrvaṃ mahābalāḥ ||20||

sarveṣāṃ vismitānāṃ ca pradyumno dhanvināṃ varaḥ ||
 tathetyuvāca sadasi bīṇḍudeśādhipaṃ nṛpa ||21||
 dīrghavaṃśau suvīṭhāpya guṇaṃ baddhvā tadantare ||
 guṇe baddhvā kācakumbhaṃ sajalaṃ paśyatāṃ satām ||22||
 dhanurgrhītṛvā tadvikṣya bāṇaṃ kārṣṇiḥ samādadhe ||
 kācapātraṃ śaro bhītṛvā tasthau madhye'rddhaniḥsrtaḥ ||23||
 ekato mukhapuṅkhābhyāṃ raviraśmirivāmbude ||
 kācapātre babhau bāṇastadadḥ bhutamivābhavat ||24||
 na pātraṃ śakālībhūtaṃ trikuśasya phalaṃ yathā ||

na cālanaṃ kaṃpanaṃ ca bīṇdusrāvo'pi nābhavat ||25||
 pradyumno bhagavānbānaṃ dvitīyaṃ saṃdadhe punaḥ ||
 so'pi pūrvam samutsrjya tatra tasthau videharāt ||26||
 sāṃbo'pi dhanurādāya bāṇānpaṃca samādade ||
 kācapātraṃ ca te bhitvā tasthustatrarādhaniḥsrtaḥ ||27||

yuyudhāno dhanurnitvā bāṇamekaṃ samākṣipat ||
 sarveṣāṃ paśyatām teṣāṃ pātraṃ cūrṇibabhūva ha ||28||
 uccakairjahasuḥ sarve yādavāḥ parasainikāḥ ||
 tvaṃ mahānbāṇadhārīha kārtaviryārjuno yathā ||29||
 arjuno bharato rāmastripuragho hi vā bhavān ||
 droṇo bhiṣmo'thavā karṇo jāmādagnya ivābhavat ||30||
 anyatpātraṃ samādhāyāniruddho dhanvināṃ varaḥ ||
 adho gatvā'tha tad dṛṣṭvā bāṇaṃ cikṣepa lāghavāt ||31||
 so'pi pātrataḥ bhitvā tasthau tatrāpi niḥsrtaḥ ||
 tatpātrāddhastapañcordhvaṃ baddhvā pāṣāṇamaṃbare ||32||
 dīptimān dhanurādāya bāṇamekaṃ samādade ||
 so'pi pātrataḥ bhitvā bāṇamutsrjya cāgrataḥ ||33||
 tāḍayitvā ca pāṣāṇaṃ punastatra samāśritaḥ ||
 bāṇavegena tadapi bīṇdusrāvo'pi nābhavat ||34||

gatāgatena yāvadvai bīṇdusrāvo'pi nābhavat ||
 tadā vīrāśca te sarve sādhu sādhviti vādinaḥ ||35||
 bhānurdhanuḥ saṃgrhītvā vīkṣya mīlitalocanaḥ ||
 ārāccikṣepa nārācaṃ sarveṣāṃ paśyatām satām ||36||
 so'pi pātraṃ tadā bhītvā pātraṃ kṛtvā hyadhomukham ||
 punarūrdhvamukhaṃ kṛtvā tasthau tatrārdhaniḥsrtaḥ ||37||
 bāṇavegena tadapi bīṇdusrāvo'pi nābhavat ||
 na pātraṃ śakalībhitam tadad bhutamivābhavat ||38||
 evaṃ śrīkṛṣṇaputrā ye aṣṭādaśa mahārathāḥ ||
 sarve te bibhiduḥ pātraṃ jalasrāvo'pi nābhavat ||39||
 bīṇdudeśādhipo rājā dīrghabāhuḥ suvismitaḥ ||
 tebhyo'dātkanyakāḥ srṣṭā aṣṭādaśa sulocanāḥ ||40||
 teṣāṃ vivāhasamayā śaṃkhabheryānakādayaḥ ||
 nedurjaguṣca gaṃdhavā nanṛtūscāpsarogaṇāḥ ||41||

teṣāṃupari devāste jayadhvanisamākulāḥ ||
 vavṛṣuḥ puṣpavarṣāṇi cakruḥ ślāghāṃ divi sthitāḥ ||42||
 gajāṃṣaṣṭisahasrāṇi hayānāmarbudam tathā ||
 daśalakṣaṇaṃ rathānāṃ ca dāsīnāṃ lakṣameva ca ||43||
 śibikānāṃ caturlakṣaṇaṃ pāribarhe dadau nṛpaḥ ||
 tāḥ prāhiṇod dvārāvatiṃ babhau karṣṇīryadūttamaḥ ||44||
 dīrghabāhumanuprāpya niśadhānprayayau tataḥ ||
 niśadhādhipatirvirasenajinnāma maithila ||45||
 upāyanaṃ dadau so'pi pradyumnāya mahātmane ||
 tathāhi bhadrādhipatiḥ śrīkṛṣṇeṣṭo haripriyaḥ ||46||
 pūjayāmāsa sabalaṃ brhatseno hareḥ sutam ||
 mātthurāṇśūrasenāṃśca madhūnprāptaḥ sasainikaḥ ||47||
 svāgataiḥ pūjitaḥ kārṣṇīrmathurāyāṃ yayau punaḥ ||
 tataḥ pradakṣiṇīkrtya mathurāṃ savanāṃ kila ||48||

*gopāṅgopīṃ yaśodāṃ ca nandarājaṃ vrajeśvaram ||
vṛṣabhānūpanaṃdāṃśca natvā kārṣṇirbabhau nṛpa ||49||
baliṃ ca naṃdarājāya datvā datvā punaḥ punaḥ ||
tai pūjitaḥ katidinaiḥ sthito 'bhūnnaṃdagokule ||50||*

English rendering

The journey of the Yadava army in Gaya, Gomati, Sarayu, and the Gangetic plains, Kashi, Prayag, and Vindhya; the handshakes and marriages of the eighteen great sons of Krishna; the samadars of Pradyumna and others in Mathura, Shurasena districts, and Nanda-Gokul.

Srinardji says - Rajan! Srikrishna Kumar Pradyumna then went to Gaya with his soldiers and bathed in the Phalgun River. Then proceeded from there to conquer the other doshas. Hearing of Jarasandha's defeat, the other kings, horrified at the time, came to Pradyumna's refuge and offered them gifts. 1-2.

Through Gomati and Punyasalila Sarayuke, Pradyumraji came to Kashipuri on the banks of the Ganges. There, the Panigraha (rival) Kashiraja was hunting and was captured there. Kashiraja, on hearing that Pradyumra's army was large, also made offerings to him. 3-4.

The king! The mighty Pradyumna then moved with his troops to the Kosala district and garrisoned his army at Nandigram near Ayodhya. Kosala king Naggaraja, who was a philosopher, worshipped Shambarari Pradyumna by giving many horses, elephants, chariots, and great wealth. The lord of the north, Deepatam, the king of Nepal, Gaja, and the lord of the vast city, Barahini, all presented them. The lord of Naimisharanya was a great devotee of Bhagavad and a connoisseur of the influence of Krishna. They offered a sacrifice to Pradyumra with folded hands. After this, Srikrishna Kumar went to Prayag and there he made a great donation by bathing in the Papanasini Triveni, as he knew the influence of the Tirtha king. Twenty thousand elephants, one million horses, four lakh chariots, ten billion cows adorned with golden garlands and golden garments, ten loads of gold, one lakh pearls, two lakh Navaratnas, one million garments and two lakh Kashmiri shawls and new blankets were given to the Brahmins by Pradyumna at Haripriya Tirtha Raj. 5-12 | (Vishwajitkhand chapter 16 to 20)

Mithileshwar! King Poundrak of the Karusha country was an enemy of Lord Krishna, however, he too, being suspicious, worshipped Shri Krishna Kumar. All the kings there were terrified when they heard of Pradyumna's arrival in the land of Panchal and Kanyakubja. Everyone closed the doors of their respective castles. Everyone was afraid of Yadav Raj and took shelter in the fort. There were many people who ran away. King Dirghabahu Uttama, the ruler of Vindhya, came to the army of Shambarari Pradyumna to make a treaty. 13-16 |

Dirghabahu said, "You all have come for the victory of Yadavendra; so fulfill my wish." This will give me a sense of satisfaction. The glass jar filled with water should be pierced with an arrow, but not a drop of water should fall and the arrow should remain standing in it, the jar should not crack, such that the one with the spirit in his hands should show this handshake. I will give my daughters in marriage to those who fulfill this promise of mine. All of you are proficient in Yadavendra Gana Dhanurveda. I too had heard before Naradji that the yadugas are very powerful. 17-20 |

Naradji says - Rajan! All the people were amazed at what the king had said. Pradyumna, the best of the archers among them, assured the king of Vindodesha in a packed assembly, "Tathastu (so be it)." Pradyumraji planted a big bamboo in two places on the earth and drew the same line between them

(like an aragani). Then he hung a glass jar full of water in the rope with all the good men watching. Then that Srikrishna Kumar picked up the bow and saw it well and fixed the arrow on its string. He released the arrow and pierced through the glass jar, settling it halfway through. Both the mouth and wings were visible on the same side. The arrow, suspended in a glass jar, adorned itself like a ray of sunlight entering a cloud. It was an amazing sight. Like the fruit of a tree, the pot was neither broken, nor moved from its place; it trembled, nor did a drop of water fall from it. Woe to you! Lord Pradyumna then adjusted the second arrow. He, too, left the place of the first arrow and settled in the same pot. 21-26 |

Samba then took the bow and fired five arrows. They also pierced through the glass jar and placed it halfway out. Satyakina then took a bow and shot a single arrow, but in front of everyone, the glass jar was shattered. Seeing this, all the Yadavas and other soldiers began to laugh loudly and said, 'Just be, you are a great archer on this earth, like Arjuna the Kartavirya; Arjuna, Bharat, and Shriramchandraji are also defeated before you. Or you are Tripurahanta Rudra. Drona, Bhishma, Karna and Parashurama will also give up on you. " 27-30 |

Then Aniruddha, the best of the archers, hanging the other vessel, went under him and shot a light arrow at him, looking at him intently. The arrow also pierced through the container and landed halfway through it. Deepti raised her bow and shot an arrow at the pot, hanging a stone five hands high in the sky. That arrow also penetrated the lower part of the vessel and hit the stone above, leaving the arrow with Aniruddha in front, and then quickly settled in the vessel itself. However, not a drop of water fell from the vessel due to the velocity of the arrow. Even when the arrow came and went, not a drop of water fell, all the heroes saw this miracle and began to thank him again and again. 31-35 |

Bhanu then took a good look at the character - the spear. Then, with all eyes closed, he took the bow and shot it from a distance. The archer also penetrated the container at that time, making it subside, and then immediately turned its face upwards to make it half-exposed; even then, not a drop of water fell from the arrow's velocity and the container could not explode. It was a wonderful thing that happened. Thus all the eighteen great sons of Lord Krishna pierced the pot, but the water did not seep out. 36-39 | (Vishvajitkhand chapter 16 to 20)

The king of Bindusara, Dirghabahu, was amazed by this handshake. He bestowed his eighteen daughters of Sulochana on them. During their marriage, the Gandharvas sang songs and the apsaras danced, playing conch shells, bheri, and anak. The gods showered them all with joyous flowers and the heavenly beings showered praise on them. King Dirghabahu gave sixty thousand elephants, one billion horses, one million chariots, one hundred thousand maids, and four hundred thousand shepherds as dowry. Yadukulatilaka Pradyumna sent all that dowry to Dwarkapuri. 40-44 |

Thereafter, Pradyumna went to the Nishadha country with the permission of Dirghabahu. Maithil! The name of the king of Nishadha was Virasena. He also made a gift to Mahatma Pradyumna. Similarly, Brihatsena, the ruler of Bhadradesha, who was a devout devotee of Sri Krishna and a beloved devotee of Sriharika, along with his army, performed a solemn worship of Pradyumna. Then he went with troops to the districts of Mathur, Shurasena, and Madhu. There he was welcomed and returned to Mathura. He then went to Vrajma, circling Mathura with the forests. The king! There he found great beauty by saluting Gopa-Gopi, Yashoda, Vrajeswara Nandaraja, Vrishabhvanu, and Upanandu. He stayed in Nanda-Gokul for many days, being honored by the Nandarajas with repeated offerings and gifts. 45-50 |

Thus was completed the eighteenth chapter in the Narada Bahulashva-Samvad under Vishwajit Khand in the Srigarghasamhita, titled 'Conquest of Mathura and Shurasena Districts'. 18.

Sanskrit source · Hindi control witness

Viśvajit-khaṇḍa · Chapter 19

Chapter 147 of 263 · 35 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

अथ कार्ष्णिर्महाबाहुर्ध्वजिनीभिः समन्वितः ॥
 नादयन्दुं दुभीन्दीर्घान्दीर्घवेगः कुरुन् ययौ ॥१॥
 विंशतिर्योजनानां च मर्यादीकृततदबले ॥
 तस्थौ तच्छिबिराणां च विस्तारो दशयोजनम् ॥२॥
 पञ्चयोजनमाश्रित्य तदबले राजपद्धतिः ॥
 धनाढ्यानां च वैश्यानामापणानि सहस्रशः ॥३॥
 तथा रत्नपरीक्षाणां वस्त्रव्यापारकारिणाम् ॥
 काचकरा वायकाश्च रंगकाराः कुलालकाः ॥४॥
 कुंदकारास्तूलकाराः पटकारास्तथैव च ॥
 टंककाराश्चित्रकाराः पत्रकाराश्च नापिताः ॥५॥
 पट्टकारा रेतिकाराः पर्णकाराश्च शिल्पिनः ॥
 लाक्षाकारा मालिनश्च रजकास्तैलिनस्तथा ॥६॥
 तांबूलशोधिनस्तत्र चित्रपाषाणकर्मकाः ॥

अन्नभर्जकरास्तत्र काचभेदिन एव हि ॥७॥
 मुक्तादीनां च रत्नानां सूक्ष्माणां रत्नवेधिनः ॥
 एते कारुजनाः सर्वे दृश्यन्ते राजपद्धतौ ॥८॥
 क्वचिद्भानुमतीर्लीला ऐंद्रजालविधायकाः ॥
 क्वचिन्नटाश्च नृत्यन्ते युद्धं भल्लूकयोः क्वचित् ॥९॥
 क्वचित्तु वानरी लीला डमरूवाद्यसंयुताः ॥
 गायन्ति कुत्रचिद्राजन्सूतमागधवन्दिनः ॥१०॥
 वारांगनाश्च नृत्यन्ति भूषैर्द्वादशभिर्युताः ॥
 दिव्यैः षोडशशृङ्गारैर्हरत्यप्सरसां मनः ॥११॥
 बन्धूनामपि सेनानां महातका गजाह्वये ॥
 चालनं संभ्रमोपेतं विह्वलैश्च जनैरभूत् ॥१२॥
 विदुर्दुवुर्जनाः सर्वे गृहेष्वापातितागलाः ॥
 कोलाहलो महानासीदगेहे गेहे जने जने ॥१३॥
 वीर्य्यशौर्य्यबलोपेताः कौरवाश्चक्रवर्तिनः ॥

आसमुद्राः क्षितीर्षेद्वा जातास्तेऽप्यतिशंकिताः ॥१४॥
 प्रद्युम्नप्रेषितः साक्षादुद्धवो बुद्धिसत्तमः ॥
 कौरवैर्द्रपुरं प्राप्तो धृतराष्ट्रं ददर्श ह ॥१५॥
 मदव्युतामास्य नृपस्य दंतिनां

कस्तूरिकाकुंकुमगण्डशालिनाम् ॥
 सिंदूरशुंडास्पदकर्णताडितैः
 षडङ्घ्रिभिर्मण्डितमंदिराजिरम् ॥१६॥
 यं भीष्मकर्णगुरुशल्यकृपैश्च भूरि-
 बाह्नीकधौम्यशकुनैः सह संजयेन ॥
 दुःशासनेन विदुरेण च लक्ष्मणेन
 दुर्योधनेन च कृपीसुतसोमदत्तैः ॥१७॥
 श्रीयज्ञकेतुसहितैः सहितं नृपेन्द्रं
 लीलातपत्रसितचामरहेमपीठैः ॥
 संसेवितं परिसमेत्य गजाह्वयेऽंशं

नत्वोद्धवः प्रणत आह कृतांजलिस्तम् ॥१८॥
 उद्धव उवाच -
 प्रद्युम्नेन प्रकथितं शृणु राजेन्द्रसत्तम ॥
 उग्रसेनः क्षितीशेन्द्रो यादवेन्द्रो महाबलः ॥१९॥
 विजित्य नृपतीन्सर्वान् राजसूयं करिष्यति ॥
 प्रेषितस्तेन सेनाभिः प्रद्युम्नो रुक्मिणीसुतः ॥२०॥
 जेतुं महोद्भटान् वीराञ्जंबुद्धीपस्थितान्पान् ॥
 चैद्यशाल्वजरासंधदंतवक्त्रादिभूपतीन् ॥२१॥
 विजित्य चागतः कार्ष्णिस्तस्यै यच्छ बलिं बहु ॥
 उपायनं च दातव्यं बंधूनामैक्यकाम्यया ॥२२॥
 माभूत्कुरूणां वृष्णीनां कलिर्नोयेद्भवविष्यति ॥
 तेनोदितं मे कथितं तत्क्षमस्व नृपेश्वर ॥
 द्रूतस्य हीनदोषस्य त्वयोक्तं यद्वदामि तत् ॥२३॥
 श्रीनारद उवाच -

तच्छ्रुत्वा कौरवाः सर्वे राजन्संजातमन्यवः ॥
 वीर्य्यशैर्य्यमदोन्नद्धा उचुः प्रस्फुरिताधराः ॥२४॥
 कौरवा ऊचुः
 दुरत्यया कालगातिरहो चित्रमिदं जगत् ॥
 सिंहोपरि प्रधावंति शृगाला दुर्बला वने ॥२५॥
 अस्मत्सकाशात्संबंधा अस्मद्वत्तनृपासनाः ॥
 दातृणां प्रतिकूलास्तु दातृणां फणीनो यथा ॥२६॥
 वृष्णयो भीरवः सर्वे युधि विकलवचेतसः ॥
 तथैव शासनं कर्तुं प्रवृत्ता हि गतह्रियः ॥२७॥
 उग्रसेनोऽल्पवीर्य्यश्च जंबूद्धीपस्थितान्पान् ॥
 विजित्याहो बलिं नीत्वा राजसूयं करिष्यति ॥२८॥
 यत्र भीष्मश्च कर्णश्च द्रोणो दुर्योधनादयः ॥
 तत्र त्वं प्रेषितो मंत्री प्रद्युम्नेन कुबुद्धिना ॥२९॥

तस्माद्यात पुरीमध्ये यूयं वै जीवनेच्छया ॥

न चेद्यास्यथ वः सर्वान्नयामो यमसादनम् ॥३०॥

श्रीनारद उवाच -

इत्थं श्रीकृष्णविमुखैः कौरवैः परिभाषितम् ॥

श्रुत्वोद्धवः शम्बरारिमेत्य सर्वमुवाच ह ॥३१॥

कौरवोक्तं वचः श्रुत्वा प्रद्युम्नो धन्विनां वरः ॥

प्रतिशार्ङ्गं संगृहीत्वा रोषात्प्रस्फुरिताधरः ॥३२॥

प्रद्युम्न उवाच -

कौरवान्घातयिष्यामि बंधूनपि मदोद्धतान् ॥

बाणैस्तीक्ष्णैर्यथा योगी नियमैर्देहजा रुजः ॥३३॥

यदूनां सैन्यचक्रेषु बलिं यो न प्रदास्यति ॥

कौरवेभ्योऽपि स पुमान् पितुर्मातुर्न चौरसः ॥३४॥

श्रीनारद उवाच -

तदैव यादवाः सर्वे भोजवृष्ण्यंधकादयः ॥

गजाह्वयं युयुः सैन्यै राजन्संजातमन्यवः ॥३५॥

Roman transliteration

śrīnārada uvāca -

atha kārṣṇīrmahābāhurdhvajinībhiḥ samanvitah ||

nādayandumdubhīndīrghāndīrghavegaḥ kurūn yayau ||1||

viṣṣatiryojanānāṇi ca maryādīkṛtatad▯bale ||

tasthau tacchibirūṇāṇi ca vistāro daśayojanam ||2||

pañcayojanamāśritya tad▯bale rājapaddhatiḥ ||

dhanādḍhyānāṇi ca vaiśyānāmāpaṇāni sahasraśaḥ ||3||

tathā rat▯naparīkṣāṇāṇi vastravyāpārakārīṇām ||

kācakarā vāyakāśca raṇgakārāḥ kulālakāḥ ||4||

kumḍakārāstūlakārāḥ paṭakārāstathaiva ca ||

ṭaṃkakārāścittrakārāḥ patrakārāśca nāpitāḥ ||5||

paṭṭakārā retikārāḥ paṇakārāśca śilpinaḥ ||

lākṣākārā mālinaśca rajakāstailinastathā ||6||

tāṃbūlaśodhinastatra citrapāṣāṇakarmakāḥ ||

annabharjakarāstatra kācabhedina eva hi ||7||

muktādīnāṇi ca rat▯nānāṇi sūkṣmāṇāṇi rat▯navedhinaḥ ||

ete kārūjanāḥ sarve dṛśyaṃte rājapaddhatau ||8||

kvacid▯bhānumatirīlā aiṃdrajālavidhāyakāḥ ||

kvacinnaṭaśca nṛtyaṃte yuddhaṃ bhallūkayoḥ kvacit ||9||

kvacittu vānarī līlā ḍamarūvādyasaṃyutāḥ ||

gāyaṃti kutracidrājansūtamāgadhavandinaḥ ||10||

vārāṅganāśca nṛtyaṃti bhūśairdvādaśabhīryutāḥ ||

divyaiḥ ṣoḍaśaśṛṅgairairharaṃtyapsarasāṇi manāḥ ||11||

bandhūnāmapi senānāṇi mahāmītakā gajāhvaye ||

cālanam saṃbhramopetaṃ vihvaiśca janairabhūt ||12||

vidudruvrjanāḥ sarve grheṣvāpātītārgalāḥ ||

kolāhalo mahānāsīd□gehe gehe jane jane ||13||
vīryyaśauryyabalopetāḥ kauravāścakravartināḥ ||

āsamudrāḥ kṣitīśeṇḍrā jātāste'pyatiśaṅkitāḥ ||14||
pradyumnapreṣitāḥ sākṣādudbhavo buddhisattamaḥ ||
kauraveṇḍrapuraṃ prāpto dhṛtarāṣṭraṃ dadarśa ha ||15||
madacyutāmāsyā nṛpasya dāntināṃ
kastūrikākumkumagaṇḍāśālīnām ||
siṃdhūrasūṇḍāspadakarnatāḍitaiḥ
śaḍaṇ□ghribhirmaṇḍitamamḍirājīram ||16||
yaṃ bhīṣmakarnaguruśalyakṛpāiśca bhūri-
bāhlikadhaumyaśakunaiḥ saha saṃjayaena ||
duḥśāsanena vidureṇa ca lakṣmaṇena
duryodhanena ca kṛpīsutasomadattaiḥ ||17||
śrīyajñaketusahitaiḥ sahitaṃ nṛpendraṃ
līlātapatrasitacāmarahemapīṭhaiḥ ||
saṃsevitaṃ parisametya gajāvayaeṣaṃ

natvoddhavaḥ praṇata āha kṛtāmjalistam ||18||
uddhava uvāca -
pradyumnena prakathitaṃ śṛṇu rājeṇḍrasattama ||
ugrasenaḥ kṣitīśeṇḍro yādaveṇḍdro mahābalaḥ ||19||
vijītya nṛpatīnsarvān rājasūyaṃ kariṣyati ||
preṣitastena senābhīḥ pradyumno rukmiṇīsutaḥ ||20||
jetuṃ mahod□bhaṭān vīrāñjaṃbudvipasthitānnṛpān ||
cāidyasālvarāśaṇḍhadamṭavakṛādibhūpatīn ||21||
vijītya cāgataḥ kāṛṣṇistasmai yaccha baliṃ bahu ||
upāyanam ca dātavyam baṇḍhūnāmaikyakāmyayā ||22||
mābhūtkurūṇāṃ vṛṣṇīnāṃ kalīrnoced□bhaviṣyati ||
tenoditaṃ me kathitaṃ tatḥśamasva nṛpeśvara ||
dūtasya hīnadoṣasya tvayoktaṃ yadvadāmi tat ||23||
śrīnārada uvāca -

tacchrutvā kauravāḥ sarve rājansaṃjātamanyavaḥ ||
vīryyaśauryyamadonnaddhā ucuḥ prasphuritādharāḥ ||24||
kauravā ūcuḥ
duratyayā kālagatiraho citramidaṃ jagat ||
siṃhopari pradhāvamṭi śṛgālā durbalā vane ||25||
asmatsakāśātsaṃbaṇḍhā asmadattannṛpāsanāḥ ||
dātṛṇāṃ pratikūlāstu dātṛṇāṃ phaṇīno yathā ||26||
vṛṣṇayo bhīravaḥ sarve yudhi viklavacetasaḥ ||
tathaiva śāsanaṃ kartuṃ pravṛttā hi gatahriyāḥ ||27||
ugraseno'lpavīryaśca jaṇḍbūdvipasthitānnṛpān ||
vijītyāho baliṃ nitvā rājasūyaṃ kariṣyati ||28||
yatra bhīṣmaśca karṇaśca droṇo duryodhanādayaḥ ||
tatra tvaṃ preṣito maṇṭri pradyumnena kubuddhinā ||29||
tasmādyāta purīmadhye yūyaṃ vai jīvanecchayā ||

na cedyāsyatha vaḥ sarvānnayāmo yamasādanam ||30||
śrīnārada uvāca -
itthaṃ śrīkṛṣṇavimukhaiḥ kauravaiḥ paribhāṣitam ||
śrutvoddhavaḥ śambarārimetya sarvamuvāca ha ||31||

kauravoktaṃ vacaḥ śrutvā pradyumno dhanvinām varaḥ ||
pratiśāñī□gaṃ saṃgrhītvā roṣātprasphuritādharah ||32||
pradyumna uvāca -
kauravāṅghātayiṣyāmi baṃdhūnāpi madoddhatān ||
bhāṇaistikṣṇairiyathā yogī niyamairdehajā rujaḥ ||33||
yadūnām sānyacakreṣu baliṃ yo na pradāsyati ||
kauravebhyo'pi sa pumān pīturmāturna caurasah ||34||
śrīnārada uvāca -
tadaiva yādavāḥ sarve bhojavṛṇṇyaṃdhakādayaḥ ||
gajāhvayaṃ yayuḥ sānyai rājansaṃjātamanyaṃavaḥ ||35||

English rendering

Expansion of the Yadava army; going to the Kauravas as an emissary of Uddhav to deliver Pradyumna's message; Yadava invasion of Hastinapur, angered by the Kaurava's bitter response.

Srinardji says - Rajan! Mahabahu Pradyumna then marched with his armies into the Kurudesha with great speed, making loud noises. His army was encamped on twenty yojanas of land. The extent of that cantonment was also no less than ten yojanas. The army had a five-lane long road to and from the sprawling garrison. Thousands of shops were set up there by the wealthy Vaishyas. Jewelry connoisseurs (jewellers), textile traders, manufacturers of glassware, vayaks (weavers and chests), rangers, potters, kandakar (confectioners), tulkars (cotton-pickers), patkars (textile-makers), tankkar (stonemasons) or 'tanka' (makers of eponymous tools), painters, journalists (paper-makers), barbers, porters, armourmen, leaf-makers (double-makers), craftsmen, lacquer (lacquer), gardeners, razors, (washers), tailors, tamolis, stone excavators or painters, bharbhuj Some were jugglers who played the game of Bhanumati, others were magicians who spread magic. In some places, the Nats danced, and in others, there was a battle between two bears. In some places, monkey games were played with drum beats, and in others, there was a dance performance by the Waranganas, adorned with twelve types of ornaments. The brides-to-be would also woo the nymphs with their divine sixteen adornments. Although the Yadava army for the Kauravas was the army of their own brethren, it caused great terror in Hastinapur. The people there began to move at great speed, trying to escape in panic. Everyone started running away by putting aragala (bilai, shackles and locks) in their houses. There was a great commotion in the houses and among the people, and there was commotion everywhere. The Kaurava Chakravarti was a king endowed with valor, valor, and strength. He was the ruler of the earth up to the sea, yet seeing the huge army of the Yadavas, he also became very suspicious. 1-14 | (Vishvajitkhand chapter 16 to 20)

Pradyumna sent Udhava, the best of the wise, as an envoy. He went to the Kauravendra town of Hastinapur and met Dhritarashtra. The courtyard of Maharaja Dhritarashtra's palace was enveloped by the illusions of elephants sitting on vermilion-coloured tusks adorned with muskets and kumkum-decorated gondasthals and tortured by their ears. Bhishma, Karna, Drona, Shalya, Kripacharya, Bhurishrava, Balika, Dhaumya, Shakuni, Sanjay, Dushasana, Vidura, Lakshmana, Duryodhana, Ashwatthama, Somadatta, and Shriyajnketu were present in the service of King Dhritarashtra, the lord of Hastinapur. They all sat on golden thrones, adorned with white umbrellas and chavars. At the same time, on reaching there, Uddhav bowed before the Maharaja and said to him with folded hands. 15-18 |

The Kauravas said, "Ah! Kalki's speed is insurmountable, this world is strange, even weak jackals have started attacking lions in the forest. Those who have gained prestige from our kinship, to whom

we have given the throne of the kingdom, the Yadavas are raising their heads against their donors in the same way that snakes bite the milking donors. All the scorpions are timid, they get distracted when the opportunity comes for war; yet they are shamelessly going to rule over us today. What is the strength of the Ugr Army? He will perform the Rajasuya Yajna - what a surprise - by conquering and meeting all the kings residing in Jambudvipa, despite being weak. Wherever mighty heroes like Bhishma, Karna, Drona, Duryodhana, etc. are sitting, that foolish Pradyumna has sent you as a minister. Therefore, we ask that you return to your Dwarkapuri if you wish to live. If you do not go, we will send you all to Yamlok today. 25-30 |

Naradji says - Rajan! Hearing this speech of the anti-Krishna Kauravas, Uddhav went to Pradyumna and narrated everything. Hearing of the Kauravas, the lips of Pradyumna, the foremost of the archers, trembled with indignation. They spoke with the rainbow in their hands. 31-32 |

Pradyumna said, "Though the Kauravas are our relatives, they have become madly mad. So I will destroy them with my sharp arrows, just as a yogi destroys his bodily ailments with strict rules. Whoever in the army of the Yadavas does not attempt to meet the valiant Kauravas will not be considered a son of his parents. 33-34 | (Vishvajitkhand chapter 16 to 20)

Naradji says - Rajan! At that very moment, all the Yadavas, including Bhoja, Vrishni, and Andhaka, were enraged and marched to Hastinapur with their armies. 35.

Thus was completed the nineteenth chapter in the Narada Bahulashva Samvad under the Vishvajit Khanda in the Srigargha Samhita, titled 'The Messenger-Sent for the Kauravas'. 19.

Sanskrit source · Hindi control witness

Viśvajit-khaṇḍa • Chapter 20

Chapter 148 of 263 • 52 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

तदैव कौरवाः सर्वे निर्गता दीप्तमन्यवः ॥
 स्वैः स्वैर्बलैः समायुक्ता योद्धुं प्रद्युम्नसमुखे ॥१॥
 विजयध्वजसंयुक्ता रत्नकंबलमण्डिताः ॥
 गजाः षष्टिसहस्राणि निर्ययुः स्वर्णशृङ्खलाः ॥२॥
 प्रलयाब्धिमहावर्तसंघर्षध्वनिकारिणाम् ॥
 गजाः षष्टिसहस्राणि दुंदुभीनां विनिर्गताः ॥३॥
 गजा गावो बृहद्भल्ला लोहकंचुकमंडिताः ॥
 शिरस्रङ्मौलिसंयुक्ता द्विलक्षाणि विनिर्ययुः ॥४॥
 हेमकंकणकेयूरकिरीटवरकुंडलाः ॥
 गजस्थाश्च द्विलक्षाणि निर्ययुः स्वर्णकंचुकाः ॥५॥
 पीतकंचुकसंयुक्तास्तिर्यगुष्णीषशालिनः ॥
 गजस्थाश्च द्विलक्षाणि संग्रामे लब्धकीर्तयः ॥६॥
 रक्तांबरधराः केचिद्रक्तभूषणभूषिताः ॥
 रक्तकंबलसंयुक्तैर्गजैरुच्चैर्विनिर्गताः ॥७॥
 कृष्णांबरधरा नागैर्हरिद्वस्त्रसमावृताः ॥
 केचिच्छुक्लांबराः केचिन्निर्ययुः पाटलांबराः ॥८॥
 रथैश्च देवधिष्यभाभैर्मृगैर्द्रध्वजशोभितैः ॥
 पतत्पताकैरत्युच्चैर्निर्ययुः कोटिशो नृपाः ॥९॥
 आंगैर्बाणैः सैधवैश्च चंचलैस्तुरगैर्नृपाः ॥
 मनोजवैः स्वर्णभूषैर्निर्ययुः शस्त्रसंवृताः ॥१०॥
 समंतान्निर्ययुर्वीरा लोहकंचुकण्डिताः ॥
 विद्याधरसमा राजन्संकुला युद्धशालिनः ॥११॥
 जगुर्यशः कौरवाणां सूतमागधवन्दिनः ॥
 भेरीमृदंगैः पटहैरानकैर्युद्धनिःस्वनैः ॥१२॥
 मृगेन्द्रध्वजसंयुक्तैः शुक्लवाहनियोजितैः ॥
 व्यजनैर्वज्रदण्डैश्च चामरांदोलराजितैः ॥१३॥
 चतुर्योजनमात्रेण चंद्रमण्डलचरुणा ॥
 छत्रेण मण्डिते राजभिर्दतेन मनोहरे ॥१४॥
 दुर्योधनो बभौ सैन्ये महति स्यन्दने स्थितः ॥
 तथाऽन्ये धार्तराष्ट्राश्च स्यन्दने स्यन्दने स्थिताः ॥१५॥
 चतुर्योजनमात्रैश्च छत्रैर्मुक्ताविलंबिभिः ॥

सुरथेनातिभीष्मेण कृपेण गुरुणा सह ॥१६॥
 बाह्लीककर्णशल्यैश्च सोमदत्तेन धीमता ॥
 अश्वत्थाम्ना च धौम्येन लक्ष्मणेन धनुष्मता ॥१७॥
 शकुनिना च वीरेण तथा दुःशासनेन च ॥
 संजयेन तथा साक्षाद्भूरिणा यज्ञकेतुना ॥१८॥
 सुयोधनो नृपो रेजे यथा शक्रो मरुद्गणैः ॥
 इन्द्रप्रस्थात्पाण्डुपुत्रैः प्रेषितं पृतनाद्वयम् ॥१९॥
 तदैव यागतं राजन् कौरवाणां सहायकृत् ॥
 अक्षौहिणीभिः षोडशभिः कुरूणां चलतां तदा ॥२०॥
 चचाल भूर्दिशो नेद्व रजोव्याप्तं नभोऽभवत् ॥

तारकेव बभौ सूर्यो गजाश्वरथरेणूभिः ॥२१॥
 अंधकारोऽभवद्भूमौ देवाः सर्वेऽपि शंकिताः ॥
 यत्र तत्र गजानां च नोदनाभिश्च भूरुहाः ॥२२॥
 निपेतुस्तुरगैर्वीरैः क्षणं भूखण्डमण्डलम् ॥
 सेना कुरूणां वृष्णीनां युयुधुश्च परस्परम् ॥२३॥
 तीक्ष्णैः शस्त्रैर्यथा सप्त समुद्रास्तरलैर्लये ॥
 हया हयैरिभाश्चैभै रथिनो रथिभिः सह ॥२४॥
 श्येनैः श्येना इव क्रव्ये पतयः पत्तिभिर्मृधे ॥
 महामात्यैर्महामात्याः सूताः सूतैर्नृपैर्नृपाः ॥२५॥
 युयुधुः क्रोधसंयुक्ताः सिंहैः सिंहा इवौजसा ॥
 खड्गैः कुतैः शक्तिभिश्च भल्लैः पट्टिशमुद्गरैः ॥२६॥
 गदाभिर्मसलैश्चक्रैस्तोमरैर्भिदिपालकैः ॥
 शतघ्नीभिर्भुशुण्डीभिः कुठारैश्च स्फुरत्प्रभैः ॥२७॥
 चिच्छिदुर्बाणपटलैः शिरांसि क्रोधमूर्च्छिताः ॥

बाणांधकारे संजाते प्रद्युम्नो धन्विनां वरः ॥२८॥
 दुर्योधनेन युयुधे धनुष्टंकारयन्मुहुः ॥
 अनिरुद्धश्च भीष्मेण दीप्तिमांश्च कृपेण वै ॥२९॥
 भानुर्द्राणेन सांबास्तु बाह्लीकेन नृपेश्वरः ॥
 मधुः कर्णेन चायुध्यद्बृहद्भानुः शलेन वै ॥३०॥
 चित्रभानुर्हरेः पुत्रः सोमदत्तेन धीमता ॥
 अश्वत्थाम्ना वृकश्चैवारुणो धौम्येन मैथिल ॥३१॥
 पुष्करो लक्ष्मणेनाशु दुर्योधनसुतेन वै ॥
 वेदबाहुः कृष्णसुतः शकुनेन महामृधे ॥३२॥
 दुःशासनेन समरे श्रुतदेवो हरेः सुतः ॥
 तथा हि युयुधे युद्धे संजयेन सुनंदनः ॥३३॥
 विदुरेण गदः साक्षात्कृतवर्मा च भूरिणा ॥
 अक्रूरो युयुधे राजन्नाहवे यज्ञकेतुना ॥३४॥

एवं परस्परं युद्धं बभूव तुमुलं महत् ॥

कार्ष्णिर्विलोकयामास दुर्योधनबलं महत् ॥३५॥

बाणसंधेन वाराहो दंष्ट्रया च यथार्णवम् ॥

बाणसंभिन्नकुम्भानां करिणां प्रपतति खात् ॥३६॥

मुक्ताफलानि रेजुः कौ रात्रौ तारागणा इव ॥

बाणैः संपातयामासू रथिनः सारथीन् रथान् ॥३७॥

महामृधे मैथिलेन्द्र वैगैर्वातो यथा तरून् ॥

दुर्योधनस्तदा प्राप्तो धनुष्टंकारयन्मुहुः ॥३८॥

प्रद्युम्नं ताडयामास सायकैर्दशभिर्मृधे ॥

तान्प्रचिच्छेद भगवान् प्रद्युम्नो यादवेश्वरः ॥३९॥

दुर्योधनः पुनस्तस्य कवचे सायकान् दश ॥

निचखान् स्वर्णपुंखान् भित्वा वर्म तनौ गताः ॥४०॥

सहस्रैर्बाणपटलैः सहस्राश्ववाञ्छान ह ॥

चिच्छेद बाणशतकैः कोदण्डं सगुणं परम् ॥४१॥

शंभरारैर्महावीरो धृतराष्ट्रसुतो बली ॥

प्रद्युम्नस्तं रथं त्यक्त्वाथान्यमारुह्य सत्वरम् ॥५२॥

कृष्णदत्तं धनुर्नीत्वा सज्जं कृत्वा विधानतः ॥

एकं बाणं समाधाय कर्णात् तज्यकर्ष ह ॥४३॥

भुजदण्डस्य वेगेन तद्रथे निचकर्ष ह ॥

गृहीत्वा तद्रथं बाणो भ्रामयित्वा घटीद्वयम् ॥४४॥

आकाशात्पातयामास कमण्डलुमिवार्भकः ।

पतनेन रथः सद्यश्चूर्णीभूतो बभूव ह ॥४५॥

ससूताश्च हयाः सर्वे पञ्चतां प्रापुरग्रतः ॥

अन्यं रथं समास्थाय धार्तराष्ट्रो महाबलः ॥४६॥

प्रद्युम्नं ताडयामास दशभिः सायकैर्मृधे ॥

तैस्ताडितो हरेः पुत्रो मालाहत इव द्विपः ॥४७॥

कृष्णदत्ते च कोदण्डे तथैकं बाणमादधे ॥

बाणस्तं सरथं नीत्वा यावत्प्रागान्महांबरे ॥४८॥

तावद्बाणो द्वितीयोऽपि तं गृहीत्वा ययौ त्वरम् ॥

तावत्तृतीयः संप्राप्तो नीत्वा तं मंदिराजिरे ॥४९॥

धृतराष्ट्रसमीपे च सरथं साश्वसारथिम् ॥

आकाशात्पातयामास पद्मकोशमिवानिलः ॥५०॥

बाणस्तं पातयित्वा तु रणे कार्ष्णिं समाययौ ॥५१॥

पतनेन विशीर्णोऽभूद्भृङ्गार इव तद्रथः ॥

सुयोधनो मूर्च्छितोऽभूद्ध्रुमन् रुधिरं मुखात् ॥५२॥

Roman transliteration

śrīnārada uvāca -

tadaiva kauravāḥ sarve nirgatā dīptamanyavaḥ ||
 svaiḥ svairbalaiḥ samāyuktā yoddhum pradyumnasaṃmukhe ||1||
 vijayadhvajasaṃyuktā ratnakaṃbalamaṇḍitāḥ ||
 gajāḥ śaṣṭisahasrāṇi niryayuh svarṇaśṛṅghalāḥ ||2||
 pralayābdbhimahāvartasaṅgharṣadhvanikārīṇām ||
 gajāḥ śaṣṭisahasrāṇi dumdubhinām vinirgatāḥ ||3||
 gajā gāvo bṛhadbhallā lohakaṃcukamaṇḍitāḥ ||
 śīrasraṇīmaulisaṃyuktā dvilakṣāṇi vinirayayuh ||4||
 hemakaṃkaṇakeyūrakirītavarakuṇḍalāḥ ||
 gajasthāśca dvilakṣāṇi niryayuh svarṇakaṃcukāḥ ||5||
 pītakaṃcukasaṃyuktāstiryaguṣṇiśaśālināḥ ||
 gajasthāśca dvilakṣāṇi saṃgrāme labdhakīrtayaḥ ||6||
 raktāṃbaradharāḥ kecidraktabhūṣaṇabhūṣitāḥ ||

raktakaṃbalasaṃyuktairgajairuccairvinirgatāḥ ||7||
 kṛṣṇāṃbaradharā nāgairharidvāstrasamāvṛtāḥ ||
 kecicchuklāṃbarāḥ keciniriyayuh pāṭalāṃbarāḥ ||8||
 rathaiśca devadhiṣṇyābhairmṛgeṇdradhvaśobhitaiḥ ||
 patatpatākairatyuccairniryayuh koṭīṣo nṛpāḥ ||9||
 āṃgairbāṃgaiḥ saṃdhavaśca caṃcalaisturagairnṛpāḥ ||
 manojavaiḥ svarṇabhūṣairniryayuh śastrasaṃvṛtāḥ ||10||
 samantānniriyayurvīrā lohakaṃcukaṇḍitāḥ ||
 vidyādharasamā rājansaṃkulā yuddhaśālināḥ ||11||
 jaguryaśaḥ kauravāṇāṃ sūtamāgadhavandinaḥ ||
 bherīmṛdaṃgaiḥ pāṭahairānakairyuddhaniḥsvanaiḥ ||12||
 mṛgendradhvajasaṃyuktaiḥ śuklavāhaniyojitaiḥ ||
 vyajananairvajaranḍaiśca cāmarāṇḍolārjaitaiḥ ||13||
 caturyojanamātreṇa caṃdramaṇḍalacāruṇā ||

chatreṇa maṇḍite rājabhirdattena manohare ||14||
 duryodhano babhau sainye mahati syaṃdane sthitāḥ ||
 tathā'nye dhārtarāṣṭrāśca syandane syandane sthitāḥ ||15||
 caturyojanamātraśca chatraimuktāvilāmbibhiḥ ||
 surathenātibhīṣmeṇa kṛpeṇa guruṇā saha ||16||
 bāhlikakarṇaśalyaiśca somadattena dhīmatā ||
 aśvatthāmnā ca dhaumyena lakṣmaṇena dhanuṣmatā ||17||
 śakuninā ca vīreṇa tathā duḥśāsanena ca ||
 saṃjayaena tathā sāksādabhūriṇā yajñaketunā ||18||
 suyodhano nṛpo reje yathā śakro marudgaṇaiḥ ||
 indraprasthātpāṇḍuputrāiḥ preṣitam prtanādvayam ||19||
 tadaiva cāgataṃ rājan kauravāṇāṃ sahāyakra ||
 akṣauhiṇibhiḥ ṣoḍaśabhiḥ kurūṇāṃ calatāṃ tadā ||20||
 cacāla bhūrīṣo nedū rajovyāptam nabho'bhavat ||

tārakeva babhau sūryo gajāśvarathareṇūbhiḥ ||21||
 aṃdhakāro'bhavatbhūmau devāḥ sarve'pi saṃkitāḥ ||
 yatra tatra gajānāṃ ca nodanābhiśca bhūruhāḥ ||22||
 nīpetusturagairvīraiḥ kṣaṇaṃ bhūkhaṇḍamaṇḍalam ||
 senā kurūṇāṃ vṛṣṇīnāṃ yuyudhuśca parasparam ||23||
 tīkṣṇaiḥ śastrairiyathā sapta samudrāstaralairlaye ||
 hayā hayairibhāścebhairathino rathibhiḥ saha ||24||
 śyenaiḥ śyenā iva kravye pattayaḥ pattibhirmṛdhe ||

mahāmātyairmahāmātyāḥ sūtāḥ sūtairṇṇpairṇpāḥ ||25||
 yuyudhuḥ krodhasaṃyuktāḥ siṃhaiḥ siṃhā ivaujaśā ||
 khaḍgair kuṃtaiḥ śaktibhiḥśa bhallaiḥ paṭṭiśamudgaraiḥ ||26||
 gadābhīrmusalaiścakraistomarairbhīṇḍipālakaiḥ ||
 śataghñibhirbhuṣuṇḍibhiḥ kuṭhāraiśca sphuratprabhairḥ ||27||
 cicchidurbāṇapaṭalaiḥ śirāṃsi krodhamūrechitāḥ ||

bāṇāṃdhakāre saṃjāte pradyumno dhanvināṃ varaḥ ||28||
 duryodhanena yuyudhe dhanuṣṭaṃkārāyanmuhurḥ ||
 aniruddhaśca bhīṣmeṇa dṛiptimāṃśca kṛpeṇa vai ||29||
 bhānurdroṇena sām̐bāstu bāḥlikena ṇṛpeśvaraḥ ||
 madhuḥ karṇena cāyudhyadbr̥hadbhānuḥ śalena vai ||30||
 citrabhānurahreḥ putraḥ somadattena dhīmātā ||
 aśvatthāmnā vr̥kaścaivāruṇo dhaumyena maithila ||31||
 puṣkaro lakṣmaṇenāśu duryodhanasutena vai ||
 vedabāhuḥ kṛṣṇasutaḥ śakunena mahāmṛdhe ||32||
 duḥśāsanena samare śrutadevo hareḥ sutaḥ ||
 tathā hi yuyudhe yuddhe saṃjayaena sunaṃdanaḥ ||33||
 vidureṇa gadaḥ śākāṭkṛtavarmā ca bhūriṇā ||
 akrūro yuyudhe rājannāhave yajñaketunā ||34||
 evaṃ parasparaṃ yuddhaṃ babhūva tumulaṃ mahat ||

kārṣṇirvilokayāmāsa duryodhanabalaṃ mahat ||35||
 bāṇasaṃdhena vārāho daṃṣṭrayā ca yathārṇavam ||
 bāṇasaṃbhinnakumbhānāṃ kariṇāṃ prapaṭamti khāt ||36||
 muktāphalāni rejuḥ kau rātrau tārāgaṇā iva ||
 bāṇair saṃpātayāmāsū rathināḥ sārathin rathān ||37||
 mahāmṛdhe maithileṃdra vegairvāto yathā tarūn ||
 duryodhanastadā prāpto dhanuṣṭaṃkārāyanmuhurḥ ||38||
 pradyumnaṃ tādāyāmāsa sāyukairdaśabhirmṛdhe ||
 tāṇpraciścheda bhagavān pradyumno yādaveśvaraḥ ||39||
 duryodhanaḥ punastasya kavace sāyakān daśa ||
 nicakhāna svarṇapumkḥān bhītṛvā varma tanau gatāḥ ||40||
 sahasrairbāṇapaṭalaiḥ sahasrāśvāñjaghāna ha ||
 ciccheda bāṇasatakair kodaṇḍaṃ saguṇaṃ param ||41||
 śaṃbarāremmahāvīro dhṛtarāṣṭrasuto balī ||

pradyumnastaṃ rathaṃ tyaktvāthānyamāruhya satvaram ||52||
 kṛṣṇadattaṃ dhanurnitṛvā sajjaṃ kṛtvā vidhānataḥ ||
 ekaṃ bāṇaṃ samādhāya karṇāṇṭaṃ tañcakarṣa ha ||43||
 bhujadaṇḍasya vegena tadrathe nicakarṣa ha ||
 gr̥hitṛvā tadrathe bāṇo bhr̥mayitṛvā ghaṭṭidvayam ||44||
 ākāśātpātayāmāsa kamaṇḍalumivārbbhakaḥ |
 patanena rathaḥ sadyaścūṇṇibhūto babhūva ha ||45||
 sasūtāśca hayāḥ sarve pañcatāṃ prāpuraḡrataḥ ||
 anyāṃ rathaṃ samāsthāya dhātaraṣṭro mahābalaḥ ||46||
 pradyumnaṃ tādāyāmāsa daśabhiḥ sāyakaimṛdhe ||
 taistādīto hareḥ putro mālāhata iva dvipaḥ ||47||
 kṛṣṇadatte ca kodaṇḍe tathaikaṃ bāṇamādadhe ||
 bāṇastaṃ sarathaṃ nitṛvā yāvatprāgānmahām̐bare ||48||
 tāvdr̥ bāṇo dvitīyo'pi taṃ gr̥hitṛvā yayau tvaram ||

*tāvattrīyaḥ saṃprāpto nītvā taṃ maṇḍirājire ||49||
 dhṛtarāṣṭrasamīpe ca sarathaṃ sāsvasārathim ||
 ākāśātpātayāmāsa padmakośamivānilaḥ ||50||
 bāṇastaṃ pātayitvā tu raṇe kārṣṇiṃ samāyayau ||51||
 patanena viśirṇo'bhūdaṃgāra iva tad[rathaḥ ||
 suyodhano mūrcehito'bhūduvaman rudhiraṃ mukhāt ||52||*

English rendering

The coming of the Kaurava army to the battlefield; the fierce fighting of the soldiers on both sides and the defeat of Duryodhana by Pradyumna

Naradji says - Rajan! At the same time, all the Kauravas, whose fury had flared up, also set out with their respective armies to confront Pradyumna. Sixty thousand elephants, adorned with jewelled blankets (carpets or swings) and adorned with gold chains, came out hoisting the victory flag. The Gajrajas, who spread the solemn roar of sixty thousand dandubhis making the sound of sky-beams, similar to the great frequency (whirlwinds and waves) of Pralaya Payodhi, began to progress gradually. Two hundred thousand Mahamallas, armed with iron armour and wearing helmets, also went out to battle. There were also many elephants and bulls with them. Two hundred thousand Gajarothi warriors, clad in golden bracelets, crowns, and beautiful kundals, followed suit, clad in golden armor. Two hundred thousand brave warriors adorned with yellow armour and crooked turbans, who had achieved victory in many battles, then went out to war. They were also seated on top of the elephants. Some were dressed in red and adorned with red jewellery. They went out to war on high elephants, armed with red swings. Some of the elephant warriors were dressed in black. Some were decorated with green clothes. Some were dressed in white and some were dressed in pink for the battle. Crores of royals had come on chariots resembling god planes, which were very high and adorned with lion flags. Flags were waved at those chariots. Many Kshatriya warriors came out of the city armed with weapons, riding agile horses bred in the Anga-Banga and Indus countries, which were fast like beads and adorned with gold ornaments. 1-10 |

The king! The majority of the warriors, decorated with iron armour and as skilled in warfare as the learned ones, began to emerge in droves from all directions. War bells like Bheri, Mridanga, Patah and Anak started playing. Suta, Magadha, and Vandijana were singing the praises of the Kauravas. Duryodhana, the son of Dhritarashtra, was sitting on a very large chariot in the midst of his vast army. The chariot looked very graceful, bright like a crescent moon and adorned with a canopy surrounded by four yojanas. The umbrella was received by him as a gift from the kings. Many dishes with diamond-studded sticks adorned the chariot in the hands of chavars. It had white horses in shoes and a lion flag flying above it. Apart from Duryodhana, other Dhritarashtra sons also sat on different chariots. Their chariots were also adorned with four-tiered canopies with pearl shields hanging from them. King Duryodhana, seated on a beautiful chariot with Bhishma, Kripacharya, Dronacharya, Bahrik, Karna, Shalya, the wise Somadatta, Ashwatthama, Dhaumya, the archer Veer Lakshmana, Shakuni, Dushasana, Sanjay, Bhurishrava, and Yajnaketa, was adorned like Indra with the Marudranas. 11-18 | (Viśvajitkhand chapter 16 to 20)

The king! At the same time, two 'Pratana' armies sent by the Pandavas from Indraprastha came to the aid of the Kauravas. The earth shook with the movement of the sixteen Akshauhini armies of the Kauravas, there was a commotion in the directions, and the sky was darkened by the flying dust. The sun looked like a star in a sky full of horses, elephants and chariots. It was pitch dark on the ground floor. All the gods and goddesses were terrified. Trees started falling down due to the collision of

elephants here and there. The equestrianism of the cavalymen left the continent on its own. The armies of the Kauravas and the Vrishnis began to clash with each other. Just as the seven seas begin to collide with their waves during the Holocaust, so too do the armies of both sides strike each other with sharp weapons. Just as the falcons wrestled with each other for meat, so too did the horses, elephants, chariots, and foot soldiers in the battlefield. The Mahavats fought fiercely against the Mahavats, the Saratis against the Sarathi kings, and the kings against the Rajas, as if the lions were fighting the lions with all their might. Filled with fury, the warriors cut off each other's heads with bright weapons and arrows such as swords, spears, powers, daggers, daggers, maces, spears, chakras, tomars, bhindipals, shotguns, daggers, and axes. 19-27 |

As darkness descended upon the battlefield through arrows, Pradyumna, the best of the archers, began to battle Duryodhana, repeatedly bows and arrows. Oh dear God! Aniruddha clashed with Bhishma, Deoptiman with Kripacharya, Bhanu with Dronacharya, Samba with Bahrik, Madhu with Karna, and Brihadbhanu with Shalya. Maithil! Krishna's son Chitrabhanu fought with the wise Somadatta, Vrikka with Ashwatthama, Arun with Dhaumya, Pushkar with Duryodhana's son Lakshmana, Krishnakumar Vedabahu with Shakuni in that great war, Srihari's son Shrutadeva with Dushasana in the battlefield, and Sunandana with Sanjay. The king! Gada fought with Vidura, Kritavarma fought with Bhurishrava, and Akrura fought with Yajna. 28-34 |

Thus a fierce battle broke out between the two armies. Srikrishnakumar Pradyumna wielded his arrows of Duryodhana's vast army in a manner similar to how the Varaha-incarnated god had disturbed the ocean of the holocaust with his molars. The pearls of elephants with arrowheads were falling from the sky as if stars were scattering on the ground floor at night. Maithilendra! With his arrows, Pradyumna struck the charioteers, chariots, and chariots in the great ocean just as the wind blows down large trees with its speed. 35-37 |

At that time, Duryodhana came there, repeatedly bowing his bow. He released ten arrows on Pradyumna in that battle, but Yadaveshwara Bhagavan Pradyumna shot them down before they could reach him. Duryodhana then again aimed at Pradyumna's armor and drove ten golden-winged bikes. They tore apart the armour of Psyche Pradyumna and buried it in his body. Mahavira Duryodhana, the mighty son of Dhritarashtra, then struck with a thousand arrows and killed a thousand horses of Pradyumna's chariot. Then with a hundred arrows, they broke even their best bow, including Pratincha. 38-41 | (Vishwajitkhand chapter 16 to 20)

Pradyumna gave up that chariot and immediately went to another chariot. He then clasped the bow given by Lord Krishna in his hands and ceremoniously placed a bow on it and drew it to his ear with an arrow. Then with the speed of his arm, he threw the van under Duryodhana's chariot. The arrow carried Duryodhana's chariot and carried it through the sky for two hours. The arrow then dropped Duryodhana's chariot from the sky just as the young boy threw Kamandalu. The chariot immediately broke down as it fell down. All his horses, including the charioteer, fell to their deaths. Mahabali's son Dhritarashtra immediately got into the second chariot. He wounded Pradyumna on the battlefield with ten strokes. Sreekrishnakumar Pradyumna, despite being hurt by those pines, was not as distracted as the elephant killed by a garland of flowers. He placed an arrow on the staff given to him by Krishna and fired it. As soon as he reached space with the arrow chariot and Duryodhana, the other arrow left by Pradyumna quickly moved further with it. By then, the third arrow had also reached there. He took the chariot with the horse and charioteer and flew from the sky to Dhritarashtra in the courtyard of the royal temple, as if the wind had blown down the lotus shell. After dropping the chariot there, the arrow returned to Pradyumna in the battlefield. The chariot shattered like coal as it fell down. Duryodhana vomited blood from his mouth and became

moustache. 42-52 |

Thus was completed the twentieth chapter of the Narada Bahulashka Samvad, the description of the Yadava-Kaurava war under the Vishwajit Khanda in the Srigargha Samhita. 20.

Sanskrit source · Hindi control witness

Viśvajit-khaṇḍa · Chapter 21

Chapter 149 of 263 · 48 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

दुर्योधने गते तत्र हाहाकारो महानभूत् ॥
तदा देवव्रतो भीष्मो गांगेयः प्रययौ त्वरम् ॥१॥
यदूनां पश्यतां तेषां धनुष्टङ्कारयन्मुहुः ॥
भस्मीकर्तुं यदुबलं वनं वह्निरिव ज्वलन् ॥२॥
सर्वधर्मभृतां श्रेष्ठो महाभागवतः कविः ॥
वीरयूथाग्रणीयेन रामोऽपि युधि तोषितः ॥३॥
शिरस्त्री मुकुटी गौरः सितश्मश्रुः पितामहः ॥
यथा षोडशवर्षीयो युद्धान्तं विचरन्बलात् ॥४॥
बाणैर्निपातयामासानिरुद्धस्य बलं महत् ॥
करिणश्छिन्नशिरसो हयास्ते भिन्नकंधराः ॥५॥
खड्गहस्ता भिन्नबाणैः पतयोऽपि द्विधाभवन् ॥
रथाश्चूर्णीकृता येन हतसूताश्वनायकाः ॥६॥
अधोमुखा ऊर्ध्वमुखाश्छिन्नपादा नृपात्मजाः ॥

खड्गहस्तधनुर्हस्ताः पतिताश्छिन्नबाहवः ॥७॥
केचिद्वै छिन्नकवचा निपेतुभूमिमण्डले ॥
अश्वैर्वीरैरथैर्नागैः पतितैः स्वर्णभूषितैः ॥८॥
युद्धमण्डलमारेजे वनं वृक्षैर्हतैर्यथा ॥
शस्त्रदंता बाणकेशा ध्वजवस्त्रा करिस्तना ॥९॥
रथांगकुशला राजन्महामारीव भूर्बभौ ॥
क्षतजस्त्रावसंभूता रथाश्वनरवाहिनी ॥१०॥
आपगाभून्महादुर्गा नरैर्वैतरणी यथा ॥
कूष्माण्डोन्मादवेताला नदन्तो भैरवं स्वनम् ॥११॥
हरमालार्थमागत्य जगृह्णुर्नाशि स च ॥
रथेनातिपताकेनानिरुद्धो धन्विनां वरः ॥१२॥
स्वबलं पतितं दृष्ट्वा प्रागाद्भीष्मं मृधे महान् ॥
प्रलयान्धिमहावर्तभीमसंघर्षनादिनीम् ॥१३॥
धनुर्ज्या तस्य चिच्छेद बाणैर्नैकेन कार्ष्णिजः ॥

तुण्डया तीक्ष्णया राजन् गरुडः सर्पिणीं यथा ॥१४॥
भीष्मोऽन्यद्भनुरादाय सज्जं कृत्वा तदात्मवान् ॥
सर्वेषां पश्यतां तत्र ब्रह्मास्त्रं संदधे मृधे ॥१५॥
ततः प्रादुष्कृतं तेजः प्रचण्डं वीक्ष्य माधवः ॥

स्वबलस्यापि रक्षार्थं ब्रह्मास्त्रं संदधे स्वयम् ॥१६॥
 द्वादशादित्यसंकाशे युयुधाते परस्परम् ॥
 त्रींल्लोकान्दहती द्वीपेऽनिरुद्धस्तं जहार ह ॥१७॥
 गांगेयस्यापि कोदण्डं तडिद्वर्णं यदूतमः ॥
 चिच्छेद सायकैः सूर्यो नीहारमीव रश्मिभिः ॥१८॥
 भीष्मो गृहीत्वाथ गदां लक्षभारमयीं दृढाम् ॥
 प्राहिणोदनिरुद्धाय सिंहनादं तदाकरोत् ॥१९॥
 गृहीत्वा वामहस्तेन गरुत्मानिव पन्नगीम् ॥
 प्रद्युम्नो भगवान्साक्षात्प्राहिणोत्स्वगदां हृदि ॥२०॥
 गदाप्रहारव्यथितो मूर्च्छितः पतितो रथात् ॥

बभौ सूर्यो यथाऽऽकाशाद्गांगेयो मृधमण्डले ॥२१॥
 कृपाचार्योऽपि तत्रैवानिरुद्धाय महात्मने ॥
 शक्तिं चिक्षेप सहसा रुषा प्रस्फुरिताधरः ॥२२॥
 दीप्तिमान्कृष्णपुत्रस्तु पथि चिच्छेद तां नृप ॥
 खड्गेन शितधारेण कुवाक्येनेव मित्रताम् ॥२३॥
 द्रोणाचार्यो महाबाहुर्भानूपरि रुषान्वितः ॥
 चिक्षेप पार्वतं चास्त्रं धनुष्टङ्कारयन्मुहुः ॥२४॥
 पतंतः पर्वता व्योम्नश्चूर्णयंतो द्विषद्बलम् ॥
 तेषां पातेन राजेन्द्र हाहाकारो महानभूत् ॥२५॥
 तदा हरेः सुतो भानुर्वायव्यास्त्रं समादधे ॥
 तद्वातेनाद्रयः सर्वे उड्डीता ह्यभवन रणात् ॥२६॥
 बाह्लीकस्तु तदा क्रुद्धो वह्न्यस्त्रं संदधे ततः ॥
 भस्मीभूतं बलं जातं वह्निनेव महद्वनम् ॥२७॥
 पार्जन्यमाददे तत्र साम्बो जांबवतीसुतः ॥

तेन शान्तिं गतो वह्निर्ज्ञानिनेव त्वहंकृतिः ॥२८॥
 कर्णस्ततो मधुं हित्वा साम्बोपरि रुषान्वितः ॥
 जघान बाणविंशत्या जगर्ज घनवद्बली ॥२९॥
 तद्बाणैः सरथः सांबो बभ्राम घटिकाद्वयम् ॥
 क्रोशं पुनः प्रपतितः किंचिद्व्याकुलमानसः ॥३०॥
 पुनर्गदां समादाय रथं त्यक्त्वा समेत्य सः ॥
 तताड गदया कर्णं सांबो जांबवीसुतः ॥३१॥
 गदाप्रहारव्यथितः पतितो धरणीतले ॥
 मूर्च्छां प्राप रणे राजन्कर्णो वीरो महाबलः ॥३२॥
 साम्बोऽपि स्वधनुर्नीत्वा रथमारुह्य वेगतः ॥
 शलं जघान विंशत्या सोमदत्तं च पंचभिः ॥३३॥
 द्रौणिं च दशभिर्बाणैर्धौम्यं षोडशभिस्तथा ॥
 लक्ष्मणं दशभिस्तत्र शकुनिं पञ्चभिस्तथा ॥३४॥

दुःशासनं च विंशत्या विंशत्या संजयं पृथक् ॥

भूरिं बाणशतै राजन्यज्ञकेतुं शतैः शितैः ॥३५॥

बाणैर्जघान समरे जगर्ज घनवद्बली ॥

दशभिर्दशभिर्नेतृनेकैकेन गजान् हयान् ॥३६॥

पञ्चभिः पञ्चभिर्वीरान् बाणैः सांबस्तताड ह ॥

वीक्ष्य जांबवतीसूनोः सांबस्य करलाघवम् ॥३७॥

स्वे परे सैनिकाः सर्वे विस्मयं परमं गताः ॥

तदा भीष्मः समुत्थाय गृहीत्वा धनुरुत्तमम् ॥३८॥

चिच्छेद दशभिर्बाणैः सांबकोदण्डमुत्तमम् ॥

भीष्मो महाबलो वीरो द्रोणाचार्यश्च सायकैः ॥३९॥

कर्णः सद्यो यदुबलं जघ्नुर्ज्ञानं यथा गुणाः ॥

दुर्योधनः पुनर्योद्धुं रथमारुह्य मानदः ॥४०॥

अक्षौहिणीभिर्दशभिर्नादयन्नाययौ मृधे ॥४१॥

देवौ पुरणौ पुरुषौ तदावि-

र्बभूवतुर्मैथिल रामकृष्णौ ॥

सुपर्णतालध्वजशालियानौ

प्रद्योतयन्तौ परितौ हि शस्तौ ॥४२॥

तदा जयारावसमाकुलाः सुरा

गंधर्वमुख्याश्च जगुर्मनोहरम् ॥

सुरनका दुंदुभयो विनेदुः

श्रीलाजपुष्पैर्ववृषुः सुरस्त्रियः ॥४३॥

तदैव नेमुर्यदवः परेश्वरौ

दुर्योधनाद्याः कुरवस्तु सर्वतः ॥

निघाय शस्त्राणि ददुर्बलिं परं

सर्वे प्रसन्नाः कृतहस्तसंपुटाः ॥४४॥

प्रद्युम्नमुख्यान् स्वसुतान् मदोद्धतान्

निर्भर्त्स्य वाग्भिः परमेश्वरो हरिः ॥

प्रणम्य देवव्रतमुख्यकौरवान्

समेत्य दुर्योधनमूद्यतुः परौ ॥४५॥

श्रीरामकृष्णव्यूद्यतुः -

राजन् यदेभिः किल बालबुद्धिभि-

स्तत्क्षम्यतां मा भव दुर्मनाः स्वतः ॥

यदा तु किञ्चित्पुरुषं प्रकीर्तितं

प्रकीर्ततां नौ भवतां नृपेश्वर ॥४६॥

माभूत्कुरूणां भुवि यादवानां

कदापि किञ्चित्कलिरेव राजन् ॥

सम्बन्धिनो ज्ञातय एव सर्वे

निचौलवस्त्रांतरवस्त्रियार्थः ॥४७॥

श्रीनारद उवाच -

पूजितौ कुरुभिः शश्वद्वरामकृष्णौ सुरेश्वरौ ॥

प्रद्युम्नाद्यैः सयदुभी रेजतुर्मथिलेश्वर ॥४८॥

Roman transliteration

śrīnārada uvāca -

dur̥yodhane gate tatra hāhākāro mahānabhūt ||
tadā devavrato bhīṣmo gāṃgeyaḥ prayayau tvaram ||1||
yadūnām paśyatām teṣām dhanuṣṭaṅkārayanmuhuh ||
bhasmikartuṃ yadubalaṃ vanaṃ vahniriva jvalan ||2||
sarvadharmabhṛtām śreṣṭho mahābhāgavataḥ kaviḥ ||
vīrayūthāgraṇīryena rāmo'pi yudhi toṣitaḥ ||3||
śīrastrī mukuṭi gauraḥ śītaśmaśruḥ pītāmahāḥ ||
yathā ṣoḍaśavarṣīyo yuddhāntaṃ vicaranbalāt ||4||
bāṇairnipātayāmsāniruddhasya balaṃ mahat ||
kaṛiṇaśchinnaśīraso hayāste bhinnakaṃdharaḥ ||5||
khaḍgahastā bhinnabāṇaiḥ pattayo'pi dvidhābhavan ||
rathāścūṛṇīkṛtā yena hatasūtāśvanāyakāḥ ||6||
adhomukhā ūrdhvamukhāśchinnapādā nṛpātmaḥ ||

khaḍgahastadhanurhastāḥ patitāśchinnabāhavaḥ ||7||
kecidvai chinnakavacā nipeturbhūmimaṇḍale ||
aśvairvīrairrathairnāgaḥ patitaiḥ svarṇabhūṣitaiḥ ||8||
yuddhamāṇḍalamāreje vanaṃ vṛkṣairhatairiyathā ||
śastradamtā bāṇakeśā dhvajavastrā karistaṇā ||9||
rathāṃgakuśalā rājanmahāmāriḥ bhūrbabhau ||
kṣatajarsvāsaṃbhūtā rathāśvanaravāhinī ||10||
āpagābhūnmahādurgā narairvaitaraṇī yathā ||
kūṣmāṇḍonmādavetālā nadanto bhairavaṃ svanam ||11||
haramālārthamāgatya jagrhuṇṛśīrāṃsi ca ||
rathenātipatākenāniruddho dhanvinām varaḥ ||12||
svabalaṃ patitaṃ dṛṣṭvā prāgād bhīṣmaṃ mṛdhe mahān ||
pralayādbhīmahāvartabhīmasaṃgharṣanādinim ||13||
dhanurjyāṃ tasya ciccheda bāṇenaikena kārṣṇijāḥ ||

tuṇḍayā tīkṣṇayā rājan garuḍaḥ sarpiṇīm yathā ||14||
bhīṣmo'nyaddhanurādāya sajjāṃ kṛtvā tadātmavān ||
sarveṣāṃ paśyatām tatra brahmāstraṃ saṃdadhe mṛdhe ||15||
tataḥ prāduṣkṛtāṃ tejaḥ pracaṇḍaṃ vikṣya mādhave ||
svabalasyāpi rakṣārthaṃ brahmāstraṃ saṃdadhe svayam ||16||
dvādaśādityasaṃkāṣe yuyudhāte parasparam ||
triṇīllokāndahatī dvīpe'niruddhastāṃ jahāra ha ||17||
gāṃgeyasyāpi kodaṇḍaṃ tadidvarṇaṃ yadūttamaḥ ||
ciccheda sāyakaḥ sūryo nīharamīva raśmibhiḥ ||18||
bhīṣmo grhitvātha gadāṃ lakṣabhāramayīm dṛdhām ||
prāhiṇodaniruddhāya siṃhanādaṃ tadākarot ||19||
grhitvā vāmahastena garutmāniva pannagīm ||
pradyumno bhagavānsākṣātprāhiṇotsagadāṃ hr̥dī ||20||

gadāprahārvyathito mūrccitaḥ patito rathāt ||

babhau sūryo yathā"kaśād□gāṃgeyo mṛdhamāṇḍale ||21||
 kṛpēcāryo'pi tatraivāniruddhāya mahātmāne ||
 śaktiṃ cikṣepa sahasā ruṣā praspuritādharāḥ ||22||
 dīptimāṅkṣṇaputrastu pathi ciccheda tāṃ nṛpa ||
 khaḍgena śitadhāreṇa kuwākyeneva mitratām ||23||
 droṇācāryo mahābāhurbhānūpari ruṣānvitaḥ ||
 cikṣepa pārvataṃ cāstraṃ dhanuṣṭaṅkārāyanmuhuh ||24||
 patamtaḥ parvatā vyomnaścūrṇayaṇto dviṣad□balaṃ ||
 teṣāṃ pātena rājendra hāhākāro mahānabhūt ||25||
 tadā hareḥ suto bhānurvāyavyāstraṃ samādādhe ||
 tadvātenādrayaḥ sarve uḍḍitā hyabhavan raṇāt ||26||
 bāhlikastu tadā kruddho vahnyastraṃ samādade tataḥ ||
 bhasmībhūtaṃ balaṃ jātaṃ vahnineva mahadvanam ||27||
 pārjanyamādade tatra sāmba jāmbavatīsutaḥ ||

tena śāṃtiṃ gato vahnirjñāneneva tvahaṃkṛtiḥ ||28||
 karṇastato madhuṃ hitvā sāmbopari ruṣānvitaḥ ||
 jaghāna bānaviṣṭatyā jagarja ghanavad□balī ||29||
 tad□bāṇaiḥ sarathaḥ sāmba babhrāma ghaṭikādvayam ||
 kroṣaṃ punaḥ prapatitaḥ kiṃcidvyākulamānasaḥ ||30||
 punargadāṃ samādāya rathaṃ tyaktvā sametya saḥ ||
 tatāḍa gadayā karṇaṃ sāmba jāmbavisutaḥ ||31||
 gadāprahārvyathitaḥ patito dharaṇītale ||
 mūrcchāṃ prāpa raṇe rājankarṇo viro mahābalaḥ ||32||
 sāmba'pi svadhanurnitvā rathamāruhya vegataḥ ||
 śalaṃ jaghāna viṣṭatyā somadattaṃ ca paṇcabhiḥ ||33||
 drauṇiṃ ca daśabhirbāṇairdhaumyaṃ ṣoḍaśabhistathā ||
 lakṣmaṇaṃ daśabhistatra śakuniṃ pañcabhistathā ||34||
 duḥśāsanaṃ ca viṣṭatyā viṣṭatyā saṃjayaṃ prthak ||

bhūriṃ bāṇasatai rājanyajñaketuṃ sataiḥ śitaiḥ ||35||
 bāṇairjaghāna samare jagarja ghanavad□balī ||
 daśabhirdaśabhirnetṛṇekaikena gajān hayān ||36||
 pañcabhiḥ pañcabhivirān bāṇaiḥ sāmbastatāḍa ha ||
 vikṣya jāmbavatīsūnoḥ sāmbasya karalāghavam ||37||
 sve pare sainikāḥ sarve vismayaṃ paramaṃ gatāḥ ||
 tadā bhīṣmaḥ samutthāya grhītvā dhanuruttamam ||38||
 ciccheda daśabhirbāṇaiḥ sāmbakodaṇḍamuttamam ||
 bhīṣmo mahābalo viro droṇācāryaśca sāyakaḥ ||39||
 karṇaḥ sadyo yadubalaṃ jaghnurjñānaṃ yathā guṇāḥ ||
 duryodhanaḥ punaryoddhuṃ rathamāruhya mānadaḥ ||40||
 akṣauhiṇībhirdaśabhirmadāyannāyayau mṛdhe ||41||
 devau puraṇau puruṣau tadāvi-
 rrabhūvaturmaithila rāmakṣṇau ||

suparṇatāladhvajaśāliyānau
 pradhyotayantau paritau hi śastau ||42||
 tadā jayārāvasamākulāḥ surā
 gaṇḍharvamukhyāśca jagurmanoharam ||
 suranakā dumdubhayo vineduḥ

*śrīlājapuspāiravṛṣuḥ surastriyaḥ ||43||
 tadaiva nemuryadavaḥ pareśvarau
 duryodhanādyāḥ kuravastu sarvataḥ ||
 nighāya śastrāṇi dadurbaliṃ paraṃ
 sarve prasannāḥ kṛtahastasaṃpuṭāḥ ||44||
 pradyumnamukhyān svasutān madoddhatān
 nirbhartsya vāgbhiḥ parameśvaro hariḥ ||
 praṇamiya devavratamukhyakauravān
 sametya duryodhanamūcatuḥ parau ||45||*

*śrīrāmakṣṇāvūcatuḥ -
 rājan yadebhiḥ kila bālabuddhibhi-
 statkṣamyatāṃ mā bhava durmanāḥ svataḥ ||
 yadā tu kiṃcitparuṣaṃ prakīrtitaṃ
 prakīrtatāṃ nau bhavatāṃ nṛpeśvara ||46||
 mābhūtkurūṇāṃ bhuvi yādavānāṃ
 kadāpi kiṃcitkalireva rājan ||
 sambandhino jñātaya eva sarve
 nicaulavastrāṇtaravatpriyārthāḥ ||47||
 śrīnārada uvāca -
 pūjītau kurubhiḥ śaśvad rāmakṣṇau sureśvarau ||
 pradyumnādyaiḥ sayadubhiḥ rejaturmaithileśvara ||48||*

English rendering

A fierce battle between the Kauravas and the Yadava heroes; Balarama and Krishna appearing and reconciling them.

Srinardji says - Rajan! There was a great commotion when Duryodhana left. Then Ganganananda Devavrata Bhishma immediately arrived and, seeing the Yadavas, repeatedly bowed down and incinerated the Yadava army in the same manner as if a burning wildfire had burned a forest. 1-2.

Bhishmaji was the greatest among all the Dharmadharis, the greatest devotee of Bhagavad, the scholar, and the foremost of the heroic community. He also delivered six sixes to Parashurama in the battle. A helmet and a crown adorned his head. His penis was a gourd. The hair on the beards and moustaches had turned white. He was the grandfather of the Kauravas but looked like a sixteen-year-old man roaming the battlefield by force. He killed the huge army of Aniruddha with his arrows. The heads of the elephants were cut off, the necks of the horses fell off. The foot warriors, armed with swords and arrows, were cut into two pieces. Bhishma also crushed the chariots by killing their charioteers, horses, and chariots. Princes who had their legs amputated turned upside down. With swords and bows in their hands, the warriors collapsed due to amputations in their arms. Some soldiers' armor was torn off and they fell to the ground lifeless. The fallen gold-plated heroes, horses, chariots, and elephants adorned the battlefield like a forest with cut-down trees. The king, That battlefield icon appears to be the same as the Pandemic. The weapons seemed to be her teeth, her arrowheads, her flagstaff, her clothes, and her tresses. The wheels of the chariots were visible from the ringing of his ears. 3 - 9. (Vishvajitkhand chapter 21 to 25)

There, the river, revealed by the bloodshed, began to flow at a rapid pace. It also carried chariots, horses, and humans. That bloodstream had become as inaccessible to humans as Vaitarani. Kushmanda, Manama, and Baitalagana came chanting Bhairava and collected the male monkeys

from there to make Rudra's garland. Seeing her army fall in the battlefield, the great archer Shiromani Aniruddha mounted a chariot with a very large flag and proceeded to confront Bhishma. The king! With a single arrow, Pradyugranandan Aniruddha cut the arch of Bhishma's bow into two pieces, similar to how Garuda cut a serpent into two pieces with his sharp beak, making a soothing sound similar to the eerie thunderbolt that erupted from the ocean during the Puranic period. Manasvi Bhishma then took the second bow, placed an oath of allegiance on it, and placed the Brahmastra on it in public view on the battlefield. It appeared to be much faster than that. Seeing this, Madhava Aniruddha also arranged the Brahmastra himself to protect his army. The two Brahmastra became as bright as twelve suns and fought each other. Aniruddha then abolished both the weapons capable of burning the three worlds. At the same time, Aniruddha, the Yadukulatilaka, cut the radiant bow of Ganga Nandana Bhishma in the same way as the sun destroys the fog with its rays. Bhishma then wielded a million-heavy, sturdy mace on Aniruddha and roared like a lion. Just as Garuda captured a serpent with his claws, Lord Aniruddha captured Bhishma's donkey with his left hand and placed his mace on his chest with his right hand. Disturbed by the mace's blow, Ganganananda Bhishma fell from the chariot, speechless. In that battlefield, they looked like the sun falling from the sky. Mahatma Aniruddha, who was then standing there, was suddenly struck with power by Kripacharya. At that time, his eyes were burning with rage. O Lord! That power was cut off on the way by Deepti Mana, the son of Krishna (before reaching Aniruddha), with his sharp-edged sword, as if someone had severed the friendship with a bitter word. Filled with fury, Mahabahu Dronacharya then used the parvatastra on Bhanu, repeatedly bows and arrows. Huge mountains began to fall from the sky, crushing the enemy forces. Rajendra! The fall of those mountains caused great consternation in the Yadava army. 10-25 |

Then Srikrishnaputra Bhanu used the North Western weapon. A great storm appeared from it, and all the mountains were blown away from the battlefield. On the same occasion, angry outsiders used firearms, which started burning the enemy army like a huge forest from the wildfire. Seeing this, Jambavatinandan Samba used a rainbow weapon in the battlefield, by which the fire was quenched like an ego with knowledge. Filled with fury, Karna then released Madhu and shot twenty arrows at Sambak. Then he roared like a mighty mighty cloud. Wounded by his arrows, the Samba with the chariot went around for two hours. Then, in a moment of distress, a kosha fell away. Then they left the chariot and came to the battlefield with the mace. Jambavathikumar Sambane with that donkey hurt Karna deeply. The king. Suffering from the injury, Karna, the hero of Mahabali, fell to earth and was wiped out in the battlefield. Samba also took his bow and rode at great speed on another chariot. He wounded Shulko with twenty arrows and Somadatta with five. The king! Not only this, but they also wounded Drona's son Ashwatthama with ten arrows, Dhaumya with sixteen arrows, Lakshmana with ten arrows, Shakunika with five, Dushasana with twenty, Sanjaya with twenty, Bhurishrava with a hundred, and Yajna Keta with a hundred sharp arrows in the battlefield. Then the mighty warriors began to roar like a cloud. Samba then wounded the charioteers with ten arrows each, the elephants and horses one by one, and the other heroes with five arrows each. Jambavathikumar Sambaka saw the handshake and was amazed at himself and all the soldiers of the enemy. At the same time, Bhishma got up, took his best bow in his hand, and shot ten arrows, severing Samba's best staff. Mahabali's heroes Bhishma, Dronacharya, and Karna then began to inflict immediate blows on the Yadava army in the same way that the three gunas destroyed knowledge when provoked. 26-39 |

The Honorable Duryodhana mounted a chariot and returned to the battle. He was accompanied by an army of ten akshauhins, which made a great noise. Mithileshwar! At that time, the Puranas, Deveshwar Balarama and Krishna, appeared there. Balarama's chariot was adorned with Taladhvaja and Krishna's chariot was adorned with Garuda Dhvaja. The two brothers were illuminating all directions with their divine light. At that time, the gods raised their voices in joy. The main main

Gandharva began to sing Manohar songs. The gods and goddesses began to sound the bells and cymbals, and the gods and goddesses began to shower khol (lava) and flowers. At the same time, the Yaduvanshis began to bow at the feet of the heroic Gods Balarama and Krishna. The Kauravas, such as Duryodhana, began to make excellent sacrifices to the Kauravas by placing weapons on all sides. Everyone was happy and everyone had their hands together. Parameshwara Srihari scolded his drunken sons Pradyumna and others, and after bowing down to Bhishma and the Kauravas, they met Duryodhana and spoke thus. 40-45 | (Vishwajitkhand chapter 21 to 25)

Sri Balarama and Sri Krishna said, "Rajan! Forgive these childish Yadavs for what they have done; do not feel sorrow in your heart. Nripesvara. Whatever harsh things these people have said, let it be said to both of us. The king! The Yadavas and the Kauravas should never have an altercation on this ground floor. These are all interrelated and cognate. We are each other's sweethearts like Dhoti and Uttari. 46-47 |

Naradji says - Maithileshwar! Deveshwar Balaram and Shrikrishna Pradyumna, who were continuously worshipped and served by the Kauravas, along with the Yadavas, were highly decorated there. 48.

Thus was completed the twenty-first chapter in the Narada Bahulashva-Samvad under the Vishwajit Khanda in the Srigargha Samhita, titled 'The Meeting between the Yadavas and the Kauravas'. 21.

Sanskrit source · Hindi control witness

Viśvajit-khaṇḍa · Chapter 22

Chapter 150 of 263 · 55 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

दुर्योधनं शांतयित्वा सानुजैः कुरुभिः सह ॥
जग्मतुः पांडवान्द्रष्टुमिदं प्रस्थं यदूतमौ ॥१॥
इदं प्रस्थाततो राजाऽऽजातसत्रयुधिष्ठिरः ॥
भ्रातृभिः स्वजनैः सार्द्धं नेतुं कृष्णं समाययौ ॥२॥
शंखदुंदुभिनादेन ब्रह्मघोषेण वेणुभिः ॥
पुष्पवर्षं प्रकुर्वद्भिरिदं प्रस्थनिवासिभिः ॥
रामकृष्णौ परिष्वज्य दोभ्यां राजा युधिष्ठिरः ॥३॥
परमां निर्वृतिं लेभे योगीवानंदसंवृतः ॥
प्रद्युम्नाद्या हरिसुताः प्रणेमुः श्रीयुधिष्ठिरम् ॥४॥
युधिष्ठिरोऽनुजग्राह करभ्यां तान्कृताशिषः ॥
अर्जुनं भीमसेनं च परिरभ्य हरिः स्वयम् ॥५॥
पप्रच्छ कुशलं तेषां यमाभ्यां चाभिवंदितः ॥
परिपूर्णतमौ साक्षाच्छ्रीकृष्णौ च स्वयं हरिः ॥६॥

असंख्यब्रह्माण्डपती हरिदासेन पूजितौ ॥
प्रस्थाप्य यदुमुख्यांश्च प्रद्युम्नादीन् ससैनिकान् ॥७॥
समग्रां जगतीं जेतुं चाज्ञां दत्त्वा विधानतः ॥
मिलित्वा सानुजं धर्मं सर्वेशौ भक्तवत्सलौ ॥८॥
द्वारकां जग्मतू राजन् गौरश्यामौ मनोहरौ ॥
इत्थं श्रीकृष्णचरितं मया ते कथितं नृप ॥९॥
चतुष्पदार्थदं नृणां किं भूयः श्रोतुमिच्छसि ।
बहुलाश्व उवाच -

कुशस्थलीं गते कृष्णे सबले पुरुषोत्तमे ॥१०॥
ततश्चकार किं साक्षात्प्रद्युम्नो भगवान्हरिः ॥
अद्भुतं तस्य चरितं श्रवणीयं मनोहरम् ॥११॥
मुक्तानामपि भक्तानां जिज्ञासूनां पुनः किमु ॥
अर्थार्थिनामर्थदं सदातार्तानामर्तिनाशनम् ॥१२॥
चतुर्विधानां जीवानां सर्वेषां पापनाशनम् ॥

कथं दिग्विजयं कृत्वा दिग्जयार्थे हरेः सुतः ॥१३॥
आजगाम पुनः सैन्यैरेतन्मे वद तत्त्वतः ॥
देवर्षे त्वं ब्रह्मसुतो भगवान्सर्वदर्शनः ॥
श्रीकृष्णस्य मनः पूर्वं तस्मै ते हरये नमः ॥१४॥

श्रीनारद उवाच -

साधु पृष्टं त्वया राजन्धन्यस्त्वं तत्प्रभाववित् ॥
 श्रीकृष्णचरितं श्रोतुं पात्रं त्वमसि भूतले ॥१५॥
 कृष्णं यातेऽजातशत्रू रक्षार्थं स्नेहतो नृप ॥
 शत्रुभ्यः शंकितः कार्ष्णिं प्रायुङ्क्ताशुकिरीटिनम् ॥१६॥
 अथ कार्ष्णिर्यदुश्रेष्ठः फाल्गुनेन समं नृप ॥
 विकर्षन्महतीं सेनां त्रिगर्तान्प्रययौ त्वरम् ॥१७॥
 त्रिगर्ताधीश्वरो धन्वी सुशर्मा तेन शंकितः ॥
 उपायनं ददौ तस्मै प्रद्युम्नाय महात्मने ॥१८॥
 विराटेन तथा राज्ञा पूजितो यादवेश्वरः ॥

सरस्वतीं नदीं स्नात्वा कुरुक्षेत्रं ददर्श ह ॥१९॥
 पृथूदकं बिंदुसरस्त्रितं कूपं सुदर्शनम् ॥
 स्नात्वा सरस्वतीं प्रागाहृत्वा दानान्यनेकशः ॥२०॥
 सारस्वताधिपो राजा कुशांबो न ददौ बलिम् ॥
 कौशांबीं नगरीमेत्य दुर्योधनवशानुगः ॥२१॥
 चारुदेष्णः सुदेष्णश्च चारुदेहश्च वीर्यवान् ॥
 सुचारुश्चारुगुप्तश्च भद्रचारुस्तथापरः ॥२२॥
 चारुचंद्रो विचारुश्च चारुश्च दशमस्तथा ॥
 रुक्मिणीनंदना ह्येते प्रद्युम्नेन प्रणोदिताः ॥२३॥
 सिंधुदेशहयारूढाः सर्वेषां पश्यतां गताः ॥
 कौशांबीं नगरीमेत्य रुरुधुः सर्वतस्तदा ॥२४॥
 बाणैः प्रासादशिखरा ध्वजकुंभादितोलिकाः ॥
 घूर्णीभूता निपेतुः कौ लंकाट्टाला यथा मृगैः ॥२५॥
 बाणांधकारे च कृते रुक्मिणीनंदनैर्यदा ॥

तदोपायनपाणिः सन्कुशांबो निर्गतः पुरात् ॥२६॥
 कृतांजलिः शंबरारिं दत्त्वा नत्वा बलिं बहु ॥
 जुगोप नगरीं राजा भयार्तो भयविह्वलः ॥२७॥
 तदैव सौवीरपतिः सुदेव
 आभीरनाथोऽपि विचित्रनामा ॥
 चित्राङ्गदः सिंधुपतिर्महीजाः
 काश्मीरपो जांगलपः सुमेरुः ॥२८॥
 लाक्षेश्वरो धर्मपतिर्बिडौजा
 गांधारमुख्योऽपि सुयोधनस्य ॥
 वशे स्थितास्तेऽपि भयात्किलैते
 दत्त्वा बलिं नेमुरतीव कार्ष्णिम् ॥२९॥
 ययौ कार्ष्णिर्महाबाहुः स्वसैन्यपरिवारितः ॥
 अर्बुदान्मलेच्छदेशांश्च जेतुं कल्किरिवोद्भटः ॥३०॥

कालस्यापि सुतश्चंडो यवनेन्द्रो महाबलः ॥

कार्ष्णिं समागतं श्रुत्वा संमुखात्कोपपूरितः ॥३१॥

पितृहंतुः सुतं हत्वा यास्याम्यपचितिं पितुः ॥

इत्थं विचार्य मनसा म्लेच्छानां दशकोटिभिः ॥३२॥

मदध्युतं प्रोन्नदन्तं गजमारुह्य रक्तदृक् ॥

निर्ययौ संमुखे योद्धुं प्रद्युम्नस्य महात्मनः ॥३३॥

आगतां महतीं सेनां शितबाणप्रवर्षिणीम् ॥

चंडप्रणोदितं दृष्ट्वा प्रद्युम्नो वाक्यमब्रवीत् ॥३४॥

प्रद्युम्न उवाच -

सेनां हत्वापि यश्चाण्डं शिरस्त्रसहितं शिरः ॥

आनेष्यते तं स्वबले करिष्यामि ध्वजापतिम् ॥३५॥

श्रीनारद उवाच -

एवं कार्ष्णो वदत्यारात्फाल्गुनो वानरध्वजः ॥

एको विवेश गांडीवी धनुष्टङ्कारयन्मुहुः ॥३६॥

वीरान् रथान् गजानश्वान्संमुखस्थान्द्विधाकरोत् ॥

गांडीवमुक्तैर्विशिखैर्गांडीवी रणदुर्मदः ॥३७॥

केचिच्छिन्नभुजाः पेतुः शक्तिखड्गघर्ष्टिपाणयः ॥

भिन्नपादा भिन्ननखाः केचिद्धीराः सकंचुकाः ॥३८॥

दुद्रुवुः करिणो युद्धे भिन्नकक्षाश्च सक्षताः ॥

गतघंटाः श्लथन्नीडाः पातयंतः करैर्गजान् ॥३९॥

जिष्णुबाणैर्द्विधाभूतैर्गजैश्चै रणांगणम् ॥

बभौ क्षेत्रं शंकुलया कूष्माण्डशकलैरिव ॥४०॥

तदैव दुद्रुवुर्म्लेच्छास्त्यक्त्वा स्वं रणांगणम् ॥

नभोऽर्करश्मिसंभिन्ना नीहारपटला इव ॥४१॥

गजारूढो म्लेच्छपतिः शक्तिं चिक्षेप जिष्णवे ॥

भ्रामयित्वा मैथिलेन्द्र सिंहनादमथाकरोत् ॥४२॥

विद्युल्लतामिवायांतीं बाणैः कृष्णसखो बली ॥

गांडीवमुक्तै राजेन्द्र लीलया शतधाच्छिनत् ॥४३॥

यावच्चंडो महाम्लेच्छो धनुर्जग्राह रोषतः ॥

तावच्चिच्छेद गांडीवी बाणेनैकेन लीलया ॥४४॥

द्वितीयं धनुरादाय स चण्डश्चण्डविक्रमः ॥

प्रलयार्द्धिमहावर्तभीमसंघर्षनादिनीम् ॥४५॥

चिच्छेद सिंजनीं जिष्णोर्गुरुत्मानिव पन्नगीम् ॥

बीभत्सुः स्वमसिं नीत्वा स्फुरंतं चर्मणा सह ॥४६॥

जघान तद्गजं कुंभे शैलमिन्द्रो यथा पविः ॥

अग्निदत्तेन खड्गेन भिन्नकुंभो गजो नदन् ॥४७॥

जानुभ्यां धरणीं स्पृष्ट्वा कश्मलं परमं ययौ ॥

चंडः खड्गं गृहीत्वाथ प्राहत्य पांडुनंदनम् ॥४८॥
 तत्खड्गं चर्मणोन्नीय प्राहिणोत् कुरुद्वहः ॥
 सशिरस्त्रं शिरस्तस्य देहाद्भिन्नं बभूव ह ॥४९॥
 सज्जं कृत्वा धनुर्जिष्णुर्निधाय विशिखे च तत् ॥
 आकृष्य पातयामास प्रद्युम्नस्य बले महत् ॥५०॥
 तदा दुन्दुभिनादोऽभूज्यारावसमाकुलः ॥
 अर्जुनस्योपरि सुराः पुष्पवर्षं प्रचक्रिरे ॥५१॥
 तदैव कार्ष्णिः सबलस्य जिष्णुं
 चकार नाथं विजयध्वजस्य ॥
 संवीज्यमानं सितचामराद्यैः
 कपिध्वजं यादववृंदमुख्यैः ॥५२॥
 वेगवानर्बुदाधीशः प्रद्युम्नं शरणं गतः ॥
 उपायनं ददौ भीरुर्ममस्कृत्य कृतांजलिः ॥५३॥
 मौरंगेशो मंदहासो हयानां दशलक्षकम् ॥
 दत्त्वा भीरुर्ममश्चक्रे प्रद्युम्नाय महात्मने ॥५४॥
 इत्थं खंडं भारताख्यं जित्वा कार्ष्णिर्यदूतमः ॥
 हिमाद्रिं दक्षिणीकृत्य प्रागुदीचीं दिशं ययौ ॥५५॥

Roman transliteration

śrīnārada uvāca -
 duryodhanaṃ śāmtayitvā sānujaiḥ kurubhiḥ saha ||
 jagmatuḥ pāṇḍavāndraṣṭumīndraprasthaṃ yadūttamau ||1||
 iṇdraprasthātātato rājā "jātasatruryudhiṣṭhiraḥ ||
 bhrātṛbhiḥ svajanaiḥ sārddhaṃ netuṃ kṛṣṇaṃ samāyayau ||2||
 śaṅkhaḍmūḍubhinādena brahmaghoṣeṇa veṇubhiḥ ||
 puṣpavarṣaṃ prakurvad bhirīndraprasthanivāsibhiḥ ||
 rāmākṛṣṇau pariśvajya dorbhyāṃ rājā yudhiṣṭhiraḥ ||3||
 paramāṃ nīrvṛtiṃ lebhe yogivānaṃḍasaṃvṛtaḥ ||
 pradyumnādyaḥ harisutāḥ praṇemuḥ śrīyudhiṣṭhiram ||4||
 yudhiṣṭhiro'nujagrāha karābhyāṃ tāṅkṛtāśiṣaḥ ||
 arjunaṃ bhīmasenaṃ ca parirabhya hariḥ svayam ||5||
 papraccha kuśalaṃ teṣāṃ yamābhyāṃ cābhivaṇḍitaḥ ||
 paripūrṇatamau sākṣācchrīkṛṣṇau ca svayaṃ hariḥ ||6||
 asaṅkhyabrahmaṇḍapaṭi haridāsena pūjitaḥ ||
 prasthāpya yadumukhyāṃśca pradyumnādīn sasainikān ||7||
 samagrāṇ jagatiṃ jetuṃ cājñāṃ dattvā vidhānataḥ ||
 militvā sānujaṃ dharmāṃ sarveṣau bhaktavatsalau ||8||
 dvārakāṃ jagmatū rājan gaurāśyāmau manoharau ||
 itthaṃ śrīkṛṣṇacaritaṃ mayā te kathitaṃ nṛpa ||9||
 catuṣpadārthaḍaṃ nīṇāṃ kiṃ bhūyaḥ śrotumicchasi ||
 bahulāśva uvāca -
 kuśasthalīṃ gate kṛṣṇe sabale puruṣottame ||10||
 tataścakāra kiṃ sākṣātpradyumno bhagavānhariḥ ||

ad□bhutaṃ tasya caritaṃ śravaṇīyaṃ manoharam ||11||
 muktānāmapi bhaktānāṃ jīṇāsūnāṃ punaḥ kimu ||
 arthārthināmarthadaṃ sadārtānāmartināśanam ||12||
 caturvidhānāṃ jīvānāṃ sarveṣāṃ pāpanāśanam ||

kathaṃ digvijayaṃ kṛtvā digjayārthī hareḥ sutaḥ ||13||
 ājagāma punaḥ saṇyāiretanme vada tatvataḥ ||
 devaṛṣe tvaṃ brahmasuto bhagavānsarvadarśanaḥ ||
 śrīkṛṣṇasya manaḥ pūrvaṃ tasmai te haraye namaḥ ||14||
 śrīnārada uvāca -
 sādhu pṛṣṭaṃ tvayā rājandhanyastvaṃ tatprabhāvavit ||
 śrīkṛṣṇacaritaṃ śrotuṃ pātraṃ tvamasi bhūtale ||15||
 kṛṣṇe yāte'jātaśatrū rakṣārthaṃ snehato nṛpa ||
 śatrubhyaḥ śaṃkitaḥ kārṣṇiṃ prāyujiktāśukirīṇam ||16||
 atha kārṣṇīryaduśreṣṭhaḥ phālgunena samaṃ nṛpa ||
 vikarṣanmahatiṃ senāṃ trigartāṇprayayau tvaram ||17||
 trigartādhiśvaro dhanvī suśarmā tena śaṃkitaḥ ||
 upāyanaṃ dadau tasmai pradhyumnāya mahātmane ||18||
 virāṭena tathā rājñā pūjito yādaveśvaraḥ ||

sarasvatīṃ nadīṃ snātva kurukṣetraṃ dadarśa ha ||19||
 pṛthūdakaṃ bīṃdusarastritaṃ kūpaṃ sudarśanam ||
 snātva sarasvatīṃ prāgāddatvā dānānyanekaśaḥ ||20||
 sārvasvatādhipo rājā kuśāṃbo na dadau balim ||
 kauśāṃbīṃ nagarīmetya duryodhanavaśānugaḥ ||21||
 cārudeṣṇaḥ sudeṣṇaśca cārudehaśca vīryavān ||
 sucāruśca rūguptaśca bhadraśca rūstathāparaḥ ||22||
 cārucamdro vicāruśca cāruśca daśamastathā ||
 rukmiṇīnaṃdanā hyete pradhyumna prapoditāḥ ||23||
 śiṃdhudeśahayārūḍhāḥ sarveṣāṃ paśyatāṃ gatāḥ ||
 kauśāṃbīṃ nagarīmetya rurudhuḥ sarvastatadā ||24||
 bāṇaiḥ prāsādaśikharā dhvajakuṃbhādītulikāḥ ||
 cūrṇibhūtā nipetuḥ kau laṃkāṭṭālā yathā mṛgaiḥ ||25||
 bāṇāṃdhakāre ca kṛte rukmiṇīnaṃdanairyaḍā ||

tadopāyanapāṇiḥ sankuśāṃbo nīrgataḥ purāt ||26||
 kṛtāṃjalīḥ śaṃbarāriṃ datvā natvā baliṃ bahu ||
 jugopa nagarīṃ rājā bhayārto bhayavihvalaḥ ||27||
 tadaiva sauvirapatiḥ sudeva
 ābhīranātho'pi vicitrānāmā ||
 citrāṅgadaḥ śiṃdhupatīrmahaujāḥ
 kāśmīrapo jāṃgalapaḥ sumeruḥ ||28||
 lākṣeśvaro dharmapatīrbīḍaujā
 gāṃdhāramukhyo'pi suyodhanasya ||
 vaśe sthitāste'pi bhayātkilaite
 datvā baliṃ nemuratiḥ kārṣṇim ||29||
 yayau kārṣṇīrmahābhūḥ svasaṇyaparivārītaḥ ||
 arbudānmlecchadeśāṃśca jetuṃ kalkirivod□bhaṭaḥ ||30||
 kālasyaṇi sutaścamdro yavanemdro mahābalaḥ ||

kārṣṇiṃ samāgataṃ śrutvā saṃmukhātkopapūrītaḥ ||31||
 pītṛhaṃtuḥ sutaṃ hatvā yāsyaṃyapacitīṃ pītūḥ ||

itthaṃ vicāryya manasā mlechchānāṃ daśakoṭibhiḥ ||32||
 madacyutaṃ pronnadantaṃ gajamāruhya raktadrk ||
 niryayau saṇṇimukhe yoddhuṃ pradyumnasya mahātmanaḥ ||33||
 āgataṃ mahatiṃ senāṃ śītabāṇapraravaṣiṇiṃ ||
 caṇḍaprapañoditaṃ dṛṣṭvā pradyumno vākyamabravit ||34||
 pradyumna uvāca -
 senāṃ hatvāpi yaścāṇḍaṃ śīstrasasahitaṃ śīraḥ ||
 āneṣyate taṃ svabale kariṣyāmi dhvajāpatim ||35||
 śrīnārada uvāca -
 evaṃ kārṣṇau vadatyārātphālguno vānaradhvajah ||
 eko viveśa gāṃḍivī dhanuṣṭaṇikārayanmuhuh ||36||
 vīrān rathān gajānaśvānsaṇṇimukhasthāndvidhākarot ||
 gāṃḍivamuktairviśikhaṇḍairgāṃḍivī raṇadurmadah ||37||
 kecicchinnabhujāḥ petuh śaktikhaḍgarṣṭipāṇayah ||
 bhinnapādā bhinnanakhāḥ kecidvīrāḥ sakamcukāḥ ||38||
 dudruvuh kariṇo yuddhe bhinnakakṣāśca sakṣatāḥ ||
 gataghaṇṭhāḥ ślathanniḍḍhāḥ pātayaṃtaḥ karairgajān ||39||
 jiṣṇubāṇairdvidhābhūtairgajairasvair aṇṇaṃgaṇam ||
 babhau kṣetraṇ śaṃkulayā kūśmāṇḍaśakalairiva ||40||
 tadaiva dudruvurmlecchāstyaktvā svamī svamī raṇāṃgaṇam ||
 nabho'rkarasmiṣaṇbhinnā nīhārapaṭalā iva ||41||
 gajāṇḍho mlechhapatiḥ śaktiṃ cikṣepa jiṣṇave ||
 bhrāmayitvā maithileṇdra siṃhanādamathākarot ||42||
 vidyullatāmivāyāntiṃ bāṇaiḥ kṛṣṇasakho balī ||
 gāṃḍivamuktai rājeṇdra līlayā śatadhācchinat ||43||
 jīvavaccaṇḍo mahāmleccho dhanurjargrāha roṣataḥ ||
 tāvacciccheda gāṃḍivī bāṇenaikena līlayā ||44||
 dvitīyaṃ dhanurādāya sa caṇḍaścaṇḍavikramaḥ ||
 pralayābhdhimahāvartabhīmasaṃgharṣanādiniṃ ||45||
 ciccheda siṃjanāṇi jiṣṇorgarutmāniva pannagim ||
 bibhatsuḥ svamasim nītvā sphuraṇtaṃ carmaṇā saha ||46||
 jaghāna tadgajam kuṃbhe śailamiṇdro yathā pavīḥ ||
 agnidattena khaḍgena bhinnakuṃbho gajo nadan ||47||
 jānubhyāṃ dharaṇiṃ sprṣtvā kāmalaṃ paramaṃ yayau ||
 caṇḍaḥ khaḍgaṃ grhītuvātha prāhatya pāṇḍunaṃdanam ||48||
 tatkhadgaṃ carmaṇonniya prāhiṇottaṃ kurūdvaḥ ||
 saśīstraṇ śīrastasya dehād bhinnam babhūva ha ||49||
 sajjam kṛtvā dhanurjiṣṇurnidhāya viśikhe ca tat ||
 ākṛṣya pātayāmāsa pradyumnasya bale mahat ||50||
 tadā dundubhinādo bhūjījayārāvasamākulaḥ ||
 arjunasyopari surāḥ puṣpavarṣaṃ pracakrire ||51||
 tadaiva kārṣṇiḥ sabalasya jiṣṇuṃ
 cakāra nāthaṃ vijayadhvajasya ||
 saṇṇvijyamānaṃ sitacāmarādyaiḥ
 kapidhvajaṃ yādavavṛṇḍamukhyaiḥ ||52||
 vegavānarbudadhīśaḥ pradyumnaṃ śaraṇaṃ gataḥ ||
 upāyanaṃ dadau bhīrūnamaskṛtya kṛtāṇjalīḥ ||53||
 maurāṅgeṣo maṇḍahāso hayānāṃ daśalakṣakam ||
 datvā bhīrūnamaścakre pradyumnāya mahātmane ||54||

*itthaṃ khaṇḍaṃ bhāratākhyam jītvā kārṣṇiryadūttamaḥ ||
himādrīṇ dakṣiṇīkrtya prāgudicīṇ dīśaṃ yayau ||55||*

English rendering

With Arjuna, Pradyumna conquered Chanda, the son of Kalayavana, and set out for the northeast outside India.

Naradji says - Rajan! After pacifying Duryodhana along with his brothers and other Kuru vanshis, Yadukulatilaka Balarama and Krishna went to Indraprastha to meet the Pandavas. Then Ajatashatru King Yudhishtira came out of Indraprastha with his brothers and relatives to receive Krishna. Along with them, other residents of Indraprastha also came showering flowers with conch shells, drum beats, chanting of Veda mantras, and flute playing. Balarama and Krishna were pulled by King Yudhishtira from both arms, embraced by the heart, and experienced bliss. He was filled with bliss like a yogi. Sri Krishna Kumaras like Pradyumna also paid obeisance to Sri Yudhishtira. Yudhishtira blessed them all by holding them with both hands. Srihari himself asked Arjuna and Bhimsen for their good news from his heart, and Nakula and Sahadeva greeted him at his feet. 1 - 5.

Lord Krishna and Balarama are the absolute Sri Hari, the custodians of countless universes. Yudhishtira, a devotee of the Bhagavad Gita, had the utmost respect for the two brothers. He ceremoniously sent the chief hero of the Yadukula, Pradyumna, etc., along with soldiers for victory and ordered them to conquer all the earth. Then they went to Dwarka together with Dharmaraja Yudhishtira, both Bhaktavatsal Sarvesvara Bandhu brothers. The king! Balarama and Krishna, both brothers of the Gaur and Shyama varnas, are the heartthrob of all. Nareshwar. That is how I told you the character of Krishna. It is the giver of all four substances to humans. Now what else do you want to hear? . 6-93 | .

Bahulashwa asked, "Munna! What did Lord Pradyumna Hari do when Purushottama Krishna went to Kushasthali with Balarama? His wonderful character is audible and charming. The Bhagavacharitra is always audible even to those who are jivanmukt jnani bhaktas, then what to say for the curious bhaktas. The character of God is always giving meaning to Artharthi devotees and calming the pain of Artha devotees. Moreover, he is the destroyer of all the sins of the four types of living beings, the immovable and the movable. Tell me exactly how Sriharikumar Pradyumna, an ardent follower of Digvijay, returned to Dwarakama with his army after conquering all directions. Oh dear! You are the son of Brahma and the all-seeing God, the mind of Lord Krishna; therefore, my obeisance is to you as the mind of Sri Hari. 10-14 | (Vishvajitkhand chapter 21 to 25)

Narada said, "O king! You asked a very good question. Blessed are you because you are the knower of the divine influence. You are the deserving (competent authority) to listen to the character of Lord Krishna on this ground floor. O Lord! After the departure of Krishna, the Ajatashatru king Yudhishtira affectionately ordered his brother Arjuna to accompany him to protect Pradyumna from his enemies, as he feared that external enemies might threaten Pradyumna and others. 15-16 |

Mithileshwar! Yadushreshtha Pradyumna, along with Arjuna, then marched with a large army to the immediate Trigarta district. Dhanurdhara Susarma, the king of Trigarta, was suspicious and offered Mahamana to Pradyumna. Then, worshipped by King Virata of Matsya Desh, Yadweshwara Pradyumna took a bath in the Saraswati River and visited the Kurukshetra Tirtha. He then proceeded through the shrines of Prithudaka Bindu Sarovara, Tritakupa, and Sudarshana, immersing himself in Saraswati and making various donations there. On reaching the city of Kaushambi, do not offer a gift

to King Kushambane Pradyumna of Saraswata territory, as he was after Duryodhana due to his subjugation. Then, on the orders of Pradyumna, the ten Rukmini sons - Charudeshna, Sudeshna the mighty, Charudhe, Sunda, Charugupta, Bhadrachara, Charuchandra, Vicharu, and the tenth, riding on Sindhi horses, surrounded the city of Kaushambi. With their arrows, the spires, flags, urns, and pillows of the capital's palaces began to fall apart, just as the buildings of Lanka had begun to crumble under the blows of monkeys. When Rukminikumara thus diffused the darkness with arrows, King Kushamba came out of the city with many gifts in his hands. With folded hands, they saluted Shambarari, and the fearful and fearful king defended the city with many gifts. At the same time, Souviraja Sudeva, Abhiraraja Vichitra, Sindhupati Chitrangada, Kashmiraraja Mahuja, Jangaladhipati Sumeru, Laksheshwara Dharmapati, and Gandharvaraja Vidouja - all of whom were Duryodhana's vassals - offered sacrifices out of fear and bowed to Krishna-Kumara Pradyumna with utmost humility. Subsequently, surrounded by his army, Mahabahu Pradyumna, like the fierce Kalki, appeared to conquer the lands of Arbuda and Mlechha. 17-30 | (Vishvajitkhand chapter 21 to 25)

Yavanendra Chand, the son of Mahabali of Kalayavana, was filled with indignation on hearing the arrival of Pradyumna. 'Today I will avenge my father by killing the son of the enemy who killed my father. With this thought in my mind, he set out before Mahatma Pradyumna with an army of ten crore men, a stream of wine, and a roaring high Gajraj. Inspired by Chandaki, Pradyumna spoke to his soldiers on seeing the arrival of a large army raining down sharp arrows. 31-34 |

Naradji says - Rajan. While Pradyumna was saying this nearby, Arjuna, the Gandivadhari Kapidhvaja, entered the enemy army alone, repeatedly bows and arrows. Randurmad Gandivadhari cut the heroes, chariots, elephants, and horses standing in front of him into two pieces each by means of discards left behind by the Gandiva bow. Many enemy soldiers fell to the ground with their arms amputated with power, sword, and sage (Dudhara kanda) in their hands. Many of the armoured heroes had their legs amputated and nails broken. Elephants whose tusks were torn off and their bodies wounded began to run around the battlefield. Their hours fell somewhere and the boats had to go somewhere. They also ran away, knocking down elephants with their tusks. Filled with elephants and horses, one or two of which had been crushed by Arjuna's arrows, it appeared to be a field covered in fragments of kumkhas cut by battlefield elephants. Then the Mlechha soldiers threw away their weapons, left the battlefield, and fled with great force, just as the communities of haze scattered by the sun's rays were destroyed. 36-41 |

Maithilendra. Mlechhraj Chand, seated on an elephant, threw a force over Arjuna and roared like a lion. Rajendra! Arjuna, the valiant Krishna-sacrilege, sported a hundred pieces of that power's Gandiva-free arrows as lightning struck him. By the time Mahamlechcha Chanda raised his bow in fury, Gandivadhari had mercilessly shot an arrow and cut off his bow. Then the mighty Chanda took the second bow and cut off Arjuna's chariot, which sounded as serious as the great whirlwinds of the ocean of the time of the Flood, just as Garuda had torn a serpent into pieces. Arjuna then took his shining sword with a shield and struck Chandaka Gajaraja's Kumbhasthali with it, as if Indra had struck Vajra on a mountain. The elephant's Kumbh site was blown away by the sword given to it by the fire god. He knelt on the ground, shaking his head. Then he became very tired. Then Chanda also took the sword and struck Pandunandana Arjuna; but Kurukula - Tilaka Arjuna stopped his sword on the shield and struck it with his sword. This separated the head from the torso with the Chandaka helmet. Arjuna then mounted his bow, placed Chand's head on the arrow, dragged it on the bow, and threw it into Pradyumna's army. 42-50 | (Vishvajitkhand chapter 21 to 25)

At that time, the thunderbolt began to play along with the thunderbolt and the gods began to shower flowers on Arjuna. Then Srikrishna Kumar Pradyumna at the same moment made Arjuna, the

commander of his army, adorned with Vijayadhvaja. At that time, the main heroes of the Yadava army, with white chavars, etc. in their hands, blew the Kapidhvaja over Arjuna. Then the giant cyst took refuge in Pradyugrahi. With trembling hands, he saluted and made offerings. King Mandahasana of Moranga was horrified and saluted Mahatma Pradyumna by giving him a million horses. Thus, after conquering Bharatkhand, Yadukul-Tilaka Srikrishna Kumar marched further northeast, taking the Himalayas in a southerly direction. 51-55 |

Thus was completed the twenty-second chapter called 'Bahudigvijaya' in the Narada Bahulashva-samvada under the Vishvajit Khanda in the Srigarghasamhita. 22.

Sanskrit source · Hindi control witness

Viśvajit-khaṇḍa · Chapter 23

Chapter 151 of 263 · 51 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

नदा नद्यः समुद्राश्च रथवीथिं ददुर्नृप ॥
धर्षितास्तेजसा तस्मै ससैन्याय महात्मने ॥१॥
कैलासगिरिपार्श्वे च वरवीरश्च मानुषः ॥
बाणस्य शोणितपुरं प्रययौ यादवेश्वरः ॥२॥
बाणासुरोऽतिसंकुब्धो यद्वन् वीक्ष्यागतान्पुनः ॥
अक्षौहिणीभिर्द्वादशभिर्युद्धं कर्तुं मनो दधे ॥३॥
तदेव साक्षात्पुरुषः पुराणो
महेश्वरो नन्दिवृषस्थितोऽसौ ॥
हिमाद्रिपुत्रीसहितस्त्रिशूली
समेत्य बाणं नृपमाह देवः ॥४॥

शिव उवाच -

परिपूर्णतमः साक्षाच्छ्रीकृष्णो भगवान्स्वयम् ॥
असंख्यब्रह्मांडपतिर्गोलोकेशः परात्परः ॥५॥

त्रयो वयं तत्कला हि ब्रह्मविष्णुशिवादयः ॥
मूर्ध्वयाज्ञां यस्य बिभ्रति त्वादृशानां च का कथा ॥६॥
तस्य पौत्रस्त्वया बद्धोऽनिरुद्धो येन तेजसा ॥
छिन्ना भुजा न जानासि संग्रामे तं हरिः स्वयम् ॥७॥
तस्मात्तेषां दानवानां पूजनीया हरैः सुताः ॥
अनिरुद्धः पूजनीयो जामाता ते न संशयः ॥८॥
न ददामि त्वनुज्ञां ते युद्धायासुरपुंगव ॥
न चेद्युद्धं कुरु बलाद्वृथा दृष्टं मनस्तव ॥९॥

श्रीनारद उवाच -

शिवप्रबोधितो बाणोऽनिरुद्धं धन्वीनां वरम् ॥
समाहुय च संपूज्य पारिवर्हं ददौ पुनः ॥१०॥
ससैन्यं सादरेणापि प्रद्युम्नं पूज्य बंधुवत् ॥
गजायुतं चाश्वकोटिं रथानां पंचलक्षकम् ॥११॥
ददौ बाणो महाबाहुः प्रद्युम्नाय महात्मने ॥

अथ कार्ष्णिर्महाराज स्वसैन्यैर्यदुभिः सह ॥१२॥
अलकां प्रययौ धन्वी पुरीम् गुह्यकमंडिताम् ॥
श्रीनंदाटकनंदाभ्यां गंगाभ्यां परिखीकृता ॥१३॥
रत्नसोपानयुक्ताभ्यां यज्ञभिः परिशोभिताम् ॥

विद्याधरीभिः परितः किन्नरीभिर्मनोहराम् ॥१४॥
 दिव्याभिर्नागकन्याभिः पुरीं भोगवतीमिव ॥
 धनदो न ददौ तस्मै प्रद्युम्नाय बलिं नृपः ॥१५॥
 हरेः प्रभवविदपि विष्णोर्मयाबलं त्वहो ॥
 लोकपालोऽस्म्यहं नित्यमित्यज्ञानविमोहितः ॥१६॥
 नोदितो बलिभिर्यक्षैर्युद्धं कर्तुं मनो दधे ॥
 निर्धनो हि धनं प्राप्य तृणवन्मन्यते जगत् ॥१७॥
 नवानां तु निधीनां कौ पतीनां किमु वर्णनम् ॥
 तदैव हेममुकुटो दूतो धनदनोदितः ॥
 कार्ष्णिमेत्य सभामध्ये नत्वेदं प्राह मानदः ॥१८॥

हेममुकुट उवाच -
 धनेश्वरो राजराजो लोकपालोऽलकेश्वरः ॥
 तेन यत्कथितं राजञ्छृणु त्वं तद्यद्वृत्तम् ॥१९॥
 देवराजो यथा शक्रः स्मृतो दिवी यथा प्रभुः ॥
 तथैको राजराजोऽहं कथितो भूतले महान् ॥२०॥
 मनुष्यधर्मा राजेद्वैः पूजितोऽहं सदा भुवि ॥
 उग्रसेनेन दातव्यं मह्यं सोपायनं परम् ॥२१॥
 पराक् तस्मै न दास्यामि यदुराजाय भूभृते ॥
 न मन्यसे चेत्संग्रामं करिष्यामि न संशयः ॥२२॥

श्रीनारद उवाच -
 एवं दूतवचः श्रुत्वा प्रद्युम्नो भगवान्हरिः ॥
 चकार कोपं रक्ताक्षो रुषा प्रस्फुरिताधरः ॥२३॥
 प्रद्युम्न उवाच -
 वृष्णीन्द्र राजराजेंद्रं राजराजो न वेति तम् ॥

शक्रादीनां तु यः साक्षान्मुकुटैर्घृष्टपादुकः ॥२४॥
 सुधर्मा पारिजातं च तस्मा इन्द्रो ददौ भयात् ॥
 श्यामवर्णान्हयान्पाशौ तस्मै दत्त्वा ननाम ह ॥२५॥
 अनेन राजराजेन भीरुणा निधयो नव ॥
 प्राप्तास्तं हि न जानाति राजराजो महाबलम् ॥२६॥
 वर्तते तत्सभामध्ये परिपूर्णतमो हरिः ॥
 असंख्यब्रह्माण्डपतिः श्रीकृष्णो भगवान्स्वयम् ॥२७॥
 यस्यैकमूर्ध्नि तिलकं दृश्यते मंडलं भुवः ॥
 उग्रसेनसभामध्ये सोऽपि नित्यं विराजते ॥२८॥
 उग्रसेनप्रेषितोऽहं कुबेराय महात्मने ॥
 नारायानां बलिं दातुं तत्करिष्यामि साम्प्रतम् ॥२९॥
 श्रीनारद उवाच -
 एवमुक्त्वा गृहीत्वा स्वं कोदण्डं चण्डविक्रमः ॥

चकार भुजदण्डाभ्यां टङ्कारं वादयन् गुणम् ॥३०॥

प्रत्यंघास्फोटनेनैव मंडितोऽभूतडित्स्वनः ॥
 ननाद तेन ब्रह्माण्डं सप्तलोकैर्बिलैः सह ॥३१॥
 विचेलुर्दिग्गजास्तारा राजन्भूखंडमंडलम् ॥
 निषंगाच्छरमाकृष्य प्रद्युम्नो धन्विनां वरः ॥३२॥
 प्रतिशार्ङ्गे स्वधनुषि बाणमेकं समादधे ॥
 द्वादशादित्यसंकाशं द्योतयन्मंडलं दिशाम् ॥३३॥
 विच्छेद गुह्यकेशस्य बाणं छत्रं च यामरे ॥
 तदा क्रुद्धो राजराजो दृष्ट्वा चित्रमिदं महत् ॥३४॥
 आरुह्य पुष्पकं सैन्यैर्युद्धकामो विनिर्ययौ ॥
 घंटानादेन यक्षेण मंत्रिणा पार्श्वमौलिना ॥३५॥
 नलकूबरमणिग्रीवौ शुशुभाते ध्वजाग्रतः ॥
 तुरंगवदनाः केचिन्मृगेंद्रवदनाः परे ॥३६॥
 शिशुमारमुखाः केचित्केचिन्नक्रमुखा इव ॥
 अर्द्धपिंगा अर्द्धकृष्णा ऊर्ध्वकेशा मदोत्कटाः ॥३७॥

वक्रदंता ललज्जिह्वा बृहदंष्ट्रा महाबलाः ॥
 करालास्याः सकवचाः खड्गचर्मधराः पराः ॥३८॥
 शक्तिहस्ता ऋष्टिहस्ता भुशुंडिपरिघायुधाः ।
 धनुर्बाणधरा यक्षाः केचित्परशुपाणयः ॥३९॥
 यक्षाणां हस्तिवाहानां रथिनामश्विनां तथा ॥
 विरेजुर्निर्गतानां च मंडलानि सहस्रशः ॥४०॥
 शंखदुन्दुभिनादैश्च सूतमागधवन्दिभिः ॥
 रेजिरे श्रीदवीराः कौ मेघा इव तडित्स्वनैः ॥४१॥
 एवं यक्षेषु मत्तेषु कोटिशो निर्गतेषु च ॥
 दिव्यान्महायोगमयात्सिद्धक्षेत्राद्विदेहराट् ॥४२॥
 आययौ तत्सहायार्थं प्रमथानां बलं महत् ॥
 भूताश्च प्रमथाः केचित्करालास्या मदोत्कटाः ॥४३॥
 डाकिन्यो यातुधानाश्च वेतालाः सविनायकाः ॥
 कूष्माण्डोन्मादसंयुक्ताः प्रेता मातृगणाः परे ॥४४॥

निशाचरपिशाचाश्च ब्रह्मराक्षभैरवाः ॥
 नदंतो भैरवं नादं छिंधि भिंधीति वादिनः ॥४५॥
 इत्थं तु भूतावलयः कोटिशश्चाययुस्तदा ॥
 रोदस्याच्छादिते भूता मेघैः सांवर्तकैरिव ॥४६॥
 मयूरस्थः कार्तिकेयो मूषकस्थो गणेश्वरः ॥
 प्रमथैर्गीयमानौ तौ ढक्कावादित्रनिःस्वनैः ॥४७॥
 सर्वेषामग्रतः प्राप्तौ वीरभद्रेण संयुतौ ॥
 इत्थं पुण्यजनानां तु गणानां यदुभिः सह ॥४८॥

बभूव तुमुलं युद्धमद्भुतं रोमहर्षणम् ॥
 रथिनो रथिभिस्तत्र पतिभिः सह पत्तयः ॥४९॥
 हया हयैरिभाश्चैभैर्युयुधुस्ते परस्परम् ॥
 रथेभाश्वपदातीनां चरणैरुत्थितं रजः ॥५०॥
 छादयामास राजेंद्र ससूर्य व्योममंडलम् ॥५१॥

Roman transliteration

śrīnārada uvāca -
 nadā nadyaḥ samudrāśca rathavīthiṃ dadurnṛpa ||
 dharṣitāstejasā tasmai sasainyāya mahātmane ||1||
 kailāśagīrīpārśve ca varaviraśca mānuṣaḥ ||
 bāṇasya śoṇitapuraṇṇaṃ prayayau yādaveśvaraḥ ||2||
 bāṇāsuro'tisaṃkrudho yadūn vikṣyāgatānpunaḥ ||
 akṣauhiṇībhirvādāśabhīryuddhaṃ kartuṃ mano dadhe ||3||
 tadeva sākṣātṭpuruṣaḥ purāṇo
 maheśvaro naṃdivṛśasthito'sau ||
 himādriputrīśahitastrīṣūlī
 sametya bāṇaṃ nṛpamāha devaḥ ||4||
 śiva uvāca -
 paripūrṇatamaḥ sākṣācchrikṛṣṇo bhagavānsvayam ||
 asaṃkhyabrahmāṇḍapatirgolokeśaḥ parātparaḥ ||5||
 trayo vayoṃ tatkalā hi brahmaviṣṇuśivādayaḥ ||
 mūrdhnyājñāṇaṃ yasya bibhrati tvāḍṛśānāṃ ca kā kathā ||6||
 tasya pautrastvayā baddho'niruddho yena tejasā ||
 chinnā bhujā na jānāsi saṃgrāme taṃ hariḥ svayam ||7||
 tasmāttesāṃ dānavānāṃ pūjanīyā hareḥ sutāḥ ||
 aniruddhaḥ pūjanīyo jāmātā te na saṃśayaḥ ||8||
 na dadāmi tvanujñāṇaṃ te yuddhāyāsuraṇḍigava ||
 na cedyuddhaṃ kuru balād□vṛthā dṛṣṭaṃ manastava ||9||
 śrīnārada uvāca -
 śivaprabodhito bāṇo'niruddhaṃ dhanvīnāṃ varam ||
 samāhūya ca saṃpūjya pāribarhaṃ dadau punaḥ ||10||
 sasainyaṃ sādareṇāpi pradyumnaṃ pūjya baṃdhuvat ||
 gajāyutaṃ cāśvakoṭiṃ rathānāṃ paṃcalakṣakam ||11||
 dadau bāṇo mahābāhuḥ pradyumnāya mahātmane ||
 atha kārṣṇimahārāja svasainyairyadubhiḥ saha ||12||
 alakāṃ prayayau dhanvī purīm guhyakamaṇḍitām ||
 śrīnaṃḍālakanamādhīhyāṃ gaṇḍābhīyāṃ parīkhikṛtā ||13||
 rat□nasopānayaṃyuktābhīyāṃ yajñābhīḥ pariśobhitām ||
 vidyādhariḥbhiḥ paritāḥ kinnarībhirmanoharām ||14||
 divyābhīrṇāgakanyābhīḥ purīm bhogavatīmiva ||
 dhanado na dadau tasmai pradyumnāya baliṃ nṛpaḥ ||15||
 hareḥ prabhavaavidapi viṣṇormāyābalaṃ tvaho ||
 lokapālo'smyahaṃ nityamityajñānavimohitaḥ ||16||
 nodito balībhiryākṣairyuddhaṃ kartuṃ mano dadhe ||
 nirdhano hi dhanāṇaṃ prāpya tṛṇavanmanyate jagat ||17||

navānāṃ tu nidhīnāṃ kau patīnāṃ kimu varṇanam ||
 tadaiva hemamukṣa dūto dhanadanoditah ||
 kārṣṇimetya sabhāmadhye natvedaṃ prāha mānadaḥ ||18||

hemamukṣa uvāca -
 dhaneśvaro rājārājo lokapālo 'lakeśvaraḥ ||
 tena yat kathitāṃ rājāñchṛṇu tvaṃ tad yadūttama ||19||
 devarājo yathā śakraḥ smṛto divi yathā prabhuḥ ||
 tathaiko rājārājo 'haṃ kathito bhūtale mahān ||20||
 manuṣyadharmā rājedraiḥ pūjito 'haṃ sadā bhuvi ||
 ugrasenena dātavyaṃ mahyaṃ sopāyanam param ||21||
 parāk tasmai na dāsyāmi yadurājāya bhūbhṛte ||
 na manyase cetsaṃgrāmaṃ kariṣyāmi na saṃśayaḥ ||22||
 śrīnārada uvāca -
 evaṃ dūtavacaḥ śrutvā pradyumno bhagavānhariḥ ||
 cakāra kopaṃ raktākṣo ruṣā prasphuritādharāḥ ||23||
 pradyumna uvāca -
 vṛṣṇīndra rājārājeṇ draṇ rājārājo na vetti tam ||

śakrādīnāṃ tu yaḥ sāksānmukṣaṃ airghṛṣṭapādukaḥ ||24||
 sudharmāṇāṃ pārijātaṃ ca tasmā iṇdro dadau bhayāt ||
 śyāmavarṇānhayānpāśī tasmai datvā nanāma ha ||25||
 anena rājārājena bhīruṇā nidhāyo nava ||
 prāptāstaṃ hi na jānāti rājārājo mahābalaṃ ||26||
 vartate tatsabhāmadhye paripūrṇatamo hariḥ ||
 asaṃkhyabrahmāṇḍapatīḥ śrīkṛṣṇo bhagavānsvayam ||27||
 yasyaika mūrdhni tilakaṃ dṛṣyate maṇḍalaṃ bhuvaḥ ||
 ugrasenasabhāmadhye so 'pi nityaṃ virājate ||28||
 ugrasenapreṣito 'haṃ kuberāya mahātmane ||
 nārācānāṃ baliṃ dātum tat kariṣyāmi sāmpratam ||29||
 śrīnārada uvāca -
 evamuktṛvā gṛhītvā svaṃ kodaṇḍaṃ caṇḍavikramaḥ ||
 cakāra bhujadaṇḍābhyāṃ ṭāṇikāraṃ vādāyan guṇam ||30||

pratyamcāspoṣṭanenaiva maṇḍito 'bhūttadītsvanaḥ ||
 nanāda tena brahmāṇḍaṃ saptalokairbilaiḥ saha ||31||
 vicelurdiggaṣṭārā rājanbhūkhaṇḍamaṇḍalam ||
 niṣaṃgāccharamākṛṣya pradyumno dhanvināṃ varaḥ ||32||
 pratiśānī ge svadhanuṣi bāṇamekaṃ samādadhe ||
 dvādaśādityasaṃkāṣaṃ dyotayanmaṇḍalaṃ diśām ||33||
 ciccheda guhyakeśasya bāṇaṃ chatraṃ ca cāmaraḥ ||
 tadā kruddho rājārājo dṛṣṭvā citramidaṃ mahat ||34||
 āruhya puṣpakaṃ saṇyairyuddhakāmo viniryayau ||
 ghaṇṭānādena yakṣeṇa maṃtriṇā pārśvamaulinā ||35||
 nalakūbaramaṇigrīvau śuśubhāte dhvajāgrataḥ ||
 turaṃgavadanāḥ kecinmṛgeṇ draṇ vadanāḥ pare ||36||
 śīsumāramukhāḥ kecitkecinna kramukhā iva ||
 arddhapiṃgā arddhakṛṣṇā ūrdhvaśā madotkaṭāḥ ||37||

vakradamṭā lalajjihvā brhaddaṃṣṭrā mahābalāḥ ||
 karālāsyaḥ sakavacāḥ khadgacarmadharāḥ parāḥ ||38||
 śaktihastā rṣṭihastā bhuṣṇḍipariḥḥayudhāḥ |

*dhanurbhāṇadharā yakṣāḥ kecitparaśupāṇayaḥ ||39||
 yakṣāṇāṃ hastivāhānāṃ rathināmasvināṃ tathā ||
 virejurnirgatānāṃ ca maṇḍalāni sahasraśaḥ ||40||
 śaṃkhadundubhinādaśca sūtamāgadhaveṇḍibhiḥ ||
 rejire śrīdavīrāḥ kau meghā iva taḍitsvanaiḥ ||41||
 evaṃ yakṣeṣu matṭeṣu koṭīṣo nirgateṣu ca ||
 divyānmahāyogamayātsiddhakṣetrādvideharāt ||42||
 āyayau tatsahāyārthaṃ pramathānāṃ balaṃ mahat ||
 bhūtāśca pramathāḥ kecitkarālāsyaḥ madotkaṭāḥ ||43||
 ḍākinyo yātudhānāśca vetālāḥ savināyakāḥ ||
 kūṣmāṇḍonmādasamṃyuktāḥ pretā mātṛgaṇāḥ pare ||44||*

*niśācarapiśācāśca brahmarākṣabhairavāḥ ||
 nadanto bhairavaṃ nādaṃ chiṃdhi bhīṃdhiti vāḍinaḥ ||45||
 itthaṃ tu bhūtāvalayaḥ koṭīśācāyayustadā ||
 rodasyācchādite bhūtā meghaiḥ sām̐vartakairiva ||46||
 mayūrasthaḥ kṛtikeyo mūśakastho gaṇeśvaraḥ ||
 pramathairgiyamānau tau ḍhakkāvāditraniḥsvanaiḥ ||47||
 sarveśamagrataḥ prāptau vīrabhadreṇa sam̐yutau ||
 itthaṃ puṇyajanānāṃ tu gaṇānāṃ yadubhiḥ saha ||48||
 babhūva tumulaṃ yuddhamadābhutaṃ romaharṣaṇam ||
 rathino rathibhistatra pattibhiḥ saha pattayaḥ ||49||
 hayā hayairibhāścebhairyuyudhuste parasparam ||
 rathebhāśvapadātīnāṃ carāṇairutthitaṃ rājaḥ ||50||
 chādayāmāsa rājem̐dra sasūryaṃ vyomamaṇḍalam ||51||*

English rendering

The departure of the Yadava army to Alkapuri after meeting Banasura and the war between the Yadavas and the Yakshas.

Naradji says - Rajan! Rivers, rivulets and seas also gave way to the chariot to Mahatma Pradyumna along with the army, who was struck by his brilliance. 1.

The abode of Banasura in the foothills of Mount Kailash was Sonitpur. There went the great man-hero, Yadaveshwara Pradyumna. When Banasura saw the Yaduvanshis returning, he was very angry. He planned to fight them with an army of twelve Akshauhins. At the same time, Maheshwar Dev Nandi, a trident-wearing Purana Purusha, came to Banasura with Uma, the daughter of Himachala, seated on a bull and spoke. 2 - 4.

Shiva said, "O king of demons! The Absolute Lord Krishna himself is the Lord of innumerable universes, the Lord of the universe and the Supreme Personality of Godhead. All three of us, Brahma, Vishnu, and Shiva, are His art and always bear His commandments on our heads; then what about ordinary creatures like you? His grandson Aniruddha was tied up by you, because of which he cut off your arms in battle under his influence. Don't you know those Sriharikas? (Forgot about them so quickly?) So you are the sons of Srihari to be worshipped by the demons. Aniruddha is your son-in-law; therefore, there is no doubt that he is revered by you. The Unspeakable! I am not commanding you to go to war. If you do not agree, fight with your own strength; but your resolve to fight seems futile to me. 5 - 9.

Naradji says - Rajan. On Lord Shiva's persuasion, Banasura summoned Aniruddha, worshipped him, and gave him a dowry. Then, with the army, Pradyumna was offered ten thousand elephants, five lakh chariots, and ten million horses by Mahabahu Bana. 10-11 | (Vishvajitkhand chapter 21 to 25)

Your Majesty! The archer Srikrishnakumar Pradyumna then accompanied his Yadava soldiers to Alkapuri, surrounded by Guhyaks (Yakshas). The two Ganges - Nanda and Alak Nanda - encircle that Puri like a Parikha (moat). There, those two rivers are lined with gems. She is adorned with Puri Yakshagana brides. The beauties of Vidyadharas and Kinnaras add to her charm on all sides. Like Bhogavati Puri, adorned with divine serpent daughters, Alkapuri was adorned with guhya kanyas. Nareshwar. Kubera did not make an offering to Pradyumna. Although he was aware of the influence of Sriharika, he did not accept the gift. Ahhh! The power of the Maya is so amazing. He was always fascinated by the ignorance that "I am the Lokpal." Therefore, inspired by the mighty Yakshas, they considered war, because the poor man, if he found wealth, began to regard the whole world as a grass. Then what could be the description of the arrogance of those who are masters of the neophytes on the ground floor? Honourable! At the same time, Hemamukuta, the messenger sent by Kubera, came to Pradyumna, bowed his head in the assembly, and said to him: 12-183 |

Hemamukuta said, "The king. Yadukul - Tilak! Listen to the message given by Rajaraja Kubera, the Ombudsman of wealth, the lord of Alkapuri - "Just as in heaven Lord Indra is called the king of the gods, so on earth I am called 'Rajaraja' because I am the great ruler of the kings. Though my dharma (modesty) is the same as that of men, I have always been worshipped by the kings on earth. Therefore, it is Ugrasena who should give me the best gift (I am the recipient, not the giver). Therefore, I will never make an offering to Yaduraja Ugrasena. If you do not agree, I will fight, no doubt. " 19-22 |

Naradji says - Mithileshwar! Hearing this from the messenger, Lord Pradyumna Hari became angry. His eyes turned red with rage and his lips began to crack. 23. (Vishvajitkhand chapter 21 to 25)

Naradji says - Rajan. With that, the mighty Pradyumna raised his staff and shouted, pulling the bowstring with his bows and arrows. It was from the explosion of Pratyanchaka that the dreadful sound resembling the thunder of lightning appeared. The whole universe, including the seven worlds and the underworld, echoed from it. The king! The giants were distracted, the stars began to break and the landmass shook. Pradyumna, the best of the archers, pulled an arrow out of the arrow, placed it on the edge of his bow, and released it. The banyan tree, as bright as twelve suns, illuminated the entire dimensional sphere, cutting through the canopy and chavars of Guhyakaraja. The wrath of Rajaraja Kubera knew no bounds when he witnessed this most bizarre event. They boarded a flower plane and set out for Puri with the soldiers wishing for a war. He was accompanied by Yaksha ministers named Ghantanada and Parshvamouli. Both sons of Kubera, named Nalakubara and Manigriva, adorned the obverse of the flag. Some of the Yakshas in his army were Ashwamukha, many Yakshas had lion faces. Some had snout and crocodile-like mouths, some were half yellow and half black, some had raised hairs. They were obsessed with all sorts of things. The faces of the Mahabali Yakshas, with their crooked teeth, twisted tongues, and large teeth, looked ominous. They were armed with shields and swords. Weapons like Shakti, Rishti, Bhushundi, and Parigha were seen in his hands. Some of the Yakshas carried bows and arrows, and in their hands shone tiles. Thousands of troupes of elephants, charioteers, and mounted Yakshas went out to battle. The sound of conch shells and drumsticks, and the chants of yarn, magadha, and vandijana made Kubera's brave soldiers on the ground look like thunderous clouds in the sky. 30-41 | (Vishvajitkhand chapter 21 to 25)

Woe to you! In this way, millions of yakshas emerged from the realm of the divine Mahayogamya Siddha. Upon his arrival, a large army of chiefs came to his aid. Many ghosts and spirits appeared to be ferocious and drunk. They were accompanied by the community of witches, Yatudhan, Baital, Vinayaka, Kushmanda, Manimana, Prata, Matrikagana, Nocturnal, Vampire, Brahmarakshas, and Bhairava, who roared 'Maro, Kato, Fado'. In this way, millions of ghosts arrived, covering the earth and the sky like shifting clouds. Swami Kartikeya, seated on a peacock, and Ganesha, mounted on a mouse, came forward to take Virabhadra with a thunderous sound. The elders were singing the praises of the two of them. Thus began the great war of the virtuous with the Yadavas, which was wonderful and thrilling. The chariots clashed with the chariots, the foot, the horses with the horses, and the elephants with the elephants. Rajendra! The dust from the feet of chariots, elephants, horses, and pedestrians covered the sky with the sun. 42-51 |

Thus was completed the twenty-third chapter of the Narada Bahulacha Samvad, the Yadava army's invasion of Yakshadesha, under the Vishvajit Khanda in the Srigargha Samhita. 23.

Sanskrit source · Hindi control witness

Viśvajit-khaṇḍa · Chapter 24

Chapter 152 of 263 · 57 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

शस्त्रांधकारे संजाते मणिग्रीवो महाबलः ॥
बिभेदारिबलं बाणैः कुवाक्यैर्मित्रतामिव ॥१॥
मणिग्रीवस्य बाणौचैर्गजाश्वरथपत्तयः ॥
निपेतुः सक्षता भूमौ वृक्षा वातहता इव ॥२॥
चंद्रभानुहरेः पुत्रो सत्यभामाऽऽत्मजो बली ॥
मणिग्रीवस्य कोदंडं पंचबाणैस्तदाच्छिनत् ॥३॥
दशभीस्तदर्थं भित्त्वा जगर्ज घनवद्बली ॥
मणिग्रीवोऽपि चिक्षेप शक्तिं स्वां चन्द्रभानवे ॥४॥
भासयन्ती दिशः शश्वन्महोत्कामिव मैथिल ॥
अग्रहीच्यंद्रभानुस्तां वामहस्तेन लीलया ॥५॥
तया जघान समरे मणिग्रीवं महाबलम् ॥
पुनर्जगर्ज समरे चंद्रभानुर्महाबलः ॥६॥
तत्प्रहारेण पतिते मणिग्रीवे प्रमूर्छिते ॥

चन्द्रभानुं बाणजालैर्नलकूबरनोदिताः ॥७॥
छादयामासुरसुरा वर्षादित्यं यथांबुदाः ॥
दीप्तिमान्कृष्णपुत्रस्तु खड्गमुद्यम्य वेगवान् ॥८॥
विवेश यक्षसेनासु नीहारेषु यथा रविः ॥
तस्य खड्गप्रहारेण केचिद्यक्षा द्विधाभवन् ॥९॥
केचिद्वै छिन्नशिरसश्छिन्नपादांसबाहवः ॥
भिन्नहस्ताश्छिन्नकर्णाश्छिन्नोष्ठाः पेतुराहवे ॥१०॥
तेषां शिरोभिर्बोभत्सैः सकिरीटैः सकुंडलैः ॥
सशिरस्त्रैः सवदरक्तैर्महामारीव भूर्बभौ ॥११॥
शेषा विदुदुवुर्यक्षाः सक्षता भयविह्वलाः ॥
हाहाकारस्तदा जातो यक्षसेनासु मैथिल ॥१२॥
धनुष्टंकारयन्प्राप्तो दंशितो नलकूबरः ॥
रथेनातिपताकेन मा भैष्टेत्यभयं ददौ ॥१३॥
पंचभिः कृतवर्माणमर्जुनं दशभिः शरैः ॥

दीप्तिमन्तं च विश्लथ्या तताड नलकूबरः ॥१४॥
कृतवर्मा महाबाहुर्जघान नलकूबरम् ॥
पंचभिर्विशिखै राजन्नादयन्मंडलं दिशाम् ॥१५॥
ते बाणाः कवचं भित्त्वा तनुं भित्त्वा धरातलम् ॥

विविशुः पश्यतां तेषां वल्मीके फणिनो यथा ॥१६॥
 वीक्ष्य तद्बाणभिन्नांगं मूर्च्छितं नलकूबरं ॥
 अपोवाह रणात्सूतो हेममालीति नामभाक् ॥१७॥
 घंटानादः पार्श्वमौलिः कुबेरस्य च मंत्रिणौ ॥
 जघ्नतुर्बाणपटलैर्यदूनामुदभटं बलम् ॥१८॥
 स्वर्णपुंखैस्तीक्ष्णमुखैर्गृध्रपक्षैर्मनोजवैः ॥
 द्योतयद्भिर्दिशः सर्वा मार्तण्डकिरणैरिव ॥१९॥
 ततोऽर्जुनो महावीरः प्रतिबाणान्समादधे ॥
 बाणसंघर्षजा युद्धे विस्फुलिंगा सहस्रशः ॥२०॥
 विरेजुर्नृप खद्योतघंयलालातयक्रवत् ॥

सर्वं तद्बाणपटलं क्षणमात्रेण चाच्छिनत् ॥२१॥
 गांडीवमुक्तविशिखैर्गांडीवी रणदुर्मदः ॥
 योजनद्वयमात्रेण तदरथो सध्वजो बलात् ॥२२॥
 अर्जुनो बाणपटलैश्चकार शरपंजरे ॥
 हताविमाविति ज्ञात्वा सर्वे पुण्यजनास्त्वरम् ॥२३॥
 दुद्रुवुः स्वं रणं त्यक्त्वा परं हाहेति वादिनः ॥
 तदा तु भूतावलयः कोटिशिष्याययुर्मधे ॥२४॥
 डाकिन्यः कोटिशो राजंश्चिक्षिपुर्वारणान्मृधे ॥
 भक्षयंत्यो नरानश्वांश्चर्वयंत्यो रथान्पृथक् ॥२५॥
 नरे नरे पृथग्भूता धावंतो दशभिर्दिशः ॥
 प्रमथाः पातयामासुः खट्वांगेन जनान्मुहुः ॥२६॥
 यातुधानाश्चर्वयन्तः शिरांसि रणमंडले ॥
 वेतालाश्च कपालेन पिबंतो रुधिरं बहु ॥२७॥
 विनायकाश्च नृत्यंतः प्रेता गायंत एव हि ॥

कूष्माण्डाश्च तथोन्मादाः शिरांसि जग्गुर्मृधे ॥२८॥
 शिवस्य मुंडमालार्थं वीराणां स्वर्गगामिनाम् ॥
 तथा मातृगणा ब्रह्मराक्षसा भैरवा मृधे ॥२९॥
 शिरांसि कंदुकानीव क्षेपयंतो मुहुर्मुहुः ॥
 हसंतः प्रहसंतश्च साट्टहासं समाकुलाः ॥३०॥
 पिशाचा विकलास्याश्च कूर्दन्तः केऽपि कुत्सितम् ॥
 पिशाच्यः क्षतजं तूष्णं पाययंत्यः शिशून्मृधे ॥३१॥
 मा रोदीरिति वादिन्यो नेत्राण्यपि ददाम उत् ॥
 इत्थं गणबलं दृष्ट्वा बलदेवानुजो बली ॥३२॥
 गदो गदां समादाय जगर्ज घनवद्बली ॥
 लक्षभारभृता मौर्व्या गदया तद्बलं महत् ॥३३॥
 पोथयामास हि गदो वज्रेणोद्धो यथा गिरीन् ॥
 कूष्माण्डोन्मादवेतालाः पिशाचा ब्रह्मराक्षसाः ॥३४॥

निपेतुर्मूर्छिता भूमौ तद्गदाभिन्नमस्तकाः ॥

डाकिनीभिन्नदंताश्च प्रमथाभिन्नकंधराः ॥३५॥

यातुधानांश्छिन्नमुखांश्चकार समरे गदः ॥

गदया मर्दिताः प्रेता दुद्रुवुस्ते दिशो दश ॥३६॥

वाराहदंष्ट्रया भग्ना लये दैत्या यथा नृप ॥

पलायिते भूतगणे वीरभद्रः समागतः ॥३७॥

गदं तताड गदया बलदेवानुजं बली ॥

गदोपरि गदां नीत्वा गदः स्वां प्राहीणोद्गदाम् ॥३८॥

तयोर्युद्धमभूद्घोरं गदाभ्यां मैथिलेश्वर ॥

विस्फुलिंगान् क्षरंत्यो द्वे गदे बूर्णिबभूवतुः ॥३९॥

मल्लयुद्धं तयोरसीन्नोदयंतं परस्परम् ॥

भुजैश्च जानुभिः पादैः पातयंतो गिरीन् बहुन् ॥४०॥

करवीरं समुत्पाट्य वीरभद्रो गिरिं बलात् ॥

अट्टहासं तदा कुर्वन् गदोपरि समक्षिपत् ॥४१॥

गदो गिरिं संगृहीत्वा तस्योपरि समाक्षिपत् ॥

गृहीत्वाथ गदं वीरं वीरभद्रो बलाद्बली ॥४२॥

चिक्षेप चौजसा राजन्नाकाशे लक्षयोजनम् ॥

गदोऽपि पतितो भूमौ किञ्चिद्व्याकुलमानसः ॥४३॥

गृहीत्वा वीरभद्राख्यं भ्रामयित्वा महाबलः ॥

ओजसा प्राक्षिपच्छीघ्रमाकाशे लक्षयोजनम् ॥४४॥

वीरभद्रस्तु पतितः कैलासशिखरोपरि ॥

गदाप्रहारव्यथितो मूर्छितो घटिकाद्वयम् ॥४५॥

कार्तिकेयस्तदा प्राप्तः शक्तिमुद्यम्य वेगवान् ॥

अनिरुद्धाय सांबाय शक्तिं चिक्षेप सत्वरम् ॥४६॥

अनिरुद्धरथं भित्वा सांबं सांबरथं पुनः ॥

गजान् रथान्सहस्रं च वीरलक्षं मृधांगणे ॥४७॥

भित्वा नदंती स्फूर्जंती चपलेव दीशो दश ॥

विवेश भूमौ फूत्कारं कुर्वती पन्नगीव सा ॥४८॥

तदा क्रुद्धो महाबाहुः सांबो जाम्बवतीसुतः ॥

कृत्वाथ सिंजिनीघोषं निषंगद्बाणमाददे ॥४९॥

एकोऽपि सद्बहिस्तूणाद्दशरूपी बभूव ह ॥

चापे शतं कर्षणे च सहस्रं रूपमादधे ॥५०॥

मोक्षणे लक्षरूपाणि कोटिरूपाणि कोटिषु ॥

अनेकरूपी विशिखः शिखिनं शिखिवाहनम् ॥५१॥

भित्वा बिभेद वीराणां कोटिशः कोटिशो रणे ॥

कार्तिकेये च भिन्नांगे किञ्चिद्व्याकुलमानसे ॥

गणेश्वरस्तदा प्राप्तो मूषकस्थो गजाननः ॥५२॥

गोमूत्रपत्रमृगनाभिविचित्रकुंभं
 श्रीकुंकुमाकलितसुंदरवक्रतुंडम् ॥
 सिंदूरपूरितकपोलमनोहराभं
 कर्पूरधूलिधवलीकृतकर्णवर्णम् ॥५३॥
 व्यालोलकर्णहतमत्तमधुव्रतैस्तैः
 श्रीगंडजातमदिरामदविह्वलांगै ॥

संगीततालकुसुमाकरगीतरागैः
 संसेवितं गणपतिं कृतभालचंद्रम् ॥५४॥
 बालार्कवर्णममलांगदहेमहार-
 ग्रैवेयमौलिकिरणैः परितः स्फुरंतम् ॥
 आखुस्थमेकदशनं गजभव्यमूर्तिं
 पाशांकुशांबुजकुठारचयं दधानम् ॥५५॥
 प्रांशुं चतुर्भुजमतीव मृधे प्रवृत्तं
 कांश्चित्प्रगृह्य च करेण धृतांकुशेन ॥
 संमर्दयंतमुरुधारपरश्वधेन
 श्रीभार्गवेन्द्रमिव शस्त्रभूतः समस्तान् ॥५६॥
 वीरेभवाजिरथसंघबलं निपात्य
 सांबं प्रगृह्य सरथं प्रधनात्क्षिपंतम् ॥
 तं वीक्ष्य विस्मितमनाः सगणोऽथ कार्ष्णिः
 पुत्रं सुबुद्धिमनिरुद्धमुवाच सम्यक् ॥५७॥

Roman transliteration

śrīnārada uvāca -

śāstrāṇḍhakāre saṇjāte maṇigrīvo mahābalaḥ ||
bibhedāribalaṃ bāṇaiḥ kuvākyairmitratāmiva ||1||
maṇigrīvasya bāṇaughairgajāśvarathapattayaḥ ||
nīpetuḥ sakṣatā bhūmau vṛkṣā vātahatā iva ||2||
caṇḍrabhānurhareḥ putro satyabhāmā"tmajo balī ||
maṇigrīvasya kodaṇḍaṃ paṃcabāṇaistadācchinat ||3||
daśabhistadā□rathaṃ bhitvā jagarja ghanavad□balī ||
maṇigrīvo'pi cikṣepa śaktiṃ svāṃ caṇḍrabhānave ||4||
bhāsayamti dīśaḥ śaśvanmaholkāmiva maithila ||
agrahīccaṇḍrabhānustām vāmahastena līlayā ||5||
tayā jaghāna samare maṇigrīvaṃ mahābalaṃ ||
punarjagarja samare caṇḍrabhānurmahābalaḥ || 6||
tatprahāreṇa patite maṇigrīve pramūrchite ||

candrabhānuṃ bāṇajālāirnalakūbaranoditāḥ ||7||
chādayāmāsurasurā varṣādityaṃ yathāmbudāḥ ||
dīptimānkr̥ṣṇaputrastu khaḍgamudyamya vegavān ||8||
viveśa yakṣasenāsu nihāreṣu yathā raviḥ ||
tasya khaḍgaprahāreṇa kecidyakṣā dvidhābhavan ||9||
kecidvai chinnaśīrasaśchinnapādāṃsabāhavaḥ ||

bhinnahastāśchinnakarṇāśchinnoṣṭhāḥ peturāhave ||10||
 teṣāṃ śirobhīrbibhatsaiḥ sakirīṭaiḥ sakumḍalaiḥ ||
 saśīrastraiḥ sravadraktairmahāmārīva bhūrbabhau ||11||
 śeṣa vidudruvuryakṣāḥ sakṣatā bhayavihvalāḥ ||
 hāhākārastadā jāto yakṣasenāsu maithila ||12||
 dhanuṣṭamkārāyanprāpto daṃśīto nalakūbarah ||
 rathenātīpatākena mā bhaiṣṭetyabhayaṃ dadau ||13||
 paṃcabhiḥ kṛtavarmāṇamarjunaṃ daśabhiḥ śaraiḥ ||

diptimaṇṭaṃ ca viṃśatyā tatāḍa nalakūbarah ||14||
 kṛtavarmā mahābhūrajaghāna nalakūbaram ||
 paṃcabhirviśikhai rājannādayanmaṇḍalaṃ diśām ||15||
 te bāṇāḥ kavacaṃ bhitvā tanuṃ bhitvā dharātalam ||
 vivīṣuḥ paśyatāṃ teṣāṃ valmīke phaṇīno yathā ||16||
 vikṣya tadabāṇabhinnāṇgaṃ mūrccitaṃ nalakūbaram ||
 apovāha raṇātsūto hemamālīti nāmbhāk ||17||
 ghaṇṭānādaḥ pārśvamaulīḥ kuberasya ca maṇṭriṇau ||
 jaghnaturbāṇapaṭalairyadūnāmudbhaṭaṃ balam ||18||
 svarṇapuṃkhaistikṣṇamukhairgdrhapakṣairmanojavaiḥ ||
 dyotayadbhirdiśaḥ sarvā mārtaṇḍakiraṇairiva ||19||
 tato'rjuno mahāvīraḥ pratibāṇānsamādadhe ||
 bāṇasaṃgharṣajā yuddhe viṣphuliṅgā sahasraśaḥ ||20||
 virejurnṛpa khadyotacaṃcalālātacakravat ||

sarvaṃ tadabāṇapaṭalaṃ kṣaṇamātreṇa cācchinat ||21||
 gāṇḍīvamuktaviśikhairgāṇḍīvī raṇadurmadah ||
 yojanadvayamātreṇa tadartho sadhvajo balāt ||22||
 arjuno bāṇapaṭalaiścakāra śarapaṇjare ||
 hatāvimāvīti jñātvā sarve puṇyajanāstvaram ||23||
 dudruvūḥ svaṃ raṇaṃ tyaktvā paraṃ hāheti vādinah ||
 tadā tu bhūtāvalayaḥ koṭīśaścāyayurmṛdhe ||24||
 ḍākinyayaḥ koṭīśo rājapṣcikṣipurvāraṇānmṛdhe ||
 bhakṣayaṇṭyo narānaśvā-ścarvayaṇṭyo rathānprthak ||25||
 nare nare prthagbhūtā dhāvaṇto daśabhirdaśa ||
 pramathāḥ pātayāmasuḥ khaṭvāṇgena janānmuhuḥ ||26||
 yātudhānāscarvayantaḥ śīrāṃsi raṇamaṇḍale ||
 vetālāśca kapālena pibāṇto rudhiraṃ bahu ||27||
 vināyakāśca nṛtyaṇtaḥ pretā gāyaṇta eva hi ||

kūṣmāṇḍāśca tathonmādāḥ śīrāṃsi jagrḥurmṛdhe ||28||
 śivasya muṇḍamālārthaṃ virāṇāṃ svargagāminām ||
 tathā mātrgaṇā brahmarākṣasāḥ bhairavā mṛdhe ||29||
 śīrāṃsi kaṇḍukānīva kṣepayaṇto muhurmuḥ ||
 hasaṇtaḥ prahasantaśca sāttahāsaṃ samākulāḥ ||30||
 piśācā vikalāsyāśca kūrdantaḥ ke'pi kutsitam ||
 piśācyaḥ kṣatajaṃ tūṣṇaṃ pāyayaṇṭyaḥ śīśūnmṛdhe ||31||
 mā roḍīriti vāḍīnyo netrāṇyapi dadāma ut ||
 itthaṃ gaṇabalaṃ dṛṣṭvā baladevāṇyo balī ||32||
 gado gadāṃ samādāya jagarja ghanavadbali ||
 lakṣabhārabhṛtā maurvyā gadayā tadabalaṃ mahat ||33||
 pothayāmāsa hi gado vajreṇendro yathā girīn ||
 kūṣmāṇḍonmādavetālāḥ piśācā brahmarākṣasāḥ ||34||

nipeturmūrchitā bhūmau tad□gadābhinnamastakāḥ ||

ḍākinībhinnadaṃtāśca pramathābhinnakaṃdharāḥ ||35||
 yātudhānāṃśchinnamukhāṃścakāra samare gadaḥ ||
 gadayā marditāḥ pretā dudruvuste diśo daśa ||36||
 vārāhadamaṣṭrayā bhagnā laye daityā yathā nṛpa ||
 palāyite bhūtagaṇe virabhadraḥ samāgataḥ ||37||
 gadaṃ tatāḍa gadayā baladevānujaṃ balī ||
 gadopari gadāṃ nītvā gadaḥ svām prāhiṇod□gadām ||38||
 tayoryuddhamabhūd□ghoraṃ gadābhyaṃ maithileśvara ||
 viśphulīṃgān kṣaramtyo dve gade cūṇibabhūvatuḥ ||39||
 mallayuddhaṃ tayorāsinodayaṃtamaṃ parasparam ||
 bhujaiśca jānubhiḥ pādaiḥ pātayaṃto girīn bahūn ||40||
 karavīraṃ samutpāṭya virabhadro girīm balāt ||
 aṭṭahāsaṃ tadā kurvan gadopari samakṣipat ||41||
 gado girīm saṃgrhītvā tasyopari samākṣipat ||

grhītvātha gadaṃ vīraṃ virabhadro balād□balī ||42||
 cikṣepa caujaśā rājannākāśe lakṣayojanam ||
 gado'pi patito bhūmau kiṃcidvyākulamānasaḥ ||43||
 grhītvā virabhadrākhyāṃ bhrāmayitvā mahābalaḥ ||
 ojaśā prākṣipacchighramākāśe lakṣayojanam ||44||
 virabhadrastu patitaḥ kailāsaśikharopari ||
 gadāprahārvayathito mūrchito ghaṭikādavyam ||45||
 kārṭikeyastadā prāptaḥ śaktimudyamya vegavān ||
 aniruddhāya sām̐bāya śaktiṃ cikṣepa satvaram ||46||
 aniruddharathaṃ bhitvā sām̐bāṃ sām̐barathaṃ punaḥ ||
 gajān rathānsahasraṃ ca vīralakṣaṃ mṛdhāṃgaṇe ||47||
 bhitvā nadaṃtī sphūrjaṃtī capaleva diśo daśa ||
 viveśa bhūmau phūtkāraṃ kurvatī pannagīva sā ||48||
 tadā kruddho mahābahuḥ sām̐bo jāmbavatīsutah ||

kṛtvātha siṃjinīghoṣaṃ niṣaṃgād□bāṇamādade ||49||
 eko'pi sad□bahistūṇāddaśarūpī babhūva ha ||
 cāpe śataṃ karṣaṇe ca sahasraṃ rūpamādadhe ||50||
 mokṣaṇe lakṣarūpāṇi koṭirūpāṇi koṭīṣu ||
 anekarūpī viśikhaḥ śikhinaṃ śikhivāhanam ||51||
 bhitvā bibheda vīrāṇāṃ koṭīśaḥ koṭīśo raṇe ||
 kārṭikeye ca bhinnāṃge kiṃcidvyākulamānase ||
 gaṇeśvarastadā prāpto mūśakastho gajānanaḥ ||52||
 gomūtrapatramṛgaṇābhivicitrakumbhaṃ
 śrīkuṃkumākālitasaṃdaravakratuṃḍam ||
 siṃdūrapūritakapolamanoharābhaṃ
 karpūradhūlidhavalīkṛtakarnavarṇam ||53||
 vyālolakaraṇahatamattamadhuvrataistaiḥ
 śṛgaṃḍajātamadirāmadavīhvalāṃgai ||

saṃgītātālakusumākaraḡitarāḡaiḥ
 saṃsevitaṃ gaṇapatiṃ kṛtabhālacaṃdram ||54||
 bālārkavarṇamamalāṃgadahemahāra-
 graiveyamaulikiraṇaiḥ paritāḥ sphuraṃtām ||
 ākhusthamekādaśanaṃ gajabhavyamūrṭiṃ

*pāśāṃkuśāmbujakuṭhāracyaṃ dadhānam ||55||
 prāṃśuṃ caturbhujamativa ṛdhe pravṛttaṃ
 kāṃścitpragrhya ca kareṇa dhṛtāṃkuśena ||
 saṃnarmadayaṃtamurudhārāparaśvadhena
 śrībhārgavendramiva śāstrabhṛtaḥ samastān ||56||
 vīrebhavājirathasaṃghabalaṃ nīpātya
 sām̐baṃ pragrhya sarathaṃ pradhanātksiṇāntam ||
 taṃ vikṣya viśmitamanāḥ sagaṇo'tha kārṣṇiḥ
 putraṃ subuddhimaniruddhamuvāca samyak ||57||*

English rendering

The fierce battle of Yadava-Sena and Yaksha-Sena

Srinardji says - Rajan! As darkness fell over the area from the shower of weapons, Mahabali Manigriva initiated the destruction of the enemy vessel with arrows, just as one would destroy a friendship with a katuvachana. Damaged by Manigriva's arrows, elephants, horses, chariots, and infantry began to topple the uprooted trees of the storm. At that time, the mighty son of Krishna and Satyabhama, Chandrabhanu, shot five arrows and broke the staff of Manigriva, and with ten arrows, the mighty Chandrabhanu pierced his chariot and roared like a cube. Seeing this, Manigriva also channeled his energy towards Chandrabhanupara. Maithil! That force fell like a very heavy meteor, illuminating all directions; but Chandrabhanu, playing a game, caught it with his left hand. He wounded Mahabali Manigriva on the battlefield with the same force. Mahabali and Chandrabhanu then roared back into the battlefield. Manigriva was crushed by the impact and fell to the earth. Then, at the instigation of Nalakubara, the Asuras spread a web of arrows and covered the moon just as the clouds cover the rainy sun. 1 - 7.

Then Krishna's son, Deeptiman, with a sword in his hand, entered the army of the Yakshas with great speed as if the sun had entered the fog. Many Yakshas were cut into two pieces by the stroke of their swords; many fell to the earth in battle with their heads, feet, shoulders, arms, hands, ears, and lips shattered. Their severed heads, including crowns, coils, and helmets, were strewn with blood, and the battlefield covered by them looked like a pandemic. The wounded Yakshas, who survived the death, fled in terror. Mithileshwar! At that time, there was an uproar among the Yaksha soldiers. 8-12 | (Vishvajitkhand chapter 21 to 25)

Then the armor-wielding Kalakubar, bowing, mounted on a chariot with a very high flag, arrived and, saying, "Do not be afraid," began to give shelter to his soldiers. Nalakubara struck Kritavarma with five arrows, Arjuna with ten, and Deeptiman with twenty. The king, Mahabahu Kritavarman then severely injured Nalakubara with five whistles, chanting all directions with his lion voice. The arrows pierced through the body, tearing through the tubular shell and penetrating the ground in the same manner as serpents do into bamboo. Sarathi Hemamali removed Kritavarma from the battlefield on seeing that Nalakubara was moustached due to a fractured limb from his arrow. These two ministers of Kubera, Ghantanada and Parshvamouli, started wounding the formidable Yadava army with their arrows and clubs. With golden wings and a sharp mouth, both of which had bead-like velocities, their arrows radiated the same directions as the rays of the sun. 13-19 |

Subsequently, Mahavira Arjuna started shooting a lot of arrows at the arrows of those ministers. The clash of the two and the moving arrows caused thousands of fluttering (fireballs) to appear on the battlefield. O Lord! They shone like clouds in the sky, twinkling and twinkling like a wheel of light.

Arjuna, the valiant warrior Gandivadhari, cut through all the arrows left by the Gandiv bow in a jiffy. He made a cage-like enclosure of two yojanas from the community of arrows and forcibly took the chariots with the flags of the two ministers inside the enclosure. Knowing that they were both killed, all the pious people (Yakshas) immediately left the battle and fled in panic. 20-23 |

At the same time, millions of demons came to the battlefield. The king! Millions of witches began to pick up and throw elephants into the battlefield. People, horses, and chariots were put in separate mouths and chewed. Behind each of the humans was a ghost. Ten ghosts seemed to run with the decade. The chieftains struck and killed people repeatedly with their clubs. The elephants were chewing on the ants in the battlefield. The Vetals carried a lot of blood in their skulls and drank it, Vinayaka danced and sang ghosts. Kushmanda and Manasa used to collect fallen heads on that battlefield. That collection of the heads of the departed heroes by him was to make a mundamala to Lord Shiva. Matrugana, Brahmaraakshasa, and Bhairava laughed, laughed, and laughed in that battle, repeatedly tossing the severed heads like balls. The monstrous-faced vampires were leaping wildly. The vampires fed hot blood to the children in battle and reassured the children saying 'Son! Don't cry We will make you remove the eyes of these people as well. 24-31 | (Vishvajitkhand chapter 21 to 25)

Thus, seeing the power of the demons increase, Baldev's younger brother Balwan Gada, holding a mace in his hand, roared like a cloud. Gadane, the million-dollar Maorvi donkey, killed the giant demon army in the same manner as Indra Vajras knocked down the mountains. Many Kushmandas, Manias, Vetals, Vampires, and Brahmaraakshas fell to the ground moustached due to the severed heads of the Gadakis. The donkeys broke the teeth of the witches in the battlefield, tore the shoulders of the heads, and tore the mouths of the warriors. The king! The ghosts trampled by the bull ran in all ten directions, just as the demons had fled in the sea of the holocaust due to a fracture in the jaw of Lord Varaha. 32-36 |

Veerabhadra came to the fore when the demons escaped. The mighty Bhoothanatha killed Baldev's younger brother Gada with a mace. Gada stopped his mace on his mace and then ran his mace over it. Maithileshwar! A fierce duel ensued between Virabhadra and Gadam. Both of those maces crashed into each other, releasing sparks of fire. Then a fight broke out between the two of them, challenging each other. They started fighting by knocking down mountains with blows to their arms, knees and legs. Virbhadra forcibly uprooted Mount Karveer and threw it on a donkey, causing a ruckus. The donkey caught the mountain and then killed it on top of it. The mighty Virabhadra then captured the heroic donkey and hurled it high into the sky. The donkey felt a bit uneasy as she fell to the ground. Mahabali's donkey then picked up Veerabhadra as well and hurriedly spun and soon threw him away too. Virabhadra fell on the top of Mount Kailash. He was struck by a donkey and fell unconscious for two hours. 37-45 |

Swamikartike, who then assumed power, reached the battlefield with great speed. He quickly turned his power around by targeting Aniruddha and Sambako. By piercing Aniruddha's chariot, wounding Samba, and even breaking his chariot, the force struck the battlefield, killing thousands of elephants, chariots, and millions of heroes and engulfing it in a land like a serpent that shines in ten directions and pulsates like lightning. Then, in a fit of rage, Mahabahu Jambavatikumar Samba drew an arrow out of the arrow, shouting Pratyanchaka. Even though the arrow was one, it became ten as soon as it came out of the arrow. He assumed a hundred forms while placing on the bow and a thousand while drawing. The arrow took on a million forms as it left, and took on a koti form as it reached its targets. Thus, the many-figured Vishikhena injured Shikhi (peafowl) and Shikhi Vahana Swamikartike and scattered millions of heroes in the battlefield. 46-51 | (Vishvajitkhand chapter 21 to 25)

Ganeshwara Gajanan, riding a mouse, arrived when Kartikeya was wounded and in some agony. At his Kumbhsthal, strange letters were composed of cow urine, vermilion, and musk. Her beautiful curvature was surrounded by vermilion. She had a very charming aura because of her vermilion eyelashes. The bright color of the ears was as if polished with camphor dust. The bewilderment that washed over their foreheads, whose limbs were twinkling with help, struck by their fidgety karnatals, echoed, as if creating music, rhythm, and vasantika ragas. Ganapati, the bearer of the moon, was exquisitely adorned with the honey. His limbs were as radiant as those of a ball. He had a serene ring in his arms, a necklace around his neck, and a smile, and the rays of the crown on his head made him look radiant on all sides. They were seated on top of a mouse. He had only one tooth in his mouth. The majestic statue of Gajakar was in splendor. He was holding a chain, a stick, a lotus, and an axe in his hands. He was of high stature. He had four arms. They were engaged in a fierce struggle. Some armed men were paraded off with their spears wrapped in a noose. He looked like Sri Parashurama, slaying all the armed men with a multi-edged sword. They were throwing away from the battlefield by crushing the Chaturangini army, consisting of foot soldiers, elephants, horses, and chariot groups, and capturing the Sambakos along with the chariots. Seeing them, Pradyumna, including the Yadavas, was greatly astonished. He said this to his most intelligent son Aniruddha. 52-57 |

Thus was completed the twenty-fourth chapter of the Narada Bahulashva-Samvada, the description of the Yaksha-Yuddha under the Vishvajit Khanda in the Srīgargha Samhita. 24.

Sanskrit source · Hindi control witness

Viśvajit-khaṇḍa · Chapter 25

Chapter 153 of 263 · 62 detected Sanskrit verse markers

Sanskrit

प्रद्युम्न उवाच -

श्रीकृष्णस्य कला साक्षाद्गणेशोऽयं महाबलः ॥
जेतुं न शक्यो दिविजैर्मनुष्यैस्तु कुतो भुवि ॥१॥
वर्तते यस्य निकटे तस्य नास्ति पराजयः ॥
श्रीकृष्णेन वरो दत्तः पुरास्मै शंकरालये ॥२॥
यद्ययं वर्तते चात्र तदा न स्याज्जयश्च नः ॥
शत्रुपक्षगतोऽयं वै श्रीकृष्णस्य वरोर्जितः ॥३॥
तस्मात्त्वं चंडमार्जरो भूत्वा तं युद्धतो बलात् ॥
विद्रावय महाबुद्धे फूत्कारैश्च दिशौ दश ॥४॥
यावद्बलं विजेष्यामि तावद्विद्रावय त्वरम् ॥
श्रीनारद उवाच -

अथानिरुद्धो भगवांश्चंडमार्जाररूपधृक् ॥५॥
अलक्षितो गणेशेन न ज्ञातो विष्णुमायया ॥
फूत्कारमुत्कटं कुर्वन् संपपाताखुसंमुखे ॥६॥

विदारयन्मुखं राजन्सततं नखरैः खरैः ॥
वीशेषण सहैवाखुर्दृष्ट्वाऽऽशु भयविह्वलः ॥ ७॥
दुद्राव त्वरितं राजन् कंषितो रणमंडलात् ॥
तमन्वगच्छत्कुपितो मार्जारः स्थूलरूपधृक् ॥८॥
मूषकं स्वमपोवाह गणेशोऽपि मुहुर्मुहुः ॥
नाययौ स्वं रणं चाखुश्चंडमार्जारपीडितः ॥९॥
सप्तद्वीपान्सप्तसिंधून् दिशासु विदिशासु च ॥
धावन् वै सप्तलोकेषु न लेभे शर्म मैथिल ॥१०॥
यत्र यत्र गतश्चाखुर्गणेशेन समन्वितः ॥
तत्र तत्र गतो राजन् मार्जारश्चंडविक्रमः ॥११॥
एवं समूषके याते गणेशे विदिशोत्तरम् ॥
विस्मितेषु सपक्षेषु गणेषु प्रमथेषु च ॥१२॥
पुष्पकस्थः कुबेरोऽसौ मायां चक्रेऽथ गौह्यकीम् ॥
गृहीत्वा स्वधनुर्दिव्यं नमस्कृत्य महेश्वरम् ॥१३॥

समंत्रं कवयं धृत्वा बाणसंघं समादधे ॥
तदैव छादितं व्योम मेघैः सांवर्तकैरिव ॥१४॥
तडित्स्वनैर्महाभीमैस्तमोऽभूत्स्तनयित्नुभिः ॥
बिंदवो हस्तिसदृशा निपेतुः सोपला मृधे ॥१५॥

धाराभिरतिघोराभिर्ववृषुर्वारिदास्ततः ॥
 क्षणेन सिंधवः सर्वे प्लावयंतो धरातलम् ॥१६॥
 पर्वतैर्जवसहितैर्दृश्यन्ते रणमंडले ॥
 प्राकृताः प्रलयं मत्वा यादवा भयविह्वलाः ॥१७॥
 त्यक्त्वा शस्त्राणि तेऽथोचुः श्रीकृष्णोति मुहुर्मुहुः ॥
 ज्ञात्वा तां गौह्वकीं मायां प्रद्युम्नो भगवान्हरिः ॥१८॥
 सत्वात्मिकां य स्वां विद्यां सर्वमायोपमर्दिनीम् ॥
 जप्त्वा कृत्वा कामबीजं बाणमध्ये निधाय तत् ॥१९॥
 मुखे च प्रणवं धृत्वा पुंखे श्रीबीजमेव च ॥
 आकृष्य कर्णपर्यन्तं कृष्णं स्मृत्वा चतुर्भुजम् ॥२०॥

चिक्षेप विशिखं चापाद्दोर्दंडाभ्यां तडित्स्वनात् ॥
 कोदंडमुक्तो विशिखो द्योतयन्मंडलं दिशाम् ॥२१॥
 जघान गौह्वकीं मायामंधकारं यथा रविः ॥
 भयभीतो राजराजो पुष्पकस्थो रणांगणात् ॥२२॥
 पलायमानो यक्षैश्च कंपितः स्वपुरीं ययौ ॥
 प्रद्युम्नस्योपरि सुराः पुष्पवर्षं प्रचक्रिरे ॥२३॥
 जहसुर्यादवाः सर्वे जयारावसमाकुलाः ॥
 तदातिहर्षितो राजन् राजराजः कृतांजलिः ॥२४॥
 बलिं नीत्वा ययौ शीघ्रं प्रद्युम्नस्यापि संमुखे ॥
 गर्जेद्वाणां द्विलक्षं च द्विशुंडादंडशालिनाम् ॥२५॥
 ददभिश्वचतुर्भिर्युक्तानामद्वीन्स्पर्थयतां मदैः ॥
 दशलक्षं रथानां च मुक्तातोरणशालिनाम् ॥२६॥
 शताश्वयोजितानां च रौक्माणां सूर्यवर्चसाम् ॥
 दशार्बुदं तथा राजन्हयानां चन्द्रवर्चसाम् ॥२७॥

शिबिकानां चतुर्लक्षं माणिक्यैरग्रवर्चसाम् ॥
 पंजरस्थायिनां राजञ्छार्दूलानां द्विलक्षकम् ॥२८॥
 चित्रकाणां मृगाणां च गवयानां तथैव च ॥
 मृगयासारमेयानां कोटिकोटिविदेहराट् ॥२९॥
 शुकानां सारिकाणां च कलकंठप्रवादिनाम् ॥
 हंसानां स्वर्णवर्णानामन्येषां चित्रपक्षिणाम् ॥३०॥
 पंजरस्थायिनां राजल्लक्षं लक्षं नृपेश्वर ॥
 विमानं विष्णुदत्ताख्यं मुक्तादामविलंबितम् ॥३१॥
 अष्टयोजनमुच्यांगं नवयोजनविस्तृतम् ॥
 लक्षकुंभध्वजोपेतं निर्मितं विश्वकर्माणा ॥३२॥
 कामगं स्वर्णशिखरं सहस्रादित्यसुप्रभम् ॥
 सहस्रं कुलवृक्षाणां कामधेनुशतं तथा ॥३३॥
 चिंतामणीनां च शतं शतं दिव्याश्मनां तथा ॥

यत्स्पर्शेनापि लोहस्तु हेमत्वं याति मैथिल ॥३४॥

छत्राणां चामराणां च हेमसिंहासनं शतम् ॥

तथाहि दिव्यपद्मानां मालाकिंजल्किनीं शुभाम् ॥३५॥

पीयूषस्य शतं द्रोणं फलानि विविधानि च ॥

खचिदरत्नसुवर्णानां भूषणानां तु वाससाम् ॥३६॥

दिव्यानां कंबलानां च कोटीशः पात्रसंघयम् ॥

अमोघानां च शस्त्राणां कोटिसौवर्णशालिनाम् ॥३७॥

गजैर्नरैर्भारवाहैः प्रेरिता निधयो नव ॥

दत्त्वा बलिं राजराजः प्रद्युम्नाय महात्मने ॥३८॥

दक्षिणीकृत्य तं नत्वा प्राहेदं हर्षपूरितः ॥

कुबेर उवाच -

नमस्तुभ्यं भगवते पुरुषाय महात्मने ॥३९॥

अनादये सर्वविदे निर्गुणाय महात्मने ॥

प्रधानपुरुषेशाय प्रत्यग्धाम्ने नमो नमः ॥४०॥

स्वयंज्योतिःस्वरूपाय श्यामलांगाय ते नमः ॥

नमस्ते वासुदेवाय नमः संकर्षणाय च ॥४१॥

प्रद्युम्नायानिरुद्धाय सात्वतां पतये नमः ॥

मदनाय च माराय कंदर्पाय नमो नमः ॥४२॥

दर्पकाय च कामाय पंचबाणाय ते नमः ॥

अनंगां नमस्तुभ्यं नमस्ते शम्बरारये ॥४३॥

हे मन्मथ नमस्तुभ्यं नमस्ते मीनकेतन ॥

मनोभवाय देवाय नमस्ते कुसुमेष्वे ॥४४॥

अनन्यज नमस्तेऽस्तु रतिभर्त्रे नमो नमः ॥

नमस्ते पुष्पधनुषे मकरध्वज ते नमः ॥४५॥

स्मराय प्रभवे नित्यं जगद्विजयकारिणे ॥

नमो रुक्मवतीभर्त्रे सुंदरीपतये नमः ॥४६॥

इदं करिष्यामि करोमि भूम-

न्ममेदमस्तीति तवेदमाब्रुवन् ॥

अहं सुखी दुःखयुतः सुहज्जनो

लोको ह्यहंकारविमोहितोऽखिलः ॥४७॥

प्रधानकालाशयदेहजैर्गुणैः

कुर्वन् विकर्माणि जनो निबद्धग्रे ॥

काचेऽर्भकं सैकत एव जीवनं

गुणे च सर्पं प्रतनोति सोऽक्षिभिः ॥४८॥

कृतं मया हेलनमद्य मौढ्य-

तस्त्वन्मायया मोहितचेतसा प्रभो ॥

न मन्यसे बालकृतं पितेव हि

माभूत्पुनर्मे मतिरीदृशी मनाक् ॥४९॥
 सदा भवेत्त्वच्चरणारविन्दयो-
 भक्तिं परां यां च विदुर्गरीयसीम् ॥
 ज्ञानं च वैराग्ययुतं शिवास्पदं
 देहि प्रशस्तं निजसाधुसंगमम् ॥५०॥
 श्रीनारद उवाच -

प्रद्युम्नस्य शुभं स्तोत्रं प्रातरुत्थाय यः पठेत् ॥
 संकटे तस्य सततं सहायः स्याद्धरिः स्वयम् ॥५१॥
 इत्युक्तवतं यक्षैश्च प्रद्युम्नो भगवान्हरिः ॥
 तथास्तूक्त्वा ददौ राजन्पद्मरागशिरोमणिम् ॥५२॥
 मा भैष्टेत्यभयं दत्वा लीलाछत्रं सचामरम् ॥
 सिंहासनं मणिमयं प्रादाच्छ्रीयादवेश्वरः ॥५३॥
 कार्ष्णिं प्रदक्षिणीकृत्य राजराजो धनेश्वरः ॥
 जितं श्रुत्वा राजराजं प्रद्युम्नेन महात्मना ॥५४॥
 न केऽपि युयुधुस्तेन राजानश्च बलिं ददुः ॥
 अथ कार्ष्णिर्महाबाहु-र्नादयन्दुन्नुभीन्बहुन् ॥५५॥
 समस्तवाहिनीयुक्तः प्रागज्योतिषपुरं ययौ ॥
 भौमासुरसुतो नीलो धर्षितस्तस्य तेजसा ॥५६॥
 सद्यस्तस्मै बलिं प्रादात्प्रद्युम्नाय महात्मने ॥
 प्रागज्योतिषपुरद्वारि द्विविदो नाम वानरः ॥५७॥

पुरा प्रद्युम्नबाणेन ताडितो यो महाबलः ॥
 समुत्थाय रुषाविष्टो दशनैर्नखरैः खरैः ॥५८॥
 विदार्य वीरानश्वांश्च भ्रूभंगैः प्रजगर्ज ह ॥
 लांगूलेन रथान्बद्ध्वा प्राक्षिपत्त्वणाभसि ॥ ५९॥
 गृहीत्वा स गजान्दोभ्यां विचिक्षेपांबरे बलात् ॥
 शत्रुं ज्ञात्वा कपिं कार्ष्णिः प्रतिशार्ङ्गे शरं दधे ॥६०॥
 नीत्वा शरस्तं सहसा भ्रामयित्वांबरे बलात् ॥
 पूर्ववत्पातयामास किष्किंधायां महाकपिम् ॥६१॥
 पुनरागतवान्बाणः प्रद्युम्नस्येषुधौ स्फुरन् ॥६२॥

Roman transliteration

pradyumna uvāca -
 śrīkṛṣṇasya kalā sāksād ganeśo'yaṃ mahābalaḥ ||
 jetuṃ na śakyo divijairmanuṣyaistu kuto bhuvi ||1||
 vartate yasya nikaṭe tasya nāsti parājayaḥ ||
 śrīkṛṣṇena varo dattaḥ purāṣmai śaṅkarālaye ||2||
 yadyayaṃ vartate cātra tadā na syājijayaśca naḥ ||
 śatrupakṣagato'yaṃ vai śrīkṛṣṇasya varorjitaḥ ||3||
 tasmāttvaṃ caṇḍamārjaro bhūtvā taṃ yuddhato balāt ||

vidrāvaya mahābuddhe phūtkāraiśca diśau daśa ||4||
 yāvada□balaṃ viśeṣyāmi tāvadadvidrāvaya tvaram ||
 śrīnārada uvāca -
 athāniruddho bhagavāṃścaṃḍamārjārārūpadhṛk ||5||
 alakṣito gaṇeśena na jñāto viṣṇumāyayā ||
 phūtkāramutkaṭaṃ kurvan saṃpapātākhusaṃmukhe ||6||

vidārayanmukhaṃ rājansatataṃ nakharaiḥ kharaiḥ ||
 viśeṣaṇa sahaivākhurdṛṣtvā"śu bhayavihvalāḥ ||7||
 dudrāva tvaritaṃ rājan kaṃpito raṇamaṇḍalāt ||
 tamanvagacchatkupito mārjārāḥ sthūlarūpadhṛk ||8||
 mūsakaṃ svamapovāha gaṇeśo'pi muhurmuḥuḥ ||
 nāyayau svaṃ raṇaṃ cākhuścaṃḍamārjārapiḍitaḥ ||9||
 saptaadvīpānsaptasiṃdhūm diśāsu vidīśāsu ca ||
 dhāvan vai saptalokeṣu na lebhe śarma maithila ||10||
 yatra yatra gataścākhurganeśena samanvitaḥ ||
 tatra tatra gato rājan mārjāraścaṃḍavikramaḥ ||11||
 evaṃ samūśake yāte gaṇeśe vidīśottaram ||
 viśmīteṣu sapakṣeṣu gaṇeṣu pramatheṣu ca ||12||
 puṣpakasthaḥ kubero'sau māyāṃ cakre'tha gauhyakīm ||
 grhitvā svadhanurdivyāṃ namaskṛtya maheśvaram ||13||

samaṃtraṃ kavacaṃ dhṛtvā bāṇasaṃghaṃ samādadhe ||
 tadaiva chāditaṃ vyoma meghaiḥ sām̐vartakairiva ||14||
 taḍitsvanairmahābhīmaistamo'bhūstanayit□nubhiḥ ||
 biṃḍavo hastisadrśā nīpetuḥ sopalā mṛdhe ||15||
 dhārābhiratighorābhīrvavṛṣurvavidāstataḥ ||
 kṣaṇena siṃdhavaḥ sarve plāvayaṃto dharātalam ||16||
 parvatairjīvasahitairdṛśyante raṇamaṇḍale ||
 prākṛtāḥ pralayaṃ matvā yādavā bhayavihvalāḥ ||17||
 tyakttvā śāstrāṇi te'thocuḥ śrīkṛṣṇeti muhurmuḥuḥ ||
 jñātvā tāṃ gauhyakīm māyāṃ pradyumno bhagavānharīḥ ||18||
 satvāt̐mikāṃ ca svāṃ vidyāṃ sarvamāyopamardinīm ||
 japtvā kṛtvā kāmabijāṃ bāṇamadhye nidhāya tat ||19||
 mukhe ca praṇavaṃ dhṛtvā puṃkhe śrībījameva ca ||
 ākṛṣya kaṇṇaparyantaṃ kṛṣṇaṃ smṛtvā caturbhujam ||20||

cikṣepa viśikhaṃ cāpāddordaṃḍābhyāṃ taḍitsvanāt ||
 kodaṃḍamukto viśikho dyotayanmaṇḍalaṃ diśām ||21||
 jaghāna gauhyakīm māyāmaṇḍhakāraṃ yathā raviḥ ||
 bhayabhīto rājarājo puṣpakastho raṇaṃgaṇāt ||22||
 palāyamāno yakṣaiśca kaṇṇpitaḥ sapuriṇ yayau ||
 pradyumnasyopari surāḥ puṣpavarṣaṃ pracakṛire ||23||
 jahasuryādavāḥ sarve jayārāvasamākulāḥ ||
 tadātiharṣito rājan rājarājāḥ kṛtāṃjalīḥ ||24||
 baliṃ nitvā yayau śighraṃ pradyumnasyāpi saṃmukhe ||
 gajeṇḍrāṇāṃ dvilakṣaṇa ca dvīṣuṇḍāḍaṃḍasālinām ||25||
 dad□bhīscaturbhīryuktānāmadr̐nspardhayatāṃ madaiḥ ||
 daśalakṣaṇa rathānāṃ ca muktātorāṇasālinām ||26||
 śatāśvayojitānāṃ ca raukmāṇāṃ sūryavarasām ||
 daśārbudaṃ tathā rājanhayānāṃ candravarcasām ||27||

śibikānāṃ caturlakṣaṇī māṇikyairagravarcaśām ||
 paṇjarasthāyināṃ rājāñchārdūlānāṃ dvilakṣakam ||28||
 citrakānāṃ mṛgānāṃ ca gavayānāṃ tathaiiva ca ||
 mṛgayāsārameyānāṃ koṭikoṭirvideharāṭ ||29||
 śukānāṃ sārīkānāṃ ca kalakamṭhapravādinām ||
 haṃsānāṃ svarṇavarṇānāmanyēṣāṇī citrapakṣiṇām ||30||
 paṇjarasthāyināṃ rāja-llakṣaṇī lakṣaṇī nṛpeśvara ||
 vimānaṃ viṣṇudattākhyāṇī muktādāmaivilaṃbitam ||31||
 aṣṭayojanamuccāṅgaṇī navayojanavistṛtam ||
 lakṣakuṃbhadhvajopetaṇī nirmitaṇī viśvakarmāṇā ||32||
 kāmagaṇī svarṇaśūkharaṇī sahasrādityasuprabham ||
 sahasraṇī kulavṛkṣāṇī kāmadhenuśataṇī tathā ||33||
 ciṇṭāmaṇīnāṇī ca śataṇī śataṇī divyāśmanāṇī tathā ||
 yatsparśenāpī lohastu hematvaṇī yāti maithila ||34||

chatrāṇāṇī cāmarāṇāṇī ca hemasiṃhāsanaṇī śatam ||
 tathāhi divyapadmānāṇī mālāṇīkimjalkinīṇī śubhām ||35||
 pīyūṣasya śataṇī droṇaṇī phalāṇī vividhāṇī ca ||
 khacidratnasuvarṇānāṇī bhūṣaṇānāṇī tu vāsasām ||36||
 divyānāṇī kāmālānāṇī ca koṭīśaḥ pātrasaṃcayam ||
 amoghānāṇī ca śāstrāṇāṇī koṭisauvarṇaśālinām ||37||
 gajairnarairbhāravāhaiḥ preritā nidhaya nava ||
 dattvā baliṇī rājaraḥjaḥ pradhyumnāya mahātmane ||38||
 dakṣiṇīkṛtya taṇī natvā prāhedāṇī harṣapūritaḥ ||
 kubera uvāca -
 namastubhyaṇī bhagavate puruṣāya mahātmane ||39||
 anādāye sarvavide nirguṇāya mahātmane ||
 pradhānapuruṣeṣāya pratyagdhāmne namo namaḥ ||40||
 svayaṇījyotiḥsavarūpāya śyāmalāṇḍāya te namaḥ ||

namaste vāsudevāya namaḥ saṇkarṣaṇāya ca ||41||
 pradhyumnāyāniruddhāya sātvatāṇī pataye namaḥ ||
 madanāya ca mārāya kaṇḍarpāya namo namaḥ ||42||
 darpakāya ca kāmāya paṃcabāṇāya te namaḥ ||
 anaṇḍāya namastubhyaṇī namaste śambarāraye ||43||
 he manmatha namastubhyaṇī namaste mīnaketana ||
 manobhavāya devāya namaste kusumeṣave ||44||
 ananyāja namaste'stu ratibhartre namo namaḥ ||
 namaste puṣpadhanuṣe makaradhvaja te namaḥ ||45||
 smarāya prabhava nityaṇī jagadvijayakāriṇe ||
 namo rukmavātibhartre suṇḍarīpataye namaḥ ||46||
 idaṇī kariṣyāmi karomi bhūma-
 nmamedamastīti tavedamābruvan ||
 ahaṇī sukhī duḥkhayutaḥ suhrjano

loko hyahaṇīkāravimohito'khiḥ ||47||
 pradhānakālāśayadehajaigūṇāḥ
 kurvan vikarmāṇī jano nibaddhyate ||
 kāce'rbhakaṇī saikata eva jīvanāṇī
 guṇe ca sarpaṇī pratanoti so'kṣibhiḥ ||48||
 kṛtaṇī mayā helanamadya mauḍhya-
 tastvanmāyayā mohitacetasā prabho ||
 na manyase bālākṛtaṇī piteva hi

mābhūtpunarme matirīdrśi manāk ||49||
 sadā bhavettvaccaranāraṇiṇdayo-
 rrbhaktiṃ parāṃ yāṃ ca vidurgarīyasīm ||
 jñānaṃ ca vairāgyayutaṃ śivāspadaṃ
 dehi praśastaṃ nijaśādhusaṃgamam ||50||
 śrīnārada uvāca -

pradyumnasya śubhaṃ stotraṃ prātarutthāya yaḥ paṭhet ||
 saṃkaṭe tasya satataṃ sahāyaḥ syāddharīḥ svayam ||51||
 ityuktavaṇtaṃ yakṣeṣaṃ pradyumno bhagavānharīḥ ||
 tathāstūktvā dadau rājanpadmarāgaśiromaṇim ||52||
 mā bhaiṣṭetyabhayaṃ datvā līlāchatraṃ sacāmaram ||
 siṅghāsanaṃ maṇimayaṃ prādācchrīyādaveśvaraḥ ||53||
 kārṣṇiṃ pradakṣiṇīkrtya rājarājo dhaneśvaraḥ ||
 jitaṃ śrutvā rājarājaṃ pradyumnena mahātmanā ||54||
 na ke'pi yuyudhustena rājānaśca baliṃ daduḥ ||
 atha kārṣṇimahābāhu-rnādayandundubhīnbahūn ||55||
 samastavāhīnīyuktaḥ prāgyjyotiṣapuraṃ yayau ||
 bhaumāsurasuto nīlo dharṣitastasya tejasā ||56||
 sadyastasmai baliṃ prādātpradyumnāya mahātmane ||
 prāgyjyotiṣapuradvāri dvivido nāma vānaraḥ ||57||

purā pradyumnabāṇena tāḍito yo mahābalaḥ ||
 samutthāya ruṣāviṣṭo daśanairmakharaiḥ kharaiḥ ||58||
 vidārya vīrānaśvāṃśca bhrūbhaṃgaiḥ prajagarja ha ||
 lāṃgūlena rathānbaddhvā prākṣipallavaṇāmbhasi || 59||
 grhītvā sa gajāndorbhīyāṃ vicikṣepāmbare balāt ||
 śatruṃ jñātvā kapim kārṣṇiḥ pratiśārī□ge śaraṃ dadhe ||60||
 nītvā śarastaṃ sahasā bhrāmayitvāmbare balāt ||
 pūrvavatpātayāmāsa kiṣkiṇdhāyāṃ mahākapim ||61||
 punarāgatavānbāṇaḥ pradyumnasyeṣudhau sphuran ||62||

English rendering

One of Pradyumna's tricks was to remove Ganesha from the battlefield and conquer the Guhyaka army, and to praise Kubera by giving him many gifts; then to visit Pragjyotishpur and throw Pradyumna's rival monkey, Dwivedi, into Kishkindha.

Says Srinardji - Rajan. Then Lord Aniruddha took the form of the fierce Marjar. He remained oblivious to Ganesha. Influenced by Vaishnavi Maya, Ganesha could not recognize her. He jumped in front of the mouse with a loud scream. The king! He continued to look at her and hurt her particularly badly with sharp nails by tearing his face. The mouse was horrified to see the cat and immediately ran away from the battlefield trembling. Filled with fury, Marjar took on a macabre appearance and began to pursue her. Ganesha repeatedly tried to return the rat to the battlefield; but the rat, suffering from severe burns, did not return to the battlefield. Maithil! He fled to the seven islands, the seven seas, the directions, and the Vidisha, and to the seven worlds above; but he found no peace. 5-10 | (Vishvajitkhand chapter 21 to 25)

The king! Wherever the rat went, carrying Ganesha on its back, the mighty Marjara followed him. Thus, when Ganesha, accompanied by the mouse, went in distant directions and all the nobles on his side were amazed, Kubera, seated on the Pushpaka-vimana, spread the magic of his Guhyaka

kinship. Taking his divine bow, saluting Maheshwara, he took up armour with mantras and shot arrows. At the same time, doomsday clouds fell in the sky. Darkness fell as thunder and thunder struck the sky. Thick water droplets and hail began to fall, similar to those of an elephant. The clouds started pouring down extremely heavy torrents of water. In an instant, all the seas covered the surface. Live mountains began to appear in the desert. The Yadavas were horrified when the Prakrit catastrophe occurred. They gave up their weapons and started chanting 'Shri Krishna-Shri Krishna' repeatedly. Knowing the illusion of the caves, Lord Sri Pradyumna Hari established Kambij (cleansing) in the middle of the Banaka by chanting his Sattvatmika Vidya, which is supposed to destroy all illusions. Then Pranava and Srivijaya (Om Shri) were poured on his face, pulled him to the thorns, and, remembering the Chaturbhuj Shri Krishna, wielded the spear with a bow and arrows that echoed like electricity. He destroyed Maya, the confidante of Guhyaka, in the same way as the Sun God destroys the darkness, while stirring up the celestial sphere left behind by Kodand-Danda. 11-21 |

Seeing this, Rajaraja Kubera, seated on a wreath, trembled in terror and fled from the battlefield with the Yakshas to his Puri. The gods began to shower flowers on Pradyumna. All the Yadavs burst out laughing and cheering along with Harsha. The king! Rajaraja Kubera, who was very happy at that time, went before Pradyumna soon after with folded hands and gifts. The king! Adorned with two tusks and equipped with four tusks, two lakh head-dressed elephants vying even from the mountains at high altitudes, adorned with pearl bracelets, one million chariots made of gold, radiant like the sun and drawn by a hundred horses, ten billion horses with white kanti like the moon, four lakh gleaming garlands made of ruby, and two lakh lions in cages, Kubera presented Pradyumna. Woe to you! Cheetahs, antelopes, cattle, and hunting dogs gave in numbers of one crore each. Oh dear God! Caged parrots, mynahs, cuckoos, golden geese, and other exotic birds were offered in millions by Rajaraja. 22-30 |

Kubera also gave Vishnudatta, a vimana made by Vishwakarma, which had pearl rings hanging on it. It was eight yojanas in height and nine yojanas in length and width. There were millions of flags and urns attached to it. The willed aircraft was adorned with golden spires and was as radiant as a thousand suns. Maithil. Apart from that, Kubera also gave thousands of Kalpavriksha, hundreds of Kamadhenu, a hundred Chintamani, and a hundred divine Paras stones, by the touch of which even iron turns into gold. Umbrellas, chavars and golden thrones were also offered in hundreds. The divine lotus was garlanded with beautiful saffron. A hundred Dronas also presented nectar, various kinds of fruits, jewelled gold ornaments, divine garments, divine carpets, millions of beautiful vessels of gold and silver, immaculate weapons, and precious gold coins. Kubera provided nine treasures by sending all supplies by elephants and men carrying loads. Thus, after offering gifts to Mahatama Pradyumna, Rajaraja circumambulated him and bowed to him with joy. 31-38 | (Vishvajitkhand chapter 21 to 25)

Kubera said - You are Lord Mahatama Purusha; salutations to you. You are the Eternal, the All-Knowing, the Eternal and the Supreme. Both the primordial and the male are the controller and the pratyaka-caitanyadham; you are repeatedly saluted. Swayamjyoti: Salutations to you, Swaroop and Shyamal Angawale. Salutations to Vasudeva, salutations to Sankarshana, salutations to Pradyumna, Aniruddha, and to the Sātvata - the sustainer of devotees. You yourself are famous by names like 'Madan', 'Mar', and 'Kandarp'; you are repeatedly saluted. Darpaka, Kama, Panchabana, Ananga, and the enemies of Shambarasura are also Yours; Salutations to You. Oh dear! Hello there. Oh my goodness! Hello there. You are Manobhav Dev and Kusumeshu (bearer of flower arrows); salutations to you. Unique! Hello there. I'm absolutely thrilled! Hello to you again and again. You are Pushpadhanva and Makaradhvaja are salutations. Remember, O Lord! Eternal greetings to you.

Jagadvijay is your salutation to Kamadeva. Salutations to you Rukmavati's husband and the husband of Sundari. Oh dear! The world is filled with arrogance, saying things like 'I will do this, I do this, ' " This is mine, this is yours, " I am happy, I am sad, " These are my kind people. " Through primordial, temporal, conscientious, and bodily qualities, the masses who act against scripture are bound. He sees the child in the glass, the watermelon in the sand, and the serpent in the rope with his own eyes, believing the illusion to be the truth. This is the situation I am in. Today, I have defied you foolishly. Oh my lord. Your delusion fascinated me, which is why I became such a criminal. But just as the father does not place the child's guilt in his own mind, you will also forget my guilt. May I never have such wisdom again by your grace. May there always be my devotion in your footsteps, which has been considered the best. Mayst thou bestow upon me the knowledge of renunciation, which is the foundation of supreme well-being, and mayst thou grant me ample opportunities for the communion of thy devotees. 39-50 |

Srinardji says - Rajan! Whoever wakes up in the morning and recites Pradyumna's Kalyanamaya Stotra will always be directly assisted by Srihari in his hour of distress. The king! Lord Pradyumna Hari thus said to the Yakshagana king Kubera, "Very well, it will be so. "Then he gave the Padma Raga gem to be worn on the head. Saying "fear not," Abhayadana De, Yadweshwara Pradyumna granted Kubera the Leila-chhatra, the Chaivara, and the Manimaya throne as a gift of love. Subsequently, Dhaneswara Rajaraja went around Pradyumna. Hearing of the defeat of Rajaraja Kubera by Mahatma Pradyumna, no kings fought with him. Everyone gave a hearty welcome. 51-54 |

Mahabahu Pradyumna then went to Pragjyotishpur with his entire army, shouting many hymns. There, Bhaumasura's son, Nilana, despised his brilliance and immediately offered gifts to Mahatma Pradyumna. 55-56 | (Vishvajitkhand chapter 21 to 25)

At the gates of Pragjyotishpur lived a Mahabali ape named Dwivida, who was first shot by Pradyumna. He rose in fury, tore apart many heroes and horses with his teeth and sharp nails, and with his eyebrows twisted, he roared loudly. He tied many chariots in his tail and threw them into the saltwater sea, grabbed the elephants with both hands and hurled them forcefully into the sky. Sri Krishna Kumar Pradyumna, knowing the monkey to be hostile, shot an arrow with a rainbow against it. The arrow suddenly picked him up, forced him into the sky, and, as before, carried the giant to Kishkindha and knocked him down. Then the shining arrow returned to the presence of Pradyumna. 57-62 |

Thus was completed the twenty-fifth chapter called 'Victory over the Yaksha-Desh' in the Narada Bahulashva-Samvad under the Vishvajit Khanda in the Srigargha Samhita. 25.

Sanskrit source · Hindi control witness

Viśvajit-khaṇḍa · Chapter 26

Chapter 154 of 263 · 61 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

अथ कार्ष्णिं परान्देशान्दिव्यद्रुमलताकुलान् ॥
सहस्रपत्रवद्भिश्च सरोभिः शोभितान् ययौ ॥१॥
अक्षौहीणीशतयुतः प्रद्युम्नश्चण्डविक्रमः ॥
यक्षैर्दिष्टेन मार्गेण खण्डं किंपुरुषं ययौ ॥२॥
रंगवल्लीपुरं यत्र हेमकूटगिरेरधः ॥
तस्य किंपुरुषा उचुः शंबरारेश्च शृण्वतः ॥३॥
किंपुरुषा ऊचुः -
अहोऽतिधन्या मथुरापुरी वरा
बभूव यस्यां परमेश्वरो हरिः ॥
अहोऽतिधन्यं सततं यदोः कुलं
जातो हि यस्मिन्निखिलांडपालकः ॥४॥
धन्यं च तच्छूरसुतस्य मन्दिरं
गोलोकनाथेन मनोहरं कृतम् ॥

धन्यं परं माथुरमंडलं सुरैः
सुदुर्लभं यत्र चचार माधवः ॥५॥
महावनं धन्यतमं मनोहरं
पितुर्गृहाद्यत्र गतो हरिः शिशुः ॥
चचार कृष्णः शिशुना बलेन हि
यशोदया दुग्धमुखः सुलालितः ॥६॥
वृन्दावनं पुण्यतमं परात्पर-
श्रीकृष्णपादांबुजरेणुराजितम् ॥
गाः पालयन् यत्र चचार बलो
गोपालबालैः सबलः स्वयं हरिः ॥७॥
यो दानलीलां किल मानलीलां
श्रीरासलीलां व्रजसुन्दरीभिः ॥
वृन्दावने यत्र चचार कृष्णो
यस्यापि गायन्ति यशस्त्रिलोकाः ॥८॥

अहोऽतिधन्या वृषभानुनंदिनी
लीलावती सा निजलोकशालिनी ॥
चचार कृष्णेन कलिन्दनन्दिनी-
तटे मिलिन्दध्वनिसंकुले वने ॥९॥

अहोऽतिधन्याऽस्ति कलिन्दनन्दिनी
 श्रीकृष्णवामांससमुद्भवा या ॥
 तटे मिलिन्दध्वनिसंकुले वटे
 तत्स्पर्शनाद्याति नरः कृतार्थताम् ॥१०॥
 समुद्भवो यो हरिवक्षसो गिरि-
 गौवर्द्धनो नाम गिरीन्द्रराजराट् ॥
 विराजते स व्रजमंडले परो
 यद्वर्शनाञ्जन्म पुनर्न विद्यते ॥११॥
 अहोऽतिधन्या यदुमण्डलीभि-
 र्विराजते भूमितले मनोहरा ॥

वैकुण्ठलीलाधिकृता कुशस्थली
 यथा तडिदभिर्जलदावलिदिवि ॥१२॥
 यत्रैव साक्षात्पुरुषः परेश्वरो
 धृत्वा चतुर्व्यूहमलं विराजते ॥
 यस्तूगसेनाय ददौ नृपेशतां
 कृष्णाय तस्मै हरये नमो नमः ॥१३॥
 प्रणोदितस्तेन नृपेण धीमता
 जगद्विजेतुं मकरध्वजो महान् ॥
 कृत्वाथ तद्वर्शनमद्य दुर्लभं
 वयं कृतार्था हि भवेम सर्वतः ॥१४॥
 श्रीनारद उवाच -
 इत्थं हरिर्नृपयशो विशदैश्चरित्रै-
 रुद्यत्त्रिलोकमलं विशदीचकार ॥
 पूर्णदुरश्मिमिलितैस्तरलैः स्फुरद्भिः

प्रोद्यद्भिरुद्गज इवामलसिंधुदुग्धम् ॥१५॥
 इत्थं यशः स्वममलं नृप शंबरारिः
 श्रुत्वातिहर्षिततनुः प्रददौ धनानि ॥
 केयुरहारनवरत्नमनोहराणि
 तेभ्यः किरीटमणिकुण्डलकंकणानि ॥१६॥
 रङ्गवल्लीपुराधीशः सुबाहुश्चन्द्रवंशजः ॥
 नत्वा बलिं ददौ सोऽपि प्रद्युम्नाय महात्मने ॥१७॥
 तस्मै प्रसन्नो भगवान् प्रद्युम्नो मीनकेतनः ॥
 दत्त्वा ब्रूडामणिं दिव्यं पप्रच्छेदं महामनाः ॥१८॥
 श्रीप्रद्युम्न उवाच -
 रङ्गवल्लीपुरस्यापि नाम केन प्रकाशितम् ॥
 एतदब्रूहि सुबाहो मे श्रुतं पूर्वं त्वया किल ॥१९॥
 सुबाहुरुवाच -

देवासुरैः पुरा राजन्मथितः क्षीरसागरः ॥

विनिर्गतानि मथनादरत्नानि च घतुर्दश ॥२०॥

निःसृतं कलशं तस्मात्सुधापूर्णं मनोहरम् ॥

तं ददर्श हरिः साक्षान्नेत्राभ्यां पुष्करेक्षणः ॥२१॥

तन्नेत्रहर्षबिन्दुश्च कलशे निपपात ह ॥

तस्माद्वृक्षः समुद्भुतस्तुलसीति प्रकथ्यते ॥२२॥

रङ्गवल्लीति तन्नाम चकार मधुसूदनः ॥

अत्र किंपुरुषे खंडे हेमकूटगिरिरधः ॥२३॥

तस्याश्च रङ्गवल्याः कौ स्थापनां स चकार ह ॥

रङ्गवल्लीमहावृक्षः सदात्रैव विराजते ॥२४॥

तन्नाम्ना प्रसिद्धमभूदरंगवल्लीपुरं त्विदम् ॥

अत्र नित्यं हि हनुमानाष्टिषेणेन रागिणा ॥२५॥

दर्शनार्थं समायाति महात्मा रामपूजकः ॥

श्रीनारद उवाच -

इति श्रुत्वा शम्बरारी रङ्गवल्लीं मनोहरम् ॥२६॥

दृष्ट्वा प्रदक्षिणीकृत्य देशानन्याञ्जगाम ह ॥

हेमकूटतटीभूतं वनं प्राप्तं भयङ्करम् ॥२७॥

झिल्लीझंकारसंयुक्तं सिंहचित्रकनादितम् ॥

वन्यैः करीद्वैः संयुक्तं शिवोलूकरुतावृतम् ॥२८॥

कीचकाश्वत्थमन्दार-वटभूर्जसमाकुलम् ॥

कृष्ण॥हरीतकीवल्ली-बदरैः सघनं वनम् ॥२९॥

तस्माद्विनिर्गतः सर्पो दशयोजनलंबितः ॥

अग्रेसर्दग्जवृंदानि फूत्कारं कारयन्मुहुः ॥३०॥

हाहाकारे तदा जाते सेनायां मैथिलेश्वर ॥

प्रचंडगरलैर्वातिर्भस्मीभूते दिशांतरे ॥३१॥

भानुः सुभानुः स्वर्भानुः प्रभानुर्भानुमांस्तथा ॥

चंद्रभानुर्बृहद्भानुरतिभानुस्तथाऽष्टमः ॥३२॥

श्रीभानुः प्रतिभानुश्च सत्यभामात्मजा दश ॥

एते जघ्नुः शरैस्तीक्ष्णैः सर्पं रौद्रं मदोत्कटम् ॥३३॥

बाणैः संभिन्नसर्वांगः पतितो धरणीतले ॥

सर्परूपं विहायाशु गंधर्वोऽभूत्स्फुरद्भयुति ॥३४॥

नत्वा श्रीकृष्णपुत्रांस्तान् द्योतयन् मंडलं दिशाम् ॥

पुष्पैर्वर्षत्सु देवेषु विमानेन दिवं ययौ ॥३५॥

बहुलाश्व उवाच -

गंधर्वोऽयं तु कः पूर्वं केन पापेन सर्पताम् ॥

प्राप्तः कथं वद मुने त्वं परावरवित्तमः ॥३६॥

श्रीनारद उवाच -

आर्ष्टिषेणस्य यो भ्राता सुमतिर्नाम सुन्दरः ॥
 रामायणं हनुमता पठितुं स समागतः ॥३७॥
 हेमकूटे हनुमतः कुर्वतो रामसेवनम् ॥
 प्रातःकालात्समारभ्य घटिकाश्च चतुर्दश ॥३८॥
 सलक्ष्मणं रामचंद्रं ध्यायतो जानकीपतिम् ॥
 फूत्कारैः सर्पवत्तस्य ध्यानभंगं चकार ह ॥३९॥
 तदा क्रुद्धो महावीरो हनुमान् वानरेश्वरः ॥
 शापं ददौ सुमतये त्वं सर्पो भव दुर्मते ॥ ४०॥
 तदैव तस्य चरणौ नत्वा प्राह कृताञ्जलिः ॥
 हे देव पाहि पाहीति दीनं मां शरणं गतम् ॥४१॥
 अथ प्रसन्नो भगवान्सुमतिं प्राह धर्मवित् ॥
 द्वापारांते शरैस्तीक्ष्णैर्हरिपुत्रधनुश्च्युतैः ॥
 भिन्नदेहः स्वां प्रकृतिं यास्यसि त्वं न संशयः ॥४२॥
 गंधर्वः सुमतिर्नाम विमुक्तोऽभूदविदेहराट् ॥
 सतां शापोऽपि वरवदवरो मोक्षार्थदः किमु ॥४३॥
 अथ कार्ष्णिर्महाबाहुश्चैत्रदेशान्मनोहरान् ॥
 वसन्तमाधवीचंद्रैः शोभीतान्स जगाम ह ॥४४॥
 सहस्रदलपद्मानां षट्पदध्वनिशालिनाम् ॥
 पतन्ति रेणवो यत्र सरःस्वाबीरघूर्णवत् ॥४५॥
 एलालवंगलतिका क्षुण्णाः सैन्याङ्गिभिः पथि ॥
 तेन भृङ्गावली रेजे करिकर्णप्रताडिता ॥४६॥
 यत्र वै पुरुषा राजन्नागायुतसमा बले ॥
 वलीपलितदौर्गन्ध्यस्वेदकलमविवर्जिताः ॥४७॥
 त्रेतायुगसमाः कालो वर्तते यत्र नित्यशः ॥
 आयुश्चायुतवर्षाणां दिव्यौषधिनदीगुणैः ॥४८॥
 पीयूषतुल्यं तोयं च हेमभूमिर्विराजते ॥
 मुक्ताविद्रुमवैडूर्य-रत्नोत्पत्तिश्च यत्र वै ॥४९॥
 सुंदर्यः प्रमदा रामा नित्ययौवनभूषिताः ॥
 स्फुरंत्युपवनेष्वा रात्सौदामिन्यो घनेष्विव ॥५०॥
 यत्र वै नगरी रम्या वसंततिलका शुभा ॥
 शृङ्गारतिलको नाम राजा यत्र महाबलः ॥५१॥
 जैत्रान् वीरान् समाहूय गजमारुह्य दंशितः ॥
 योद्धुं विनिर्ययौ यश्च प्रद्युम्नस्यापि संमुखे ॥५२॥
 सांबः सुमित्रः पुरुजिच्छतजिघ्र्य सहस्रजित् ॥
 विजयश्चित्रकेतुश्च वसुमान्दविडः क्रतुः ॥५३॥
 जांबवत्याः सुता ह्येते चक्रुर्नाराचदुर्दिनम् ॥
 पलायितेषु चैतेषु बाणैर्भिन्नेषु मैथिल ॥५४॥

बाणांधकारे संजाते महान्कोलाहलो ह्यभूत् ॥
 तदा शृङ्गारतिलको गजारूढो महाबलः ॥५५॥
 त्रिशूलेन तद साम्बं हृदि विव्याध रोषतः ।
 अन्यान्संपातयामास शरैः कोदंडनिर्गतैः ॥५६॥
 एकाकी विचरन् युद्धे वने वैश्वानरो यथा ॥
 तदा गदः समागत्य तद्गर्जं सुमदोत्कटम् ॥५७॥
 शृङ्गादंडे संगृहीत्वा पातयामास भूतले ॥
 दूरे प्रपतितः शीघ्रं शृङ्गारतिलको नृपः ॥५८॥
 सद्यो भयातुरो भूत्वा युद्धे बद्धांजलिः स्वतः ॥
 तुरंगाणामर्बुदं च रथानां लक्षमेव च ॥५९॥
 गजानामयुतं राजा प्रद्युम्नाय बलिं ददौ ॥
 इत्थं किंपुरुषं खंडं जित्वा कार्ष्णिर्महाबलः ॥६०॥
 निषाददक्षितैर्मर्गिर्हर्षिवर्षं ततो ययौ ॥६१॥

Roman transliteration

śrīnārada uvāca -
 atha kārṣṇiṃ parāndeśāndivvyadrumalatākulān ||
 sahasrapatravad□bhiśca sarobhiḥ śobhitān yayau ||1||
 akṣauhiṇīsatayutah pradyumnaścaṇḍavikramah ||
 yakṣairdiṣṭena māreṇa khaṇḍaṃ kiṃpuruṣaṃ yayau ||2||
 raṇigavallīpuraṇ yatra hemakūṭagīreradhaḥ ||
 tasya kiṃpuruṣā ucuḥ śaṃbarāreśca śṛṇvataḥ ||3||
 kiṃpuruṣā ūcuḥ -
 aho'tidhanyā mathurāpurī varā
 babhūva yasyāṇi parameśvaro hariḥ ||
 aho'tidhanyāṃ satataṃ yadoḥ kulam
 jāto hi yasminnakhilāṃḍapālakaḥ ||4||
 dhanyāṃ ca tacchūrasutasya mandīraṃ
 golokaṇāthena manoharaṃ kṛtam ||
 dhanyāṃ paraṃ māthuramaṇḍalaṃ suraiḥ
 sudurlabhaṃ yatra cacāra mādhaḥ ||5||
 mahāvanaṃ dhanyatamaṃ manoharaṃ
 piturgrhādyatra gato hariḥ śīśuḥ ||
 cacāra kṛṣṇaḥ śīśunā balena hi
 yaśodayā dugdhamukhaḥ sulālitaḥ ||6||
 vṛndāvanaṃ puṇyatamaṃ parātpara-
 śrīkṛṣṇapādāṇibujareṇurūjītam ||
 gāḥ pālayan yatra cacāra balo
 gopālābālaiḥ sabalaḥ svayaṃ hariḥ ||7||
 yo dānalīlāṃ kila mānalīlāṃ
 śrīrāsailāṃ vṛajasundarībhiḥ ||
 vṛndāvane yatra cacāra kṛṣṇo
 yasyāpi gāyanti yaśastrilokāḥ ||8||

aho'tidhanyā vṛṣabhānunaṃdini
 līlāvatī sā nījalokaśālīnī ||
 cacāra kṛṣṇena kalindanandini-
 taṭe milindadhvanisaṃkule vane ||9||
 aho'tidhanyā'sti kalindanaṃdini
 śrīkṛṣṇavāmāṇsasamudbhavā yā ||
 taṭe milindadhvanisaṃkule vaṭe
 tatsparśanādyāti naraḥ kṛtārthatām ||10||
 samudbhavo yo harivakṣaso giri-
 rgovarddhano nāma giriṃdrarājaraṭ ||
 virājate sa vrajamaṇḍale paro
 yaddarśanāñjanma punarna vidyate ||11||
 aho'tidhanyā yadumaṇḍalībhi-
 rvirājate bhūmitale manoharā ||

vaikuṇṭhaḥ līlādhikṛtā kuśasthaḥ
 yathā taḍidbhīrjaladāvalirdīvi ||12||
 yatraiva sākṣātpuruṣaḥ pareśvaro
 dhṛtvā caturvyūhamalaṃ virājate ||
 yastūgrasenāya dadau nṛpeśatām
 kṛṣṇāya tasmai haraye namo namaḥ ||13||
 praṇoditastena nṛpeṇa dhīmatā
 jagadvijetaṃ makaradhuvajo mahān ||
 kṛtvātha taddarśanamadya durlabhaṃ
 vayaṃ kṛtārthā hi bhavema sarvataḥ ||14||
 śrīnārada uvāca -
 itthaṃ harirṇpayāśo viśadaiścaritrai-
 rudyattrilokamalaṃ viśadīcakāra ||
 pūrṇeṃduraśmimilitaistaralāḥ sphuradbhīḥ

prodyadbhirudgajaiḥ ivāmalasiṃdhudugdham ||15||
 itthaṃ yaśaḥ svamamalaṃ nṛpa śaṃbarāḥ
 śrutvātiharṣitatanuḥ pradadau dhanāni ||
 keyurahrānavaratnamanoharāṇi
 tebhyaḥ kirīṭamaṇikuṇḍalakaṃkṣāni ||16||
 raṅgavallīpurādhiśaḥ subāhuścandravaṃśajaḥ ||
 natvā baliṃ dadau so'pi pradyumnāya mahātmane ||17||
 tasmai prasanno bhagavān pradyumno mīnaketanaḥ ||
 datvā cūḍāmaṇiṃ divyaṃ papracchedaṃ mahāmanāḥ ||18||
 śrīpradyumna uvāca -
 raṅgavallīpurasyāpi nāma kena prakāśitam ||
 etadbṛūhi subāho me śrutaṃ pūrvaṃ tvayā kila ||19||
 subāhuruvāca -
 devāsuraḥ purā rājanmathitaḥ kṣīrasāgaraḥ ||

vinirgatāni mathanāḍratānāni ca caturdaśa ||20||
 nīḥsṛtaṃ kalaśaṃ tasmātsudhāpūrṇaṃ manoharam ||
 taṃ dadarśa hariḥ sākṣānnetrābhyāṃ puṣkarekṣaṇaḥ ||21||
 tannetrahrāśabinduśca kalaśe nipapāta ha ||
 tasmādvrkṣaḥ samudbhutastulasīti prakathyate ||22||
 raṅgavallīti tannāma cakāra madhusūdanaḥ ||
 atra kiṃpuruṣe khaṇḍe hemakūṭagireradhaḥ ||23||
 tasyāśca raṅgavalīyāḥ kau sthāpanāṃ sa cakāra ha ||

raṅgavallīmahāvṛkṣaḥ sadātraiva virājate ||24||
 tannāmnā prasiddhamabdhū□raṅgavallīpuram tvidam ||
 atra nityaṃ hi hanumānārṣṭiṣeṇena rāgiṇā ||25||
 darśanārthaṃ samāyāti mahātmā rāmapūjakaḥ ||
 śrīnārada uvāca -
 iti śrutvā śambarārī raṅgavallīm manoharam ||26||

drṣtvā pradakṣiṇīkṛtya deśānanyāñjagāma ha ||
 hemakūṭatāṭibhūtaṃ vanam prāptaṃ bhayaṅkaram ||27||
 jhillījhaṃkārasaṃyuktaṃ śiṃhacitrakanāḍitam ||
 vanyaiḥ karīmḍraiḥ saṃyuktaṃ śivölūkarutāvṛtam ||28||
 kicakāśvatthamandāra-vaṭabhūrjasamākulam ||
 kṛṣṇāharitakivallī-badaraiḥ saghanaṃ vanam ||29||
 tasmādvīnirgataḥ sarpo daśayojanalamḃitaḥ ||
 agrasad□gajavṛṇḍāni phūtkāraṃ kārayanmuhuḥ ||30||
 hāhākāre tadā jāte senāyāṃ maithileśvara ||
 pracaṇḍagalarairvātairbhasmībhūte diśāntare ||31||
 bhānuḥ subhānuḥ svarbhānuḥ prabhānurbhānumāṃstathā ||
 caṇḍrabhānurbrhad□bhānuratibhānustathā'stamaḥ ||32||
 śrībhānuḥ pratibhānuśca satyabhāmātmajā daśa ||
 ete jaghnuḥ śaraistikṣṇaiḥ sarpaṃ raudraṃ madotkaṭam ||33||

bāṇaiḥ saṃbhinnasarvāṃgaḥ patito dharaṇītale ||
 sarparūpaṃ viḥyāśu gaṇḍharvo'bhūtsphuraddyuti ||34||
 natvā śrīkṛṣṇaputrāṃstān dyotayan maṇḍalaṃ diśāṃ ||
 puṣpairvarṣatsu deveṣu vimānena divaṃ yayau ||35||
 bahulāśva uvāca -
 gaṇḍharvo'yaṃ tu kaḥ pūrvaṃ kena pāpena sarpatām ||
 prāptaḥ kathaṃ vada mune tvaṃ parāvaravittamaḥ ||36||
 śrīnārada uvāca -

ārṣṭiṣeṇasya yo bhrātā sumatirnāma sundaraḥ ||
 rāmāyaṇaṃ hanumatā paṭhituṃ sa samāgataḥ ||37||
 hemakūṭe hanumataḥ kurvato rāmasevanam ||
 prātaḥkālātsamārabhya ghaṭikāśca caturdaśa ||38||
 salakṣmaṇaṃ rāmacaṇḍraṃ dhyāyato jānakipatim ||
 phūtkāraiḥ sarpavattasya dhyānabhagaṃ cakāra ha ||39||

tadā kruddho mahāvīro hanumān vānareśvaraḥ ||
 śāpaṃ dadauumataye tvaṃ sarpo bhava durmate || 40||
 tadaiva tasya caraṇau natvā prāha kṛtāñjaliḥ ||
 he deva pāhi pāhiti dīnaṃ mām śaraṇaṃ gatam ||41||
 atha prasanno bhagavānsumatiṃ prāha dharmavit ||
 dvāpārāṃte śaraistikṣṇairhariputradhanuścyutaiḥ ||
 bhīnnadehaḥ svām prakṛtiṃ yāsyasi tvaṃ na saṃśayaḥ ||42||
 gaṇḍharvaḥ sumatirnāma vimukto'bhūd□videharāṭ ||
 satām śāpo'pi varavad□varo mokṣārthadaḥ kimu ||43||
 atha kārṣṇīmahābāhuścaitraśānmanoharān ||
 vasantamādhavīṇḍaiḥ śobhitānsa jagāma ha ||44||
 sahasradalapadmānāṃ ṣaṭ□padadhvaṇīśālīnām ||
 patanti reṇavo yatra saraḥsvābīracūrṇavat ||45||
 elālavamgalatikā kṣuṇṇāḥ sāinyāñ□ghribhiḥ pathi ||

tena bhṛīgāvalī reje karikarṇapratāḍitā ||46||
 yatra vai puruṣā rājannāgāyutasamā bale ||
 valīpalitadaurgaṇḍhyasvedaklamavivarjitāḥ ||47||
 tretāyugasamāḥ kālo vartate yatra nityaśaḥ ||
 āyusāyutavarṣāṇāṃ divyaśaudhinadiguṇaiḥ ||48||
 pīyūṣatulyaṃ toyaṃ ca hemabhūmirvirājate ||
 muktāvidrumavaidūrya-ratṇotpattiśca yatra vai ||49||
 suṇḍaryaḥ pramadā rāmā nityayauvanabhūṣitāḥ ||
 sphuraṃtyupavaneṣvārātsaudāminyo ghaneṣviva ||50||
 yatra vai nagarī ramyā vasaṃtatilakā śubhā ||
 śṛṇḡgāratilako nāma rājā yatra mahābalaḥ ||51||
 jaitrān virān samāhūya gajamāruhya daṃśitāḥ ||
 yoddhuṃ viniryayau yaśca pradyumnasyāpi saṃmukhe ||52||
 sām̐baḥ sumitraḥ puruḣchatajīcca sahasrajit ||

vijayaścitraketuśca vasumāndraviḍaḥ kratuḥ ||53||
 jāmbavatyaḥ sūtā hyete cakrurnārācadurdinam ||
 palāyiteṣu caiteṣu bāṇairbhinneṣu maithila ||54||
 bāṇāṇḍhakāre saṃjāte mahāṅkolāhalo hyabhūt ||
 tadā śṛṅgāratilako gajāruḍho mahābalaḥ ||55||
 triśūlena tada sām̐baḥ hr̥ḍi vivyādha roṣataḥ |
 anyānsaṃpātayāmāsa śaraiḥ kodaṇḍanirgataiḥ ||56||
 ekākī vicaran yuddhe vane vaiśvānaro yathā ||
 tadā gadaḥ samāgatya tadḡgajaṃ sumadotkaṭam ||57||
 śuṇḍādāṇḍe saṃgrhītṛvā pātayāmāsa bhūtale ||
 dūre prapatitāḥ śighraṃ śṛṅgāratilako nṛpaḥ ||58||
 saḍyo bhayāturo bhūtṛvā yuddhe baddhām̐jaliḥ svataḥ ||
 turaṅgāṇāmarbudaṃ ca rathānāṃ lakṣameva ca ||59||
 gajānām̐yutaṃ rājā pradyumnāya baliṃ dadau ||

itthaṃ kiṃpuruṣaṃ khaṇḍaṃ jītvā kārṣṇimahābalaḥ ||60||
 niṣḍadadarśitairmārgairharivarṣaṃ tato yayau ||61||

English rendering

Singing of Haricharitra by Kimpurusho at Rangavallipura in the year of Kimpurusho; the advance of the Yadava army after being met by the king there; the rescue of the cursed Gandharva in the form of a python on the way; the defeat of Srīngara-Tilaka, the king of Vasanttilaka Puri, and the departure of Pradyumna to Harivarsha.

Says Srinardji - Rajan. Thereafter, Pradyumna went to other countries, surrounded by divine trees and divine vines, and adorned with lakes adorned with thousands of lotuses. The mighty Pradyumna accompanied by an army of a hundred Akshauhins went through the Yakshagana route to Kimpurushavarsha. There is Rangavallipur in the Hemkoot gorge Terai. The residents of the area were listening to Pradyumna speak to Kimpurusha Shambarari. 1-3.

The men were saying, "Oh! The most exalted of the Puris is Mathurapuri, in which the divine Hari has incarnated himself. Ahhh! Yadukula is always the most blessed, in which Sriharika, the sustainer of the entire universe, has arisen. Also blessed is the abode-temple of Shuraputra Vasudeva, which Goloknath has made extremely beautiful by his presence. Even the rarest of gods is blessed with Mathur-Mandala, where Madhava resides. Blessed is that Manohar Mahavan, where the child-like Srihari has left his birthplace, where Lord Krishna resides with the infant Balarama and is beautifully

raised by Yashoda, the mother of his milk-like child-like form. Sri Vrindavan, blessed with the sacred pollen of the feet of the Supreme Personality of Godhead, Shri Krishna, is the most pious pilgrimage site, where cows are grazed with cow-hairs and Balaramji, accompanied directly by Sri Hari. The Vrindavan, where Lord Krishna is seen performing Danlila, Manlila, and Raslila with the Vrajasundaris, is also revered by the people of the three worlds. Ahhh! Vrishabhanunandini Leelavati Sriradha, who adorns her Goloka-Dham, is most blessed to have taken a picnic with Lord Krishna in the Kalinditatarvati forest, which is dominated by the murmurs of the Bhramaras. Ahhh! Kalindanandini Yamuna is also blessed, manifested from the left shoulder of Lord Krishna. Humans feel grateful for the sound of the cacophony that surrounds their banks and the touch of the nearby Yamuna water. The exquisite Girindra-Rajaraja Govardhan, whose origin is from the chest of Lord Krishna and whose vision does not lead to reincarnation, is seated in the Vrajamandala. Ahhh! Blessed is Manohar Puri named Kushasthali, the official of Vaikuntha-Leela, who sits on the ground floor like a cloud from the electromagnet in the sky, from the Yadava-Mandali. It is in that Kushasthali that the Supreme Personality of Godhead is exalted in the form of Chatuyu. There are repeated salutations to Lord Krishna, who bestowed the title of Rajadhiraja on King Ugrasena. Inspired by the wise king Ugrasena, the great hero Makaradhvaja Pradyumna has set out to conquer the entire world, whose rare vision will make us all feel grateful today. 4-14 | (Vishvajitkhand chapter 26 to 30)

Says Srinardji - Rajan. Thus, through the bright triumphal characters, Srihari made the serene Trilok even more serene, just as the late Gajraj Airavat makes the milk of the Ksheer-Sindhu even brighter through the rising bright waves combined with the rays of the full moon. O Lord! Thus, Shambarari Pradyumna, on hearing his serene singing of Yaksha, was overjoyed and exhilarated - the body gave to those gentlemen a lot of wealth such as keyur, necklace, navaratna, beautiful crown, jewel kundal, and bracelet. King Subahu of Chandravanshi, the lord of Rangavallipur, saluted and offered a sacrifice (bali) to Mahatma Pradyumna. Pleased with him, Mahamana Meenaketan Lord Pradyumna gave him the divine Chudamani and asked him thus. 15-18 |

Pradyumna said, "Rajana Subahu! Who named this town 'Rangavallipur'? This is the first time I am hearing this name from your mouth, so you tell me everything about it. 19.

Says Srinardji - Rajan. Hearing this, Pradyumraji had a darshan of the beautiful Rangavalli and after circumambulating her, he went to other countries. 26.

At the foothills of Hemkut, a large dense forest was found, abounded by the rustling of membranes and the roaring of lions and leopards. The sound of vultures and owls echoed through the forest, teeming with wild elephants. The forest used to be very dense with bamboo, peepal, madar, banyan, bajra leaves, black myrobalan, and banyan trees. A python, ten yojanas long, emerged from the forest. He started swallowing the herd of elephants repeatedly while whispering. Mithileshwar! At that time, there was panic in the army. All objects in different directions were consumed by the air mixed with its strong venom. Then these ten sons of Satyabhama - Bhanu, Subhanu, Swarbhanu, Prabhanu, Bhanumana, Chandrabhanu, Brihadbhanu, Atibhanu, Sribhanu, and Pratibhanu - began to shoot the fierce and drunken serpent with sharp arrows. With all his limbs shattered by the arrows, he fell to the earth and left the form of a serpent and became a radiant and radiant Gandharva. He saluted all the sons of Krishna. The gods began to shower flowers and he flew to heaven, illuminating the entire universe. 27-35 |

Bahulashwa asked, "Munna! Who was this Gandharva, and by what sin did the serpent come before? For you are the best of those who know the past, the present, and the future. 36.

Srinardji says - Rajan! Sumati, the beautiful brother of the artisan Gandharva, came to Hanuman to read the Ramayana. Hanumanji was engaged in the service of Lord Rama on Mount Hemkoot for fourteen hours from dawn. He was meditating on Janakipati Sriramachandraji along with Lakshmana. At the same time, he interrupted Hanuman by barking like a snake. Then Mahavir Hanuman, the vanara king, got angry and cursed Sumati - 'Wise! You are going to be a snake. 'Sumati at the same time bowed at his feet and said with folded hands - 'Dev! Protect me, protect me, protect me, protect me, protect me, protect me, protect me. " 37-41 |

Pleased, Lord Hanuman said to Sumati, "When your body is torn apart by the sharp arrows dropped by the bow of Lord Krishna's sons at the end of the Dwapara, there is no doubt that you will attain your Gandharva body. 'Vidharaja. He was freed from the curse of a Gandharva named Sumati. The curse of good men is also like a boon, then their boon is to be the giver of salvation. 42-43 | (Vishvajitkhand chapter 26 to 30)

The king! The men there are as strong as ten thousand elephants. The wrinkles on their bodies are not visible. Their hair does not grow and the body does not sweat, get tired and smell bad. There, each day lasts the same time as the Treta Yuga. The age of the people there is said to be ten thousand years due to the beneficial effects of divine medicines and rivers. There the waters of nectar and the land of gold are enriched. From that land, gems like pearls, coral, vaidyur, etc. originate. The drunken charms there are very beautiful and adorned with inexhaustible youth. They glow far away in the gardens there, like lightning in the clouds. 47-50 |

There is a beautiful picturesque city called Vasanttilaka, where the Mahavali kings named Sringara-Tilaka rule. Having gathered the victorious heroes, armed themselves, riding an elephant, they set out for battle in front of King Shringara-Tilaka Pradyumna. At that time these ten sons of Samba, Sumitra, Purujit, Satagit, Sahasrajit, Vijaya, Chitraketu, Vasuman, Dravida and Kratu Jambavati presented Narachonse Duradin there. Maithil! The opposing fighters started to run away, being shattered by the arrows. There was a great commotion when the arrows struck the darkness. Then Mahabali Sringara-Tilaka, seated on an elephant, angrily struck Sambaki in the chest with a trident and crushed the other warriors with arrows dropped from his bow. They roamed the battlefield alone, as if a wildfire were spreading in the forest. At that time, Gadane came and caught their drunken elephant by its trunk and knocked it to the ground. King Shringar-Tilak also immediately fell away. Exasperated with fear, he joined hands at that moment in battle and presented Pradyumna with a billion horses, a hundred thousand chariots, and ten thousand elephants. 51-60 |

Thus, after conquering Kimpurusha Varsha, Mahabali set out for Harivarsha on the path shown by Srikrishna Kumar Pradyumna Nishada. 61.

Thus was completed the twenty-sixth chapter of the Narada Bahulashva-Samvad under Vishvajitkhand in the Srigarghasamhita, titled 'Conquest of Kimpurushkhanda'. 26.

Sanskrit source · Hindi control witness

Viśvajit-khaṇḍa · Chapter 27

Chapter 155 of 263 · 25 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

हरिवर्षं नाम खण्डं सर्वसंपत्तिसंयुतम् ॥
 तस्य सीमागिरिः साक्षान्निषधो नाम मैथिल ॥१॥
 वीरकोदण्डटंकारघोषैर्व्याप्तवनांतरात् ॥
 उड्डीतास्तु महागुग्धाः क्रोशमात्रवपुर्धराः ॥२॥
 तीक्ष्णतुंडाः सगरुडाः सर्वे दीर्घायुषो नृप ॥
 अग्रसन्सैनिकान्नगान्ध्यांस्तेऽपि बुभुक्षिताः ॥३॥
 आकाशे पक्षिभिर्युक्ते जाते पक्षप्रभञ्जने ॥
 सेनायामंधकारेण हाहाकारो महानभूत् ॥४॥
 तदा कार्ष्णिर्महाबाहुस्ताक्षर्यमस्त्रं समादधे ॥
 तद्बाणान्निर्गतः साक्षाद्वैनतेनयः खगेश्वरः ॥५॥
 सेनायामंधकारेण व्याप्तायां पतगेश्वरः ॥
 कांश्चित्तुंडप्रहारेण कांश्चित्पक्षैः स्फुरत्प्रभैः ॥६॥
 गृध्नाङ्कुलिगान्गरुडो पातयामास भूतले ॥

भग्नदर्पाश्छिन्नपक्षा भक्षिताः पक्षिणश्च ते ॥७॥
 भयातुरा दुद्रुवस्ते ताक्षर्येणापि दिशो दश ॥
 ततः कार्ष्णिर्महाबाहुर्दशाणान् विषयान् ययौ ॥८॥
 दशार्णदेशाधिपतिः शुभांगः सूर्यवंशजः ॥
 नागायुतसमो युद्धे निष्कौशांबीपुरीपतिः ॥९॥
 वेदव्यासमुखाच्छ्रुत्वा प्रद्युम्नं घंडपौरुषम् ॥
 दशाणां तां नदीं दीर्घां समुत्तीर्य समाययौ ॥१०॥
 कृतांजलिः शुभांगोऽसौ किरीटेन नताननः ॥
 ददौ बलिं सुरत्नानां प्रद्युम्नाय महात्मने ॥११॥
 प्रद्युम्नो भगवान् साक्षात्सर्वगः सर्वदर्शनः ॥
 पप्रच्छेदं शुभांगं तं लोकसंग्रहकाम्यया ॥१२॥
 प्रद्युम्न उवाच -
 दशाणोऽयं कथं देशः केन नाम्ना बभूव ह ॥
 एतन्मे ब्रूहि हे राजन्निष्कौशांबीपुरीपते ॥१३॥

शुभांग उवाच -

हिरण्यकशिपुं हत्वा नृसिंहो भगवान्पुरा ॥
 प्रह्लादेन त्विहागत्य हरिवर्षे स्थितोऽभवत् ॥१४॥
 प्रह्लादं भगवान्प्राह नृसिंहो भक्तवत्सलः ॥

नृसिंह उवाच -

शांतस्य तव भक्तस्य मया पुत्र पिता हतः ॥
तस्मान्न घातयिष्यामि वंशं ते हि महामते ॥१५॥

शुभांग उवाच -

इति प्रवदतोऽक्षिभ्यामानंदजलबिंदवः ॥
पतिता कौ च तै राजन् सरोऽभून्मंगलायनम् ॥१६॥
तदा प्राप्तवरो राजन् प्रह्लादो हर्षविह्वलः ॥
नृसिंहं प्राह धर्मात्मा नत्वा भूत्वा कृतांजलिः ॥१७॥

प्रह्लाद उवाच -

मातुः पितुर्मया सेवा न कृता सात्वतांपते ॥

ऋणात्तयोः कथं मुच्ये वदैतत्परमेश्वर ॥१८॥

नृसिंह उवाच -

मन्नेत्रजलसंभूते तीर्थे वै मंगलायने ॥
स्नानं कुरु महाभाग मुच्यसे दशभिर्ऋणैः ॥१९॥
मातुः पितुश्च भार्यायाः सुतानां गुरुदेवयोः ॥
विप्राणां च प्रपन्नानामृषीणां पितृणामृणम् ॥२०॥
यः स्नास्यति महातीर्थे सर्वहेलनतत्परः ॥
ऋणैश्च दशभिः सोऽपि मुच्यते नात्र संशयः ॥२१॥

शुभांग उवाच -

दशार्णमोचने तीर्थे स्नात्वा कायाधवोऽनृणी ॥
भूत्वाद्यापि समायाति स्नातुं तन्निषधाद्गिरेः ॥२२॥
दशार्णमोचने तीर्थे दशार्णो देश उच्यते ॥
तत्स्रोतःसु समुद्भूता दशार्ण्यं नदी स्मृता ॥२३॥
श्रीनारद उवाच -

तच्छ्रुत्वा भगवान्कार्ष्णिः सर्वैः परिचरैः सह ॥
दशार्णमोचने तीर्थे दानं स्नानं चकार ह ॥२४॥
दशार्णमोचनस्यापि कथां यः शृणुयान्पृष्ट ॥
ऋणैश्च दशभिः सोऽपि मुच्यते मुक्तिभागभवेत् ॥२५॥

Roman transliteration

śrīnārada uvāca -

harivarṣaṃ nāma khaṇḍaṃ sarvasaṃpattisaṃyutam ||
tasya śīmāgiriḥ sākṣānniṣadho nāma maithīla ||1||
virakodaṃḍaṭaṃkārāghoṣairvyaṅṇāptavanāṃtarāt ||
uḍḍitāstu mahāgrdhrāḥ krośamātravapurādhārāḥ ||2||
tīkṣṇatamaṇḍāḥ sagaruḍāḥ sarve dīrghāyusaḥ nṛpa ||
agrasansainikānnagāṇhayāṃste'pi bubhukṣitāḥ ||3||
ākāśe pakṣibhirvyaṅṇāpte jāte pakṣaprabhaṃjane ||
senāyāmaṇḍhakāreṇa hāhākāro mahānabhūt ||4||

tadā kārṣṇirmahābhūstārksyamastraṃ samādadhe ||
 tad□bāṇānmirgataḥ sākṣādvainatenayaḥ khageśvaraḥ ||5||
 senāyāmaṇḍhakāreṇa vyāptāyāṃ patageśvaraḥ ||
 kāmścittuṃḍaprahāreṇa kāmścitpakṣaiḥ sphuratprabhaiḥ ||6||
 grdhrānkuliṅgāṅgaruḍo pātayāmāsa bhūtale ||

bhagnadarpāśchinnapakṣā bhakṣitāḥ pakṣiṇaśca te ||7||
 bhayātūrā dudruvaste tārksyeṇāpi diśo daśa ||
 tataḥ kārṣṇirmahābhūrdaśārṇān viṣayān yayau ||8||
 daśārṇadeśādhipatiḥ śubhāṃgaḥ sūryavaṃśajaḥ ||
 nāgāyutasamo yuddhe niṣkauśāṃbīpurīpatiḥ ||9||
 vedavyāsamukhācchrutvā pradyumnaṃ caṇḍapauruṣam ||
 daśārṇāṇ tām nadīṇ dīrghāṇ samuttīrya samāyayau ||10||
 kṛtāṇjalīḥ śubhāṃgo'sau kirīṭena natānanaḥ ||
 dadau baliṇ surat□nānāṇ pradyumnāya mahātmane ||11||
 pradyumno bhagavān sākṣātsarvagaḥ sarvadarśanaḥ ||
 papracchedaṃ śubhāṃgaṃ taṃ lokasaṃgrahakāmyayā ||12||
 pradyumna uvāca -
 daśārṇo'yaṃ kathaṃ deśaḥ kena nāmnā babhūva ha ||
 etanme brūhi he rājanniṣkauśāṃbīpurīpate ||13||

śubhāṃga uvāca -
 hiraṇyakaśipuṃ hatvā nṛsiṃho bhagavānpurā ||
 prahlādena tuihāgatya harivarṣe sthito'bhavat ||14||
 prahlādaṃ bhagavānpṛāha nṛsiṃho bhaktavatsalaḥ ||
 nṛsiṃha uvāca -
 śāmtasya tava bhaktasya mayā putra pitā hataḥ ||
 tasmāna ghātayiṣyāmi vaṃśaṃ te hi mahāmate ||15||
 śubhāṃga uvāca -
 iti pravadato'kṣibhyāmānaṃdajalabīṇdavaḥ ||
 patitā kau ca tai rājan saro'bhūnmamaṅgalāyanam ||16||
 tadā prāptavaro rājan prahlādo harṣavihvalaḥ ||
 nṛsiṃhaṃ pṛāha dharmātmā natvā bhūtvā kṛtāṃjalīḥ ||17||
 prahlāda uvāca -
 mātulḥ piturmayā sevā na kṛtā sātvatāṃpate ||

ṛṇāttayoḥ kathaṃ mucye vadaitatparameśvara ||18||
 nṛsiṃha uvāca -
 mannetrajalasaṃbhūte tīrthe vai maṅgalāyane ||
 snānaṃ kuru mahābhāga mucyase daśabhīrṇaiḥ ||19||
 mātulḥ pituśca bhāryāyāḥ sutānāṃ gurudevayoḥ ||
 viprāṇāṃ ca prapannānāmṛṣiṇāṃ pītṛṇāmṛṇam ||20||
 yaḥ snāsyati mahātīrthe sarvahanatātparaḥ ||
 ṛnaiśca daśabhīḥ so'pi mucyate nātra saṃśayaḥ ||21||
 śubhāṃga uvāca -
 daśārṇamocane tīrthe snātva kāyādhavo'ṇṛṇī ||
 bhūtvādyāpi samāyāti snātuṃ tanniśadhād□gireḥ ||22||
 daśārṇamocane tīrthe daśārṇo deśa ucyate ||
 tatsrotasḥsu samud□bhūtā daśārṇeyaṃ nadī smṛtā ||23||
 śrīnārada uvāca -

*tacchrutvā bhagavānkārṣṇiḥ sarvaiḥ paricaraiḥ saha ||
 daśārṇamocane tīrthe dānaṁ snānaṁ cakāra ha ||24||
 daśārṇamocanasyāpi kathāṁ yaḥ śṛṇuyānṛpa ||
 ṛṇaiśca daśabhiḥ so'pi mucyate muktibhāgbhavet ||25||*

English rendering

Protection of the Yadava army from vulture attacks on the use of the Garudastra by Pradyumna; conquest of Dasarnadesa and ascension at Dasarnamochana Tirtha.

Srinardji says - Rajan! The block called Harivarsha is full of treasures. Mithileshwar! Its border is directly across the Nishadh mountain. As the sound of the cacophony of the heroes swept through the wilderness, birds like Mahagudra and Garuda, each with a long body and a sharp beak, flew by. O Lord! They all had long lives and were hungry. They also began to cultivate Yadava soldiers, elephants, and horses. The sky was filled with an array of birds. The wind in their wings blew like a storm. Darkness fell upon the army, and there was a great commotion. 1 - 4.

The Garuda Shastra was consecrated by the great sage Srikrishna Kumar Pradyumna. With that weapon, Garuda, the king of birds, appeared directly. Arriving at the darkened army, Pakshiraja shot down several vultures, kulings, and eagles with his beak and bright wings. They lost their pride, their wings were cut off, and all the birds fled in ten directions, terrified of the eagle. 5-7 | (Vishwajitkhand chapter 26 to 30)

Subsequently, Mahabahu Srikrishna Kumar went to the Dasarna district. King Shubhanga of the Dasarna country was a Suryavanshi Kshatriya. In battle, their force was reduced to ten thousand elephants. He was the ruler of Nishkoshambipuri. Hearing of Pradyumna's fierce masculinity from Vedavyasa, they had come across the river Dasharna. Shubhang bowed his head with a crown with folded hands and presented the finest jewels to Mahatma Pradyumna. This is how Lord Pradyumna, the all-pervading and omniscient all-pervading God, asked Shubhanga with a desire for a people's collection. 8-12 |

Pradyumna said, "O lord king of Nishkoushambipuri! Why is this country called 'Dasarna'? Tell me whose name it is named after. 13.

Nrusingha said, "Son! You are my silent devotee, yet your father has been slain by me; therefore, O Lord. I will not kill any more of your descendants. 15.

Shubhang says - Rukmininandan! While saying this, drops of joyous water fell from both the eyes of Lord Nrusingha to the earth. From those points, the 'Mangalayan Sarovar' appeared. Then Prahlada, the boon-seeker, said to Lord Nrusingha with folded hands. 16-17 |

Prahlada said, "O God, the sustainer of devotees! I didn't serve the parents; so how will I get out of their debt? . 18.

Nrusingha said, "Great fortune! Mayst thou bathe in this mangalayan tirtha manifested by the tears of my eyes. This will get you out of ten types of debt. The debt of the mother, father, wife, son, guru, deity, Brahmin, ascetic, sage and ancestor is called 'Dasarna'. There is no doubt that one who takes a bath in this Mahatirtha will get rid of ten types of debts even if he is willing to defy everyone. 19-21 |

Naradji says - Rajan! Hearing this, Lord Pradyumna, along with all the parikas, bathed and donated at the Dasharnamochana Tirtha. O Lord! Whoever hears the story of Dasarna-Moksha will be free from ten debts and will be part of Moksha. 24-25 |

Thus was completed the twenty-seventh chapter in the Narada Bahulashva-Samvad under the Vishwajit Khanda in the Srigargha Samhita, titled "Victory over the Dasharna Country." 27.

Sanskrit source · Hindi control witness

Viśvajit-khaṇḍa · Chapter 28

Chapter 156 of 263 · 49 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच ॥
 अथ कार्ष्णिर्महाबाहुः सुमेरोरुत्तरान्कुरून् ॥
 ययौ शुंगवतः पाश्वे विचित्रानृद्धिसंवृतान् ॥१॥
 भद्रां गंगां ततः स्नात्वा वाराहीं नगरीं ययौ ॥
 कुरुखण्डाधिपस्तस्यां चक्रवर्ती गुणाकरः ॥ २॥
 महासंभृतसंभारो देवर्षिगणसंवृतः ॥
 अश्वमेधं समारेभे दशमं स गुणाकरः ॥ ३ ॥
 तेनोत्सृष्टं हयं श्वेतं श्यामकर्णमनोहरम् ॥
 तस्य पुत्रो वीरधन्वा रक्षितुं निर्गतोभवत् ॥४॥
 अक्षौहिणीभिर्दशभिर्मंडितश्चंडविक्रमः ॥
 विचचार महावीरो वीक्ष्यमाणस्तुरंगमम् ॥५॥
 वीरश्चंद्रश्च सेनश्च चित्रगुर्वेगवानृपः ॥
 आमः शंकुर्वसुःश्रीमान्कुंतीनाग्नजितेः सुताः ॥६॥
 सर्वतस्तं हयं शुभ्रं गृहीत्वा हर्ष पूरिताः ॥
 कस्योत्सृष्टं वदतस्ते कार्ष्णिसैन्यं समाययुः ॥ ७ ॥
 प्रद्युम्नस्तद्भालपत्रं पठित्वा विस्मितोभवत् ॥
 सर्वे विसिस्मुर्यदवो गृहीतपरमायुधाः ॥ ८ ॥
 तदैव सेना संप्राप्ता विचिन्वती हयं नृप ॥
 दृष्ट्वा रजोयदुबलादूरे तस्थौ सुविस्मिता ॥९॥
 गुणाकरे राजनि चण्डविक्रमे न दस्यवः स्युः कुरुखण्ड मण्डले ॥
 गवां न कालो न हि चक्रवातकः कुतो रजःप्राप्तमहोर्कमण्डलम् ॥१०॥
 एवं वदंती परवाहिनीस्वतः कोदंडघोषं दरदस्वनं परम् ॥
 करीद्वयीत्कार तुरंगहेषणं वादित्रमिश्रं समुपाशृणोत्ततः ॥११॥
 तदोद्धवः कृष्णसुतप्रणोदितो बलं समेत्याशु स वीरधन्वनः ॥
 प्रणम्य तं प्राह रथास्थितं नृपं गुणाकर- स्यौरसमर्कतेजसम् ॥ १२ ॥
 उग्रसेनः क्षितीशेन्द्रो द्वारकेभ्यो यदूतमः ॥
 जंबूद्वीपनृपाञ्जित्वा राजसूयं करिष्यति ॥ १३ ॥
 तेन प्रणोदितो वीरः प्रद्यु- म्नो धन्विनां वरः ॥
 जित्वा तं भारतं खण्डं तथा किंपुरुषं नृपः ॥१४॥
 हरिवर्षं ततो जित्वा कुरुखण्डं समागतः ॥
 प्रदास्यति बलिं सोपि प्रद्युम्नाय महात्मने ॥ १५ ॥
 अक्षौहिणीदशयुतो धनदेनापि पूजितः ॥

उपायनं त्वया देयं प्रद्युम्नाय महात्मने ॥ १६ ॥
 तेन नीतं यज्ञपशुमाहर्तुं कः क्षमः क्षितौ ॥
 श्रीकृष्णचन्द्रो भगवान्सहायस्तस्य विद्यते ॥ १७ ॥
 शुभं स्याद्दानमानाभ्यां न चेद्युद्धं भविष्यति ॥
 वीरधन्वोवाच ॥
 गुणाकरो नृपेशो यः शक्रेणापि प्रपूजितः ॥ १८ ॥
 न दास्यति बलिं सोऽपि प्रद्युम्ना-य महात्मने ॥
 शृंगवत्पर्वते रम्ये वाराहो विद्यते हरिः ॥ १९ ॥
 यस्य सेवां सदा भूमिः करोति परमादरात् ॥
 यस्य क्षेत्रे तपस्तेपे ध्यात्वा देवं गुणाकरः ॥ 7.28.२० ॥

वर्षाणामयुते पूर्णे हरिर्वाराहरूपधृक् ॥
 सन्तुष्टो नृपतिं भक्तं वरं ब्रूहीत्युवाच ह ॥ २१ ॥
 राजोवाच हरिं नत्वा रोमांचप्रेमविह्वलः ॥
 भगवंस्त्वामृते देवो सुरोन्योऽपि नरोऽथ वा ॥ २२ ॥
 मां जेता न भवेद्भूमावीप्सितोऽयं वरो मया ॥
 तथास्तु चोक्त्वा भगवांस्तत्रैवांतरधीयत ॥ २३ ॥
 तस्मात्तस्य यशः शीघ्रं कर्तव्यं मोचनं स्वतः ॥
 न चेद्भवद्भिश्च कलिं करिष्यामि न संशयः ॥ २४ ॥
 श्रीनारद उवाच ॥

इत्युक्त उद्धवस्तस्मात्स्वां सेनामेत्य भूपते ॥
 शशंस सर्वं यद्धूतं यद्वनां सदसि त्वरम् ॥ २५ ॥
 श्रुतकर्मा वृषो वीरः सुबाहुर्भद्रएकलः ॥
 शांतिर्दशैः पूर्णमासः सोमको वर एव च ॥ २६ ॥
 कालिन्दीनन्दना ह्येते प्रद्युम्नस्य प्रपश्यतः ॥

अक्षौहिणीभिर्दशभिर्वृता योद्धुं समागताः ॥ २७ ॥
 उत्तरेकुरुभिः सार्द्धं यद्वनां घण्टविक्र-मैः ॥
 बभूव तुमुलं युद्धमब्धीनामब्धिभिर्यथा ॥ २८ ॥
 स्फुरद्भिर्निशितैः शस्त्रै रेजिरे वरिपुंगवाः ॥
 क्षणमात्रेण रुधिरप्रभवा रौद्ररूपिणी ॥ २९ ॥
 नदी बभूव राजेन्द्र शतयोजनविस्तृता ॥
 विदुर्दुवुस्तदा शेषा उत्तराकुरवो जनाः ॥ 7.28.३० ॥
 शरत्काले यथा प्राप्ते मेघसंघा इतस्ततः ॥
 पूर्णमासो महावीरः कालिन्दीनन्दनो बली ॥ ३१ ॥
 चूर्णयामास बाणौघैः स्यन्दनं वीरधन्वनः ॥
 वीरधन्वापि विरथो धनुष्टंकारयन्मुहुः ॥ ३२ ॥
 जघान बाणविंशत्या पूर्णमासं महाबलम् ॥
 पूर्णमासः स्वबाणेन मध्यतस्तान्निधाऽकरोत् ॥ ३३ ॥

वीरधन्वाथ चिच्छेद धनुर्ज्यां तस्य नादिनीम् ॥

बाणेनैकेन राजेन्द्र कुवाक्येनेव मित्रताम् ॥३४॥

लक्षभारमयीं गुर्वीं गदामादाय सत्वरम् ॥

जघान वीरधन्वानं पूर्णमासो महाबलः ॥३५॥

गदाप्रहारव्यथितो वीरधन्वा मदोत्कटः ॥

परिधेण जघाना शु पूर्णमासं हरेसुतः ॥३६॥

पूर्णमासः समुत्थाय पवनं नाम पर्वतम् ॥

समुत्पाट्य स्थितो भूत्वा हस्ताभ्यां श्रीहरेसुतः ॥३७॥

भ्रामयित्वाथ चिक्षेप वारा- ह्यां पुरि वेगतः ॥३८॥

वीरधन्वा प्रपतितो गुणाकरक्रतुस्थले ॥

मूर्च्छितो भग्नवेगोभूदुद्धमश्रुधिरं मुखात् ॥ ३९ ॥

हाहाकारो महानासीद्वाराह्यां पुरि- वेगतः ॥

देवदुन्दुभयो नेदुर्नरदुन्दुभयस्तदा ॥7.28.४०॥

पूर्णमासोपरि सुराः पुष्पवर्षं प्रचक्रिरे ॥

यन्नादुत्थाय नृपतिः पुत्रं दृष्ट्वा च मूर्च्छितम् ॥ ४१ ॥

गृहीत्वा दिव्यकोदंडं युद्धं कर्तुं मनो दधे ॥

होता धर्मविदां श्रेष्ठो मुनीन्द्रः सर्ववित्कविः ॥

गंतुमभ्युत्थितं वीक्ष्य वामदेवस्तमब्रवीत् ॥ ४२ ॥

वामदेव उवाच ॥

राजंस्त्वं हि न जानासि परिपूर्णतमं हरिम् ॥

सुराणां महदर्थाय जातं यदुकुले स्वयम् ॥

भुवो भारवताराय भक्तानां रक्षणाय च ॥ ४३ ॥

भूत्वा यदुकुले साक्षाद्धारकायां विराजते ॥

तेन कृष्णेन पुत्रोऽयं प्रद्युम्नो यादवेश्वरः ॥

उग्रसेनमखार्थाय जगज्जेतुं प्रणोदितः ॥ ४४ ॥

गुणाकर उवाच ॥

परिपूर्णतमस्यापि श्रीकृष्णस्य महात्मनः ॥

लक्षणं वद मे ब्रह्मंस्त्वं परावरवित्तमः ॥ ४५ ॥

॥ वामदेव उवाच ॥

यस्मिन्सर्वाणि तेजांसि विलीयंते स्वतेजसि ॥

तं वदंति परं साक्षात्परिपूर्णतमं हरिम् ॥ ४६ ॥

अंशांशोऽशस्तथावेशः कला पूर्णः प्रकथ्यते ॥

व्यासाद्यैश्च स्मृतः षष्ठः परिपूर्णतमः स्वयम् ॥४७॥

परिपूर्णतमः साक्षाच्छ्रीकृष्णो नान्य एव हि ॥

एककार्यार्थमागत्य कोटिकार्यं चकार ह ॥ ४८ ॥

श्रीनारद उवाच ॥

श्रुत्वा कृष्णस्य माहात्म्यं बलिं नीत्वा गुणाकरः ॥

वैरं विसृज्य प्रद्युम्नदर्शनार्थं समाययौ ॥ ४९ ॥

कार्ष्णिं प्रदक्षिणीकृत्य नत्वा दत्त्वा बलिं ततः ॥

अश्रुपूर्णमुखो भूत्वा प्राह गङ्गदया गिरा ॥ 7.28.५० ॥

गुणाकर उवाच ॥

अद्य मे सफलं जन्म कुलं मेघदिने शुभम् ॥

अद्य क्रतुक्रियाः सर्वाः सफलास्तव दर्शनात् ॥ ५१ ॥

त्वदंघ्रिभक्तिः परमार्थलक्षणा सदा भवेत्सज्जनसंगमात्परा ॥

त्वमेव साक्षान्निजभक्तवत्सलः परेशभूमन्परिपाहि पाहि ॥ ५२ ॥

प्रद्युम्न उवाच ॥

ज्ञानवैराग्यसंयुक्ता भक्तिस्ते प्रेमलक्षणा ॥

मद्भक्तसंगमो भूयाच्छ्रीः स्याद्भागवतां त्विह ॥ ५३ ॥

श्रीनारद उवाच ॥

इत्युक्त्वा भगवान्कार्ष्णिः प्रसन्नो भक्तवत्सलः ॥

ददौ तस्मै नृपतये हयमेधतुरंगमम् ॥ ५४ ॥

Roman transliteration

śrīnārada uvāca ||

atha kārṣṇimahābāhuḥ sumeroruttarāṅkurūn||

yayau śṛṅgavataḥ pārśve vicitrāṇṛddhisamvrtān ||1||

bhadrām gaṅgām tataḥ snātvā vārāḥiṇi nagarīm yayau ||

kurukhaṇḍādhipastasyaṇi cakravartī guṇākaraḥ || 2||

mahāsaṃbhṛtasaṃbhāro devaṛṣigaṇasaṃvṛtaḥ ||

aśvamedhaṃ samārebhe daśamaṃ sa guṇākaraḥ || 3 ||

tenotsṛṣṭaṃ hayaṃ śvetaṃ śyāmakarṇamanoharam ||

tasya putro vīradhanvā rakṣitūṃ nīrgatobhavaḥ ||4||

akṣauhiṇībhirdaśabhirmaṇḍitaścaṇḍavikramaḥ ||

vicacāra mahāvīro vīkṣyamāṇasturaṅgamam||5||

vīraścaṇḍraśca senaśca citragurvegavānnṛpaḥ||

āmaḥ śaṅkurvasuḥśrīmāṅkuṇṭīnāgnajiteḥ sutāḥ||6||

sarvatastaṃ hayaṃ śubhṛaṃ grahitvā harṣa pūritāḥ ||

kasyotsṛṣṭaṃ vadaṃtaste kārṣṇisainyaṃ samāyayauḥ || 7 ||

pradyumnastadbhālapatraṃ paṭhitvā viśmitobhavaḥ ||

sarve visismuryadavo grhītaparamāyudhāḥ || 8 ||

tadaiva senā saṃprāptā vicinvaṃti hayaṃ nṛpa ||

drṣṭvā rajoṃyadubalāddūre tasthau suviśmitā ||9||

guṇākare rājani caṇḍavikrame na dasyavaḥ syuḥ kurukhaṇḍa maṇḍale ||

gavāṃ na kālo na hi cakravātakaḥ kuto rajaḥprāptamahorkamaṇḍalam ||7.28.10||

evaṃ vadaṃti paravāhinīsvataḥ kodaṇḍaghoṣaṃ daradasvanaṃ param||

karīmḍracūtkāra turaṅgaheṣaṇaṃ vāditramiśraṃ samupāśṛṇottataḥ ||11||

tadoddhavaḥ kṛṣṇasutapraṇodito balaṃ sametyāśu sa vīradhanvanaḥ ||

praṇāmya taṃ prāha rathāsthitaṃ nṛpaṃ guṇākara- syaurasamarkatejasam || 12 ||

ugrasenaḥ kṣitīśeṇdro dvārakeśo yadūttamaḥ ||

jaṃbūdvīpanṛpāñjītvā rājasūyaṃ kariṣyati || 13 ||

tena praṇodito vīraḥ pradyu- mno dhanvināṃ varaḥ ||

jītvā taṃ bhārataṃ khaṇḍaṃ tathā kiṃpuruṣaṃ nṛpaḥ || 14 ||
 harivarṣaṃ tato jītvā kurukhaṇḍaṃ samāgataḥ ||
 pradāsyati baliṃ sopi pradyumnāya mahātmane || 15 ||
 akṣauhiṇīdaśayuto dhanadenāpi pūjitaḥ ||
 upāyanaṃ tvayā deyaṃ pradyumnāya mahātmane || 16 ||
 tena nītaṃ yajñapaśumāhartuṃ kaḥ kṣamaḥ kṣitau ||
 śrīkṛṣṇacandro bhagavānsahāyastasya vidyate || 17 ||
 śubhaṃ syāddānamānābhyaṃ na cedyuddhaṃ bhaviṣyati ||
 vīradhanvovāca ||
 guṇākaro nṛpeṣo yaḥ śakreṇāpi prapūjitaḥ || 18 ||
 na dāsyati baliṃ sopi pradyumnā- ya mahātmane ||
 śṛṅgavatparvate ramye vārāho vidyate hariḥ || 19 ||
 yasya sevāṃ sadā bhūmiḥ karoti paramādarāt ||
 yasya kṣetre tapastepe dhyātvā devaṃ guṇākaraḥ || 7.28.20 ||

varṣāṇāmayute pūrṇe harivārāharūpadhṛk ||
 santuṣṭo nṛpatiṃ bhaktaṃ varaṃ brūhityuvāca ha || 21 ||
 rājovāca hariṃ natvā romāṇcapremavivhalaḥ ||
 bhagavaṃstvāmṛte devo suronyopi narotha vā || 22 ||
 mām jetā na bhavedbhūmāvīpītoyaṃ varo mayā ||
 tathāstu coktvā bhagavāṃstatraivāṇṭaradhiyata || 23 ||
 tasmāttasya yaśaḥ śighraṃ kartavyaṃ mocanaṃ svataḥ ||
 na cedbhavadbhiśca kaliṃ kariṣyāmi na saṃśayaḥ || 24 ||
 śrīnārada uvāca ||
 ityukta uddhavastasmātsvām senāmetya bhūpate ||
 śaśaṃsa sarvaṃ yadbhūtaṃ yadūnām sadasi tvaram || 25 ||
 śrutakarmā vṛṣo vīraḥ subāhurbhadraekalaḥ ||
 śāntīrdaśaḥpūrṇamāsaḥ somako vara eva ca || 26 ||
 kālīndīnaṃdanā hyete pradyumnasya prapaśyataḥ ||

akṣauhiṇībhirdaśabhirvṛtā yoddhuṃ samāgatāḥ || 27 ||
 uttarekurubhiḥ sārddhaṃ yadūnām caṃdavikra- maiḥ ||
 babhūva tumulaṃ yuddhamabdhīnāmabdhībhiryathā || 28 ||
 sphuradbhirnīśitaiḥ śastraiḥ rejire varīpūṃgavāḥ ||
 kṣaṇamātreṇa rudhiraprabhavā raudrarūpiṇī || 29 ||
 nadī babhūva rājeṃdra śatayojanavistṛtā ||
 vidudrūvustadā śeṣā uttarākuraḥ janāḥ || 7.28.30 ||
 śaratkāle yathā prāpte meghasaṃghā itastataḥ ||
 pūrṇamāso mahāvīraḥ kālīṇḍīnaṃdano balī || 31 ||
 cūrṇayāmāsa bāṇaughaiḥ syaṃdanaṃ vīradhanvanaḥ ||
 vīradhanvāpi viratho dhanuṣṭaṃkārāyanmuhuh || 32 ||
 jaghāna bāṇaviṇśatyā pūrṇamāsaṃ mahābalaṃ ||
 pūrṇamāsaḥ svabāṇena madhyatastāndvidhā'karot || 33 ||
 vīradhanvātha ciccheda dhanurjyāṃ tasya nādinīm ||

bāṇenaikena rājeṃdra kuvākyeneva mitratām || 34 ||
 lakṣabhāramayīṃ gurvī gadāmādāya satvaram ||
 jaghāna vīradhanvānaṃ pūrṇamāso mahābalaḥ || 35 ||
 gadāprahāravyathito vīradhanvā madotkaṭaḥ ||
 parigheṇa jaghānā śu pūrṇamāsaṃ haresutaḥ || 36 ||
 pūrṇamāsaḥ samutthāya pavanaṃ nāma parvatam ||
 samutpāṭya sthito bhūtā hastābhyāṃ śrīharesutaḥ || 37 ||
 bhrāmāyitvātha cikṣepa vārā- hyāṃ purī vegataḥ || 38 ||

viradhanvā prapatito guṇākarakratusthale ||
 mūrcechito bhagnavegobhūdudvamanrudhiraṃ mukhāt || 39 ||
 hāhākāro mahānāsīdvārāhyāṃ puri- vegataḥ ||
 devaduṃdubhayo nedurnaraduṃdubhayastadā || 7.28.40 ||
 pūrṇamāso pari surāḥ puṣpavarṣaṃ pracakrire ||
 yajñādutthāya nṛpatiḥ putraṃ dṛṣtvā ca mūrcechitam || 41 ||

grhītvā divyakodaṃḍaṃ yuddhaṃ kartuṃ mano dadhe ||
 hotā dharmavidām śreṣṭho munīndraḥ sarvavitkaviḥ ||
 gaṃtumabhyutthitaṃ vikṣya vāmadevastamabravit || 42 ||
 vāmadeva uvāca ||
 rājaṃstvaṃ hi na jñāsi paripūrṇatamaṃ harim ||
 surāñāṃ mahadarthāya jātaṃ yadukule svayam ||
 bhuvo bhārāvātārāya bhaktānāṃ rakṣaṇāya ca || 43 ||
 bhūtvā yadukule sākṣāddvārākāyāṃ virājate ||
 tena kṛṣṇena putroyaṃ pradyumno yādaveśvaraḥ ||
 ugrasenamakhārthāya jagajjetuṃ pranoditaḥ || 44 ||
 guṇākara uvāca ||
 paripūrṇatamasyāpi śrīkṛṣṇasya mahātmanaḥ ||
 lakṣaṇaṃ vada me brahmaṇstvaṃ parāvaravittamaḥ || 45 ||
 || vāmadeva uvāca ||

yasminsarvāṇi tejāṃsi vilīyaṃte svatejasi ||
 taṃ vadaṃti paraṃ sākṣātparipūrṇatamaṃ harim || 46 ||
 aṃśāṃśoṃśastathāveśaḥ kalā pūrṇaḥ prakathyate ||
 vyāsādyaiśca smṛtaḥ ṣaṣṭhaḥ paripūrṇatamaḥ svayam || 47 ||
 paripūrṇatamaḥ sākṣācchṛīkṛṣṇo nānya eva hi ||
 ekakāryārthamāgatya koṭikāryaṃ cakāra ha || 48 ||
 śrīnārada uvāca ||
 śrutvā kṛṣṇasya mātātmyaṃ baliṃ nītvā guṇākaraḥ ||
 vaīraṃ viśṛjya pradyumnadarśanārtham samāyayau || 49 ||
 kārṣṇiṇi pradakṣiṇīkṛtya natvā dattvā baliṃ tataḥ ||
 aśrupūrṇamukho bhūtvā prāha gadgadayā girā || 7.28.50 ||
 guṇākara uvāca ||
 adya me saphalaṃ janma kulaṃ medyadine śubham ||
 adya kratukriyāḥ sarvāḥ saphalāstava darśanāt || 51 ||

tvadaṃghrībhaktiḥ paramārthalakṣaṇā sadā bhavetsajjanasaṃgamātparā ||
 tvameva sākṣānnijabhaktavatsalaḥ pareśabhūmanparipāhi pāhi || 52 ||
 pradyumna uvāca ||
 jñānavairāgyasaṃyuktā bhaktiste premalakṣaṇā ||
 madbhaktasaṃgamo bhūyācchṛīḥ syādbhāgavatāṃ tviha || 53 ||
 śrīnārada uvāca ||
 ityuktvā bhagavānkārṣṇiḥ prasanno bhaktavatsalaḥ ||
 dadau tasmai nṛpataye hayamedhaturāṃgamam || 54 ||

English rendering

Yadava victory over Uttarakuruvarsha; tribute to Pradyumna by King Gunakar at Varahipuri

Srinardji says - Rajan! After this, Mahabahu Pradyumna went to a land called Uttarakuru, the latter of Sumeruke and of peculiar prosperity, situated near Mount Shringavan. There, after bathing in the

Ganges named 'Bhadra', he reached Warahinagari, where the emperor Chakravarti, the ruler of Kuruvarsha, ruled in succession. 1-2.

King Gunakarana had begun the ritual of Dasarva Ashvamedha Yajna by accumulating a large amount of material and being surrounded by the Devarishigas. He had left behind a beautiful white black horse and his son, Viradhanva, had come out to protect that horse. The mighty Mahavira Viradhanva was wandering with an army of ten Akshauhins while tending to the horse. The ten sons of Vira, Chandra, Sen, Chitrugu, Vegavan, Ama, Shanku, Vasu, Sriman, and Kunti Nagragrajiti surrounded the white horse from all sides and, full of joy, said, 'Whose abandoned horse is this?' While saying this, Pradyumna came to Pradyumna's army and was amazed to read the letter on his forehead. All the Yadavas were in awe with fine weapons in their hands. 3 - 8.

Then, at the instigation of Sri Krishnakumar Pradyumna, Udhavaji immediately arrived in the army of Viradhanvaki, seated on a chariot, multiplied and bowed to his son, the sun-like Tejaswi Viradhanvaki, and said to him: "Rajan! Indra Dwarkadheesh, Yadukula Bhusana Maharaja Ugrasena of the Bhupalas would conquer the kings of Jambudvipa and perform the Rajasuya Yajna. Inspired by him, Pradyumna, the best of the archers, has conquered Bharata-varsha, Kimpurusha-varsha, and Hari-varsha and arrived in the post-Kuru-varsha. The lord of Uttarakuruvarsha will also make a gift to Mahatma Pradyumna. Kubera has also worshipped Pradyumna, who came with ten Akshauhini armies, so you should also give a gift to Mahatma Pradyumna. Who else on earth has the power to take back the sacrificial animals they have tied up? His assistant is directly Lord Srikrishna Chandra. If you give gifts and honor them, it will be good; otherwise war is inevitable. " 12-17 |

Viradhanvane said, "Devraj Indra has also worshipped Rajadhiraja Gunakar, so he will not give an offering to Mahatma Pradyumna." Lord Varaha is present on the picturesque peak, whom the goddess Bhumidevi always serves with utmost reverence. In their territory, the king has meditated attentively on the multiplying god Varaha. Satisfied with the completion of ten thousand years, Lord Hari, bearing the form of Varaha, said to his devotee king, "Ask for a boon. The king saluted Srihariko and exclaimed, "O God! May there be no other gods, demons, or men besides thee to conquer me on the earth, that is my desired boon. Then the Lord disappeared there, saying, 'Tathastu.' Therefore, the king should give up the horse as his own, in the form of a multiplier. Otherwise, I will wage war with you, there is no doubt. 18-24 |

Srinardji says - Rajan! Upon being told this by Viradhanvake, Uddhav quickly arrived in his army and narrated to the Yadava court what had happened there. Then these ten sons of Shrutakarma, Vrisha, Vira, Subahu, Bhadra, Ekala, Shanti, Darsha, Poornamasa, and Somaka-Kalindi came forward for the battle with the ten Akshauhini armies in view of Pradyumna. Then the Yadavas and the Veeras engaged in a fierce battle with the mighty Uttarkurus, as if the two seas had collided. The glittering arsenals gave way to a grandeur of valour and valour. In an instant a great river of blood flowed. Rajendra! That river of blood stretched for a hundred yojanas. Then the people of Uttarkuru, who had survived the death, fled, just as the clouds split as autumn approached. 25-30 |

Mahavira Purnamasa, the powerful son of Kalindi, smashed the chariot of Viradhanva with his arrows. Viradhanva, despite being chariot-less, repeatedly shot the bow with twenty arrows on the full moon of Mahabali, but Purnamasa himself shot the arrow and cut the twenty arrows into two pieces each. Rajendra! The bridegroom also shot an arrow, cutting off the solemn voice of the full moon in the same manner as one would sever a friendship with bitterness. Then Mahabali took a huge mace weighing a hundred thousand full months and immediately killed Viradhanvapur. Upset by the mace's blow, the drunken warrior Viradhanva struck Sri Krishna's son Purnima with a spade. Then the full moon rose and uprooted a mountain called Pavan. Then Sriharikumar turned the mountain with

both hands and hurled it swiftly into Varahipuri. Virdhanva was on the same mountain, so he also multiplied with it and fell into the sacrificial place and bled his face and became moustache. Their combat momentum had been lost. 31-39 |

At that time, there was a great commotion in Varahipuri. The cries of the gods and of men were kindled. The gods showered flowers on the full moon. Seeing that his son was moustached, the king multiplied and rose from the altar, and with his divine staff he considered war. Munindra Vamadeva, the greatest and all-knowing scholar among the Dharmajñas, was present at the yajna. Seeing that he was about to go to war, Vamadeva asked him. 40-42 |

Vamadeva said, "O king! You do not know that the Supreme Personality of Godhead has descended into Yadukula to accomplish the great work of the Sri Hari Devas. They descend into Yadukula and reside directly in Lord Dwarkapuri to unload the earth and protect the devotees. The same Lord Krishna has sent his son Yadweshwara Pradyumna to conquer the whole world for the accomplishment of the sacrifice of Ugrasena. 43-44 |

The multiplier is said to be Brahman. Thou art the highest of the supreme beings; therefore, tell me the attributes of the Supreme Personality of Godhead Shri Krishna. 45. (Vishwajitkhand chapter 26 to 30)

Vamadeva said, "He in whose radiance all other radiance is absorbed, is directly called the Supreme Personality of Godhead Srihari." These are the five distinctions of fraction, fraction, impulse, art, and full-incarnation. Sages like Vyasa called it the sixth most perfect element. The most perfect is directly Lord Krishna, not the other; for He has accomplished a million deeds by coming to one task. 46-48 |

Srinardji says - Rajan! Hearing of Krishna's greatness, the king renounced enmity and came to see Pradyumna with gifts. After circumambulating Srikrishna Kumar, the king saluted him and, after presenting him with a gift, he spoke in an eloquent voice, shedding tears. 49-50 |

He said to multiply, "Lord." Today, my birth was a success. Today is my holiest day in the world. All my works and all my actions today were accomplished by your vision. Paresh. Oh dear! Devotion to your feet is the ultimate form. May we ever have that supreme devotion of yours with the saints. He is the true devotee-Vatsal Bhagavan who bestows grace on His devotees. You protect me, protect me. 51-52 |

Srinardji says - Rajan! Pleased with this, Bhaktavatsala Srikrishna Kumara returned the horse of Ashwamedha Yajna to the king. 54.

Thus was completed the twenty-eighth chapter in the Narada Bahulashva Samvad under the Vishwajit Khanda in the Srigargha Samhita, titled 'The Victory of the Yadavas over the Uttarakuruvarsha'. 28.

Sanskrit source · Hindi control witness

Viśvajit-khaṇḍa · Chapter 29

Chapter 157 of 263 · 31 detected Sanskrit verse markers

Sanskrit

श्री नारद उवाच -

प्रद्युम्नोऽथ महाबाहुर्जित्वाऽऽरादुत्तरान्कुरुन् ॥
 हिरण्मयं नाम खड्गं जेतुं कार्ष्णिर्जगाम ह ॥१॥
 यत्र सीमागिरिर्दीर्घः स्रोतो नाम स्फुरद्भयुतिः ॥
 तत्र कूर्मो हरिः साक्षादर्यमा यस्य देशिकः ॥२॥
 पुष्पमालानदीतीरे नाम्ना चित्रवनं महत् ॥
 सपुष्पफलभाराढ्यं कन्दमूलनिधिः स्वतः ॥३॥
 वानराः संति तत्रापि वंशजा नलनीलयोः ॥
 न्यस्ताः श्रीरामचन्द्रेण त्रेतायां मैथिलेश्वर ॥४॥
 सैन्यघोषं च तं श्रुत्वा युद्धकामा विनिर्गताः ॥
 प्रद्युम्नसैन्ये चोत्पेतुर्भूभंगैः क्रोधमूर्च्छिताः ॥५॥
 नखैर्दतैश्च लांगूलैर्गजानश्वान्नरान् नृप ॥
 लांगूलैश्च रथान्बध्वा चिक्षिपुश्चांबरे बलात् ॥६॥
 विजयध्वजनाथस्य विजयश्चार्युनस्य च ॥

रथं बद्ध्वाथ लांगूले केचिदुत्पेतुरंबरे ॥७॥
 कपिध्वजध्वजे साक्षात्कर्षाद्भो भगवान्प्रभुः ॥
 क्रोधाढ्यः फाल्गुनसखः समग्रं सर्वतो दिशम् ॥८॥
 लांगूलेन च तान्बद्ध्वा पातयामास भूतले ॥
 तदा प्रहर्षिताः सर्वे ज्ञात्वा श्रीरामकिंकराः ॥९॥
 नेमुस्तं सर्वतो राजन् कृताञ्जलिपुटाः शनैः ॥
 केचिदालिंगनं चक्रुः केचिदुत्पेतुरोजसा ॥१०॥
 केचिच्च्युर्बुलांगूलं केचित्पादं च वानराः ॥
 तानालिङ्ग्य महावीराः स्पृष्ट्वा सत्पाणिना पुनः ॥११॥
 दत्त्वाऽऽशिषं तत्कुशलं पप्रच्छाथाञ्जनीसुतः ॥
 नत्वा तं वानराः सर्वे जग्मुश्चित्रवनं नृप ॥१२॥
 हनुमानर्जुनस्यापि ध्वजे ह्यंतरधीयत ॥
 मकराख्याततो देशात्प्रद्युम्नो मीनकेतनः ॥१३॥
 ययौ वृष्णिवरैः सार्द्धं दुन्दुभीन् वादयन्मुहुः ॥

मकरस्य गिरेः पार्श्वे दुन्दुभिध्वनिभिस्ततः ॥१४॥
 मधुभक्ष्या मधुकराः कोटिशः प्रोथिताः किल ॥
 तैर्दशितं बलं सर्वं हस्तिचीत्कारसंयुतम् ॥१५॥
 तदा कार्ष्णिर्महाबाहुः पवनस्त्रं समादधे ॥

तद्वातताडीता राजन्गतास्तेऽपि दिशो दश ॥१६॥
 तत्र देशे जना राजन् सर्वे वै मकराननाः ॥
 ततस्तु डिंडिभो देशस्तत्र हस्तिमुखा जनाः ॥१७॥
 एवं देशांस्ततः पश्यस्त्रिशृङ्गविषयान्गतः ॥
 कार्ष्णिर्दिदृश तत्रापि मनुष्या शृङ्गधारिणः ॥१८॥
 त्रिशृङ्गस्य गिरेः पार्श्वे नगरीं स्वर्णचर्चिकाम् ॥
 हेमसौधमयीं दिव्यां रत्नप्राकारमंडिताम् ॥१९॥
 हिरण्यवर्णैः पुरुषैः स्त्रीजनैश्च तडिद्वयुभिः ॥
 नागैश्च नागकन्याभिः पुरीं भोगवतीमिव ॥२०॥
 चन्द्रकांतानदीतीरे शोभितां मंगलालयाम् ॥

कार्ष्णिः समाययौ राजन् यथा शक्रोऽमरावतीम् ॥२१॥
 तत्र राजा महावीरो नाम्ना देवसखो बली ॥
 स मन्मुखादबलं श्रुत्वा बलिं नीत्वा हिरण्मयम् ॥२२॥
 प्रद्युम्नं पूजयामास भक्त्या परमया पुनः ॥
 तं पप्रच्छ महाबाहुः प्रद्युम्नो भगवान्हरिः ॥२३॥
 चन्द्रवते कथं शोभा सर्वेषां च वदाशु मे ॥
 देवसखा उवाच -
 अर्यम्णा पितृपतिना कूर्मरूपस्य मापतेः ॥२४॥
 अङ्ग्रीप्रक्षलितौ तेन वारिणाभून्महानदी ॥
 श्वेतपर्वतशृङ्गाच्यावतरंती यद्वत्तम ॥२५॥
 प्रमेधाख्यो मनुसुतो गोपालो गुरुणा कृतः ॥
 जघान कपिलां रात्रावसितां सिंहशंकया ॥२६॥
 वसिष्ठेन तदा शप्तः शूद्रत्वं समुपागतः ॥
 कुष्ठेन पीडिततनुः पर्यटंस्तीर्थमाचरन् ॥२७॥

अस्यां नद्यां यदा स्नातो गलत्कुष्ठान्मनोः सुतः ॥
 मुक्तोऽभूच्चन्द्रवत्तस्य देहशोभा बभूव ह ॥२८॥
 चन्द्रकांता नदी चेयं प्रसिद्धाऽभूद्धिरण्मये ॥
 तस्यां मुक्तो यतः स्नात्वा गलत्कुष्ठान्मनोः सुतः ॥२९॥
 ततः स्नानं च कर्तारो वयं सर्वे नृपोत्तम ॥
 रूपेण चन्द्रतुल्याः कौ भवामोऽत्र न संशयः ॥३०॥
 श्रीनारद उवाच -
 इति श्रुत्वा महाबाहु प्रद्युम्नो यादवैः सह ॥
 चन्द्रकांतां नदीं स्नात्वा ददौ दानान्यनेकशः ॥३१॥

Roman transliteration

śrī nārada uvāca -
 pradhyumno'tha mahābāhurjitvā'rāduttarāṅkurun ||
 hiraṇmayāṇī nāma khaṇḍaṇ jetuṇ kārṣṇirjagāma ha ||1||

yatra sīmāgirirdīrghaḥ sroto nāma sphuraddyutiḥ ||
 tatra kūrmo hariḥ sākṣādaryamā yasya deśikāḥ ||2||
 puṣpamālānadītire nāmnā citravanam mahat ||
 sapuṣpaphalabhārāḍhyaṁ kandaṁmūlanidhiḥ svataḥ ||3||
 vānarāḥ saṁti tatrāpi vaṁśajā nalanīlayoḥ ||
 nyastāḥ śrīrāmacandreṇa tretāyāṁ maithileśvara ||4||
 sainyaghoṣaṁ ca taṁ śrutvā yuddhakāmā vinirgatāḥ ||
 pradyumnasainye cotpeturbhrūbhaṁgaiḥ krodhamūrechitāḥ ||5||
 nakhairdaṁtaiśca lāṁgūlairaḡajānaśvānnarānnṛpa ||
 lāṁgūlaiśca rathānbadvā cikṣipuścāṁbare balāt ||6||
 vijayadhvajānāthasya vijayaścārjunasya ca ||

rathaṁ baddhvātha lāṁgūle kecidutpeturaṁbare ||7||
 kapidhvajadhvaje sākṣātkapimdro bhagavānprabhuḥ ||
 krodhāḍhyaḥ phālgunasakhaḥ samagraṁ sarvato diśam ||8||
 lāṁgūlena ca tānbaddhvā pātayāmāsa bhūtale ||
 tadā praharṣitāḥ sarve jñātvā śrīrāmakimkarāḥ ||9||
 nemutaṁ sarvato rājan kṛtāṁjalipuṭāḥ śanaiḥ ||
 kecidālīṁganaṁ cakruḥ kecidutpeturojaśā ||10||
 keciccucuṁburlāṁgūlaṁ kecitpādaṁ ca vānarāḥ ||
 tānālīṁgya mahāvīrāḥ spṛṣṭvā satpāṇinā punaḥ ||11||
 datvā"śiṣaṁ tatkuśalaṁ papracchāthāṁjanisutaḥ ||
 natvā taṁ vānarāḥ sarve jagmuścitravanam nṛpa ||12||
 hanumānarjunasyāpi dhvaje hyaṁtaradhīyata ||
 makarākhyāttato deśātpradyumno mīnaketanāḥ ||13||
 yayau vṛṣṇivaraiḥ sārddhaṁ dundubhin vādayanmuhuḥ ||

makarasya gireḥ pārśve dundubhidhvanibhistataḥ ||14||
 madhubhakṣyā madhukarāḥ koṭiśaḥ prothitāḥ kila ||
 tairdaṁśitaṁ balaṁ sarvaṁ hasticītkārasaṁyutam ||15||
 tadā kārṣṇirmahābāhuḥ pavanāstraṁ samādadhe ||
 tadāvatatāḍitā rājangatāste'pi diśo daśa ||16||
 tatra deśe janā rājan sarve vai makarānanāḥ ||
 tatastu ḍimḍibho deśastatra hastimukhā janāḥ ||17||
 evaṁ deśāṁstataḥ paśyaṁstriśṛṅgaviṣayāṅgataḥ ||
 kārṣṇirdadarśa tatrāpi manuṣyā śṛṅgadhārīṇaḥ ||18||
 triśṛṅgasya gireḥ pārśve nagariṁ svarṇacarcikām ||
 hemasaudhamayīṁ divyāṁ ratnāprākāramamḍitām ||19||
 hiraṇyavarṇaiḥ puruṣaiḥ strījanaīśca taḍḍidyubhiḥ ||
 nāgaiśca nāgakanyābhiḥ puriṁ bhogavatīmiva ||20||
 candrakāṁtānadītire śobhitāṁ maṁgalālayām ||

kārṣṇiḥ samāyayau rājan yathā śakro'maravatīm ||21||
 tatra rājā mahāvīro nāmnā devasakho balī ||
 sa manmukhādā balaṁ śrutvā baliṁ nītvā hiraṇmayam ||22||
 pradyumnaṁ pūjayāmāsa bhaktyā paramayā punaḥ ||
 taṁ papraccha mahābāhuḥ pradyumno bhagavānhariḥ ||23||
 candravatte kathaṁ śobhā sarveṣāṁ ca vadāsu me ||
 devasakhā uvāca -
 ayaṁpi pītṛpatinā kūrmarūpasya māpateḥ ||24||
 aṅghrīprakṣalitau tena vāriṇābhūnmahānadi ||
 śvetaparvataśṛṅgāccāvataramti yadūttama ||25||

*pramedhākhyo manusuto gopālo guruṇā kṛtaḥ ||
jaghāna kapilāṃ rātrāvasitāṃ siṃhaśaṃkayā ||26||
vasiṣṭhena tadā śaptaḥ śūdratvaṃ samupāgataḥ ||
kuṣṭhena pīḍitatanuḥ paryaṭaṃstirathamācaran ||27||*

*asyāṃ nadyāṃ yadā snāto galatkuṣṭhānmanoh sutaḥ ||
mukto'bhūcandravattasya dehaśobhā babhūva ha ||28||
candrakāṃtā nadī ceyāṃ prasiddhā'bhūddhiraṇmaye ||
tasyāṃ mukto yataḥ snātvā galatkuṣṭhānmanoh sutaḥ ||29||
tataḥ snānaṃ ca kartāro vayaṃ sarve nṛpottama ||
rūpeṇa candratulyāḥ kau bhavāmo'tra na saṃśayaḥ ||30||
śrīnārada uvāca -
iti śrutvā mahābāhu pradyumno yādavaiḥ saha ||
candrakāṃtāṃ nadīm snātvā dadau dānānyanekaśaḥ ||31||*

English rendering

Pradyumna's victory over Hiranmayavarsha; liberation from the invasions of bees and apes; meeting King Devaksh and bathing in the Chandrakanta River

Says Srinardji - Rajan. Mahabahu Srikrishna Kumar Pradyumna conquered Uttarakuruvvarsha and went to conquer the year 'Hiranmaya', where a large and luminous border mountain named 'Srothana' flourishes. There, Lord Srihari, the embodiment of the Kurmavatara, resides directly and Aryama resides in his worship. On the banks of the 'Pushpamala' river in Hiranmayavarsha, there is a huge forest known as 'Chitravan ', which is laden with loads of flowers and fruits. The tuber and the radish are the treasure in themselves. Maithileshwar. There live monkeys, descendants of Nala and Nilaka, who were established by Lord Sri Ramachandra in the Treta Yuga. 1 - 4.

Hearing the roar of the army, they went out of their desire for war and, bending their eyebrows, fell in anger, leaping and breaking at Pradyumna's army. Nareshwar. They began to injure horses, elephants, and humans with nails, teeth, and tails. The chariots were tied to their tails and forcefully thrown into the sky. Some monkeys tied Vijay-Dhwajath's victory chariot and Arjuna's Kapidhwaja chariot in their loins and flew into the sky. Kapidhwaj was the residence of Lord Kapindra Hanuman directly on Arjuna's flag. He was a close associate of Arjuna. Angered, they turned their tails in all directions, tied up the invading monkeys, and began to knock them to the ground. Then all the monkeys of Sri Ramakrishna, recognizing him, were filled with joy. 5-9 | (Viśhwajitkhand chapter 26 to 30)

The king! The monkeys, with folded hands, slowly came from all directions and paid obeisance to the son of the wind. Some hugged, some jumped, and some monkeys kissed their tails and feet. Mahavira Anjani Kumar asked for his good news by applying him to his heart, laying a hand on his body, and blessing him. Nareshwar. After paying obeisance to him, all the monkeys went to Chitravana and Hanuman disappeared with the flags of Arjuna. 10-12 |

Meenadhvaja then proceeded through a country called Pradyumra Makara, repeatedly playing the dundubhi with the Vrishnivas. Hundreds of thousands of honey-eating bees flew by near Makargiri on hearing the sound of their droppings. He began to make the whole army laugh. At that time, the elephants also cried out. It was then that Mahabahu Srikrishna Kumar established the North-Western Command. The king! The bees were all blown in ten directions by the wind that picked up the weapon. Mithileshwar! All the people of that land had faces like those of a crocodile.

13-16 |

Then came the land of Dindibh, where people with elephant-like faces appeared. Thus visiting many countries, Srikrishna Kumar went to the Trishringa country. There, too, they saw humans with horns. Near Trishringagiri, there was a town named Swarnacharchika. In which the palaces of gold were adorned. The divine puri was adorned with jewel-studded Perkots. That city, the abode of Mars, sat on the banks of the Chandrakanta River. The king! Just as Indra enters Amravati Puri, Pradyumna makes his debut in that Puri. Just as the Nagas and Nagakanyas adorned Bhogavatipuri, the city was adorned with golden-colored women and men adorned with electric lights. The mighty king there was famous by the name Mahavira Devashakh. He listened to the story of the Yadava army from my mouth and took the golden gift, worshipped Pradyumna with great devotion. Lord Pradyumna Hari asked him, 'How is the beauty of all of you like the moon? Tell me this quickly. " 17-23 | (Vishwajitkhand chapter 26 to 30)

The Devasakha said, "Yaduttam! The water with which Aryama, the lord of the ancestors, washed the two feet of Lord Lakshmi in the form of a Kurma, revealed a Mahanadi river, descending from the summit of the White Mountain. Once upon a time, Prammedha, the son of Manu, was entrusted with the task of protecting cows by his guru. He killed a Kapila gauka unknowingly at night by wielding a sword in fear of the lion. Then by the curse of Guruvara Vasistha, he attained Shudra-tattva and his body became afflicted with leprosy. Then they began to wander through the shrines. After bathing in this river, Manuputra got rid of gallbladder disease and the radiance of his body became like the moon. Since then, the river became famous as 'Chandrakanta' within Hiranmayavarsha. Ever since Manukumar Prammedha got rid of leprosy by bathing in the Chandrakanta river, we all started bathing in this river regularly. Well done! This is the reason why on this earth we are of the same shape as the moon, there is no doubt. 24-30 |

Srinardji says - Rajan! Hearing of this, Mahabahu Pradyumna, along with the Yadavas, bathed in the Chandrakanta River and made various donations. . 31.

Thus was completed the twenty-ninth chapter of the Narada Bahulashva-Samvada under the Vishwajit Khanda in the Srigargha Samhita, titled 'Victory over Hiranmaya Varsha'. 29.

Sanskrit source · Hindi control witness

Viśvajit-khaṇḍa · Chapter 30

Chapter 158 of 263 · 51 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

एवं हिरण्मयं खंडं जित्वा कार्ष्णिर्महाबलः ॥
जगाम रम्यकं खंडं देवलोकमिव स्फुरन् ॥१॥
तस्य सीमागिरिः साक्षान्नीलो नाम नगाधिराट् ॥
तत्रोत्तरे कालदेशे नगरी भीमनादिनी ॥२॥
कालनेमिसुतस्तत्र कलंको नाम राक्षसः ॥
त्रेतायुगे रामचन्द्राद्भीतो युद्धात्पलायितः ॥३॥
लंकापुर्या इहागत्य वासकृदराक्षसैः सह ॥
रक्षसामयुतेनासौ युद्धाय कृतनिश्चयः ॥४॥
खरारूढः कृष्णवर्णो यदूनां बलमाययौ ॥
यदूनां राक्षसानां च घोरं युद्धं बभूव ह ॥५॥
प्रघोषो गात्रवान् सिंहो बलः प्रबल ऊर्ध्वगः ॥
सह ओजो महाशक्तिरपराजित एव च ॥६॥
लक्ष्मणानंदना ह्येते श्रीकृष्णस्य सुताः शुभाः ॥

सर्वेषामग्रतः प्राप्ता बाणैस्तीक्ष्णैः स्फुरत्प्रभैः ॥७॥
राक्षसानां बलं जघ्नुर्वायुवेगेर्यथा घनम् ॥
बाणौघैश्छिन्नभिन्नांगा राक्षसा रणदुर्मदाः ॥८॥
त्रिशूलानां मुद्गराणां वर्षं चकुर्मदोत्कटाः ॥
कलंकस्तु तदा प्राप्तश्चर्वयन्वारणान् रथान् ॥९॥
हयान्नरान्सशस्त्रान्मुखे चिक्षेप सत्वरम् ॥
गजान्पादेषु चोन्नीय सनीडान् रत्नकंबलान् ॥१०॥
घंटानादसमायुक्तान्प्राक्षिपच्यांबरे बलात् ॥
प्रघोषः श्रीहरेः पुत्रः कर्पीद्रास्त्रं समादधे ॥११॥
तद्बाणनिर्गतः साक्षाद्वायुपुत्रो महाबलः ॥
वातस्तूलमिवाकाशे चिक्षेप शतयोजनम् ॥१२॥
हनुमंतं तदा ज्ञात्वा कलंको राक्षसेश्वरः ॥
लक्षभारमयीं गुर्वीं गदां चिक्षेप नादयन् ॥१३॥
उत्पपात कपिवेगाद्गदा भूमौ पपात ह ॥

ऊत्पतन् वानराधीशो भूभंगं कारयन्मुहुः ॥१४॥
मुष्टिना घातयित्वा तं किरीटं तस्य चादधे ॥
कलंकोऽपि तदा तस्मै त्रिशूलं स्वं समादधे ॥१५॥
उत्पतन्स कपिवेगात् पृष्टिदेशं पपात ह ॥

हनुमांस्तं तदा दोभ्यर्पा पातयित्वा महीतले ॥१६॥
 वैदूर्यपर्वतं नीत्वा तस्योपरि समाक्षिपत् ॥
 गिरिपातेन घूर्णागो मर्दितः पंचतां ययौ ॥१७॥
 तदा जयजयारावः शंखध्वनियुतोऽभवत् ॥
 हनुमान् भगवान् साक्षात्तत्रैवांतरधीयत ॥१८॥
 प्रद्युम्नस्योपरि सुराः पुष्पवर्षं प्रचक्रिरे ॥
 अथ कार्ष्णिर्महाबाहुः स्वसैन्यपरिवारितः ॥१९॥
 मनोहरां स्वर्णमयीं मानवीं नगरीं ययौ ॥
 नैःश्रेयसवनं तत्र कल्पवृक्षलतावृतम् ॥२०॥
 हरिचंदनमंदारपारिजातोपशोभितम् ॥

संतानमोदसंमिश्रवायुभिः सुरभीकृतम् ॥२१॥
 केतकीचंपकलताकुटजैः परिसेवितम् ॥
 माधवीनां लताजालैः पुष्पितैः सफलैर्वृतम् ॥२२॥
 नदद्विहंगालिकुलैर्वैकुण्ठमिव सुंदरम् ॥
 योजनानां पंचशतं लंबितं चारुधिं गिरिम् ॥२३॥
 अधोऽधः शोभितं राजञ्छतयोजनविस्तृतम् ॥
 पुंस्कोकिलैः कोकिलैश्च मयूरैः सारसैः शुकैः ॥२४॥
 चक्रवाकैश्चकारैश्च हंसैर्दात्यूहकूजितम् ॥
 सर्वर्तुपुष्पशोभाढ्यमाक्षिपन्नंदनं वनम् ॥ २५॥
 मृगशावा रमंते वै शार्दूलैः सह मैथिल ॥
 नकुलाः फणिभिः साढ्वं यत्र वैरविवर्जिताः ॥२६॥
 अयुतं सरसां यत्र भ्रमरध्वनिसंयुतम् ॥
 सहस्रपत्रैः कमलैः शतपत्रैः स्फुरत्प्रभैः ॥२७॥
 इतस्ततो वर्तमानमानंदमिव मूर्तिमत् ॥

तद्वनं सुंदरं दृष्ट्वा निर्गतान्नगरीजनान् ॥
 पप्रच्छ वाञ्छितं साक्षात्प्रद्युम्नः सर्ववित्कविः ॥२८॥
 श्रीप्रद्युम्न उवाच -
 कस्येयं नगरी रम्या कस्येदं वनमद्भुतम् ॥
 वदताशु सविस्तारं हे लोकाः पुण्यशासनाः ॥२९॥
 जना ऊचुः -
 वैवस्वतो मनुर्नाम यो ह्येवं वर्तते नृप ॥
 मानवे च गिरौ रम्ये मत्स्यं नारायणं हरिम् ॥३०॥
 वर्तमानं सदा नत्वा करोति विपुलं तपः ॥
 तस्येयं नगरी रम्या तस्य नैःश्रेयसं वनम् ॥३१॥
 वैकुण्ठाच्च समानीता भूमिश्चायं गिरिस्तथा ॥
 यूयं सर्वेऽपि राजानस्तस्य वंशभवाः क्षितौ ॥
 सूर्यवंशांतरे राजंश्चन्द्रवंशांतरे हि भोः ॥३२॥

श्रीनारद उवाच -

क्षत्रियाणां च सर्वेषां वृद्धं तं प्रपितामहम् ॥
 श्राद्धदेवं मनुं ज्ञात्वा विस्मितोऽभूद्धरेः सुतः ॥३३॥
 श्रुत्वा वयस्तदा सद्यो भ्रातृभिर्यदुभिर्युतः ॥
 मानवाद्भिः समारुह्य श्राद्धदेवं ददर्श ह ॥३४॥
 शतसूर्यप्रभं कांत्या द्योतयंतं दिशो दश ॥
 महायोगमयं साक्षाद्राजेंद्रं शांतरूपिणम् ॥३५॥
 वेदव्यासशुकाच्चैश्च वसिष्ठधिषणादिभिः ॥
 परस्परं महाराज शृण्वन्तं श्रीहरेर्यशः ॥३६॥
 ननाम कर्ष्णिर्यदुभिः सहैव तं
 कृतांजलिस्तत्र समास्थितोऽभवत् ॥
 मनुः समुत्थाय हरेः प्रभाववि-
 द्वाऽऽसनं गद्गदया गिराब्रवीत् ॥३७॥
 मनुर्वाच -

नमस्ते वासुदेवाय नमः संकर्षणाय च ॥
 प्रद्युम्नायानिरुद्धाय सात्वतां पतये नमः ॥३८॥
 अनादिरात्मा पुरुषस्त्वमेव
 त्वं निर्गुणोऽसि प्रकृतेः परस्त्वम् ॥
 सदा वशीकृत्य बलात्प्रधानं
 गुणैः सृजस्यत्सि च पासि विश्वम् ॥३९॥
 ततो विवेकं स विहाय सर्वतो
 मत्वाखिलं यात्र मनोमयं जगत् ॥
 मायापरं निर्गुणमादिपूरुषं
 सर्वज्ञमाद्यं पुरुषं सनातनम् ॥४०॥
 जागर्ति योऽस्मिच्छयनं गते सति
 नायं जनो वेद सतः परं तम् ॥
 पश्यंतमाद्यं पुरुषं हि यज्जनो
 न पश्यति स्वच्छमलं च तं भजे ॥४१॥
 यथा नभोऽग्निः पवनो न सज्जते

घटे न काष्ठे न रजोभिरावृतैः ॥
 तथा भवान्सर्वगुणैश्च निर्मलो
 वर्णैर्यथा स्यात्स्फटिको महोज्ज्वलः ॥४२॥
 व्यंगेन वा लक्षणया च वाक्यधै-
 रर्थं पदं स्फोटपरायणैः परम् ॥
 न ज्ञायते यद्धनिनोत्तमेन स-
 द्वाच्येन तद्ब्रह्म कुतस्तु लौकिकैः ॥४३॥
 वदन्ति केचिद्भुवि कर्मकृत् य-

त्कालं च केचित्परयोगमेव तत् ॥
 केचिद्विचारं प्रवदन्ति यच्च त-
 द्ब्रह्मेति वेदांतविदो वदन्ति ॥४४॥
 यं न स्पृशंतीह गुणा न कालजा
 ज्ञानेन्द्रियं चित्तमनो न बुद्ध्यः ॥
 महन्न वेदो वदतीति तत्परं

विशति सर्वेऽनलविस्फुलिंगवत् ॥४५॥
 हिरण्यगर्भं परमात्मतत्त्वं
 यद्वासुदेवं प्रवदन्ति संतः ॥
 एवंविधं त्वां पुरुषोत्तमोत्तमं
 मत्वा सदाहं विचराम्यसङ्गः ॥४६॥
 श्रीनारद उवाच -
 मनोर्वक्त्र्यं तदा श्रुत्वा प्रद्युम्नो भगवान्हरिः ॥
 मन्दस्मितो मनुं प्राह गीर्भिः संमोहयन्निव ॥४७॥
 प्रद्युम्न उवाच -
 त्वं नो गुरुः क्षत्रियाणामादिराजः पितामहः ॥
 मत्पूजनीयो वृद्धोऽसि श्लाघ्यो धर्मधुरंधरः ॥४८॥
 वः प्रजाश्च वयं राजन् रक्ष्याः पाल्याश्च सर्वतः ॥
 भवता तप्यते दिव्यं तपस्तेन जगत्सुखम् ॥४९॥
 मृग्यस्त्वत्सदृशः साधुः परमात्मा हरिः स्वयम् ॥
 नृणामंतस्तमोहारी साधुरेव न भास्करः ॥५०॥
 श्रीनारद उवाच -
 इत्युक्त्वा भगवान् कार्ष्णिर्नुज्ञाप्य प्रणम्य तम् ॥
 परिक्रम्य मनुं राजन् स्वयं भूमौ जगाम ह ॥५१॥

Roman transliteration

śrīnārada uvāca -
 evaṃ hiraṇmayagaṃ khaṇḍaṃ jītvā kārṣṇimahābalaḥ ||
 jagāma ramyakaṃ khaṇḍaṃ devalokamiva sphuraṇ ||1||
 tasya śimāgiriḥ sāksānnīlo nāma nagādhirāt ||
 tatrottare kāladeśe nagarī bhīmanādinī ||2||
 kālanemisutastatra kalaniko nāma rākṣasaḥ ||
 tretāyuge rāmacandrādābhīto yuddhātpalāyitaḥ ||3||
 laṃkāpuryyā ihāgatyā vāsakṛdā rākṣasaiḥ saha ||
 rākṣasāmayutenāsau yuddhāya kṛtaniścayaḥ ||4||
 kharārūḍhaḥ kṛṣṇavarṇo yadūnāṃ balaṃāyayau ||
 yadūnāṃ rākṣasānāṃ ca ghoraṃ yuddhaṃ babhūva ha ||5||
 praghoṣo gātravān siṃho balaḥ prabala ūrdhvaḡaḥ ||
 saha ojo mahāśaktiraparājita eva ca ||6||
 lakṣmaṇānaṃdanā hyete śrīkṛṣṇasya sutāḥ śubhāḥ ||

vartamānaṃ sadā natvā karoti vipulaṃ tapaḥ ||
 tasyeyaṃ nagarī ramyā tasya naiḥśreyasaṃ vanam ||31||
 vaikunṭhācca samānītā bhūmiścāyaṃ giristathā ||
 yūyaṃ sarve'pi rājānastasya vaṃśabhavāḥ kṣitau ||
 sūryavaṃśāntare rājāṃścandravaṃśāntare hi bhoḥ ||32||
 śrīnārada uvāca -

kṣatriyāṇāṃ ca sarveṣāṃ vṛddhaṃ taṃ prapitāmahaṃ ||
 śrāddhadevaṃ manuṃ jñātvā vismito 'bhūddhareḥ sutaḥ ||33||
 śrutvā vacastadā sadyo bhrātr̥bhīryadubhīryataḥ ||
 mānavādriṃ samāruhya śrāddhadevaṃ dadarśa ha ||34||
 śatasūryaprabhaṃ kāmtyā dyotayantaṃ diśo daśa ||
 mahāyogamayaṃ sākṣād rājeṇ draṇ śāmtarūpiṇam ||35||
 vedavyāsaśukādyaishca vasiṣṭhadhiṣṇādibhiḥ ||
 parasparaṃ mahārāja śṛṇvantaṃ śrīhareryaśaḥ ||36||
 nanāma karṣṇīryadubhiḥ sahaiva taṃ
 kṛtāñjalistatra samāsthito 'bhavat ||
 manuḥ samutthāya hareḥ prabhāvavi-
 ddattvā 'sanaṃ gadāgadayā girābravīt ||37||
 manuruvāca -
 namaste vāsudevāya namaḥ saṃkarṣaṇāya ca ||

pradyumnāyāniruddhāya sātvatāṃ pataye namaḥ ||38||
 anādirātmā puruṣastvameva
 tvaṃ nirguṇo 'si prakṛteḥ parastvam ||
 sadā vaśīkṛtya balātpradhānaṃ
 guṇaiḥ sṛjasyatsi ca pāsi viśvam ||39||
 tato vivekaṃ sa vihāya sarvato
 matvākhilāṃ cātra manomayaṃ jagat ||
 māyāparaṃ nirguṇamāḍipūruṣaṃ
 sarvajñamādyāṃ puruṣaṃ sanātanam ||40||
 jāgarti yo 'smiñchayanaṃ gate sati
 nāyaṃ jano veda sataḥ paraṃ tam ||
 paśyaṃtamādyāṃ puruṣaṃ hi yajjano
 na paśyati svacchamalaṃ ca taṃ bhaje ||41||
 yathā nabho'gniḥ pavano na sajjate

ghaṭe na kāṣṭhe na rajobhirāvṛtaiḥ ||
 tathā bhavānsarvaguṇaiśca nirmalo
 varṇairiyathā syātsphaṭiko mahojjvalaḥ ||42||
 vyaṃgena vā lakṣaṇayā ca vākpathai-
 rarthaṃ padaṃ sphoṭaparāyanaḥ param ||
 na jñāyate yaddhaninottamena sa-
 dvācyena tadā brahma kutastu laukikaiḥ ||43||
 vadanti kecid bhuvi karmakatr̥ ya-
 tkālaṃ ca kecitparayogameva tat ||
 kecidvicāraṃ pravadanti yacca ta-
 dā brahmeti vedāntavido vadanti ||44||
 yaṃ na sṛṣṭaṃtiha guṇā na kālajā
 jñānendriyaṃ cittamaṇo na buddhayaḥ ||
 mahanna vedo vadatīti tatparaṃ

viśaṃti sarve'nalavisphuliṅgavat ||45||
hiraṇyagarbhaṃ paramātmataṭvaṃ
yadvāsudevaṃ pravadanti saṃtaḥ ||
evaṃvidhaṃ tvāṃ puruṣottamottamaṃ
matvā sadāhaṃ vicarāmyasaṅgaḥ ||46||
śrīnārada uvāca -
manorvākyaṃ tadā śrutvā pradyumno bhagavānhariḥ ||
mandamito manuṃ prāha gīrbhiḥ saṃmohayanniva ||47||
pradyumna uvāca -
tvam no guruḥ kṣatriyāṇāmādirājaḥ pitāmahaḥ ||
matpūjanīyo vṛddho'si ślāghyo dharmadhuraṇḍharaḥ ||48||
vaḥ prajāśca vayaṃ rājan rakṣyāḥ pālyāśca sarvataḥ ||
bhavatā tapyate divyaṃ tapastena jagatsukham ||49||
mṛgyastvatsaḍṛśaḥ sādhuḥ paramātmā hariḥ svayam ||
ṇṇāmaṇṭastamohārī sādhuveva na bhāskarāḥ ||50||
śrīnārada uvāca -
ityuktvā bhagavān kārṣṇiranuñāpya praṇamya tam ||
parikramya manuṃ rājan svayaṃ bhūmau jagāma ha ||51||

English rendering

Victory over the demon Kalanka in Ramyakavarsha; Darshan of Nai Shreyasvan, Manavi Nagari and Manavagiri; Praise of Pradyumna by Shraddha Deva Manu

Then, recognizing Hanumanji, the demon king Kalankane roared and threw a huge mace weighing lakhs on him. Hanumanji jumped quickly and the mace fell to the ground. The bouncing vanara king, repeatedly bending his eyebrows, punched Kalank with a punch and took his crown. Kalankana then also took up his trident to slay him at that moment; but he jumped on the back of Kapindra Hanuman, leaping with great speed, and holding it with both hands, he dropped it to the ground. Then Vaidhya took the mountain and put it on top of it. The fall of the mountain took away his hair, broke all his limbs, and made him a corpse of death. 13-17 |

At that time, the sound of conch shells started being cheered and Lord Hanuman disappeared right there. The gods showered flowers on Pradyumna. Then, surrounded by his army, Mahabahu Pradyumna went to the golden city of Manuki Swarnamayi. There was a forest called Shreyas, which was surrounded by Kalpavriksha and Kalpalata. Harichandan, Mandar, and Parijat adorned the forest. The air mixed with the fragrance of the progeny's flowers filled the forest with fragrance. Served with ketaki, champalata, and kutaj flowers, the forest was dominated by a floral-fruit-coordinated group of Madhavi vines. The forest looked as beautiful as Vaikuntha Loka from the group of kalarvas. There was a mountain known as Charudhi, which was five c. yojana in length. The king! The lower part of the mountain was a hundred yojanas in length. Birds called narcotic, cuckoo, peacock, storks, parrots, squirrels, squirrels, geese, and pigeons (Papiha) chirped there. Enriched with flowers of all seasons, he despised Nandanavana, the sacred grove. Mithileshwar! Children of deer played with the lions there. The mongoose lived without antagonism towards the serpents. There were ten thousand tanks filled with murmurs of illusions, in which the radiant Shatadala and the Sahasradala lotus adorned. Here and there, the present beautiful forest seemed to be an idol-like bliss. The all-knowing scholar Pradyumna asked this question to the citizens who had come out after seeing the beauty of the forest. 18-28 | (Vishvajitkhand chapter 26 to 30)

Pradyumna said, "O ye who dwell in the holy kingdom! Who owns this beautiful city and who owns this amazing forest? Explain everything in detail to yourself. 29.

Srinardji says - Rajan! Srikrishnakumar Pradyumna was amazed to be introduced to Shraddha Deva Manu, the aged great-great-grandfather of all Kshatriyas. Surrounded by brothers and other Yadavas, Pradyumna immediately heard the people speak and ascended to Manavagiri and had a darshan of Lord Shraddha. He seemed as bright as a hundred suns and illuminated all ten directions with his quiver. He was the Shantarupa of the Mahayogamaya Rajendra. Your Majesty! They listened to each other's Sriharika hymns from Vedavyasa and Shukra Adis and Vasistha and Brihaspati Adis. Along with the Yadavas, Pradyumna bowed before them with folded hands and stood before them. Manu, aware of Sriharika's influence, got up and gave him a seat and said in a thunderous voice: 33-37 |

Manu said, "Vasudeva, Sankarshana, Pradyumna, and Aniruddha are manifestations of you devotees - salutations to the Lord, the sustainer." You are the eternal, the soul, and the transcendental Purusha. Being beyond nature, you are past all three qualities, such as sattva. By subjugating nature with their power, they create, nurture, and destroy the superior universe through Gunas. Therefore, I take refuge in you, the Nirguna, the Adipurusha, the Omniscient, the primordial, the transcendent, and the Eternal, who is beyond delusion, knowing only the will of the mind to leave this world of ignorance on all sides. I pray to the Almighty, who awakens even when this world is asleep; whom the people of the world do not know; who is transcendent, omniscient, and primordial; whom the ignorant cannot see; who is the purest, the purest, the form of Buddha. Just as the heavens are not consumed by matter, the firewood by fire, and the air by the dust-particles that cover it, so you are devoid of all virtues. Just as the crystal bead is radiant in appearance when exposed to other colors, so are you. Paramarthapada Samyogna is also not attained through consonant, symptom, or adjective power, various modes of speech, and blasting grammar. How can Brahman be known through worldly phrases that cannot be understood even by the sadhus orally and with the best sound. What some people (Mimamsakas) on this earth call 'karma', some people (Naiyayikas) call 'karta', some 'kala', some 'supreme yoga', and some 'vichara' is what the Vedanta wise men call 'Brahman'. What is not touched by the virtues, the senses, the mind, the mind, and the intellect in this world, where even the ego and the greatness have no access, and which even the Vedas cannot describe, is 'Parabrahman'. As the sparks advance, so do all the elements merge into that Supreme Being. Knowing that you are the Purushottamottam, the Brahman form of what the Santalogs call 'Hiranyagarbha', 'Paramatmattva', and 'Vasudeva', I am always in a state of dissonance. 38-46 | (Vishwajitkhand chapter 26 to 30)

Srinardji says - Rajan! When Manuka heard this saying, he spoke to Lord Pradyumna Hari, who smiled softly and charmed him with a serious speech. 47.

Pradyumna said, "Your Majesty! You are the Adiraja, the Pitamaha, the elder, the praiseworthy and the righteous of us Kshatriyas. The king! We are a people to be protected and cared for by you. The divine penance you perform brings happiness to the world. Sadhupurusha, like you, is the embodiment of the Supreme Personality of Godhead Shri Hari; therefore, he is the one who is always searchable. It is the Sadhus who take away the enchantment enveloped in the hearts of men, not the Sun God. 48-50 |

Srinardji says - Rajan! Saying this, offering obeisance to Manu, taking his permission, circumambulating, Lord Srikrishna Kumar Pradyumna himself descended to the ground below. 51.

Thus was completed the thirtieth chapter of the Narada Bahulashva-Samvad under the Vishwajit Khanda in the Srigargha Samhita, titled 'Victory over Manavadesha'. 30.

Sanskrit source · Hindi control witness

Viśvajit-khaṇḍa · Chapter 31

Chapter 159 of 263 · 40 detected Sanskrit verse markers

Sanskrit

श्रीनारद ऊचुः -

इत्थं तु रम्यकं खंडं जित्वा कार्ष्णिर्महाबलः ॥
 सुमेरोः पूर्वदिग्भागे केतुमालं जगाम ह ॥१॥
 तस्य सीमागिरिः साक्षान्माल्यवान्नाम मैथिल ॥
 चतुर्नाम्नी यत्र गंगा महापातकनाशिनी ॥२॥
 गिरेर्माल्यावतः पार्श्वे पुरी मन्मथशालिनी ॥
 रत्नप्राकारसौधैश्च देवधानीव शोभिता ॥३॥
 यत्र वै पुरुषा राजन्कामदेवसमप्रभाः ॥
 शारदेन्दीवरश्यामाः पद्मपत्रनिभेक्षणाः ॥४॥
 पीतांबरधरा नार्यः पुष्पहारमनोहराः ॥
 क्रीडन्ति कंदुकैर्यत्र कामिन्यो नवयौवनाः ॥५॥
 यद्देहामोदपवनो मत्तालिकुलनादितः ॥
 गंधीकरोति भूभागं समन्ताच्छतयोजनाम् ॥६॥
 तत्पुरीवासिनो लोका निर्गतास्ते बहुश्रुतः ॥

जगुर्यशः श्रीमुरारेः प्रद्युम्नस्यापि शृण्वताः ॥७॥

केतुमालवासिन ऊचुः -

आसीत्तु शेषशयनो जगदार्तिहारी
 साक्षात्प्रधानपुरुषेश्वर आदिदेवः ॥
 यः प्रार्थितः सुरवरैर्भुवनावनाय
 तस्मै नमो भगवते पुरुषोत्तमाय ॥८॥
 जातो गतः पितृगृहात्पितरौ विमोक्ष्य
 नंदालयं शिशुतनुः स तु नंदपत्न्या ॥
 संलालितः सघृणया बहुमंगलश्रीः
 प्राणप्रहारमकरोत्किल पूतनायाः ॥९॥
 बालो बभञ्ज शकटं शयनं प्रकुर्व-
 न्दैत्यं निपात्य महदद्भुतकं च पृष्ठे ॥
 मात्रे प्रदर्श्य निजरूपमलंकृतोऽभू-
 द्गर्गेण संकथितसुंदरभाग्यलक्ष्मीः ॥१०॥

संलालितो ब्रजजनैर्नवनीतधौरः

श्यामो मनोहरवपुर्मृदुलः स बालः ॥

भित्वा जघास दधिपात्रमतीव दध्नो

वृक्षौ बभञ्ज जननीलघुदामबद्धः ॥११॥

वृन्दावने स विचरन् सह वत्सगोपै-
 र्वत्सासुरं च विनिपात्य कपित्थवृक्षैः ॥
 सद्यो विगृह्य खरतुण्डपुटे च दोष्यै
 दैत्यं ददार स बकं तृणवत्तटिन्याम् ॥१२॥
 संधारयंश्च क्षिप्नुभिर्बहुवत्ससंधान्
 वेणुं क्वणन्मदनमोहनवेषभृष्टः ॥
 गोपानघासुरमुखे प्रहिताञ्जुगोप
 गोगोपवत्सपवपुः स चकार सद्यः ॥१३॥
 क्षेत्रज्ञ आत्मपुरुषो भगवाननंतः
 पूर्णः प्रधानपुरुषेश्वर आदिदेवः ॥

धृत्वा वपुः स विहरन्ब्रजबालकेषु
 सम्मोहयन्विधिमजो विचचार कृष्णः ॥१४॥
 चिक्षेप धेनुकमसौ बलिनं बलेन
 ताले प्रगृह्य सहसा फणिकालियाख्यम् ॥
 बभ्राम वह्निमपिबद्धनुजं प्रलंबं
 सद्यो जघान स बली दृढमुष्टिना च ॥१५॥
 संचारयन्ब्रजवधूर्मधुरं क्वणन् यो
 वेणुं वने ब्रजवधूनिजगीतकीर्तिः ॥
 दिव्यांबराणि स जहार वरांगनानां
 विप्रांगनाभिरभितः कृतभक्तभोजः ॥१६॥
 देवे च वर्षति पशून्कृपया रिरक्षु-
 र्गोवर्धनं प्रकृतबाल इवोच्छेलीध्रम् ॥
 बिभ्रद्गिरिं स गजराडिव कंजमेक-
 हस्ते शचीपतिवचोभिरतः स्तुतोऽभूत् ॥१७॥

नन्दं जुगोप वरुणात्स्वजनाय लोकं
 दिव्यं परं च तमसो दिवि दर्शयित्वा ॥
 श्रीरासमण्डलगतो ब्रजसुन्दरीणां
 रेमे पुलिन्दतटिनीपुलिनेऽङ्गनाभिः ॥१८॥
 मानं हरन्मदनयौवनमानिनीना-
 मंतर्दधे ब्रजवधूनिजगीतकीर्तिः ॥
 स्रग्वी मनोहरवपुर्विरहातुराणां
 साक्षाद्धरिर्मदनमोहन आविरासीत् ॥१९॥
 वृन्दावने शबरराजवरांगनाभि-
 र्विष्णुर्विभूतिभिरिव द्युभिरादिदेवः ॥
 रेमे स्तुतः सुरवरैः स च रासरंगे
 केयूरकुण्डलकिरीटवितंकवेषः ॥२०॥
 नन्दं विमोक्ष्य फणिने प्रददौ च मोक्षं

दिव्यं मणिं स च जहार ह शंखचूडात् ॥

गोपस्तुतो वृषभरूपधरं ह्यरिष्टं
भूमौ निपात्य निजघान करेण शृङ्गे ॥२१॥
कंसः परं भयमवाप च तेन केशी
संप्रेषितः सघनमेघवपुः प्रचंडः ॥
उत्सृज्य तं च तरसा पुनरापतंतं
श्रीबाहुना मुखगतेन जघान कृष्णः ॥२२॥
यो नारदेन बहुवर्णितभाग्यलक्ष्मी-
व्योमसुरो व्यसुरकारि परेण येन ॥
अकूरवर्णितमहोदय आदिदेवो
गोपीजनातिविरहातुरचित्तघौरः ॥२३॥
श्वाफल्कये हितकराय निजं स्वरुप-
मंतर्दधे जलघये स च दर्शयित्वा ॥
स प्राप तत्र मथुरोपवनं परेशो
गोपालकैश्च सबलो मथुरां ददर्श ॥२४॥

स्वैरं चरन्मधुपुरे रजकं निरृत्य
कृष्णः प्रदाय च वरानथ वायकाय ॥
मालाकृतं समनुकंप्य चकार कुब्जा-
मृज्वीं धनुश्च सहसा नमयन्बभञ्ज ॥२५॥
द्वारि द्विपञ्च विनिहत्य नरेन्द्र मल्लौ
हत्वा प्रगृह्य विनिपात्य स रंगभूमौ ॥
कंसं हरिस्तु पितरावथ मोचयित्वा
बंधान्पुं पुरि चकार महोग्रसेनम् ॥२६॥
नंदं प्रसाद्य बहुदानकरो यदूस्ता-
नाहुय तर्प्य सुधनैश्च निवेदयित्वा ॥
विद्यामधीत्य स ददौ प्रमृतं ह्यपत्यं
कृत्वा वधं दनुजपञ्चजनस्य कृष्णः ॥२७॥
गोपीजनान्समनुगृह्य स बोद्धवेना-
कूरेण हास्तिनपुरे त्वथ पांडुपुत्रान् ॥
कृष्णो विजित्य बलिनं च जरासुतं च
भस्मीयकार मुचकुन्ददृशाऽऽत्मकालम् ॥२८॥
निर्माय चादभुतपुरं स्थितयेऽत्र कृष्णो
निन्ये च कुण्डिनपुरात्किल भीष्मकन्याम् ॥
पुत्रेण शंबरमरिं निजघान चादाद-
राज्ञे मणीं युधि विजित्य स ऋक्षराजम् ॥२९॥
भामापतिः स च शिरः शतधन्वनस्तु
हत्वा ह्युवाह सवितुश्च सुतां परेशः ॥

आवंत्यराजतनुजां स जहार कृष्णः
 सत्यां स्वयंवरगृहे वृषभान्दमित्वा ॥३०॥
 कैकेयराजतनुजां स जहार भद्रां
 श्रीलक्ष्मणामखिलभद्रपते सुतां च ॥
 भीमं विजित्य सबलं युधि शस्त्रसंघै-
 निन्ये च षोडश-सहसवरांगनाश्च ॥३१॥

भामेच्छया सुरतरुं च सभां सुधर्मां
 शक्रं विजित्य स जहार कलत्रमित्रः ॥
 यो रुक्मिणं च निजघान बलेन गोष्ठ्यां
 बाणस्य बाहुनिघयं शतधाच्छिनत्सः ॥३२॥
 तेनोग्रसेनक्रतवेऽथ जगद्विजेतुं
 संप्रेषितो निजसुतः किल शंबरारिः ॥
 योऽत्रागतो भुवि विजित्य नृपान्समस्तान्
 श्रीकेतुमालपतये च नमोऽस्तु तस्मै ॥३३॥
 श्रीनारद उवाच -
 प्रसन्नः श्रीहरिः कार्ष्णिः कुंडले कटकानि च ॥
 हीरान् मणीन् गजानश्वान् ददौ तेभ्यो महामनाः ॥३४॥
 पुर्यां मन्मथशालिन्यां व्यतिसंवत्सरो महान् ॥
 प्रद्युम्नाय बलिं प्रादान्नमस्कृत्य प्रजापतिः ॥३५॥
 अथ कार्ष्णिर्महाबाहुर्दिव्यं कामवनं ययौ ॥

जनैरगम्यं गम्यं च प्रजापतिदुहितृभिः ॥३६॥
 सुंदरं मन्मथाक्रीडं वृतं कामास्त्रतेजसा ॥
 नारीणां यत्र पतति व्यसुर्गर्भो न वत्सरम् ॥३७॥
 तदा परात्कामवनाद्विनिर्गतः
 श्रीपुष्पधन्वा नृप पंचसायकः ॥
 पीताम्बरश्यामतनुर्मनोहर-
 स्ततान कोदंडगुणध्वनिं स्मरः ॥३८॥
 यद्बाणतो यादवपुंगवाः स्वतः
 ससैनिकाः साश्वगजाः पदातिभिः ॥
 निपेतुरारात्किल कामविह्वला-
 स्तद्बाणवेगस्य न वर्णनं भवेत् ॥३९॥
 अथाशु कार्ष्णिर्जगदीश्वरेश्वरः
 प्रलीनतां प्राप जले जलं यथा ॥
 सद्यो विसिस्मुर्यदवः ससैनिका
 विज्ञाय पूर्णं नृप रुक्मिणीसुतम् ॥४०॥

Roman transliteration

śrīnārada ūcuḥ -
 itthaṇ tu ramyakam khaṇḍaṇ jītvā kārṣṇirmahābalaḥ ||
 sumeroḥ pūrvadigbhāge ketumālaṇ jagāma ha ||1||
 tasya śimāgiriḥ sākṣānmālyavānnāma maithila ||
 caturṇāmnī yatra gaṇḍā mahāpātakanāśinī ||2||
 girermālyāvataḥ pārśve purī manmathaśālīnī ||
 rat□naprākārasaudheśca devadhānīva śobhitā ||3||
 yatra vai puruṣā rājankāmadevasamaprabhāḥ ||
 śāradendīvaraśyāmāḥ padmapatranibhekṣaṇāḥ ||4||
 pītāṃbaradharā nāryaḥ puṣpahāramanoharāḥ ||
 krīḍaṇṭi kaṇḍukaīryatra kāmīnyo navayauvanāḥ ||5||
 yaddehāmodapavano mattālikulanādītaḥ ||
 gaṇḍhīkaroti bhūbhāgaṇ samantācchatayojanām ||6||
 tatpurīvāsīno lokā nirgatāste bahuśrutāḥ ||

jaguryaśaḥ śrīmūrāreḥ pradyumnasyāpi śṛṇvatāḥ ||7||
 ketumālavāsīna ūcuḥ -
 āsītu śeṣaśayano jagadārttīhārī
 sākṣātpṛadhānapuruṣeśvara ādīdevaḥ ||
 yaḥ prārthitaḥ suravarairbhuvanāvanāya
 tasmai namo bhagavate puruṣottamāya ||8||
 jāto gataḥ pītṛgrhātpitarau vimokṣya
 naṇḍālayaṇ śīśūtanuḥ sa tu naṇḍapat□nyā ||
 saṇlālitaḥ saghṛṇayā bahumaṇḡalaśrīḥ
 prāṇaprahāramakarotkila pūtanāyāḥ ||9||
 bālo babhāṇja śakaṭaṇ śayanaṇ prakurva-
 ndaityaṇ nīpātya mahadad□bhutakaṇ ca prṣṭhe ||
 mātṛe pradarsya nijarūpamalaṇkṛto'bhū-
 d□gargeṇa saṇkathitasuṇḍarabhāgyalakṣmīḥ ||10||

saṇlālito vṛajajanairnavanītacaurāḥ
 śyāmo manoharavapurṇḍulāḥ sa bālāḥ ||
 bhītvā jaghāsa dadhipātramātīva dadhno
 vṛkṣau babhaṇja jananīlaghudāmabaddhaḥ ||11||
 vṛṇḍāvane sa vicaran saha vatsagopai-
 rvatsāsuram ca vinīpātya kapīthavṛkṣaiḥ ||
 sadyo vīgrhya kharatuṇḍapuṭe ca dorbhyāṇ
 daityaṇ dadāra sa bakaṇ tṛṇavattatīṇyām ||12||
 saṇdhārayaṇśca śīśubhīrbahuwatsasaṇḡhān
 veṇuṇ kvaṇanmadanamohanaveṣabhrīdyāḥ ||
 gopānaghāsuramukhe prahītāñjugopa
 gogopavatsapavapuḥ sa cakāra sadyaḥ ||13||
 kṣetrajña ātmapuruṣo bhagavānanantaḥ
 pūrṇaḥ pṛadhānapuruṣeśvara ādīdevaḥ ||

dhṛtvā vapuḥ sa viharanvrajabālākeṣu
 sammohayanvidhīmajo vicacāra kṛṣṇaḥ ||14||
 cikṣepa dhenukamasau balīnaṇ balena
 tāle pragrhya sahasā phanīkāliyākhyaṇ ||
 babhrāma vahnīmapibaddanuḡaṇ pralaṇbaṇ
 sadyo jaghāna sa balī dṛḍhamuṣṭīnā ca ||15||
 saṇcārayanvrajavadhūrmadhuraṇ kvaṇan yo
 veṇuṇ vane vṛajavadhūñjagītakīrtiḥ ||

divyāṃbarāṇi sa jahāra varāṃganānām
viprāṃganābhirabhitāḥ kṛtabhaktabhojaḥ ||16||
deve ca varṣati paśūnkṛpayā rirakṣu-
rgovardhanaṃ prakṛtabāla ivocchilīmḍhram ||
bibhradgiriṇi sa gajarāḍiva kaṇjameka-
haste śacīpativacobhiraṭaḥ stuto'bhūt ||17||

nandaṃ jugopa varuṇātsvajanāya lokaṃ
divyaṃ paraṃ ca tamaso divi darśayitvā ||
śrīrāsamaṇḍalagato vrajasundarīṇāṃ
reme pulindataṭinīpuline'hiṅganābhīḥ ||18||
mānaṃ haranmadanayauvanamānininā-
maṃtardadhe vrajavadhūnijagītakīrtiḥ ||
sragvī manoharavapurvirahātūrāṇāṃ
sākṣāddharimadanamohana āvirāsīt ||19||
vṛndāvane śabararājavarāṃganābhi-
rviṣṇurvibhūtibhiriva dyubhirāḍidevaḥ ||
reme stutaḥ suravaraiḥ sa ca rāsaramge
keyūrakuṇḍalakirīṭavīṭamkaveśaḥ ||20||
naṃdaṃ vimokṣya phaṇine pradadau ca mokṣaṃ
divyaṃ maṇiṃ sa ca jahāra ha śaṃkhacūḍāt ||

gopastuto vṛṣabharūpadharaṃ hyariṣṭaṃ
bhūmau nīpātya nījaghāna kareṇa śṛṅge ||21||
kaṃsaḥ paraṃ bhayamavāpa ca tena keśi
saṃpreṣitaḥ saghanameghavapuḥ pracamḍaḥ ||
utsṛjya taṃ ca tarasā punarāpataṃtaṃ
śrībāhunā mukhagatena jaghāna kṛṣṇaḥ ||22||
yo nāradena bahuvārṇitabhāgyalakṣmī-
rvyomasuro vyasurakāri pareṇa yena ||
akrūravarṇitamahodaya ādīdevo
gopījanātivirahāturacittacauraḥ ||23||
śvāphalkaye hitakarāya nījaṃ svarupa-
maṃtardadhe jalacaye sa ca darśayitvā ||
sa prāpa tatra mathuropavanaṃ pareṣo
gopālakaiśca sabalo mathurāṃ dadarśa ||24||

svairaṃ caranmadhupure rajakaṃ nikṛtya
kṛṣṇaḥ pradāya ca varānatha vāyakāya ||
mālākṛtaṃ samanukaṇṇya cakāra kubjā-
mṛjvīm dhanuśca sahasā namayanbabhaṃja ||25||
dvāri dvipaṅca vinihatya narendra mallau
hatvā pragṛhya vinīpātya sa raṃgabhūmau ||
kaṃsaṃ haristu pitarāvatha mocayitvā
baṃdhānnṛpaṃ puri cakāra mahograsenam ||26||
naṃdaṃ prasādyā bahudānakaro yadūstā-
nāhūya tarpya sudhanaīśca nivedayitvā ||
vidyāmadhītya sa dadau pramṛtaṃ hyapatyaṃ
kṛtvā vadhāṃ danujapañcajanasya kṛṣṇaḥ ||27||
gopījanānsamanugṛhya sa coddhavenā-
krūrēṇa hāstinapure tvatha pāṇḍuputrān ||

kṛṣṇo vijītya balinaṃ ca jarāsutaṃ ca
 bhaśmicākāra mucakundaḍṛśā"tmakālam ||28||
 nirmāya cād□bhutapuram sṭhitaye'tra kṛṣṇo
 ninye ca kuṇḍinapurātkila bhīṣmakanyām ||
 putreṇa śaṃbaramariṇ nijaḡhāna cādād□-
 rājñe maṇiṇ yudhi vijītya sa r̥kṣarājām ||29||
 bhāmāpatiḥ sa ca śiraḥ śatadhanvanastu
 hṛtvā hyuvāha savituśca sutāṃ pareśaḥ ||
 āvaṃtyarājatanujāṃ sa jahāra kṛṣṇaḥ
 satyāṃ svayaṃvaragr̥he vṛṣabhāṇdamitvā ||30||
 kaikeyarājatanujāṃ sa jahāra bhadraṃ
 śrīlakṣmaṇāmakhilabhadrapate sutāṃ ca ||
 bhaumaṇ vijītya sabalaṃ yudhi śaṣtrasaṃghai-
 rninye ca ṣoḍaśa-sahasravarāṅganāśca ||31||

bhāmeccayā surataruṃ ca sabhāṃ sudharmāṃ
 śakraṃ vijītya sa jahāra kalatramitraḥ ||
 yo rukmiṇaṃ ca nijaḡhāna balena goṣṭhyāṃ
 bāṇasya bāhunicayaṃ śatadhācchinatsaḥ ||32||
 tenograsenakratave'tha jagadvijetum
 saṇṇpreṣito nijasutaḥ kila śaṃbarāriḥ ||
 yo'trāgato bhuvi vijītya nṛpānsamastān
 śrīketumālapataye ca namo'stu tasmai ||33||
 śrīnārada uvāca -
 prasannaḥ śrīhariḥ kārṣṇiḥ kuṇḍale kaṭakāni ca ||
 hīrān maṇiṇ gaḡānaśvān dadau tebhyo mahāmanāḥ ||34||
 puryāṃ manmathaśālinyāṃ vyatisaṃvatsaro mahān ||
 pradyumnāya baliṇ prādānnamaskṛtya prajāpatiḥ ||35||
 atha kārṣṇīrmahābhūrdivyayaṃ kāmavanaṃ yayau ||

janairagamyayaṃ gamyaṇ ca prajāpatiduhitṛbhiḥ ||36||
 suṇḍaraṃ manmathākṛiḍaṃ vṛtaṃ kāmāstratejasā ||
 nārīṇāṃ yatra patati vyasurgarbhō na vatsaram ||37||
 tadā parātkāmavanādvinirgataḥ
 śrīpūṣpadhanvā nṛpa paṃcasāyakaḥ ||
 pītāmbaraśyāmatanurmanohara-
 statāna kodaṇḍaguṇadhvaniṇ smaraḥ ||38||
 yad□bāṇato yādavapuṃgavāḥ svataḥ
 sasainikāḥ sāśvagajāḥ padātibhiḥ ||
 nīpeturārātkila kāmavihvalā-
 stad□bāṇavegasya na varṇanaṃ bhavet ||39||
 athāśu kārṣṇīrjagadīśvareśvaraḥ
 pralīnatāṃ prāpa jale jalaṃ yathā ||
 saḍyo visismuryadavaḥ sasainikā

vijñāya pūrṇaṃ nṛpa rukmiṇīsutam ||40||

English rendering

The singing of Shri Krishna Leela by the people of Manmathshalini Puri in Ramyakavarsha; the
 worship of Pradyumna by Prajapati Vyati Santsara; the merging of Pradyumna into his Kamadeva
 form in Kamavana.

Srinardji says - Rajan! Thus, after conquering Ramyaka Varsha, Mahabali Srikrishna Kumar Pradyumna went to 'Ketumal' Varsha, located in the eastern part of Sumeruparvata. 1.

The people of Ketumal said, "Salutations to Lord Purushottam, who sleeps on the bed of Adi Deva Sheshnag, the true Prime Minister who takes away the suffering of the world, and who, after hearing the prayers of the gods, has incarnated in Bharat-Varsha to protect Bhulok." After his appearance, he freed his parents from bondage and went from his father's house as an infant to Nanda Bhavan, where he was lovingly raised by the benevolent Nanda wife Yashoda, endowed with eternal auspiciousness, and kidnapped his son's soul, which had come to kill him. While sleeping as a child, Sreenandanandan reversed the six and killed him by climbing onto the back of the Mahadaitya grass. The mother was given a vision of her cosmic form, was christened by Gargacharya, and described by Gargacharya as Lakshmi - her beautiful good fortune. They were adored by the people of Vraja, they indulged in witchcraft. Lord Krishna, a gentle child in a dark and charming form, broke a pot of yogurt and ate a lot of it. When his mother tied him with a small rope, she stopped him and broke two Yamal trees. While wandering in Vrindavan with calves and tadpoles, Srihari killed Vatsasura with caputular trees and captured Bakasura's sharp tadpoles on the banks of the Yamuna, and with both hands, tore the demon like a tadpole. The Lord, dressed in the guise of Madan Mohan, grazing and playing the Venu of the majority of the calves community with their tusks, protected the gopas and cows lying in the face of Aghasura, and when Brahma stole the tusks and calves, he himself immediately became the gopas and calves and carried out all the work as before. Lord Krishna is the Kshetra-knowing and inner soul in everyone's body. They are the infinite, the absolute, the primordial, and the God of Purusha (the Supreme Personality of Godhead from Kshara and Akshara) and Adideva. They took the form of unborn Lord Gwal-Bal and calves, wandered among the other children of Vraja, and wandered around, enchanting Brahma. 8-14 | (Viśvajitkhand chapter 31 to 35)

They killed the mighty Dhenukasura by force on a palm tree and left with the fruits. Then, by jumping into the waters of the Yamuna, he suddenly caught hold of Kaliyanag and danced on its traps, pulling it out of the water. He then drank from the wilderness and, with Balaramji's help, quickly killed Prahlabhasura with a strong punch. In the forest, playing the Venu melodiously, he called the brides and grooms there and heard their singing of his kirtika. They stole the divine garments of the gopas and the young girls who had defecated naked in the Yamuna and ate in the forest a rich meal of rice given to them by their Brahmin wives. After Indra stopped worshipping and started Govardhan Puja, when the rain god started raining heavily, he graciously lifted the Govardhan mountain like an umbrella to protect the animals - just like an ordinary child lifting a cow dung hut. Just as Gajraj spontaneously picked up a lotus flower, Sachipati Indra, seeing the god holding a mountain in one hand, praised him. He went to Varuna Loka and brought Nandaji safely from there and gave his relatives a glimpse of Goloka, his divine abode, beyond the darkness. At the Srirasa Mandala, the Lord performed Ras-Krida with the Vrajasundaris and roamed the Yamuna-Pulina with the Gopanganas. 15-18 |

Seeing the Vrajasundaris boast of their intoxicating youth, Bhagavan disappeared from their midst to kidnap them to that degree. It was then that the distressed Vrajanganas started singing his kirtika for a darshan of him. Then, distraught by the separation, Madanmohan Srihari, in his charming form, appeared again, holding a garland of flowers among the vrajbala. In Vrindavan, Shyamsundara meditated with the most beautiful teenage girls of the king of Shabar, just as Lord Vishnu, the primordial god, meditated with his fairies. At that time, he was praised by the great gods. That Madhava performed at the Raas-Rangasthali in a graceful attire with ornaments like Keur, Kundal and Kirit. The Lord also granted salvation to the serpent by freeing the Nandaraja from the mouth of

the python at Ambikavan. Shankhachuda took its gem from the Yaksha. The gopas praised him, and he captured one of the horns of the Taurus-like Arishtasura, knocked him to the earth, and killed him with one hand. Kanksa was very scared, so he sent for Keshiko. He was as dark as a cloud and a mighty demon. God caught him once and let him go. But when he attacked again with great speed, Krishna put his hand inside his mouth and killed him with this trick. 19-22 | (Vishvajitkhand chapter 31 to 35)

Vyomasura was also rendered lifeless by the Supreme Being, Srihari, whom Lord Narada described as the lucky Lakshmi in many ways. Akruraka described the great opulence of that Adideva. They are also about to steal the very fragile minds of the Gopis. He restored his benevolent son Akrur by showing him his divine form underwater. With him he reached the grove of Parameshwara Mathura and with Gwal-Haal and Balramji he had darshan of Mathurapuri. While wandering freely in Madhupuri, Srihari executed the Katuvadi Rajak. He blessed his lover, the tailor, showed kindness to the gardener who offered the garland of flowers, made the dwarf straight and beautiful, and broke it abruptly while blessing the bow kept in the Kansaki Yajna-shala. Kanksa was also captured by slaying the Kuvalayapida elephant at the entrance of the stadium, overtaking two royal wrestlers in the arena, and killing him by throwing him into the arena. Then the great powerful Ugrasena was made the king of Mathurapuri by freeing his parents from captivity. Pleased with Nandaji, he gave many gifts; called the gopas, satisfied them with wealth, and requested many things, and after returning them to Vraja, they went to the guru's house to study Vidya. After completing his studies there, Krishna, after slaying a demon named Samudravasi Panchajana, brought the guru's dead son from Yamaloka and offered him to him in the form of Dakshina. Sending Uddhav, he blessed the Gopis with his message of love and sent Akrur to Hastinapur to get the news of the Pandavas. Krishna then defeated the mighty Jarasandha and consumed the Kalayavana with the fire that appeared in Muchukunda's sight. 23-28 |

Srinardji says - Rajan! Happy to hear all this, His Holiness Shrikrishna Kumar Pradyumna Hari rewarded them with Kundals, Kadas, Diamonds, Gems, Elephants and Horses. At that Manmathashalini Puri, the great Prajapati Vyati offered salutations and offerings to Pradyumna. 34-35 |

Mahabahu then went to Pradyumna's divine abode, which was inaccessible to other ordinary people; only Prajapati's daughters could enter it. That beautiful forest was directly the playground of Kamadeva and was protected from all sides by the radiance of Kamastra. There, the wombs of women fell lifelessly, unable to last a year. 36-37 |

The king! At that time, with five arrows of flowers, Pushpadhanva Kamadeva emerged from the exquisite Kamavana. Pitambar was beaming with beauty over her dark body. His appearance was of a very charming nature. He let out a solemn shout of his bow and arrow. The Yadava-Viras, with their soldiers, horses, elephants, and pawns, spontaneously fell, captivated by the touch of their arrows. The velocity of their arrows cannot be described. Subsequently, Srikrishnakumar Pradyumna, the god of the Jagadeeswaras, merged with Kamadeva at the same time as the water merged with the water. O Lord! All the Yadavas, including the soldiers, were immediately amazed to know Rukmininandan Pradyumna as the full form of Kamadeva. 38-40 |

Thus was completed the thirty-first chapter of the Narada Bahulashva-Samvad under the Vishvajit Khanda in the Srīgargha Samhita, titled "Victory over Manmathadesha." 31.

Sanskrit source · Hindi control witness

Viśvajit-khaṇḍa · Chapter 32

Chapter 160 of 263 · 52 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

अथ कार्ष्णिर्महाबाहुः केतुमालं विजित्य सः ॥
भद्राश्वं प्रययौ धन्वी खंडं योगसमृद्धिमत् ॥१॥
यस्य सीमागिरिः साक्षादराजते गन्धमादनः ॥
सीतानाम्नी यत्र गंगा वहती पापनाशिनी ॥२॥
वेदक्षेत्रे महातीर्थं सर्वपापप्रमोचने ॥
हयग्रीवो महाबाहुर्यत्र संनिहितो हरिः ॥३॥
भद्रश्रवा धर्मसुतस्तस्य सेवां करोति हि ॥
गंगातीरस्य पुलिने प्रद्युम्नस्य महात्मनः ॥
बभूवुः शिबिरव्यूहा हेमांबरमनोहराः ॥४॥
भद्रश्रवा धर्मसुतो महात्मा
भद्राश्वदेशाधिपतिर्महौजाः ॥
प्रदक्षिणीकृत्य ननाम भक्त्या
दत्त्वा बलिं कृष्णसुताय चाह ॥५॥

भद्रश्रवा उवाच -

त्वं साक्षाद्भगवान्पूर्णः परिपूर्णतमः स्वयम् ॥
साधूनां रक्षणार्थाय जगज्जेतुं विनिर्गतः ॥६॥
भगवञ्छंबरो नाम दैत्यः पूर्वं जितस्त्वया ॥
तस्य भ्राता महादुष्टः कनीयानुत्कचः स्मृतः ॥७॥
गोकुले कृष्णचंद्रेण मारितः शकटस्थितः ॥
तस्य भ्राता महादुष्टो ज्येष्ठोऽस्ति शकुनिर्बली ॥८॥
जेतुं योग्यस्त्वया देव नान्यैरपि कदाचन ॥

श्रीप्रद्युम्न उवाच -

कस्य वंशे समुद्भूतः शकुनिर्नाम दैत्यराट् ॥९॥
कस्मिन्पुरे स्थितिस्तस्य बलं किं वद धर्मज ॥
भद्रश्रवा उवाच -
कश्यपस्य मुनेर्दित्यामादिदैत्यौ बभूवतुः ॥१०॥
हिरण्यकशिपुर्ज्येष्ठो हिरण्याक्षोऽनुजस्तथा ॥

हिरण्याक्षस्य तस्यापि बभूवुर्नव पुत्रकाः ॥११॥
शकुनिः शंबरो हृष्टो भूतसंतापनो वृकः ॥
कालनाभो महानाभो हरिश्मश्रुस्तथोत्कचः ॥१२॥
देवकूटादक्षिणे हि जठरस्य गिरेरधः ॥

पुरी चन्द्रावती नाम दैत्यानां दुर्गमंडिता ॥१३॥
 शकुनिस्तत्र वसति भ्रातृभिः षड्भिरावृतः ॥
 यदा यदा हि मुनयो यज्ञारम्भं प्रकुर्वते ॥१४॥
 तदा तदा हि तेनापि भंगोऽकारि यद्वृत्तम् ॥
 यस्माच्च संति शक्राद्या उद्विग्नाः सात्वतांपते ॥१५॥
 जेतुं योग्यस्त्वया देव देवधृग्दैत्यपुंगवः ॥
 त्वया जितं जगत्सर्वं भक्तानां शान्तिकारणात् ॥१६॥
 प्रद्युम्नाय नमस्तुभ्यं चतुर्व्यूहाय ते नमः ॥
 गोविप्रसुरसाधूनां छंदसां पतये नमः ॥१७॥
 श्रीनारद उवाच -

एवं सम्प्रार्थितः साक्षात्प्रद्युम्नो भगवान् हरिः ॥
 देवाय भद्रश्रवसे मा भैष्टेत्यभयं ददौ ॥१८॥
 अथ कार्ष्णिर्महाबाहुः स्वसैन्यपरिवारितः ॥
 पुरीं चन्द्रावतीं गन्तुं प्रस्थानमकरोत्तदा ॥१९॥
 मन्मुखाच्छकुनिः श्रुत्वा प्रागच्छंतं यद्वृत्तम् ॥
 दैत्यानां सदसि प्राह शूलमुद्यम्य दैत्यराट् ॥२०॥
 शकुनिरुवाच -
 दिष्ट्या दिष्ट्या हि शत्रुर्मे प्रद्युम्नोऽत्र समागतः ॥
 जेतुं योग्यो मय दैत्या भ्रातुर्मय्यस्ति प्रागृणम् ॥२१॥
 भ्राता मे शंबरो नाम येन पूर्वं च मारितः ॥
 तस्मात् घातयिष्यामि प्रद्युम्नं यदुभिः सह ॥ २२॥
 तस्माद्यात बलं तस्य विध्वस्तं कुरुतासुराः ॥
 पश्चात्पुरंदराधीशं घातयिष्यामि निर्जरान् ॥२३॥
 श्रीनारद उवाच -

इति श्रुत्वा वचस्तस्य दैत्यो हृष्टो महाबलः ॥
 आययौ संमुखे योद्धुं दैत्यकोटिसमावृतः ॥२४॥
 प्रद्युम्नो भगवान्साक्षालीलामानुषविग्रहः ॥
 महत्याः सर्वसेनाया गृध्रव्यूहं चकार ह ॥२५॥
 गृध्रचंचौ वर्तमानोऽनिरुद्धो धन्विनां वरः ॥
 ग्रीवायामर्जुनः पृष्ठे सांबो जांबवतीसुतः ॥२६॥
 पादयोरुभयो राजन्नास्थितौ दीप्तिमद्गदौ ॥
 कार्ष्णिः साक्षात्तदुदरे पुच्छे भानुहरीः सुतः ॥२७॥
 बभूव तुमुलं युद्धं सीतागंगातटे नृप ॥
 दैत्यानां यदुभिः सार्द्धमब्धीनामब्धिभिर्यथा ॥२८॥
 बाणैस्त्रिशूलैर्मुसलैर्मुद्गरैस्तोमरर्ष्टिभिः ॥
 ववृर्षुर्दानवाः सर्वे धाराभिरिव वारिदाः ॥२९॥
 रुरोध सूर्यं चाकाशं सैन्यपादरजो भृशम् ॥

राजन्स्वबाणं च यथा वारिदाः प्रावृडुद्भवाः ॥३०॥

वृको हर्षोऽनिलो गृध्रो वर्द्धनोऽन्नाद एव च ॥
महाशः पवनो वह्निः क्षुदिश्च दशमः स्मृतः ॥३१॥
मित्रविदात्मजा ह्येते युयुधुर्दानवैः सह ॥
बाणांधकारे संजाते वृको नाम हरेः सुतः ॥३२॥
सर्वेषामग्रतः प्राप्तो धनुष्टंकारयन्मुहुः ।
दैत्यान्बिभेद बाणौघैः कुवाक्यैर्मित्रतामिव ॥३३॥
गजान् रथान् हयान् वीरान्पातयामास भूतले ॥
निपेतुश्छिन्नकवचाश्छिन्नचापा रणांगणे ॥३४॥
वृकबाणैर्भिन्नपादा वृक्षा वातहता इव ॥
अधोमुखा ऊर्ध्वमुखा बाणौघैश्छिन्नबाहवः ॥३५॥
रेजु रणांगणे राजन् भांडव्यूहा इवाहताः ॥
द्विधाभूता गजा बाणैः पतिता रणमंडले ॥३६॥
विरेजुश्छुरिकाविद्धाः कूष्माण्डशकला इव ॥
तदैव हृष्टः संप्राप्तः सिंहारूढो महाबलः ॥३७॥

बिभेद कवचं तस्य सिंजिनीं दशभिः शरैः ॥
चतुर्भिश्चतुरो वाहान्द्वाभ्यां सूतं ध्वजं तथा ॥३८॥
त्रिभी रथं च बाणानां विंशत्या दनुजाधिपः ॥
छिन्नधन्वा वृको भूत्वा हताश्वो हतसारथिः ॥३९॥
अन्यं रथं समारूढो धनुर्जग्राह रोषतः ॥
तावत्तस्य धनुर्हृष्टश्चिच्छेद समरेऽसुरः ॥४०॥
तदा गदां समादाय वृको यादवपुंगवः ॥
तताड मूर्ध्नि पञ्चास्यं दैत्यं पृष्ठस्थितं पुनः ॥४१॥
मृगेन्द्रः क्रोधसंपूर्णः समुत्पत्य रणांगणे ॥
अनेकान्पातयामास नखैर्दतैः करैरपि ॥४२॥
हुंकारं भीषणं कृत्वा ललज्जिह्वः स्फुरत्सटः ॥
वृकं संपातयामास रंभादंडं गजो यथा ॥४३॥
गृहीत्वा तु वृको दोभ्यां पातयित्वा महीतले ॥
तस्योपरि नदंस्तस्थौ मल्लो मल्लं यथा नृप ॥४४॥

उत्पतंतं पुनः सिंहं चर्वयन्तं तनुं बलात् ॥
तताड मुष्टिना तं वै मित्रविदात्मजो बली ॥४५॥
तस्य मुष्टिप्रहारेण केसरी पंचतां गतः ॥
तदा क्रुद्धो हृष्टदैत्यः शूलं चिक्षेप सत्वरम् ॥४६॥
शूलं स्फुरन्महोत्काभं चिच्छेद त्वसिना वृकः ॥
तीक्ष्णया तुंडया राजन्फणिनं गरुडो यथा ॥४७॥
हृष्टोऽपि स्वमसिं नीत्वा नादयन् स्वं महाबलम् ॥
जघान तं वृकं मूर्ध्नि कंपयन् वसुधातलम् ॥४८॥

खड्गकोशे ततः खड्गमुपधार्य वृको बली ॥
 कंधरे स्वेन खड्गेन तं तताड स्फुरच्छुचम् ॥४९॥
 खड्गच्छिन्नं शिरस्तस्य दैतस्य पतितं भुवि ॥
 रेजे कमंडलुमिव सकिरीटं सकुंडलम् ॥ ५० ॥
 हृष्टे मृते तदा दैत्याः शेषा सर्वे पलायिताः ॥
 भयातुरा महाराज युयुश्चंद्रावतीं पुरीम् ॥५१॥

देवदुंदुभयो नेदुर्नरदुंदुभयस्तदा ॥
 श्रीवृकस्योपरि सुराः पुष्पवर्षं प्रचक्रिरे ॥५२॥

Roman transliteration

śrīnārada uvāca -
 atha kārṣṇīmahābāhuḥ ketumālaṃ vṛjitya saḥ ||
 bhadraśvaṃ prayayau dhanvī khaṇḍaṃ yogasamṛddhimat ||1||
 yasya simāgiriḥ sākṣād rājate gandhamādanaḥ ||
 sītānāmnī yatra gaṃgā vahanṭi pāpanāśinī ||2||
 vedakṣetre mahātīrthe sarvapāpaprāmocane ||
 hayaagrīvo mahābāhuryatra saṃnīhito hariḥ ||3||
 bhadraśravā dharmasutastasya sevāṃ karoti hi ||
 gaṃgātīrasya puline pradyumnasya mahātmanaḥ ||
 babhūvuḥ śīravavyūhā hemāṃbaramanoharāḥ ||4||
 bhadraśravā dharmasuto mahātmā
 bhadraśvadeśādhipatirmahaujāḥ ||
 pradakṣiṇīkr̥tya nānāma bhaktyā
 datvā baliṃ kṛṣṇasutāya cāha ||5||

bhadraśravā uvāca -
 tvaṃ sākṣād bhagavānpūrṇaḥ paripūrṇatamaḥ svayam ||
 sādhnāṃ rakṣaṇārthāya jagajjetuṃ vinirgataḥ ||6||
 bhagavañchaṃbaro nāma daityaḥ pūrvaṃ jītaṣṭvayā ||
 tasya bhrātā mahāduṣṭaḥ kañyānutkacaḥ smṛtaḥ ||7||
 gokule kṛṣṇacam̐dreṇa mārītaḥ śakaṭasthitaḥ ||
 tasya bhrātā mahāduṣṭo jyeṣṭho'sti śakunirbalī ||8||
 jetuṃ yogyastvayā deva nānyairapi kadācana ||
 śrīpradyumna uvāca -
 kasya vaṃṣe samud bhūtaḥ śakunir nāma daityarāṭ ||9||
 kasmīnpure sthitistasya balaṃ kiṃ vada dharmaja ||
 bhadraśravā uvāca -
 kaśyapasya muner dityāmadidaityau babhūvatuḥ ||10||
 hiraṇyakaśīpurjyeṣṭho hiraṇyākṣo'nujastathā ||

hiraṇyākṣasya tasyāpi babhūvurnava putrakāḥ ||11||
 śakuniḥ śaṃbaro hr̥ṣṭo bhūtasamātpāno vrkaḥ ||
 kālanābho mahānābho hariśmaśrustathotkacaḥ ||12||
 devakūṭāddakṣiṇe hi jaṭharasya gireradhāḥ ||
 purī candrāvati nāma daityānāṃ durgamaṇḍitā ||13||
 śakunistatra vasati bhrātr̥bhiḥ ṣaḍ bhirāvṛtaḥ ||
 yadā yadā hi munayo yajñārambhaṃ prakurvate ||14||

bibheda kavacaṃ tasya siṃjinīṃ daśabhīḥ śaraiḥ ||
 caturbhiścaturō vāhāndvābhyāṃ sūtaṃ dhvajam tathā ||38||
 tribhī ratham ca bāṇānāṃ viṃśatyā damujādhipaḥ ||
 chinmadhanvā vrko bhūtvā hatāśvo hatasārathiḥ ||39||
 anyam ratham samārūḍho dhanurjagrāha roṣataḥ ||
 tāvattasya dhanurhr̥ṣṭasāciccheda samare'suraḥ ||40||
 tadā gadāṃ samādāya vrko yādavapuṃgavaḥ ||
 tatāḍa mūrdhni pañcāsyam daityam pr̥sthasthitam punaḥ ||41||
 mṛgendrah krodhasaṃpūrṇaḥ samutpatya raṇāṃgaṇe ||
 anekānpātayāmāsa nakhairdamtaiḥ karairapi ||42||
 huṃkāram bhīṣaṇaṃ kṛtvā lalajjihvaḥ sphuratsaṭaḥ ||
 vrkaṃ saṃpātayāmāsa raṃbhādamaḍaṃ gajo yathā ||43||
 gr̥hītvā tu vrko dorbhyāṃ pātayitvā mahitale ||
 tasyopari nadamstasthau mallo mallam yathā nrpa ||44||

utpataṃtaṃ punaḥ siṃhaṃ carvayantaṃ tanuṃ balāt ||
 tatāḍa muṣṭinā taṃ vai mitravimḍātmajo balī ||45||
 tasya muṣṭiprahāreṇa kesarī pañcatām gataḥ ||
 tadā kruddho hr̥ṣṭadaityaḥ śūlam cikṣepa satvaram ||46||
 śūlam sphuranmaholkābham ciccheda tvasinā vrkaḥ ||
 tikṣṇayā tumḍayā rājanphaṇinaṃ garuḍo yathā ||47||
 hr̥ṣṭo'pi svamasīṃ nītvā nādayan svaṃ mahābalaṃ ||
 jaghāna taṃ vrkaṃ mūrdhni kaṃpayan vasudhātalam ||48||
 khaḍgakoṣe tataḥ khaḍgamupadhāya vrko balī ||
 kaṃdhare svena khaḍgena taṃ tatāḍa sphuracchucam ||49||
 khaḍgacchinnaṃ śirastasya daitasya patitaṃ bhuvi ||
 reje kamaṃḍalumiva sakirīṭaṃ sakumaḍalam ||50||
 hr̥ṣṭe mṛte tadā daityāḥ śeṣā sarve palāyitāḥ ||
 bhayātūrā mahārāja yayuścamaṇdravatiṃ purīm ||51||

devaduṃdubhayo nedurnaraduṃdubhayastadā ||
 śrīvṛkasyopari surāḥ puṣpavarṣaṃ pracakrire ||52||

English rendering

Pradyumna's worship and praise by Bhadrasravaka in Bhadrasvarasha; the Yadava army's march on Chandravati Puri; the killing of Hiranyaksha's son Hrishta by Srikrishna Kumar Vrikke.

Srinardji says - Rajan! Mahabahu Srikrishna Kumar Pradyumna then conquered the entire Ketumalvarsha, took the bow, and went to the yogic-rich 'Bhadrashvarasha', whose border mountain 'Gandhamadana' is very beautiful, from where the Papanasini Ganga flows with the name 'Sita'. There is a Mahatirtha called Sarvapapanaśaka 'Veda Kshetra', where Mahabahu Hayagriva Harika resides. Dharmaputra Bhadrasrava serves him. 1-3.

The camps of Mahatma Pradyumna's army fell on the bridge of Sita-Ganga, which looked very beautiful because of its golden clothes. Dharmaputra Mahabali Mahatama Bhadrasrava, the ruler of Bhadrasva country, circumambulated with devotion and paid obeisance to Shri Krishna Kumar and made offerings to him. Then he spoke to them. 4-5.

The elder brother said, "O Lord! You are the true Absolute God. It is for the protection of the purushas that the sadhus set out for the victory. Oh my goodness! You had defeated a demon named Shambhar in the past. His younger brother, Utkacha, was a very wicked man who had gone on a

hunger strike in Gokul. He was killed by Lord Srikrishnachandra; but his elder brother Mahadushta Balavan Shakuni is still alive. Oh God! He deserves to be defeated by you, no one else can ever conquer him. 6-8 | (Vishwajitkhand chapter 31 to 35)

Pradyumna asked, "Dharmanandana! In whose lineage is the demon king Shakuni born, in which city does he reside, and what is his strength? 9.

The elder brother said, "Oh my God! Two primordial beings emerged from the womb of Diti by sage Kashyapa, the elder named Hiranyakashipu and the younger named Hiranyaksha. Hiranyaksha also had nine sons named Shakuni, Shambara, Hrishta, Bhoota-Santapana, Vrika, Kalanabha, Mahanabha, Harishmashru, and Utkacha. To the south of Devakuta in the Jatharagiriki Terai is a Puri named Chandravati, adorned with fortresses of daityas. It is there that Shakuni, surrounded by six brothers, resides. Yudduttam! Whenever the sage initiates the yajna, he breaks their yajna. Devotees of God! Even the gods and goddesses like Indra have become agitated by this. Oh God! That treacherous demon king deserves to be conquered by you, for you have conquered the whole world for the peace of the devotees. You are salutations to Lord Pradyumna. The fourfold form is your salutation. Salutations to you, cow, Brahmin, deity, sage and preserver of the Vedas. 10-17 |

Naradji says - Rajan! Upon praying in this way, Lord Pradyumna Hari directly blessed King Bhadrasrava by saying, "Do not be afraid." Mahabahu Pradyumna then set out immediately from there to reach Chadravathipuri with his army. Shakuniko got the news from my mouth that 'Yadukulatilaka Pradyumna is coming to kill you. Hearing this, the demon king raised his staff in the assembly of the demons. 18-20 |

Naradji says - Rajan! Hearing the ominous sound, the demon Mahabali, accompanied by an army of ten million demons, came to battle against the Yadava army. Lord Pradyumna, who assumed a human body out of greed, created the Grihadruvayu of his entire army, that is, standing his army in the shape of a Grihadru. The archer Shriromani Aniruddha stood in the beak position in the groin, Arjuna in the cervix and Jambavati Kumar Samba in the back. The king! In place of the two legs stood Deeptiman and Gada, with Parshin in the abdomen and Srikrishnakumar Bhanu in the tail. 24-27 | (Vishwajitkhand chapter 31 to 35)

O Lord! On the banks of the Sita Ganga, the Yadavas fought a fierce battle with the daityas, as if the seas were colliding with the seas. Just as the clouds showered torrents of water, the demons showered the Yadavas with arrows, trishuls, musals, muggers, tomars, and sages. The king! The immense dust that flew from the feet of the armies covered the sun and the sky. He would not even show his arrow to anyone. The situation was similar at that time as rain clouds covered the sun and spread darkness. 28-30 |

These ten sons of Vrika, Harsha, Anil, Grudra, Vardhana, Unnada, Mahasha, Pavana, Yami, and Tenth Anushadhi - Mitra Vrinda - started fighting with the demons. When darkness fell from the arrows, Mr. Hari Kumar Vrik came forward, repeatedly bows and arrows. They began to scatter demons with arrows, as if one were to cut off friendships with bitterness. They crushed the elephants, chariots, and foot soldiers of the daitya-sena. They fell into the battlefield with their armour and bow cut off. 31-34 |

Those whose feet were cut off by kidney arrows fell to the ground like uprooted trees in a storm. Some had their faces down and some had their faces up. The king! They were adorned with heaps of broken utensils in the battlefield due to the dismemberment of the arms from the arrows. In that battlefield, elephants were crushed by arrows and looked like pieces of silk cut with knives. 35-36 |

It was at this time that Mahabali ascended the East Lion. He shot ten arrows and cut off the kidney shell and the arrowhead. Then the flag was broken with four arrows, four horses with two arrows, and the chariot with three arrows. Then with twenty arrows, the demon king destroyed the chariot of Vrika. The bow was cut off, the horse and charioteer were killed, then Vrika got into another chariot and took the bow in anger. In the meantime, the demon Hrishta also cut off the bow of the kidney! Yadavpungav Vrinda then took the mace and struck the lion on its head and also the daitya sitting on its back. Filled with fury, the lion then jumped into the battlefield and killed many warriors with his claws, teeth, and claws. His tongue was twinkling, the earrings were shining. He made a loud noise and knocked down the kidneys as an elephant would knock down a banana stem. 37-43 | (Vishwajitkhanda chapter 31 to 35)

O Lord! Kidney caught the lion with both hands and threw it to the earth. Then they climbed on top of him and roared as if a wrestler had knocked another wrestler over his chest and roared. When the lion leaped again and began to chew on his body forcefully, the valiant Mitravrandakumar gave him a punch. His boxer Marse Singh succumbed to his injuries. Enraged, Hrishta, the demon king, hurled a spear at them quickly. But the colossus, as bright as a very heavy meteor, was torn to pieces by the kidneys with a sword, just as Garuda had torn a serpent to pieces with his sharp beak. Hrishta also roared with his sword, and shaking the ground, he struck Mahabali's kidney on the head with it. The mighty kidneys then stopped the demon's stroke on the blade of the sword and struck the demon's shoulder with their swords. The demon's head was cut off by the sword and fell to the earth. The head was adorned with a crown and a kundalasa, resembling a fallen kamandal. 44-50 |

Your Majesty! After Hrishta was killed, the rest of the daityas fled in terror to Chandravatipuri. At that time the murmurs of the gods and men were heard, and the gods began to shower flowers on the kidneys. 51-52 |

Thus was completed the thirty-second chapter in the Narada Bahulashva-Samvad under the Vishwajit Khanda in the Srigargha Samhita, titled 'The Slaying of Hrishta Daitya'. 32.

Sanskrit source · Hindi control witness

Viśvajit-khaṇḍa · Chapter 33

Chapter 161 of 263 · 59 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

हृष्टं निपतितं श्रुत्वा शकुनिः क्रोधमुर्छितः ॥
भ्रातृन्संप्रेषयामास देवानां भयकारकान् ॥१॥
भूतसंतापनो नाम गजमारुह्य निर्गतः ॥
वृकः खरं समारुह्य कालनाभोऽथ सूकरम् ॥२॥
महानाभो मत्तपुष्टं हरिश्मश्रुस्तिमिगिलम् ॥
वैजयंतं रथं जैत्रं मयदैत्यविनिर्मितम् ॥३॥
पंचयोजनविस्तीर्णं सहस्राश्वनियोजितम् ॥
मायामयं कामगं च पताकाशतसंवृतम् ॥४॥
सहस्रकलशाढ्यं च मुक्तादामविलंबितम् ॥
रत्नभूषणभूषाढ्यं शतचंद्रसमोज्ज्वलम् ॥५॥
सहस्रचक्रसंयुक्तम् घंटाकारविभूषणम् ॥
आरुह्य शकुनिः पश्चाद्योद्धुकामो विनिर्ययौ ॥६॥
अक्षौहिणीभिर्द्वादशभिर्देत्यानां मैथिलेश्वर ॥

धनुःस्वनैर्वीरशब्दैरश्वहेषारथस्वनैः ॥७॥
घीत्कारैर्हस्तिनामाशामण्डलं तु जगर्ज ह ॥
दैत्यसेनाप्रयाणेन चकंपे मण्डलं भुवः ॥८॥
निपेतुर्गिरयोऽनेका विघ्नैः सिंधवो नृप ॥
निपातितार्गला देवैर्बभूवाश्वमरावती ॥९॥
तत्सैन्यं भीषणं दृष्ट्वा प्रद्युम्नो धन्विनां वरः ॥
बली धैर्यधरः कार्ष्णिः प्राहेदं यदुपुंगवान् ॥१०॥

प्रद्युम्न उवाच -

इदं शरिरं भुवि पांचभौतिकं
फेनोपमं कर्मगुणादिनिर्मितम् ॥
गतागतं कालवशं कदापि
बुधा न शोचन्ति यथाभकैः कृतम् ॥११॥
गच्छन्ति चोर्ध्वं किल सात्विका जना
मध्ये च तिष्ठन्ति हि राजसा नराः ॥

अधः प्रगच्छन्ति हि तामसाः परे
मुहुर्मुहुस्ते विचरन्ति कर्मभिः ॥१२॥
बिभेत्ययं वा किल सर्वतो यथा
नेत्रभ्रमेणाचलतीव भूर्वृथा ॥

तथा च सर्वं मनसा कृतं जग-
त्काचेऽर्भकं ह्यर्भकं आवृतो यथा ॥१३॥
यथा सुखं मंडलवर्तिनां बलं
तथास्ति पातालनिवासिनामपि ॥
तथामराणां क्रतुभिः कृतं स्मरे-
त्सर्वं त्यजेत्तृणवत्परो जनाः ॥१४॥
ऋतोर्गुणा देहगुणाः स्वभावा
अहर्दिनं यांति यथा तथा जनः ॥
दृश्यं च यद्यन्न हि किंचिदस्ति
यथा ब्रजे गच्छति पांथसंगमम् ॥१५॥

दृष्टं यथा वस्तु यदोल्कया तथा
परे गते किं ह्युभयप्रयोजनम् ॥
विधाय मार्गं विचरेच्छिवस्य
पश्यन्ति सर्वत्र हरिं परेश्वरम् ॥१६॥
यथेदुरेको जलपात्रवृन्दगो
यथाग्निरेको विदितः समिच्चये ॥
तथा परात्मा भगवाननेकव-
त्सोऽन्तर्बहिः स्यात्सुकृतेषु देहिषु ॥१७॥
यो ज्ञाननिष्ठोऽतिविरागमाश्रितः
श्रीकृष्णभक्तस्त्वनपेक्षकोऽपि यः ॥
तपोवनं वापि गृहं गृहं वनं
स्पृशति तं ते त्रिगुणा न सर्वतः ॥१८॥
ततो यतिस्त्वध्यगमत्परात्परं
सुखी सदाऽऽनन्दमयस्तु बालवत् ॥

देहेन पश्यत्युत सर्वकारणं
धृतं च वासो मदिरामदांधवत् ॥१९॥
सूर्योदये सर्वतमो विलियते
प्रदृश्यते वस्तु गृहे यथा जनैः ॥
ज्ञानोदयेऽज्ञानतमः प्रलीयते
संभ्राजते ब्रह्म परं तनौ तथा ॥२०॥
यथेन्द्रियाणां च पृथक् च वर्त्मभि-
नोन्नीयतेऽर्थस्त्रिगुणाश्रयः परः ॥
एकं ह्यनंतस्य परस्य धाम त-
तथा मुनीनां किल शास्त्रवर्त्मभिः ॥२१॥
परं पदं केऽपि वदन्ति वैष्णवं
के वापि वैकुण्ठपरं परेशम् ॥
शांतिं च यत्केऽपि तमः परं बृह-

त्कैवल्यमेके प्रवदन्ति धामके ॥२२॥

यदक्षरं केऽपि दिशं वदति के
गोलोकमाद्यं प्रवदन्त्यथापरे ॥
केचिन्निकुञ्जं निजलीलयाऽऽवृतं
प्राप्नोति कृष्णस्य पदं य तन्मुनिः ॥२३॥
श्रीनारद उवाच -

इति कार्ष्णोर्वचः श्रुत्वा सर्वे यादवपुंगवाः ॥
शस्त्राणि जगृहुर्हृष्टा तज्ज्ञाने धैर्यवर्द्धने ॥२४॥
बभूव तुमुलं युद्धं दैत्यानां यदुभिः सह ॥
सीतागंगातटे चाब्धौ रक्षसां कपिभिर्यथा ॥२५॥
रथिनो रथिभिस्तत्र पतिभिः पतयो नृप ॥
अश्ववाहैरश्ववाहा युयुधुश्च गजा गजैः ॥२६॥
केचित्करींद्वा उन्मत्ता महामातयैः प्रणोदिताः ॥
गिरीन्द्रा इव दृश्यन्ते मुक्तानां मेघडंबरैः ॥२७॥
शुण्डादण्डैश्च फूत्कारैः सचीत्कारैः सशृङ्खलैः ॥

पातयंतो रथानश्वान् वीरान् राजन् रणांगणे ॥२८॥
शुण्डादण्डैः संगृहीत्वा रथान्साश्वान्ससारथीन् ॥
निपात्य भूमावुत्थाप्य चिक्षिपुश्चांबरे बलात् ॥२९॥
कांश्चिन्ममर्दुः पादाभ्यां संविदार्य करैर्दृढैः ॥
सक्षताश्च गजा राजन्प्रधावन्तो रणांगणे ॥३०॥
सपक्षतुरगा राजन्नश्ववाहप्रणोदिताः ॥
उल्लङ्घयन्तोऽथ रथान् गजकुम्भांतरे गताः ॥३१॥
केचिदश्वैर्महावीराः शक्तिहस्ता मदोत्कटाः ॥
जघ्नुर्गजस्थान्पतीन्मृगेंद्रा इव यूथपान् ॥३२॥
अश्वारूढाः केऽपि सेनां संविदार्य विनिर्गताः ॥
खड्गवेगैः पद्मवनं लीलाभिर्वायवो यथा ॥३३॥
केचित्परस्परं साश्वैरुत्पतन्तो रणांगणे ॥
खड्गैर्जघ्नुर्यथा क्रव्ये चंचुभिः पक्षिणोऽम्बरे ॥३४॥
केचित्खड्गैः परशुभिः केचिच्चक्रेः पदातयः ॥

चिच्छिदुर्निशितैर्भल्लैर्फलानीव शिरांसि च ॥३५॥
संग्रामजिद्बृहत्सेनः शूरः प्रहरणो विजित् ॥
जयः सुभद्रो वामश्च सत्यकोऽश्वयुरेव हि ॥३६॥
भद्रायाश्च सुता ह्येते श्रीकृष्णस्यौरसाः शुभाः ॥
सर्वेषामग्रतः प्राप्ता युयुधुर्दैत्यपुंगवैः ॥३७॥
भूतसंतापनो नाम गजारूढो महासुरः ॥
यदुसैन्ये महाराज चक्रे नाराचदुर्दिनम् ॥३८॥
बाणांधकारे च कृते भूतसंतापनेन वै ॥

संग्रामजितदा प्राप्तः श्रीकृष्णस्य सुतो बली ॥३९॥
 विव्याध बाणशतकैर्भूतसंतापनो बली ॥
 प्रलयार्णवसंघोष-भीमसंघट्टनादिनीम् ॥४०॥
 धनुर्ज्या तस्य चिच्छेद भूतसंतापनो बली ॥
 संग्रामजिद्धनुश्चान्यद्-गृहीत्वा स्वं तडित्प्रभम् ॥४१॥
 सज्जं कृत्वा विधानेन शतं बाणान्समादधे ॥

ते बाणास्तद्धनुर्ज्या च कवचं लोहनिर्मितम् ॥४२॥
 भित्त्वा छित्त्वा तनुं तस्य गजं भित्त्वावनिं गताः ॥
 बाणप्रहारव्यथितः किंचिद्व्याकुलमानसः ॥४३॥
 गजं स्वं नोदयामास भूतसन्तापनो बली ॥
 कालांतकसमं नागं दृष्ट्वा संग्रामजिद्बली ॥४४॥
 गृहीत्वा स्वमसिं दिव्यं संजघान रणांगणे ॥
 तस्य खड्गप्रहारेण शूण्डादण्डो द्विधाभवत् ॥४५॥
 चीत्कारमुत्कटं कुर्वन् मदं संसावयन्कटात् ॥
 भूतसंतापनं त्यक्त्वा भुवनं कंपयन् गजः ॥४६॥
 निपातयन्महावीरान्घंटानादैर्नदन्मुहुः ॥
 न बलात्स्तंभितो दैत्यैः पुरीं चंद्रावतीं ययौ ॥४७॥
 कोलाहलो महानासीद्ब्रजन्नेवं गजे च्युते ॥
 भूतसंतापनश्चक्रं श्रीकृष्णस्य सुताय वै ॥४८॥
 चिक्षेप निशितं शीघ्रं ग्रीष्ममार्तडवत्स्फुरत् ॥

तदागतं श्रमददृष्ट्वा चक्रं भद्रात्मजो बली ॥४९॥
 स्वचक्रेण महाराज लीलया शतधाच्छिनत् ॥
 जठरस्य गिरेः शृङ्गं समुत्पाट्य महासुरः ॥५०॥
 चिक्षेप कृष्णपुत्राय नादयन् व्योममंडलम् ॥
 संग्रामजिच्च तच्छृङ्गं गृहीत्वा भुजयोर्बलात् ॥५१॥
 तताड तेन राजेन्द्र भूतसन्तापनं रणे ॥
 भूतसन्तापनो दैत्यः संपूर्णं जठरं गिरिम् ॥५२॥
 गृहीत्वा संगरे तस्थावुद्भटो दैत्यपुंगवः ॥
 अनेन घातयिष्यामि त्वां रणे प्रवदन्मुखात् ॥५३॥
 देवकूटं समुत्पाट्य गिरिं च श्रीहरेः सुतः ॥
 अनेन घातयिष्यामि त्वां रणे प्रवदन्मुखात् ॥५४॥
 तस्थौ तत्सम्मुखे राजंस्तदद्भुतमिवामवत् ॥
 क्षिपन्तं पर्वतं दैत्यं भूतसन्तापनं नृप ॥५५॥
 तताड गिरिणा स्वेन रणे संग्रामजिद्बली ॥

जठरो देवकूटश्च द्वौ गिरी दैत्यमस्तके ॥५६॥
 पतितौ भूरिभाराढ्यौ वज्रसंघर्षनादिनौ ॥५७॥
 भूतसन्तापनस्ताभ्यां पतितः पञ्चतां गतः ॥

तज्ज्योतिः संग्रामजिति लीनं जातं विदेहराट् ॥ ९८ ॥

श्रीसंग्रामजितः सैन्ये नेदुर्दुद्भयस्तदा ॥

भद्रात्मजोपरी सुराः पुष्पवर्षं प्रचक्रिरे ॥ ९९ ॥

Roman transliteration

śrīnārada uvāca -

hr̥ṣṭaṃ nīpatitaṃ śrutvā śakuniḥ krodhamurchitaḥ ||
bhrātṛsaṃpreṣayāmāsa devānāṃ bhayakārakān ||1||
bhūtasam̐tāpano nāma gajamāruhya nirgataḥ ||
vr̥kaḥ kharaṃ samāruhya kālanābho'tha sūkaram ||2||
mahānābho mattapuṣṭaṃ hariśmaśrustimiṃgilam ||
vaijayaṃtaṃ rathaṃ jaitraṃ mayadaityavinirmitam ||3||
paṃcayojanavistiraṃ sahasrāśvaniyojitaṃ ||
māyāmayāṃ kāmagaṃ ca patākāśatasam̐vṛtam ||4||
sahasrakalāsāḍhyaṃ ca muktādānavilambitaṃ ||
rat□nabhūṣaṇabhūṣāḍhyaṃ śatacam̐drasamojjvalam ||5||
sahasracakrasam̐yuktam ghaṃṭākāravibhūṣaṇam ||
āruhya śakuniḥ paścādyod□dhukāmo viniryayau ||6||
akṣauhiṇībhirvādāśabhirdaityānāṃ maithileśvara ||

dhanuḥsvanairviraśabdaīraśvaheṣārathasvanaiḥ ||7||
cītkārairhastināmāsamaṇḍalaṃ tu jagarja ha ||
daityasenāprayāna cakaṃpe maṇḍalaṃ bhuvaḥ ||8||
nīpeturgīrayo'nekā viceluḥ siṃdhavo nṛpa ||
nīpātītārgalā devairbabhūvāśvamarāvati ||9||
tatsainyaṃ bhīṣaṇaṃ dṛṣṭvā pradryumno dhanvināṃ varaḥ ||
balī dhairyaadharaḥ kārṣṇiḥ prāhedam̐ yadupuṃgavān ||10||

pradyumna uvāca -

idaṃ śariraṃ bhuvi pāṃcabhautikaṃ
phenopamaṃ karmaguṇādīnirmitam ||
gatāgataṃ kālavaśaṃ kadāpi
budhā na śocaṃti yathār̥bhakaiḥ kṛtam ||11||
gacchaṃti cordhvaṃ kila sātvikā janā
madhye ca tiṣṭhaṃti hi rājasā narāḥ ||

adhaḥ pragacchaṃti hi tāmasāḥ pare
muhurmuhuste vicaraṃti karmabhiḥ ||12||
bibhetyayaṃ vā kila sarvato yathā
netrabhrameṇācalati va bhūrvṛthā ||
tathā ca sarvaṃ manasā kṛtaṃ jagat-
tkāce'r̥bhakaṃ hyabharka āvṛto yathā ||13||
yathā sukhaṃ maṇḍalavartināṃ calaṃ
tathāsti pātālanivāsināmapi ||
tathāmārāṇāṃ kratubhiḥ kṛtaṃ smare-
tsarvaṃ tyajettatṛnavatparo janāḥ ||14||
rtorguṇā dehaguṇāḥ svabhāva
ahardīnaṃ yānti yathā tathā janaḥ ||
dṛśyaṃ ca yadyanna hi kiṃcidasti
yathā vṛaje gacchati pāṃthasaṃgamam ||15||

dṛṣṭaṃ yathā vastu yadolkayā tathā
 pare gate kiṃ hyubhayaprayojanam ||
 vidhāya mārgaṃ vicarecchivasya
 paśyanhi sarvatra hariṃ pareśvaram ||16||
 yathemḍureko jalapātravṛndago
 yathāgnireko viditāḥ samiccaye ||
 tathā parātmā bhagavānanekava-
 tso'ntarbahih syātsukṛteṣu dehiṣu ||17||
 yo jñānaniṣṭho'tivirāgamāśritaḥ
 śrīkṛṣṇabhaktastvanapekṣako'pi yaḥ ||
 tapovanaṃ vāpi grhaṃ grhaṃ vanaṃ
 spṛṣṃti taṃ te triguṇā na sarvataḥ ||18||
 tato yatistvadyagamatparātparaṃ
 sukhī sadā'nandamayastu bālavat ||

dehena paśyatyuta sarvakāraṇaṃ
 dhṛtaṃ ca vāso madirāmadāṃdhavat ||19||
 sūryodaye sarvatamo viliyate
 pradṛśyate vastu grhe yathā janaiḥ ||
 jñānodaye'jñānatamaḥ praliyate
 saṃbhrūjate brahma paraṃ tanau tathā ||20||
 yathendriyāṇāṃ ca prthak ca vartmabhi-
 rnonniyate'rthastriguṇāśrayaḥ paraḥ ||
 ekaṃ hyanaṃtasya parasya dhāma ta-
 ttathā munināṃ kila śāstravartmibhiḥ ||21||
 paraṃ padaṃ ke'pi vadanti vaiṣṇavaṃ
 ke vāpi vaikuṇṭhaparaṃ pareśam ||
 śāṃtiṃ ca yatke'pi tamaḥparaṃ brha-
 tkaivalyameke pravadanti dhāmake ||22||

yadakṣaraṃ ke'pi diśaṃ vadaṃti ke
 golokamādyāṃ pravadantyathāpare ||
 kecinnikuṇjaṃ nijaṭilayā'vṛtaṃ
 prāpnoti kṛṣṇasya padaṃ ca tanmunih ||23||
 śrīnārada uvāca -
 iti kārṣṇervacaḥ śrūtṛvā sarve yādavapuṃgavāḥ ||
 śāstrāṇi jagṛhurhrṣṭā tajjñāne dhairyavaraddhane ||24||
 babhūva tumulaṃ yuddhaṃ daityānāṃ yadubhiḥ saha ||
 sītāgaṃgātāte cābdhau rakṣasāṃ kapibhiriyathā ||25||
 rathino rathibhistatra pattibhiḥ pattayo nṛpa ||
 aśvavāhairaśvavāḥ yuyudhuśca gajā gajaiḥ ||26||
 kecitkarīṇdrā unmattā mahāmātyaiḥ praṇoditāḥ ||
 girīndrā iva dṛśyante muktānāṃ meghaḍaṃbaraiḥ ||27||
 śuṇḍādaṇḍaiśca phūtkāraiḥ sacitkārāiḥ saśṛṅkhalaiḥ ||

pātayaṃto rathānaśvān vīrān rājan raṇāṃgaṇe ||28||
 śuṇḍādaṇḍaiḥ saṃgrhitṛvā rathānsāśvānsasārathin ||
 nīpātya bhūmāvutthāpya cikṣipuscāṃbare balāt ||29||
 kṛṣṇaścinmamarduḥ pādābhyāṃ saṃvidārya karairdrḍhaiḥ ||
 sakṣatāśca gajā rājanpradhāvanto raṇāṃgaṇe ||30||
 sapakṣaturagā rājannaśvavāḥpraṇoditāḥ ||
 ullaṅghayanto'tha rathān gajakumbhāṃtare gatāḥ ||31||
 keciśaśvairmahāvīrāḥ śaktihastā madotkatāḥ ||

jaghnurgajasthānṛpatīnmṛgeṇdrā iva yūthapān ||32||
 aśvārūḍhāḥ ke'pi senāṃ saṃvidārya vinirgatāḥ ||
 khaḍgavegaiḥ padmavanamāṃ līlābhīrvāyavo yathā ||33||
 kecitparasparamāṃ sāvairutpatanto raṇāmgaṇe ||
 khaḍgairjaghnuryathā kravye caṃcubhiḥ pakṣiṇo'mbare ||34||
 kecitkhaḍgaiḥ paraśubhiḥ keciecakraiḥ padātayaḥ ||

cicchidurniśitairbhallaairphalānīva śīrāṃsi ca ||35||
 saṃgrāmajid□bhatsenaḥ śūrah praharaṇo vijit ||
 jayaḥ subhadro vāmaśca satyako'svayureva hi ||36||
 bhadrāyāśca sūtā hyete śrīkṛṣṇasyaaurasāḥ śubhāḥ ||
 sarveśāmagrataḥ prāptā yuyudhurdaityapuṃgavaiḥ ||37||
 bhūtasamṛtāpano nāma gajārūḍho mahāsuraḥ ||
 yadusainye mahārāja cakre nārācaduridinam ||38||
 bāṇāṇḍhakāre ca kṛte bhūtasamṛtāpanena vai ||
 saṃgrāmajittadā prāptaḥ śrīkṛṣṇasya suto balī ||39||
 vivyādha bāṇasatakaairbhūtasamṛtāpano balī ||
 pralayārṇavasamṛghoṣa-bhūmasamṛghaṭṭanādinim ||40||
 dhanurjyāṃ tasya ciccheda bhūtasamṛtāpano balī ||
 saṃgrāmajiddhanuścānyad□grhītvā svamṛ tadīṭprabham ||41||
 sajjamṛ kṛtvā vidhānena śataṃ bāṇānsamādadhe ||

te bāṇāstaddhanurjyāṃ ca kavacaṃ lohanirmītam ||42||
 bhītvā chītvā tanuṃ tasya gajaṃ bhītvāvanimṛ gatāḥ ||
 bāṇaprahāravayathitaḥ kiṃcidvyākulamānasah ||43||
 gajaṃ svamṛ nodayāmāsa bhūtasamṛtāpano balī ||
 kālāṃtakasamaṃ nāgaṃ dr̥ṣṭvā saṃgrāmajid□balī ||44||
 grhītvā svamasimṛ divyaṃ saṃjagdhāna raṇāmgaṇe ||
 tasya khaḍgaprahāreṇa śūṇḍādāṇḍo dvidhābhavat ||45||
 cītkāramutkaṭaṃ kurvan madanṛ saṃsrāvayankaṭāt ||
 bhūtasamṛtāpanamṛ tyaktvā bhuvanamṛ kaṃpayan gajaḥ ||46||
 nīpātayanmahāvīrāṅghamṛtānāḍairnadanmuhūḥ ||
 na balātstaṃbhito daityaiḥ purimṛ caṃdrāvatiṃ yayau ||47||
 kolāhalo mahānāsīd□vrājannevaṃ gaje cyute ||
 bhūtasamṛtāpanaścakramṛ śrīkṛṣṇasya sūtāya vai ||48||
 cikṣepa nīśitamṛ śighramṛ grīṣmamārtamḍavatsphurat ||

tadāgataṃ bhramad□dr̥ṣṭvā cakramṛ bhadrātmaḥ balī ||49||
 svacakreṇa mahārāja līlayā śatadhācchinat ||
 jatharasya gireḥ śrīgaṃ samutpāṭya mahāsuraḥ ||50||
 cikṣepa kṛṣṇaputrāya nādayan vyomamaṇḍalam ||
 saṃgrāmajicca tacchṛṇamṛ grhītvā bhujayorbalāt ||51||
 tatāḍa tena rājeṇdra bhūtasamṛtāpanamṛ raṇe ||
 bhūtasamṛtāpano daityaḥ saṃpūrṇamṛ jatharamṛ girimṛ ||52||
 grhītvā saṃgare tasthāvud□bhaṭo daityapuṃgavaḥ ||
 anena ghātayiṣyāmi tvāṃ raṇe pravadanmukhāt ||53||
 devakūṭamṛ samutpāṭya giriṃ ca śrīhareḥ sutaḥ ||
 anena ghātayiṣyāmi tvāṃ raṇe pravadanmukhāt ||54||
 tasthau tatsammukhe rājamaṇḍalamḍbhutamivānavat ||
 kṣipantaṃ parvataṃ daityamṛ bhūtasamṛtāpanamṛ nṛpa ||55||
 tatāḍa giriṇā svena raṇe saṃgrāmajid□balī ||

*jaṭharo devakūṭaśca dvau girī daityamastake ||56||
 patitau bhūribhārādhyau vajrasaṅgharṣanādinau ||57||
 bhūtasantāpanastābhyāṃ patitaḥ pañcatāṃ gataḥ ||
 tajjyotiḥ saṃgrāmajīti līnaṃ jātaṃ videharāt || 58||
 śṛisaṃgrāmajitaḥ saīnye nedurdumdubhayastadā ||
 bhadrātmajoparī surāḥ puṣpavarṣaṃ pracakṛire ||59||*

English rendering

The Slaying of Envy by the Hand of War Victory

Naradji says - Rajan! Shakuni's anger knew no bounds when he heard that Hrishta had been killed. He sent out his brothers who also feared the gods. The demon named Bhoot-Santapan rode out on an elephant. Vrika came riding on a giant donkey and Kalanabha on a pig. The great dragon sat on a camel and the Hareshshru on a whale (the great crocodile). 1-2.

There was a triumphant chariot built by Mayasura, on which the flag of Vyjayanthi was hoisted. This is why he was called 'Vyjayanta' and 'Jaitra'. It was five yojanas wide and had a thousand horses in it. The illusory chariot was custom-built and adorned with hundreds of flags. It had a thousand kalashas attached to it and beaded beads hanging from it. He was adorned with jewelled ornaments and was as bright as a hundred moons. It was fitted with a thousand wheels, and the many hours it hung adorned it. Shakuni rode on the same chariot and came out with a desire for war. 3 - 6.
(Vishvajitkhand chapter 31 to 35)

Maithileshwar! He was accompanied by an army of twelve Aksauhini demons. The sound of bows and arrows, the roar of heroes, the cries of horses, the cries of chariots, and the cries of elephants seemed to make the whole realm roar. The whole world started shaking with the expedition of the demon army. O Lord! Many of the mountains have fallen to the ground. The seas became turbulent and exceeded their limits. The gods immediately closed the gates of Amravati Puri and installed the Argala there. Seeing the fierce army, the superior of the archers, the strong and patient hero Srikrishna Kumar Pradyumna spoke thus to the superior heroes of the Yadukula. 7-10 |

Naradji says - Rajan! Hearing this from Srikrishnakumar Pradyumna, having acquired patient wisdom, all the Yadava nobles, full of joy and enthusiasm, took up arms. Then, on the banks of the Sita-Ganga, there was a fierce battle between the Yadavas and the daityas - just as the monsters had with the apes on the seashore. Chariots and charioteers, mounted horsemen, and cavalrymen fought the Gajarohis. Inspired by the Mahavatsas, some of the frenzied Gajarajas adorned with elephants looked like mountaineers with Meghadambara. The king. They roamed the battlefield, trampling chariots, horsemen, and foot soldiers with whistles and chains. They would wrap chariots with horses and chariots in a noose, knock them to the ground, and forcefully lift them back up and throw them into the sky. The king. In that battlefield, Gajraj, running all around, used to disperse some people with strong needles and thrash them with his feet. Your Majesty! Feathered horses, propelled by horsemen, rode the chariots to the Kumbh of the elephants. Some Mahaviras, obsessed with cavalry warfare, rode horses to the Kumbh of elephants and killed the Gajara kings in the same manner as the Singhas killed the Gajrajas, the youthful chiefs. Some equestrian warriors would break through the front line with the speed of swords and advance as safely as Vayu could with his speed, treading down the lotus-forest. Some horsemen would bounce off the battlefield and counterattack with swords in the same way that birds in the sky would pounce on each other for a piece of meat. Some foot warriors cut off the heads of opponents like fruit with swords, some with spears and spears, and some with sharp spears. 24-35 |

These ten and a half sons of Krishna, born to Samgramajit, Brihataasena, Shura, Praharana, Vijita, Jaya, Subhadra, Vama, Satyaka, and Ashvayu-Bhadra, came forward and started fighting with the daitya-pungas. Your Majesty! The great demon Bhoot-Pantapan, mounted on an elephant, brought the scene of the calamity to light with his torrential rain. When darkness was cast by the demons, the mighty son of Krishna, Sangramjit, came to confront him. They shot hundreds of arrows into the battlefield, wounding the demons. Then the mighty demons cut off Samgramajit's bow's antipathy, which echoed like a fierce roar emanating from the struggle of the seas of the Holocaust. Samgrāmarājita then took his second bow, the lightning-dazzling one, and ceremoniously shot at it, then fired a hundred arrows. The arrows pierced through the earth, piercing through the bow and arrow, the iron shield, the body, and the elephant. The ghostly spirit, haunted by the arrow's strike, panicked; then the mighty hero led his elephant forward. Seeing the elephant, as formidable as Kaala and Yama, attacking, the mighty Samgramajit took his divine sword and struck it in the battlefield. The sword-strike cut his trunk in two and he ran away, shaking the world, leaving behind a haunting scream and a haunting spirit. Daitapuri went straight to Chandravati, knocking down the big heroes and ringing the bells repeatedly. No one could stop him by force. 36-47 |

Thus there was a great commotion when the elephant fled from the battlefield. The ghostly spirits then drove a sharp-edged circle over Krishna's son, which was emerging like the summer sun. Your Majesty! Seeing the spinning wheel come upon him, the mighty Bhadrakumar merrily broke it into a hundred pieces with his wheel. Then the great demon uprooted a peak of Jathragirika and threw it at the son of Krishna, chanting the celestial body. Rajendra! Sangramjit seized the peak by force with both hands and struck the ghost - Santapan - in the battlefield with it. Then the demon-pungva exorcised the whole of Jathargiri and took him by the hand, stood in the battlefield and said, "Now I will do all your work in the struggle from this mountain." Seeing this, Srihari's son Sangramajit also uprooted a mountain called Devakuta and said with his mouth, 'I too will take your life from here on the battlefield.' 48-54 | (Vishvajitkhand chapter 31 to 35)

The king! Having said this, they stood before him. That miraculous event happened. Nareshwar. While throwing the mountain, the demons were attacked by the mighty Samgramajit with the mountain in his hand in battle. Both the heavily laden Jathar and Devakuta mountains fell on the daitya's head. The sound of two diamonds colliding with them was deafening. Woe to you! The ghostly apparition of the two fell from their wounds and became the graveyard of death, and its light was absorbed into the Sangramajit. Victory bells rang in Samgramajit's army, and the gods showered flowers on the prince. 55-59 |

Thus was completed the thirty-third chapter in the Narada Bahulashka Samvad under the Vishvajit-Khandaka in the Srigargha Samhita, titled 'The Slaying of the Ghost-Santapan Daitya'. 33.

Sanskrit source · Hindi control witness

Viśvajit-khaṇḍa · Chapter 34

Chapter 162 of 263 · 43 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

संग्रामजिन्महायुद्धे भूतसन्तापने मृते ॥
 हाहाकारो महानासीद्वैत्यसेनासु मैथिल ॥१॥
 शकुनिर्वृकः कालनाभो महानाभस्तथैव च ॥
 हरिश्मश्रुश्च पञ्चैते सम्प्राप्ता रणमंडले ॥२॥
 कार्ष्णिः शकुनिनायुद्धदनिरुद्धो वृकेण वै ॥
 कालनाभेन सांबस्तु महानाभेन दीप्तिमान् ॥३॥
 हरिश्मश्रुसुरेणापि भानुः कृष्णसुतो बली ॥
 सर्वेषामग्रतः प्राप्तोऽनिरुद्धो धन्विनां वरः ॥४॥
 विभेद बाणैर्दैत्यांश्च वज्रेणैद्रो यथा गिरीन् ॥
 अनिरुद्धशरैर्दैत्याश्छिन्नपादांसजानवः ॥५॥
 निपेतुर्मूर्च्छिता भूमौ वृक्षा वातहता इव ॥
 अनिरुद्धशरैस्तीक्ष्णैः संछिन्ना मेघधंबराः ॥६॥
 छिन्नकुम्भा भिन्नशुङ्गाः पतिता रणमंडले ॥

रुग्णदन्ताश्छिन्नकक्षाः शैला वज्रहता इव ॥७॥
 द्विधाभूता गजाः पेतुः स्फुरत्काश्मीरकंबलाः ॥
 करिणां भिन्नकुम्भानां मुक्ता रेजुः स्फुरत्प्रभाः ॥८॥
 बाणांधकारे राजेन्द्र रात्रौ तारागणा इव ॥
 प्रधर्षिताः केऽपि वीरा अनिरुद्धशरान्विता ॥९॥
 निपेतुर्मूर्च्छिता भूमौ तदद्भुतमिवाभवत् ॥
 केचित्कौ रथिनः पेतुस्तेषां शून्या रथाः स्थिताः ॥१०॥
 कपित्थस्य फलानीव हस्तकोष्ठगतानि च ॥
 क्षणमात्रेण राजेन्द्र दैत्यानां वाहिनीषु च ॥११॥
 नदी बभूव संग्रामे भीषणा क्षतजस्रवात् ॥
 द्विपग्राहा चोष्ट्रखरकबंधास्यादिकच्छपा ॥१२॥
 शिशुमाररथा केशशैवाला भुजसर्पिणी ॥
 करमीना मौलिरत्नहारकुण्डलशर्करा ॥१३॥
 शस्त्रशक्तिच्छत्रशंखा चामरध्वजसैकता ॥

रथांगवर्तसंयुक्ता सेनाह्वयतटावृता ॥१४॥
 शतयोजनविस्तीर्णा बभौ वैतरणी यथा ॥
 प्रमथा भैरवा भूता वेताला योगिनीगणाः ॥१५॥
 अट्टहासं प्रकृर्वतो नृत्यंतो रणमण्डले ॥

पिबन्तो रुधिरं शश्वत्कपालेन नृपेश्वर ॥१६॥
 हरस्य मुण्डमालार्थं जगृहुस्ते शिरांसि च ॥
 सिंहारूढा भद्रकाली डाकिनीशतसंवृता ॥१७॥
 भक्षययन्ती रणे दैत्यानट्टहासं चकार ह ॥
 विद्याधर्यस्त्वंबरस्था गंधर्व्योऽप्सरसस्तथा ॥१८॥
 क्षात्रधर्मस्थितान् वीरान् वत्रिरे देवरूपिणः ॥
 परस्परं कलिभूत्वा तासां पत्यर्थमंबरे ॥१९॥
 ममानुरूपो नायं व इति विह्वलयेतसाम् ॥
 केचिद्वीरा धर्मपरा रणरङ्गान्न चालिताः ॥२०॥
 ययुर्विष्णुपदं दिव्यं भित्वा मार्तण्डमण्डलम् ॥

अनिरुद्धं रिपुं दृष्ट्वा केचिद्वैत्याः पलायिताः ॥२१॥
 केचित्स्वं स्वं रणं त्यक्त्वा दुद्रुवुस्ते दिशो दश ॥
 तदा वृको महादैत्यः खरारूढो भयंकरः ॥२२॥
 आजगाम नदन् युद्धे धनुष्टंकारयन्मुहुः ॥
 अनिरुद्धस्यापि चायं सिंजिनीसहितं धनुः ॥२३॥
 चिच्छेद दशभिर्बाणैर्वृकोऽपि रणदुर्मदः ॥
 छिन्नधन्वानिरुद्धस्तु द्वितीयं धनुराददे ॥२४॥
 चिच्छेद दशभिर्बाणैर्वृकचापं महाबलः ॥
 वृकस्त्रिशूलमुद्यम्य रुषा प्रस्फुरिताधरः ॥
 ललज्जिह्वः प्रत्युवाचानिरुद्धं धन्विनां वरम् ॥२५॥
 वृकदैत्य उवाच -
 अद्यैव त्वां हनिष्यामि क्षत्रियं स्वस्थविक्रमम् ॥
 त्वया सेना हता मेऽद्य पश्य विक्रममद्भुतम् ॥२६॥
 अनिरुद्ध उवाच -

ये वदन्ति मुखेनेह ते कुर्वन्ति न किंचन ॥
 अद्यैव त्वां हनिष्यामि पश्य मे विक्रमं परम् ॥२७॥
 न चेत्त्वां घातयिष्यामि शृणुताच्छपथं मम ॥
 विप्रगोभ्रूणबालानां हत्या मे स्यात्सदैव हि ॥२८॥
 श्रीनारद उवाच -
 वृकोऽपि शपथं कृत्वा खरारूढो महाबलः ॥
 जघान तं त्रिशूलेनानिरुद्धं धन्विनां वरम् ॥२९॥
 तच्छूलं वामहस्तेन गृहीत्वा कार्ष्णिनन्दनः ॥
 तताड सहसा राजन् वृकदैत्यं महाबलम् ॥३०॥
 तदासुरः कोपपूर्णो मुक्त्वाथ महतीं गदाम् ॥
 घूर्णयामास सहसा चानिरुद्धरथं बलात् ॥३१॥
 प्राद्युम्निः शितधारेण खड्गेनारिभुजद्वयम् ॥
 चिच्छेद भिदुरेणाशु शैलपक्षौ यथा वृषा ॥३२॥

तदाभिन्नभुजो दैत्यः पद्भ्यामाकंपयन्भुवम् ॥३३॥

विस्तीर्णं वदनं कृत्वा ललज्जिह्वं भयंकरम् ॥
 करालदंष्ट्रः प्रपिबन्नाकाशं दैत्यपुंगवः ॥३४॥
 तिमिं तिमिगिल इव प्राग्रसत्कार्ष्णिनन्दनम् ॥
 दैत्योदरे कृष्णपीत्रः श्रीकृष्णस्यानुकंपया ॥३५॥
 न ममार महाराज कार्ष्णिमीनोदरे यथा ॥
 वृकोदरे यथा कृष्णो यथा गोपा ह्यघोदरे ॥३६॥
 बकोदरे यथा कृष्णो यथा वृत्रोदरे वृषा ॥
 हाहाकारे तदा जाते यदुसैन्ये विदेहराट् ॥३७॥
 गदो गदां समादाय बलदेवानुजो बली ॥
 तताड मस्तके दैत्यं वृकं नाम महाबलम् ॥३८॥
 तदा हतशिरा दैत्यो रेजे क्षतजबिंदुभिः ॥
 गरिकैर्जलधाराभिर्यथा विंध्याचलो नृप ॥३९॥
 फाल्गुनः स्वमसिं नीत्वा तत्पादौ याञ्जसाहरत् ॥
 छिन्नाग्निः स पपातोर्व्यां छिन्नपक्षो यथा गिरिः ॥४०॥

अनिरुद्धस्तदुदरं भीत्वा खड्गेन निर्गतः ॥
 जहार तच्छिरश्चायं यथा वज्रेण वृत्रहा ॥४१॥
 तदा जयजयारावो यदुसैन्ये बभूव ह ॥
 देवदुन्दुभयो नेदुर्नरदुन्दुभयस्तथा ॥४२॥
 अनिरुद्धोपरि सुराः पुष्पवर्षं प्रचक्रिरे ॥
 कथितं ह्यद्भुतं चैतत्किं भूयः श्रोतुमिच्छसि ॥४३॥

Roman transliteration

śrīnārada uvāca -

saṃgrāmajinmahāyuddhe bhūtasantāpane mṛte ||
 hāhākāro mahānāsiddhityasenāsu maithila ||1||
 śakunirvrkaḥ kālanābho mahānābhastathaiva ca ||
 hariśmaśruśca pañcaite samprāptā raṇamaṃḍale ||2||
 kārṣṇiḥ śakunināyuddhyadaniruddho vrkeṇa vai ||
 kālanābhena sāṃbastu mahānābhena dīptimān ||3||
 hariśmaśruvasureṇāpi bhānuḥ kṛṣṇasuto balī ||
 sarveṣāmagrataḥ prāpto'niruddho dhanvināṃ varaḥ ||4||
 vibheda bāṇairdaityāṃśca vajreṇendro yathā girīm ||
 aniruddhaśarairdaityāśchinnapādāṃsajānavaḥ ||5||
 nipeturmūrchetā bhūmau vrkṣā vātahatā iva ||
 aniruddhaśaraistikṣṇaiḥ saṃchinnā meghaḍaṃbarāḥ ||6||
 chinnakumbhā bhinnāṣuṃḍāḥ patitā raṇamaṃḍale ||

ruṅṇadantāśchinnakakṣāḥ śailā vajrahatā iva ||7||
 dvidhābhūtā gajāḥ petuḥ sphuratkāśmirakaṃbalāḥ ||
 kariṇāṃ bhinnakumbhānāṃ muktā rejuḥ sphuratprabhāḥ ||8||
 bāṇāṃdhakāre rājendra rātrau tārāgaṇā iva ||

pradharṣitāḥ ke'pi vīrā aniruddhaśarāṇvitā ||9||
 nipeturmūrchitā bhūmau tadadā bhutamivābhavat ||
 kecitkau rathināḥ petusteṣāṃ śūnyā rathāḥ sthitāḥ ||10||
 kapitthasya phalāniva hastakoṣthagatāni ca ||
 kṣaṇamātreṇa rājendra daityānāṃ vāhinīṣu ca ||11||
 nadī babhūva saṃgrāme bhīṣaṇā kṣatajaśravāt ||
 dvipagrāhā coṣṭrakharakabaṇdhāsyaḍdikacchapā ||12||
 śīsumārārathā keśaśaivālā bhujasarpinī ||
 karamīnā mauliratā nahārakuṇḍalaśarkarā ||13||
 śastraśakticchatraśaṃkhā cāmaradhvajasaikatā ||
 rathāṃgavartasamīyuktā senādvayataṭāvṛtā ||14||
 śatayojanavistīrṇā babhau vaitaraṇī yathā ||
 pramathā bhairavā bhūtā vetālā yoginigaṇāḥ ||15||
 aṭṭahāsaṃ prakṛvanto nṛtyanto raṇamaṇḍale ||
 pibanto rudhiraṃ śaśvatkapālena nṛpeśvara ||16||
 harasya muṇḍamālārthaṃ jagṛhuste śīrāṃsi ca ||
 siṃhārūḍhā bhadrakālī dākinīśatasamīvṛtā ||17||
 bhakṣyayanti raṇe daityānaṭṭahāsaṃ cakāra ha ||
 vidyādharyastvaṃbarasthā gaṇḍharvyo'psarasastathā ||18||
 kṣātradharmasthitān virān vavire devarūpiṇaḥ ||
 parasparaṃ kalirbhūtā tāsāṃ patyarthamaṇbare ||19||
 mānūrupo nāyaṃ va iti vihvalacetasaṃ ||
 kecidvīrā dharmaparā raṇaraṅgāṇna cālītāḥ ||20||
 yayurviṣṇupadaṃ divyaṃ bhitvā mārtaṃḍamaṇḍalam ||
 aniruddhaṃ ripuṃ dṛṣtvā keciddaityāḥ palāyitāḥ ||21||
 kecitstvaṃ svaṃ raṇaṃ tyaktvā dudruvuste diśo daśa ||
 tadā vṛko mahādaityaḥ kharārūḍho bhayaṃkaraḥ ||22||
 ājagāma nadan yuddhe dhanuṣṭaṇkārāyanmuhuh ||
 aniruddhasyaṓpi cāyaṃ siṃjinīśahitāṃ dhanuḥ ||23||
 ciccheda daśabhirbāṇairvṛko'pi raṇadurmadaḥ ||
 chinnaḍhanvāniruddhastu dvitīyaṃ dhanurādade ||24||
 ciccheda daśabhirbāṇairvṛkacāpaṃ mahābalaḥ ||
 vṛkatriśūlamudyamya ruṣā prasphuritādharaḥ ||
 lalajjihvaḥ pratyuvācāniruddhaṃ dhanvināṃ varam ||25||
 vṛkadaitya uvāca -
 adyaiva tvāṃ haniṣyāmi kṣatriyaṃ svasthavikramam ||
 tvayā senā hatā me'dya paśya vikramamadā bhutam ||26||
 aniruddha uvāca -
 ye vadanti mukheneha te kurvaṇti na kiṇcana ||
 adyaiva tvāṃ haniṣyāmi paśya me vikramaṃ param ||27||
 na cettvāṃ ghātayiṣyāmi śṛṇutācchapaṭhaṃ mama ||
 vipragobhrūṇabālānāṃ hatyā me syātsadaiva hi ||28||
 śrīnārada uvāca -
 vṛko'pi śapathaṃ kṛtvā kharārūḍho mahābalaḥ ||
 jaghāna taṃ triśūlenāniruddhaṃ dhanvināṃ varam ||29||
 tacchūlaṃ vāmahastena gṛhītvā kārṣṇinandanaḥ ||
 tatāḍa sahasā rājan vṛkadaityaṃ mahābalaṃ ||30||
 tadāsuraḥ kopapūrṇo muktavātha mahatīm gadām ||
 cūṛpayāmāsa sahasā cāniruddharathaṃ balāt ||31||

*prādyumniḥ śitadhāreṇa khaḍgenāribhujadvayam ||
 ciccheda bhidurenāśu śailapakṣau yathā vṛṣā ||32||
 tadābhinnabhujō daityaḥ pad□bhyāmākampayanbhuvaṁ ||33||*

*viṣṭīṇaṁ vadaṇaṁ kṛtvā lalajjihvaṁ bhayaṁkaram ||
 karāladamaṣṭraḥ prapibannākāśaṁ daityapuṁgavaḥ ||34||
 timiṁ timiṁgila iva prāgrasatkārṣṇinandanam ||
 daityodare kṛṣṇapautraḥ śrīkṛṣṇasyānukampayā ||35||
 na mamāra mahārāja kārṣṇīrminodare yathā ||
 vṛkodare yathā kṛṣṇo yathā gopā hyaghodare ||36||
 bakodare yathā kṛṣṇo yathā vṛtrodare vṛṣā ||
 hāhākāre tadā jāte yadusainye videharāt ||37||
 gado gadāṁ samādāya baladevānujō bālī ||
 tatāḍa mastake daityaṁ vṛkaṁ nāma mahābalaṁ ||38||
 tadā hataśīrā daityo reje kṣatajabīṇdubhiḥ ||
 garikairjaladhārābhīryathā viṁdhyācalo nṛpa ||39||
 phālgunaḥ svamasīṇ nītvā tatpādau cāñjasāharat ||
 chinnāṁghriḥ sa papātorvyāṁ chinnapakṣo yathā giriḥ ||40||*

*aniruddhastadudaraṁ bhītvā khaḍgena nirgataḥ ||
 jahāra tacchiraścāyāṁ yathā vajreṇa vṛtrahā ||41||
 tadā jayajayārāvo yadusainye babhūva ha ||
 devaḍundubhayō nedurnaradundubhayastathā ||42||
 aniruddhopari surāḥ puṣpavarṣaṁ pracakṛire ||
 kathitaṁ hyad□bhutaṁ caitatkiṁ bhūyaḥ śrotumicchasi ||43||*

English rendering

Slaying the Vedic demon at the hands of Aniruddha

Shrinaradji says - Mithileshwar! The demonic armies were in a state of abhorrence when Samgramajit killed the demons in that great battle. Then the five heroes - Shakuni, Vrikka, Kalanabha and Mahanabha and Harishmashru - landed on the battlefield. 1-2.

Srikrishnakumar Pradyumna started fighting with Shakuni and Aniruddha with Vrika. The Sambas clashed with the Kalanavas and the Deeptimans with the Mahanavas. Balavana Veera Srikrishna Kumar Bhanu started fighting with a demon named Harishmashru. In front of everyone was Aniruddha, the best of the archers. With their arrows, they began to scatter the demons in the same way that Indra pierced the mountains with lightning. Aniruddha's arrows cut off the legs, shoulders, and knees of the demons. They were all wiped out and fell to the earth like uprooted trees by strong winds. Aniruddha's sharp arrows, which had shattered the Meghadambara (cradle), the Kumbhasthala, and the tusks, broken teeth, and cut chambers, made the elephants fall into the battlefield just as the mountains collapse due to lightning strikes. The elephants were lying in two pieces and the Kashmiri swing was shining on them. Scattered beads shone brightly from the scattered cairns of the elephants. Rajendra! They were glowing in the arrow-shaped darkness just as the stars twinkle at night. Many of the heroes, who had been struck by Aniruddha's arrows, lay on the ground, motionless. That scene seemed to be amazing. Many chariots had fallen to the ground and their chariots stood still. The severed heads of some warriors looked like the fruit of an elephant's stomach. 3-10 | (Vishwajitkhand chapter 31 to 35)

Rajendra! In an instant so much blood fell on the armies of the demons within that war that its terrible river flowed. The elephants looked like customers in it; the trunks and mouths of camels and donkeys looked like turtles; the chariots looked like snails, the hairs were confusing, and the severed arms looked like serpents. Cut hands were fish in it and crowns, jewels, and kundals replaced pebbles. Weapons, power, umbrellas, conch shells, chavars, and flags were like sand-stones, the wheels of chariots creating the illusion of whirlwinds. The armies of both sides were the two banks of that bloodline. Oh dear God! Spread over a hundred yojanas, that bloody river seemed as fierce as the Vaitarani. The Pramathas, Bhairavas, Bhootas, Betalas, and Yoginis used to laugh, dance, and constantly drink blood from their skulls in that battlefield. He also used to collect lotuses to make the headgear of Lord Rudra. Bhadrakali, mounted on a lion, accompanied by hundreds of witches, used to make the demons her prey and make fun of them in the battlefield. Vidyadharis, Gandharvakanyas, and apsaras seated on a vimana would stand in Kshatriya dharma and worship the gods and goddesses as their husbands. The beauties squabbled with each other as they chose the heroes in the sky as their husbands. Someone would say - "These are worthy of me, not worthy of you." That is how she was disputing with a visceral mind. Some heroes did not deviate from the stage of Samaraki by being eager in Dharma, so they penetrated the solar system and reached the divine Vishnupada. Some daityas saw Aniruddha as their enemy and fled. Some of the Asuras gave up their wars and fled in ten directions. 11-21 |

At the same time, a fierce donkey-ridden giant came to battle, roaring and repeatedly bowing. The fierce demon also struck ten arrows and cut the bow with Aniruddha's staff. When the bow was cut off, Mahabali Aniruddha took the second bow and shot ten arrows, severing the kidneys as well. At this, the lips of the kidneys trembled with rage. He picked up the trident and said to Aniruddha, the best of the archers, while wrapping his tongue. 22-25 |

The demon said, "You are a mighty Kshatriya and you have destroyed my army today, so I will kill you now." Mayst thou see my wondrous power. 26.

Naradji says - Rajan! The great archer sitting on a donkey also took an oath and struck Aniruddha, the best of the archers, with a trident. But Raja! Pradyumna Nandana Aniruddha grabbed the trident with his left hand and suddenly injured Mahabali's demon kidney with it. Then he was filled with the wrath of the demon. He wielded a heavy mace and suddenly crushed Aniruddha's chariot by force. Pradyumna Kumar then cut off both the enemy's arms with a sharp-edged sword in the same manner as Indra had cut off both the wings of the mountains soon after with Vajra. Then he began to spread a fierce mouth with a fluffy tongue, trembling the earth with armless giant feet, as if he were going to make the whole sky drink. Then the demon-king with a ferocious beard, like a crocodile swallowing a large fish, made Pradyumna Kumar Aniruddha his prey. 29-34 | (Vishvajitkhand chapter 31 to 35)

Your Majesty! He was the grandson of Lord Krishna, so he did not die by the grace of Lord Krishna even when he went into the belly of a daitya, he survived like Pradyumna in the belly of a fish. Just as in the womb of Aghasura, Krishna and Gual-Bala survived, just as in the womb of Vakasura, Krishna himself did not die, and just as in the womb of Vritrasura, Indra survived, likewise in the womb of Vrikasura, Aniruddha was saved. 35-36 |

Woe to you! At that time, the Yadava army was in disarray. Baldev's younger brother Balwan then took the mace and hit him on the head of the demon Mahabali Vrika. The demon's head exploded and blood started dripping from it. The stream of blood adorned the giant just as the stream of ochre adorned the Vindhychal. 37-39 |

Arjuna then took his sword and cut off both his legs accidentally. With his leg amputated, he fell to the ground like a feathered mountain. Aniruddha came out, tearing her stomach open with his sword. Just as Indra killed Vritrasura with a Vajra, Aniruddha cut off his head with his sword. At that time, the Yadava army erupted into cheers and murmurs of the gods and men. The gods began to shower flowers on Aniruddha. The king! I told you this wonderful story; what else do you want to hear? . 40-43 |

Thus was completed the thirty-fourth chapter in the Narada Bahulashva-Samvad under the Vishwajit Khanda in the Srigargha Samhita, titled 'The Slaying of the Vrika Daitya'. 34.

Sanskrit source · Hindi control witness

Viśvajit-khaṇḍa · Chapter 35

Chapter 163 of 263 · 22 detected Sanskrit verse markers

Sanskrit

बहुलाश्च उवाच -

अहो अत्यद्भुतं युद्धं मुने प्राद्युम्निना कृतम् ॥

वृके हते महादैत्ये किं बभूव रणे पुनः ॥१॥

श्रीनारद उवाच -

वृकदैत्यं हतं वीक्ष्य कालनाभो महासुरः ॥

क्रोडारूढो रणं प्रागब्धनुष्टंकारयन्मुहुः ॥२॥

अकूरं बाणविंशत्या गदं च दशभिः शरैः ॥

अर्जुनं दशभिर्बाणैर्युयुधानं च पञ्चभिः ॥३॥

दशभिः कृतवर्माणं कार्ष्णिं बाणशतेन वै ॥

अनिरुद्धं च विंशत्या दीप्तिमंतं च पञ्चभिः ॥४॥

सांबं च शतबाणैश्च विव्याध समरेऽसुरः ॥

तद्बाणैर्व्याकुला वीरा बभूवुर्घटिकाद्धयम् ॥५॥

हयाश्च पञ्चतां प्राप्ताश्चूर्णीभूता रणांगणे ॥

तद्धस्तालाघवं दृष्ट्वा प्रसन्नो रुक्मिणीसुतः ॥६॥

कालनाभं साधुपदैः पूजयामास संगरे ॥

प्रद्युम्नः स्वं धनुर्नीत्वा बाणमेकं समादधे ॥७॥

कोदण्डमुक्तो विशिखस्तत्क्रोडं दीर्घरूपिणम् ॥

समुन्नीय भ्रामयित्वा स्वर्लंके लक्षयोजनम् ॥८॥

आकाशात्पातयामास समुद्रे भीमनादिनि ॥

प्रद्युम्नो भगवान्साक्षाद्वितीयं बाणमादधे ॥९॥

सोऽपि बाणः समुन्नीय कालनाभं महाबलम् ॥

भ्रामयन्पातयामास घंढ्रावत्यां बलात्पुरि ॥१०॥

कालनाभः प्रपतितः किञ्चिद्व्याकुलमानसः ॥

गृहीत्वाऽथ गदां गुर्वीं लक्षभारविनिर्मिताम् ॥११॥

रणं प्राप्तो यदुबलं पोथयामास दैत्यराट् ॥

गजान् रथान्हयान् वीरान् गदया वज्रकल्पया ॥१२॥

पातयामास वेगेन महावातो यथा तरून् ॥

कांश्चित्कराभ्यां प्रोन्नीय चिक्षेप गगने बलात् ॥१३॥

अंबराते निपेतुः कौ राजन् वर्षोपला इव ॥

तदा गदां समादाय सांबो जांबवतीसुतः ॥१४॥

तताड मूर्ध्नि तं दैत्यं कालनाभं महासुरम् ॥

तयोर्युद्धमभूद्धोरं गदाभ्यां रणमण्डले ॥१५॥

विस्फुलिगान्क्षरंत्यौ द्वे गदे घूर्णीबभूवतुः ॥
 अन्ये गदे समादाय तस्थतुः संगरे च तौ ॥१६॥
 कालनाभस्तदा प्राह सांबं जांबवतीसुतम् ॥
 एकेनापि प्रहारेण हन्मि त्वां नात्र संशयः ॥१७॥
 पूर्वं प्रहार कुरु मे इति साम्बोऽवददरणे ॥
 कालनाभोऽथ गदया सांबमूर्ध्नि तताड ह ॥१८॥
 गदोपरि गदां नीत्वा सांबो जांबवतीसुतः ॥
 जघान गदया दैत्यं कालनाभमुरःस्थले ॥१९॥
 गदया भिन्नहृदय उद्धमन् रुधिरं मुखात् ॥
 व्यसुः पपात भूपृष्ठे वज्राहत इवाचलः ॥२०॥
 अभूज्जयजयारावः साधुवादः सतां नृप ॥
 देवदुन्दुभयो नेदुर्नरदुन्दुभयस्तथा ॥२१॥
 सांबसेनोपरि सुराः पुष्पवर्षं प्रचक्रिरे ॥
 विद्याधर्यश्च गंधर्वा नन्तुश्च जगुर्मुदा ॥२२॥

Roman transliteration

bahulāśva uvāca -
 aho atyad□bhutaṃ yuddhaṃ mune prādyumninā kṛtam ||
 vṛke hate mahādaitye kiṃ babhūva raṇe punaḥ ||1||
 śrīnārada uvāca -
 vṛkādaityaṃ hataṃ vīkṣya kālanābho mahāsuraḥ ||
 kroḍārūḍho raṇaṃ prāgaddhanuṣṭaṃkārayanmuhuḥ ||2||
 akrūraṃ bāṇaviṃśatyā gadaṃ ca daśabhiḥ śaraiḥ ||
 arjunaṃ daśabhirbāṇairyuyudhānaṃ ca pañcabhiḥ ||3||
 daśabhiḥ kṛtavarmāṇaṃ kāṛṣṇiṇ bāṇaśatena vai ||
 aniruddhaṃ ca viṃśatyā dīptimaṇṭaṃ ca pañcabhiḥ ||4||
 sāmbaṃ ca śatabāṇaiśca vivyādha samare'suraḥ ||
 tad□bāṇairvyākulā virā babhūvurghaṭikādvayam ||5||
 hayaśca pañcatāṃ prāptāścūrṇibhūtā raṇāṅgaṇe ||
 taddhastalāghavaṃ dṛṣṭvā prasanno rukmiṇisutaḥ ||6||
 kālanābhaṃ sādhipadaiḥ pūjayāmāsa saṃgare ||
 pradyumnaḥ svam dhanurnītvā bāṇamekaṃ samādadhe ||7||
 kodaṇḍamukto viśikhastatkroḍaṃ dīrgharūpiṇam ||
 samunnīya bhrāmāyitvā svarloke lakṣayojanam ||8||
 ākāśātpātayāmāsa samudre bhīmanādinī ||
 pradyumno bhagavānsākṣād□dviṭiyaṃ bāṇamādadhe ||9||
 so'pi bāṇaḥ samunnīya kālanābhaṃ mahābalaṃ ||
 bhrāmāyanpātayāmāsa caṃdrāvatyaṃ balātpuri ||10||
 kālanābhaḥ prapatitaḥ kiṃcid□vyākulamānasaḥ ||
 grhītvā'tha gadāṃ gurvīṇ lakṣabhāraṇinīrmitām ||11||
 raṇaṃ prāpto yadubalaṃ pothayāmāsa daityarāḥ ||
 gajān rathānhayān virān gadayā vajrakalpayā ||12||
 pātayāmāsa vegena mahāvāto yathā tarūn ||
 kāmṣcitkarābhyaṃ pronnīya cikṣepa gagane balāt ||13||

aṃbarāṭṭe nipetuḥ kau rājan vaṣṣopalā iva ||
 tadā gadāṃ samādāya sāmbo jāmbavatīsutaḥ ||14||
 tatāḍa mūrdhni taṃ daityaṃ kālanābhaṃ mahāsuram ||
 tayoryuddhamabhūdghoraṃ gadābhyāṇ raṇamaṇḍale ||15||
 viṣphuliṅgāṅksaramityau dve gade cūrṇibabhūvatuḥ ||
 anye gade samādāya tasthatuḥ saṃgare ca tau ||16||
 kālanābhastadā prāha sāmbo jāmbavatīsutam ||
 ekenāpi prahāreṇa hanmi tvāṃ nātra saṃśayaḥ ||17||
 pūrvam prahāra kuru me iti sāmbo'vadad rāṇe ||
 kālanābho'tha gadayā sāmhamūrdhni tatāḍa ha ||18||
 gadopari gadāṃ nītvā sāmbo jāmbavatīsutaḥ ||
 jaghāna gadayā daityaṃ kālanābhamuraḥsthale ||19||
 gadayā bhinnahṛdaya udvaman rudhiraṃ mukhāt ||
 vyaśuḥ papāta bhūprṣṭhe vajrāhata ivācalaḥ ||20||

abhūjjayajayārāvaḥ sādhuṇvādaḥ satāṃ nṛpa ||
 devaḍundubhaya nedurnaraḍundubhayastathā ||21||
 sāmhasenopari surāḥ puṣpavarṣaṃ pracakṛe ||
 vidyādharyaśca gaṇḍharvā nanṛtuśca jagurmudā ||22||

English rendering

The slaying of the demon Kalnabha by Samba

Many people have spoken about it. Surprisingly, Pradyumna Kumar fought a very wonderful battle. What happened in that battlefield after the Great Kidney was killed? . 1.

Narada said, "The king. Seeing that the kidneys had been killed, the great demon Kalanabha came to the battlefield riding a boar, repeatedly bowing. The demon shot twenty arrows at Akrur, ten arrows at Gadak, ten arrows at Arjun, five arrows at Satyak, ten arrows at Kritavarma, a hundred arrows at Pradyumna, twenty arrows at Aniruddha, five arrows at Deeptiman, and a hundred arrows at Sambak. His arrow injury left them all in a state of panic for two hours. All their horses were also killed, and the chariots were torn to pieces on the battlefield. Rukmininandan was pleased with the agility of her hand. He paid tribute to Kalanabha on the battlefield and praised him profusely. 2 - 6.

Pradyumna then took his bow and placed an arrow on it. The arrow dropped from the staff lifted the giant pig, carried it a hundred thousand yojanas to the limits of heaven, and dropped it into the roaring sea from the sky. Then directly Lord Pradyumna shot the second arrow. That arrow also dragged Mahabali up and down, forcing him into Chandravatipuri. There was a sense of trepidation in Kalnava when he fell there. He returned to the battlefield, armed with a huge mace made of half a million daityarajas, and began to destroy the Yadava army. 7-11 | (Vishvajitkhand chapter 31 to 35)

He began to crush elephants, chariots, horses, and foot-soldiers with great speed, like a storm that knocked down trees; lifting some with both hands, he would forcefully throw them into the sky. The king. They fell from the sky to the earth like hail from the rain. Then Jambavatikumara Samba took the mace and inflicted a deep wound on the head of the great demon Kalanabha. Within the battlefield, fierce fighting ensued between the two heroes using maces. Both of those maces crashed into each other, releasing sparks of fire. Then the two heroes took other maces and stood up for the battle. At that time, Kalnabhan told Jambavathikumara Sambas - 'I can do all your work with one stroke, there is no doubt about it. 'Then in that battlefield Samb said - 'First you strike me. 'Then Kalnabhan hit Samba on the head with a mace, but Jambavatinandan Samba stopped the mace on

the mace and hit Kalnabha Daitya in the chest with his mace. The donkey's wound tore the demon's chest and he fell to the earth like a thunderbolt, lifeless, vomiting blood from his mouth. 12-20 | (Vishwajitkhand chapter 31 to 35)

O Lord! Then there was cheering and saluting of the virtuous Samba. The cries of the gods and of men echoed at the same time. The gods showered flowers on the Sambaki army, the learned danced, and the Gandharvas sang joyous songs. 21-22 |

Thus was completed the thirty-fifth chapter, 'The Slaying of the Daitya of Kalanabha', in the Narada Bahulashka Samvad under the Vishwajit Khanda in the Srīgargha Samhita. 35.

Sanskrit source · Hindi control witness

Viśvajit-khaṇḍa · Chapter 36

Chapter 164 of 263 · 21 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

कालनाभेऽथ पतिते महान् कोलाहलोऽभवत् ॥
 उष्ट्रारूढो महानाभो दैत्यः प्राप्तो रणाङ्गणे ॥१॥
 मुखादग्निं समसृजन्मायावी दैत्यपुंगवः ॥
 तेनाग्निना भूमिवृक्षा जज्वलुश्च दिशो दश ॥२॥
 वीराणां कंचुकोष्णीष-कटिबन्धाङ्गरक्षकाः ॥
 प्रजज्वलुर्महाराज मुञ्जपुष्पप्रतुलवत् ॥३॥
 समुद्रपट्टनभवैः पीतारुणसितासितैः ॥
 हरितैश्चित्रवर्णैश्च सूक्ष्मैः काश्मीरजैरपि ॥४॥
 हेमरत्नखचदभिश्च कम्बलैः सहिता गजाः ॥
 प्रजज्वलुर्मृधे राजन् वृक्षैः शैला इवाग्निना ॥५॥
 शिखा रत्नैश्चामरैश्च हारैर्हैमैः परिच्छदैः ॥
 उत्पतन्तो हया युद्धे मृगा इव दवाग्निना ॥६॥
 सैन्यं भयातुरं दृष्ट्वा दीप्तिमान् कृष्णनन्दनः ॥
 मायावह्निप्रशांत्यर्थं पर्जन्यास्त्रं समादधे ॥७॥
 बाणाह्निर्गता मेघाः सांवर्तकगणा इव ॥
 ववृषुर्जलधाराभिर्नदन्तो भैरवं रवम् ॥८॥
 आसारेण महाराज प्रावृट्कालोऽभवत्क्षितौ ॥
 पुंस्कोकिलाः कोकिलाश्च मयूराः सारसादयः ॥९॥
 मंडूकाः प्रजगुर्गीर्भिरिद्रगोपाश्च रेजिरे ॥
 इन्द्रचापेन दामिन्या मैथिलेन्द्र बभौ नभः ॥१०॥
 इत्थं शांतिं गते वल्लौ महानाभो महासुरः ॥
 प्राहीणोन्निशितं शूलं रुषा दीप्तिमते त्वरम् ॥११॥
 शूलं सर्पमिवायातं दीप्तिमान् रोहिणीसुतः ॥
 चिच्छेद त्वसिना युद्धे फणिनं गरुडो यथा ॥१२॥
 दशतं द्योदधत् चोष्टं महानाभस्य वाहनम् ॥
 दीप्तिमान् स्वेन खड्गेन संजघान रणाङ्गणे ॥१३॥
 द्विधाभूतः पपातोर्व्यां खड्गसंछिन्नकंधरः ॥
 जगाम पञ्चतामुष्ट्रो महानाभस्य पश्यतः ॥१४॥
 महानाभो महादैत्यो गजमारुह्य वेगतः ॥
 शूलहस्तः पुनः प्रागान्नादयन्व्योममण्डलम् ॥१५॥
 दीप्तिमानश्वमारुह्य सैन्धवं चंचलासितम् ॥

तडित्प्रभेण खड्गेन बभौ श्रीकृष्णनन्दनः ॥१६॥
 तुरंगं पार्ष्णिघातेन प्रोत्पतन् धरणीतलात् ॥
 आरूढो गजकुंभांतं गिरिशृङ्गं यथा हरिः ॥१७॥
 खड्गेन शितधारेण दीप्तिमान्कृष्णनन्दनः ॥
 महानाभस्य सहसा शिरः कायादपाहरत् ॥१८॥
 बाणवर्षं प्रकुर्वतीं सेनां तस्य दुरात्मनः ॥
 जघान दीप्तिमान् सिंहो गजयूथं यथासिना ॥१९॥
 केचित्खड्गेनाभिहताः शेषा दैत्याः पलायिताः ॥
 देवा दीप्तिमतो मूर्ध्नि पुष्पवर्षं प्रचक्रिरे ॥२०॥
 जगुः किन्नरगंधर्वा ननूतुश्चाप्सरोगणाः ॥
 ऋषयो मुनयो देवास्तुष्टुवुश्रूहरेः सुतम् ॥२१॥

Roman transliteration

śrīnārada uvāca -

kālānābhe'tha patite mahān kolāhalo'bhavat ||
uṣṭrārūḍho mahānābho daityaḥ prāpto raṇāṅgaṇe ||1||
mukhādagnim samasrjanmāyāvi daityapuṅgavaḥ ||
tenāgninā bhūmivṛkṣā jajvaluśca diśo daśa ||2||
virāṇām kaṇcukoṣṇīṣa-kaṭibandhāṅgarakṣakāḥ ||
prajajvalurmahārāja muñjapuspapratūlavat ||3||
samudrapaṭṭanabhavaiḥ pītāruṇasītāsitaiḥ ||
haritaiścitravarṇaiśca sūkṣmaiḥ kāśmīrajairapi ||4||
hemarat□nakhacac□bhiśca kambalaiḥ sahitā gajāḥ ||
prajajvalurmṛdhe rājan vṛkṣaiḥ sailā ivāgninā ||5||
śikhā rat□naiścāmaraiśca hāraiḥhaimaiḥ paricchadaiḥ ||
utpatanto hayā yuddhe mṛgā iva davāgninā ||6||
sainyaṁ bhayāturaṁ drṣṭvā dīptimān kṛṣṇanandanaḥ ||

māyāvahnipraśāṃtyarthaṁ parjanyastraṁ samādadhe ||7||
bhāṇādvinirgatā meghāḥ sāmvaratakagaṇā iva ||
vavṛsurjaladhārābhirnadanto bhairavaṁ ravam ||8||
āsāreṇa mahārāja prāvṛṭ□kālo'bhavatkṣitau ||
puṁskokilāḥ kokilāśca mayūrāḥ sārasādayaḥ ||9||
maṇḍūkāḥ prajagurgīrbhīridragopāśca rejire ||
indracāpena dāminyā maithilendra babhau nabhaḥ ||10||
itthaṁ śāṃtiṁ gate vahnau mahānābho mahāsuraḥ ||
prāhiṇonniśitaṁ śūlaṁ ruṣā dīptimate tvaram ||11||
śūlaṁ sarpamivāyāṇtaṁ dīptimān rohiṇisutaḥ ||
ciccheda tvasinā yuddhe phaṇinaṁ garuḍo yathā ||12||
daśaṃtaṁ cod□bhaṭaṁ coṣṭraṁ mahānābhasya vāhanam ||
dīptimān svena khaḍgena saṁjaghāna raṇāṅgaṇe ||13||
dvīdhābhūtaḥ papātorvyām khaḍgasamchinnakaṇḍharaḥ ||

jagāma pañcatāmuṣṭro mahānābhasya paśyataḥ ||14||
mahānābho mahādaityo gajamāruhya vegataḥ ||
śūlahastaḥ punaḥ prāgānnādayanvyomamaṇḍalam ||15||

dīptimānaśvamāruhya saindhavaṃ caṃcalāsitaṃ ||
 taḍitprabheṇa khaḍgena babhau śrīkṣṇanamdanaḥ ||16||
 turaṅgaṃ pārṣṇighātena protpatan dharaṇītalāt ||
 ārūḍho gajakumbhāntaṃ giriśṛṅgaṃ yathā hariḥ ||17||
 khaḍgena śītadhāreṇa dīptimānkrṣṇanandanaḥ ||
 mahānābhasya sahasā śiraḥ kāyādapāharat ||18||
 bāṇavarṣaṃ prakurvaṃtūṃ senāṃ tasya durātmanaḥ ||
 jaghāna dīptimān siṃho gajayūthaṃ yathāsinā ||19||
 kecitkhaḍgenābhihataḥ śeṣaḥ daityāḥ palāyitāḥ ||
 devā dīptimato mūrdhniṣ pūṣpavarṣaṃ pracakrire ||20||
 jaguḥ kinnaragaṇdharvā nanṛtuścāpsarogaṇāḥ ||
 ṛṣayo munayo devāstuṣṭuvurśrīhareḥ sutam ||21||

English rendering

The slaying of Deeptimandara Mahanabha

Naradji says - Rajan! The fall of the demon Kalanabha caused a great uproar in the demon army. Then a demon named Mahanabha came to the battlefield on a camel. The elusive demon king started spewing fire from his mouth. From that fire ten directions were kindled, and the trees of the earth were burned. Your Majesty! The armor, the turban, the girdle, and the anklets of the heroes lit up like flowers (bhuadi) and cotton. The king! Many elephants, including yellow, red, white, black, painted, and miniature swings and Kashmiri carpets adorned with Hem gems, made of coastal towns, were burning like mountains with wildfire-burning trees in that battlefield. Burning horses with jewels, skins, necklaces, and golden ornaments worn on their heads would leap and quiver like wild deer on the battlefield. 1-6 | (Vishvajitkhand Chapter 36 to 40)

Disturbed by the terror of his army, Srikrishna Kumar Deeptiman used a live fire to douse the illusionary fire. Then out of the arrow appeared blue torrents like the clouds of the time of the Flood, and torrents of water began to pour down with a fierce roar. Your Majesty! From that stream, the rainy season appeared on the ground floor. Birds such as the male cuckoo, female cuckoo, peacock, and stork began to speak their sweet dialects. The frogs also started to make termites. Red-coloured swarms of insects called Indragop (Veerabhuti) began to flourish here and there. Maithilendra! The rainbow and the lightning made the sky appear brighter. 7-10 |

Thus, when the fire was extinguished, the great demon Mahanabhan drove his fiery trident in great fury on Deeptiman. Coming towards him like a serpent, Rohiniputra Deepti Mana cut the trident in the battlefield with a sword, just as Garuda cut a serpent into two pieces with his spear. Upset by the giant's vehicle, Kent proceeded to bite them to the teeth. Deeptiman then struck her on the battlefield with his sword. His neck was cut off by the sword and he fell to the ground in two pieces. The spirits of the canteen flew as the giants watched. Then the demon, Mahanabha, mounted an elephant with great speed and with a spear in his hand, roared the heavens with his roar, and then came to battle. Shrikrishna-Nandan climbed on a vibrant and dark Sindhi horse and began to enjoy the splendor of a lightning-kinetic sword. He placed the spear in the horse's belly and jumped from the ground to the elephant's grave, as if a lion had climbed to the top of the mountain with great speed. 11-17 | (Vishvajitkhand Chapter 36 to 40)

Srikrishnakumar Deeptiman then abruptly severed Mahanabha's head from the torso with a sharp-edged sword. While firing arrows, Deepti Man of that evil army destroyed with his sword just

as a lion trumps a herd of elephants. Some demons were killed by the sword, the rest fled the battlefield. The gods showered flowers on Deeptiman's head, the Kinnars and Gandharvas sang, and communities of nymphs danced. The sages, sages, and the gods praised the son of Srihari. 18-21 |

Thus was completed the thirty-sixth chapter of the Narada Bahulashka Samvad under the Vishwajit Khanda in the Srigargha Samhita, titled 'Mahanabhaka Badha'. 36.

Sanskrit source · Hindi control witness

Viśvajit-khaṇḍa · Chapter 37

Chapter 165 of 263 · 30 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

महानाभं मृतं श्रुत्वा सेनां वीक्ष्य पलायिताम् ॥
दैत्यस्तिमिगिलारूढो हरिश्मश्रुः समाययौ ॥१॥
हरिश्मश्रुस्तदा दैत्यो रुषा प्रस्फुरिताधरः ॥
उवाच परुषं वाक्यं यादवानां च शृण्वताम् ॥२॥

हरिश्मश्रुरुवाच -

यूयं सर्वेऽपि मे शक्त्या मनुष्याः स्वल्पविक्रमाः ॥
शस्त्रैर्जयंतो दीना वै पौरुषं किं भवादृशे ॥३॥
भवतां बलवान् कोऽपि विना शस्त्रं मया सह ॥
करोतु मल्लयुद्धं वै पौरुषं येन दृश्यते ॥४॥

श्रीनारद उवाच -

इत्थं दैत्यवचः श्रुत्वा दृष्ट्वा तत्प्रोद्भटं वपुः ॥
सर्वे बभूवुस्ते तूष्णीं प्रशंसतः परस्परम् ॥५॥
सर्वेषां पश्यतां भानुः सत्यभामात्मजो बली ॥

त्यक्त्वा शस्त्राणी सहसा तस्थौ कृष्णं स्मरन् रणे ॥६॥

तिमिगिलात्समुत्तीर्य हरिश्मश्रुर्महाबलः ॥
तस्थौ तत्संमुखे राजन् भुजमास्फोट्य यत्नतः ॥७॥
भुजाभ्यां च भुजौ बद्ध्वा नोदनां चक्रतुर्बलात् ॥
दंतैर्गजाविव वने प्रहरन्तौ परस्परम् ॥८॥
नोदयामास तं भानुं स दैत्यः शतयोजनम् ॥
भुजाभ्यां राजराजेद्र सिंहः सिंहमिवौजसा ॥९॥
ततः पुनः कृष्णसुतो हरिश्मश्रुं महासुरम् ॥
नोदयामास सहसा सहस्रं योजनं बलात् ॥१०॥
कन्धरे स्वभुजां कृत्वा कटौ च विनिधाय तम् ॥
भानुं जानौ संगृहीत्वा पातयामास दैत्यराट् ॥११॥
भानुस्तं पृष्ठदेशेऽपि सन्निधाय भुजौजसा ॥
गृहीत्वा जंघयोर्दैत्यं पातयामास भूतले ॥१२॥
अथ तौ पुनरुत्थाय भुजवास्फोट्य तस्थतुः ॥

त्वरं तौ बलिनौ राजन्सुपर्णफणिनाविव ॥१३॥
दैत्यो भुजौजसा नीत्वा भानुं श्रीकृष्णानन्दनम् ॥
चिक्षेप धृत्वा चरणावाकाशे लक्षयोजनम् ॥१४॥
आकाशात्पतितो भानुः किञ्चिद्व्याकुलमानसः ॥

प्रह्लाद इव शैलांगादरक्षिता कृपया हरेः ॥१५॥
 हरिश्मश्रुं संगृहीत्वा दीर्घश्मश्रौ हरेः सुतः ॥
 भ्रामयित्वाथ चिक्षेप व्योम्नि तं लक्षयोजनम् ॥१६॥
 आकाशात्पतितः सोऽपि किञ्चिद्व्याकुलमानसः ॥
 मुखे कृत्वा स्वकं कूर्चं मुष्टिना तं तताड ह ॥१७॥
 मुष्टामुष्टि रणं राजन् बभूव घटिकाद्वयम् ॥
 निष्पिष्टांगो हरिश्मश्रुर्ग्रावाणं भानुमूर्ध्नि ॥१८॥
 चिक्षेप च महावेगादरक्ताक्षः क्रोधमूर्च्छितः ॥
 भानुर्द्धुमं संगृहीत्वा प्राक्षिपत्तस्य मस्तके ॥१९॥
 सोऽपि द्रुमं संगृहीत्वा प्राहिणोद्भानुमूर्ध्नि ॥

हरिश्मश्रुर्महादैत्यो रक्ताक्षः क्रोधमूर्च्छितः ॥२०॥
 गजं गृहीत्वा शुण्डायां तेन भानुं तताड ह ॥
 भानुश्चान्यं गजं नीत्वा गृहीत्वा तद्गजं करे ॥२१॥
 हरिश्मश्रुं महादैत्यं गजेनाभ्यहनदद्दम् ॥
 चीत्कारमथ कुर्वतं गजं नीत्वा निपात्य तम् ॥२२॥
 तस्य दन्तौ समुत्पाट्य ताभ्यां भानुं तताड ह ॥
 भानुमाकाशवागाह कूर्चं मृत्युः किलास्य च ॥२३॥
 वरेण शिवदत्तेन प्रोज्झितोऽयं महासुरः ॥
 इति श्रुत्वा वयो भानुर्धावन् क्रोधप्रपूरितः ॥२४॥
 संगृहीत्वा भुजाभ्यां तं पादयोः प्रणदन्मुहुः ॥
 भ्रामयित्वा महाराज सर्वेषां पश्यतां सताम् ॥२५॥
 पातयामास भूपृष्ठे कमण्डलुमिवार्भकः ॥
 मुखात्कूर्चं समुन्नीय समुत्पाट्य करौजसा ॥२६॥
 तताड मुष्टिना मूर्ध्नि हरिश्मश्रुं महासुरम् ॥

तदा मृत्युं गते दैत्ये हरिश्मश्रौ नृपेश्वरः ॥२७॥
 देवदुन्दुभयो नेदुर्नरदुन्दुभयस्तथा ॥
 अभूज्जयजयरावो ननृतुर्देवनायकाः ॥ २८॥
 प्रसन्ना दिविजा राजन्पुष्पवर्षं प्रचक्रिरे ॥
 इत्थं श्रीकृष्णपुत्राणां विक्रमः परमाद्भुतः ॥२९॥
 मया ते कथितः पुण्यः किं भूयः श्रोतुमिच्छसि ॥३०॥

Roman transliteration

śrīnārada uvāca -
 mahānābhaṃ mṛtaṃ śrutvā senāṃ vīkṣya palāyitām ||
 daityastimīṃgilārūḍho hariśmaśruḥ samāyayau ||1||
 hariśmaśrustadā daityo ruṣaḥ prasphuritādharaḥ ||
 uvāca paruṣaṃ vākyam yādavānāṃ ca śṛṇvatām ||2||
 hariśmaśruruvāca -
 yūyaṃ sarve'pi me śaktyā manuṣyāḥ svalpavikramāḥ ||

śastrairjayaṁto dīnā vai pauraṣaṁ kiṁ bhavādṛṣe ||3||
bhavatāṁ balavān ko'pi vinā śāstram mayā saha ||
karotu mallayuddhaṁ vai pauraṣaṁ yena dṛśyate ||4||
śrīnārada uvāca -
itthaṁ daityavacaḥ śrutvā dṛṣṭvā tatprod▯bhaṭaṁ vapuḥ ||
sarve babhūvuste tūṣṇīṁ praśaṁsaṁtaḥ paraspāram ||5||
sarveṣāṁ paśyatāṁ bhānuḥ satyabhāmātmajō balī ||

tyaktvā śāstrāṇī sahasā tasthau kṛṣṇaṁ smaran raṇe ||6||
timīṅgilātsamuttīrya hariśmaśrurmahābalaḥ ||
tasthau tatsaṁmukhe rājan bhujamāśphoṭya yat▯nataḥ ||7||
bhujābhyāṁ ca bhujau baddhvā nodanāṁ cakraturbalāt ||
daṁtairgajāviva vane praharantau paraspāram ||8||
nodayāmāsa taṁ bhānuṁ sa daityaḥ śatayojanam ||
bhujābhyāṁ rājarājedra siṁhaḥ siṁhamivaujasā ||9||
tataḥ punaḥ kṛṣṇasuto hariśmaśruṁ mahāsuram ||
nodayāmāsa sahasā sahasraṁ yojanaṁ balāt ||10||
kandhare svabhujāṁ kṛtvā kaṭau ca vinidhāya tam ||
bhānuṁ jānau saṁgrhītvā pātayāmāsa daityarāṭ ||11||
bhānustaṁ prṣṭhadeṣe'pi sannidhāya bhujaujasā ||
grhītvā jaṁghayordaityaṁ pātayāmāsa bhūtale ||12||
atha tau punarutthāya bhujavāśphoṭya tasthatuḥ ||

tvaram tau balīnau rājansuparṇaphaṇināviva ||13||
daityo bhujaujasā nītvā bhānuṁ śrīkṛṣṇanandanam ||
cikṣepa dhṛtvā caraṇāvākāṣe lakṣayojanam ||14||
ākāśātpatito bhānuḥ kiṁcidvyākulamānasah ||
prahlāda iva śailāṁgād▯rakṣitā kṛpayā hareḥ ||15||
hariśmaśruṁ saṁgrhītvā dīrghaśmaśrau hareḥ sutaḥ ||
bhrāmāyitvātha cikṣepa vyomni taṁ lakṣayojanam ||16||
ākāśātpatitaḥ so'pi kiṁcidvyākulamānasah ||
mukhe kṛtvā svakaṁ kūrcaṁ muṣṭinā taṁ tatāḍa ha ||17||
muṣṭāmuṣṭi raṇaṁ rājan babhūva ghaṭikādvayam ||
niṣpiṣṭāṁgo hariśmaśrurgrāvāṇaṁ bhānumūrdhani ||18||
cikṣepa ca mahāvegād▯raktākṣaḥ krodhamūrcchitaḥ ||
bhānurdrumaṁ saṁgrhītvā prākṣipattasya mastake ||19||
so'pi drumam saṁgrhītvā prāhiṇod▯bhānumūrdhani ||

hariśmaśrurmahādaityo raktākṣaḥ krodhamūrcchitaḥ ||20||
gajaṁ grhītvā śuṇḍāyāṁ tena bhānuṁ tatāḍa ha ||
bhānuścānyaṁ gajaṁ nītvā grhītvā tad▯gajaṁ kare ||21||
hariśmaśruṁ mahādaityaṁ gajenābhyahanad▯dr̥dham ||
cītkāramatha kurvaṁtaṁ gajaṁ nītvā nīpātya tam ||22||
tasya dantau samutpāṭya tābhyāṁ bhānuṁ tatāḍa ha ||
bhānumākāśavāgāha kūrce mṛtyuḥ kilāsyā ca ||23||
vareṇa śivadattena projjhito'yaṁ mahāsuraḥ ||
iti śrutvā vaco bhānurdhāvan krodhaprapūrītaḥ ||24||
saṁgrhītvā bhujābhyāṁ taṁ pādayoḥ prañadanmuhuḥ ||
bhrāmāyitvā mahārāja sarveṣāṁ paśyatāṁ satām ||25||
pātayāmāsa bhūprṣṭhe kamaṇḍalumivārbhakaḥ ||
mukhāt kūrcaṁ samunnīya samutpāṭya karaujasā ||26||
tatāḍa muṣṭinā mūrdhni hariśmaśruṁ mahāsuram ||

*tadā mṛtyuṃ gate daitye hariśmaśrau nṛpeśvaraḥ ||27||
 devadundubhayo nedurnaradundubhayastathā ||
 abhūjjayajayarāvo nanṛturdevanāyākāḥ || 28||
 prasannā divijā rājanpuṣpavarṣaṃ pracakṛire ||
 itthaṃ śṛikṣṇaputrāṇāṃ vikramaḥ paramādābhutaḥ ||29||
 mayā te kathitaḥ puṇyaḥ kiṃ bhūyaḥ śrotumicchasi ||30||*

English rendering

The slaying of the demon Harishmashru by the hand of Krishna's son Bhanu

Naradji says - Rajan. Hearing that Mahanabha was killed and seeing that the demon army had fled, the crocodile-ridden demon Harish came to the battlefield in tears. At that time, the lips of the demon Harishshru were twitching, he spoke very harshly while listening to the Yadavas. 1-2.

Harish said, "Oh! What are you all doing in front of my power? Only a slightly more powerful person can be. Even when you are poor, you only win with your weapons. What is the essence of people like you? If there is a rebel in your party, fight me without any weapons, so that your manhood may be known. 3-4. (Vishwajitkhand Chapter 36 to 40)

Hearing such a thing of the daitya and seeing her extremely bizarre body, all the people fell silent, praising her one by one, says Naradji - no one could answer her. Then Bhanu, the mighty son of Satyabhama, suddenly stood before Lord Krishna, remembering him, abandoning his weapons in the battlefield. The king. Mahabali got down from the back of the Harishmashru whale (crocodile), clapping his arms and standing in front of him with determination. Just as two elephants struck each other with their teeth in the forest, so they joined hands and began to force each other. 5 - 8.

Rajarajendra. The demon pushed Bhanu back a hundred yojanas with his arms, just as one lion overtakes the other by force. Then again Srikrishnakumar forced the great demon Harishmashru to suddenly push back the Sahasra Yajna. The demon king Harishshruna then took him at his waist with his arm resting on his shoulder and then took a knee and knocked him to the ground. Bhanu then took him on his back with his arm and caught hold of his check and killed the demon on the ground. The two of them then stood up again, clapping their arms. The king! They both started fighting each other like eagles and serpents while showing agility. The demon, with his brute force, grabbed the feet of Sreekrishnanandan Bhanu and threw them into the sky a hundred thousand yojanas away. Bhanu was distraught when he fell from the sky; but just as Prahlada had escaped by falling from the rock-top, Bhanu was also saved by Srihariki's grace. Then Srikrishnakumar grabbed the long beard of Harishshri and twisted it and threw it a lakh yojanas away in the sky. He also had some anxiety when he fell from the sky. Then he held the beard to his face and gave Bhanu a punch. 9-17 |

The king! Then, for two hours, the two of them engaged in a pitched battle. The limbs of the Harishshri were crushed. He then hit Bhanu on the head with a stone with great speed. Bhanu's anger knew no bounds then. They plucked out a tree with red eyes and hit it on the demon's head. Harishshrun also took a tree and ran it on Bhanu's head. At that time, the giant's eyes were red and he lost consciousness in a fit of rage. He grabbed the trunk of an elephant and hit Bhanu with the same elephant. Bhanu took another elephant and clutched it in his hands and hit Mahadaitya Harishmashru firmly with the elephant itself. - The elephant cried out. The demon took the elephant and knocked it to the ground, uprooting both its teeth and injuring its trunk. At the same time, addressing Bhanu, Akashvani said, "The death of this demon is in its beard. This great demon has

become very powerful by the boon given by Lord Shiva. " 18-23 | (Vishwajitkhand Chapter 36 to 40)

Your Majesty! Hearing this, Bhanu ran away in a fit of rage. He grabbed the giant's feet with both hands, turned it around, roared repeatedly, and knocked it to the ground, just as the child dropped the kamandaluku. 24-25 |

Then, by force with his hands, he uprooted the beard from his face and inflicted a punch on the great demon's head. Oh dear God! Then the demon Harishshriki died instantly and the victory bells of the humans and the gods began to ring simultaneously. The sound of cheers spread everywhere, and the gods and goddesses danced. 26-28 |

The king! The gods were pleased and began to shower flowers. Thus I have described to you the most wonderful valor of the sons of Krishna. What else do you want to hear now? . 29-30 |

Thus was completed the thirty-seventh chapter in the Narada Bahulashva-Samvad under the Vishwajit Khanda in the Srigargha Samhita, titled 'The Slaying of the Hareeshmashru Daitya'. 37.

Sanskrit source · Hindi control witness

Viśvajit-khaṇḍa · Chapter 38

Chapter 166 of 263 · 58 detected Sanskrit verse markers

Sanskrit

बहुलाश्व उवाच -
 हरिश्मश्वादिकान् भ्रातृन् मृतान् ज्ञात्वा महासुरः ॥
 शकुनिः किं यकाराग्रे वद तन्मुनिसत्तम ॥१॥
 श्रीनारद उवाच -
 हरिश्मश्रौ हते राजन् शकुनिः क्रोधमूर्च्छितः ॥
 रणाङ्गणे प्राह दैत्यान् भ्रातृशोकपरिप्लुतः ॥२॥
 शकुनिरुवाच -
 हे पौलोमकालकेयाः सर्वे शृणुतु मद्बचः ॥
 अहो दैवबलं येन किन्न भुयाद्विपर्ययः ॥३॥
 कालनाभेन मे भ्रात्रा समुद्रमथने यमः ॥
 जितः पूर्वं सोऽपि दैवान्मनुष्यैरिह मारितः ॥४॥
 शंबरः सूर्यजित्साक्षात्कार्ष्णिना शिशुना जितः ॥
 उत्कचः शक्रजेतापि महाबल महाबलः ॥५॥
 सोऽपि बालेन कृष्णेन मारितो नारदाच्छ्रुतम् ॥
 समुद्रमथने पूर्वमसुराणां च पश्यताम् ॥६॥
 वह्निर्जितो हि येनापि हृष्टः सोऽपि निपातितः ॥
 यस्याग्रे वरुणः पूर्वं युद्धभीतः पलायितः ॥७॥
 भूतसंतापनः सोऽपि मारितस्तुच्छविक्रमैः ॥
 येन पूर्वं महायुद्धे विक्रमैस्तोषितः शिवः ॥८॥
 स वृको वृष्णिभिस्तुच्छैर्मारितः सङ्गरेऽत्र वै ॥
 महानाभेन मे भ्रात्रा दिवि वायुर्विनिर्जितः ॥९॥
 मानुषैर्यादवैरत्र मारितः सोऽपि सांप्रतम् ॥
 हा दैव येन स्वर्लोके जितः शक्रसुतो बली ॥१०॥
 निपातितः सोऽपि चात्र हरिश्मश्रुश्च मानवैः ॥
 तस्मादयादर्वीं पृथ्वीं करिष्ये शपथो मम ॥११॥
 जरासंधेन शाल्वेन दन्तवक्त्रेण धीमता ॥
 शिशुपालेन मित्रेण युष्माभिः सहितो ह्यहम् ॥१२॥
 सुतलाच्च समाहुतैर्दानवैश्चण्डविक्रमैः ॥
 देवान् जेतुं गमिष्यामि बाणासुरसमन्वितः ॥१३॥
 काष्ण्यादीनुदभटान्सर्वान्वृष्णीञ्जित्वा दुरात्मनः ॥
 सस्त्रीकानमरान्बद्ध्वा क्षिपे मेरुगुहामुखे ॥१४॥
 गोविप्रसुरसाधूंश्च छन्दांसि च तपस्विनः ॥

यज्ञं श्राद्धं तितिक्षूंश्च नानातीर्थकरान्पुनः ॥१५॥
 हनिष्यामि न सन्देहश्चरिष्यामि सुखं ततः ॥
 धन्यः कंसो महावीर्यो देवानां विजयी बली ॥१६॥
 न विद्यते भूमितले मित्रं मे परमः सुहृत् ॥
 श्रीनारद उवाच -
 इत्युक्त्वा शकुनिर्युद्धे दानवेंद्रो महाबलः ॥१७॥
 आययौ सहसा दैत्यः प्रद्युम्नस्यापि संमुखे ॥
 महाधनुः समादाय लक्षभारसमं दृढम् ॥१८॥
 मयेन निर्मितं तज्ज्याटंकारं स चकार ह ॥
 धनुष्टङ्कारशब्देन दिग्गजा बधिरीकृताः ॥१९॥

निपेतुर्गिरयोऽनेका विघ्नैः सिंधवो नृप ॥
 ननाद सर्वं ब्रह्माण्डं चकंपे मण्डलं भुवः ॥२०॥
 वीरोपरि गता वीरा ज्याघोषेणातिविह्वलाः ॥
 रणाद्विदुद्वुर्नागा उत्पतन्तो हया मूढे ॥२१॥
 एवं पलायिताः सर्वे ह्यकस्मादभयविह्वलाः ॥
 तदा गदादयो वीरा आजग्मुः स्यंदने स्थिताः ॥२२॥
 धनुष्टंकारयन्तस्ते महाबलपराक्रमाः ॥
 शकुनिर्दशभीर्बाणैर्विव्याधार्जुनमाहवे ॥२३॥
 गांडीवी सरथस्तस्माच्चतुष्क्रोशे पपात ह ॥
 गदं च बाणविंशत्या शकुनिर्युद्धदुर्मदः ॥२४॥
 चिक्षेप सरथं राजन्नादयन् व्योममण्डलम् ॥
 चत्वारिंशच्छरैर्वीरोऽनिरुद्धं धन्विनां वरम् ॥२५॥
 विव्याध सरथं राजन्नादयन् व्योममण्डलम् ॥
 साश्वो रथोऽनिरुद्धस्य षोडशक्रोशमास्थितः ॥२६॥

सांबं च शितबाणैश्च तताड शकुनिर्मृधे ॥
 सांबोऽपि सरथो राजन्नंबरे समरांगणात् ॥२७॥
 द्वात्रिंशद्योजनं मार्गं निपपात विदेहराट् ॥
 कार्ष्णिं समागतं दृष्ट्वा शकुनिः क्रोधपूरितः ॥२८॥
 सहसा बाणपटलैः संजघान रणांगणे ॥
 प्रद्युम्नस्य रथो राजन्सम्भ्रमन्घटिकाद्वयम् ॥२९॥
 शतक्रोशे पपातोर्व्यां कमण्डलुरिवाहतः ॥
 सर्वे विसिस्मूः शकुनेर्बलं दृष्ट्वाथ यादवाः ॥३०॥
 जघ्नूर्नानाविधैः शस्त्रैर्दैत्यमर्द्धं यथा गजाः ॥
 गदोऽर्जुनोऽनिरुद्धस्तु सांबो जांबवतीसुतः ॥३१॥
 धनुष्टंकारयन्तस्ते पुनर्युद्धं समागताः ॥
 अथ कार्ष्णिर्महाबाहुर्वायुवेगे रथे स्थितः ॥३२॥
 धनुष्टंकारयन् राजन् प्राप्तोऽभूदरणमण्डले ॥

प्रलयार्णवसंघट्ट-भीमसंघर्षनादिनीम् ॥३३॥

धनुर्ज्या शकुनेः कार्ष्णिश्चिच्छेद दशभिः शरैः ॥
 सहस्रैश्च सहस्राश्वान् रथं च विशिखैः शतैः ॥३४॥
 सारथिं बाणविंशत्या पातयामास भूतले ॥
 ततो रथं समुत्थाप्य हयैरन्यैर्नियोजितम् ॥३५॥
 अन्यसूतं रथे कृत्वा रथमारुह्य दैत्यराट् ॥
 संदधे सिञ्जनीं राजन् कोदण्डे चंडविक्रमे ॥३६॥
 शतं बाणान्समाकृष्य निषंगात्पृष्ठतो गतान् ॥
 चापे निधाय कर्णातमाकृष्य प्राह मन्मथम् ॥३७॥
 शकुनिरुवाच -
 सर्वेषां घातयिष्यामि शत्रुमुख्यं मदोत्कटम् ॥
 पश्चात्सेनां हनिष्यामि यदूनां स्वस्थतेजसाम् ॥३८॥
 प्रद्युम्न उवाच -
 सदा वयः कालबलेन देहिनां
 प्रयाति छायेव सुखे मुहुर्मुहुः ॥

तथा च दुःखं च सुखं गतागतं
 घनावलिर्वायुबलेन खे यथा ॥३९॥
 कृतां कृषिं सिंचति यां हि सर्वत-
 ष्छिनति दात्रेण यथा कृषीवलः ॥
 तथा हि कालः स्वकृतां जनावलिं
 दुरत्ययः पाति गुणैर्विलुपति ॥४०॥
 इदं करिष्यामि करोमि भूयो
 ममेदमस्तीति तदेवमाब्रुवन् ॥
 अहं सुखी दुःखयुतः सुहज्जनो
 लोकस्त्वहंकारविमोहितोऽसुर ॥४१॥
 धन्यस्त्वं राजशार्दूल मुनीन् वाग्भिर्विडंबयन् ॥
 स्वभावो दुस्त्यजो नृणां पृथग्भूतस्त्रिभिर्गुणैः ॥४२॥
 श्रीनारद उवाच -
 एवं ब्रुवाणावन्योन्यं प्रद्युम्नशकुनी मृधे ॥

युयुधाते मैथिलेन्द्र शक्रवृत्राविव स्थितौ ॥४३॥
 इति तौ धनुषो मुक्तान् विशिखान्सूर्यरश्मिवत् ॥
 चिच्छेद कार्ष्णिर्बाणेन कुवाक्येनेव मित्रताम् ॥४४॥
 लक्षभारमयीं गुर्वीं गृहीत्वा महतीं गदाम् ॥
 जघान मूर्ध्नि प्रद्युम्नं शकुनिर्युद्धदुर्मदः ॥४५॥
 प्रद्युम्नो भगवान्साक्षाद्गदया वज्रकल्पया ॥
 काचपात्रं यथा दण्डस्तद्गदां शतधाऽकरोत् ॥४६॥
 अथ दैत्यो रुषाविष्टस्त्रिशूलं च स्फुरद्बुधा ॥

प्रद्युम्नस्याहनन्मूर्ध्नि शब्दमुच्चैः समुच्चरन् ॥४७॥
 त्रिशूलेन हरेः पुत्रस्त्रिशूलं शतधाच्छिनत् ॥
 कुतं तीक्ष्णं शकुनये प्राहिणोदरुक्मिणीसुतः ॥४८॥
 कुतेन विद्धहृदयः किञ्चिद्व्याकुलमानसः ॥
 परिधेण हरेः पुत्रं संतताङ्ग रणांगणे ॥४९॥
 यमदण्डं ततो नीत्वा रुक्मिणीनदनो बली ॥

घूर्णीचकार दैत्यस्य परिधं परमाद्भुतम् ॥५०॥
 चंचलाश्वांश्च सहसा यमदण्डेन वेगतः ॥
 सारथिं स्यन्दनं दिव्यं पातयामास भूतले ॥५१॥
 सूते मृत्युं गते साश्वे घूर्णीभूते रथे नृप ॥
 परिधे च महादैत्यः खड्गं जग्राह रोषतः ॥५२॥
 प्रद्युम्नोऽपि महावीरो यमदण्डेन मैथिल ॥
 द्विधा चकार तत्खड्गं पन्नगं गरुडो यथा ॥५३॥
 यमदण्डेन तं दैत्यं स्कंधे कार्ष्णिस्तताड ह ॥
 तस्याघातेन शकुनिः सद्यो मूर्च्छामवाप ह ॥५४॥
 दैत्यसेनां विशेशाशु श्रीकृष्णः क्रोधमूर्च्छितः ॥
 निपातयन् महावीरान्वनं वैश्वानरो यथा ॥५५॥
 गजांस्तुरंगांश्च रथान्दैत्यास्तानाततायिनः ॥
 पातयामास यमवद्यमदण्डेन माधवः ॥५६॥
 छिन्नपादाश्छिन्नमुखाश्छिन्नांगाश्छिन्नबाहवः ॥

द्वैतेया दनुजा युद्धे मूर्च्छिता निधनं गताः ॥५७॥
 यमरूपधरं दृष्ट्वा प्रद्युम्नं भीमविक्रमम् ॥
 त्यक्त्वा स्वं स्वं रणं केचिद्दुदुवस्ते दिशो दश ॥५८॥

Roman transliteration

bahulāśva uvāca -
 hariśmaśrīvādīkāṇ bhrātṛṇ mṛtān jñātvā mahāsuraḥ ||
 śakuniḥ kiṃ cakārāgre vada tanmunisattama ||1||
 śrīnārada uvāca -
 hariśmaśrau hate rājan śakuniḥ krodhamūrechitaḥ ||
 raṇāṅgaṇe prāha daityān bhrātṛśokapariplutaḥ ||2||
 śakuniruvāca -
 he paulomakālakeyāḥ sarve śṛṇutu madvacaḥ ||
 aho daivabalaṃ yena kinna bhuyādviparyayaḥ ||3||
 kālanābhena me bhrātrā samudramathane yamaḥ ||
 jitaḥ pūrvaṃ so'pi daivānmanuṣyairiha mārītaḥ ||4||
 śaṃbaraḥ sūryajitsākṣātkārṣṇinā śīśunā jitaḥ ||
 utkacaḥ śakrajetāpi mahābala mahābalaḥ ||5||
 so'pi bālena kṛṣṇena mārīto nāradaḥchrutam ||

samudramathane pūrvamasurāṇāṃ ca paśyatām ||6||
 vahnirjito hi yenāpi hr̥ṣṭaḥ so'pi nīpātitaḥ ||
 yasyāgre varuṇaḥ pūrvam yuddhabhītaḥ palāyitaḥ ||7||
 bhūtasam̐tāpanaḥ so'pi mārītaśtucchavikramaiḥ ||
 yena pūrvam mahāyuddhe vikramaistoṣitaḥ śivaḥ ||8||
 sa vr̥ko vr̥ṣṇibhistucchairmārītaḥ saṅgare'tra vai ||
 mahānābhena me bhr̥atr̥ā divi vāyurvīrinjitaḥ ||9||
 mānuṣairyādavairatra mārītaḥ so'pi sām̐pratam ||
 hā daiva yena svarloke jitaḥ śakrasuto balī ||10||
 nīpātitaḥ so'pi cātra hariśmaśruśca mānavaiḥ ||
 tasmādayādaviṃ pr̥thvīm kariṣye śapatho mama ||11||
 jarāsam̐dhena śālvena dantavaktreṇa dhīmataḥ ||
 śīśupālena mitreṇa yuṣmābhīḥ sahito hyaham ||12||
 sutalacca samāhūtai-rdānavaiścaṇḍavikramaiḥ ||

devān jetuṃ gamiṣyāmi bāṇāsurasamanvitaḥ ||13||
 kārṣṇyādīnud□bhaṭānsarvānvṛṣṇīñjivā durātmanaḥ ||
 sastrīkānamarānbaddhvā kṣipe meruguhāmukhe ||14||
 govīprasurasādhūmśca chandāṃsi ca tapasvinaḥ ||
 yajñam̐ śrāddham̐ titikṣūmśca nānātir̥thakarāṇpunaḥ ||15||
 haniṣyāmi na sandehaścariṣyāmi sukhaṃ tataḥ ||
 dhanyaḥ kaṃso mahāvīro devānāṃ vijayi balī ||16||
 na vidyate bhūmitale mitram̐ me paramaḥ suhrt̥ ||
 śrīnārada uvāca -
 ityuktṛvā śakuniryuddhe dānaveṃdro mahābalaḥ ||17||
 āyayau sahasā daityaḥ pradyumnasyāpi saṃmukhe ||
 mahādhanuḥ samādāya lakṣabhar̥asamaṃ dṛḍham̐ ||18||
 mayena nirmītaṃ tajjyāṭam̐kāraṃ sa cakāra ha ||
 dhanuṣṭaṅkāraśabdena diggajā badhīrīkṛtāḥ ||19||

nīpeturgīrayo'nekā viceluḥ śiṃdhavo nṛpa ||
 nanāda sarvaṃ brahmāṇḍam̐ cakam̐pe maṇḍalaṃ bhuvaḥ ||20||
 viropari gatā virā jyāghoṣeṇātivihvalāḥ ||
 raṇādvidudruvurnāgā utpatanto hayā mṛdhe ||21||
 evaṃ palāyitāḥ sarve hyakasmād□bhayavīhvalāḥ ||
 tadā gadādayo virā ājagmuḥ syaṃdane sthitāḥ ||22||
 dhanuṣṭam̐kārayantaste mahābalaparākramāḥ ||
 śakunirdaśabhīrbāṇai-rvivṛyādhārjunamāhave ||23||
 gāṃḍivī sarathastasmāccatuskrośe papāta ha ||
 gadaṃ ca bāṇaviṃśatyā śakuniryuddhadurmadah ||24||
 cikṣepa sarathaṃ rājannādayan vyomamaṇḍalam ||
 catvārīm̐śaccharairvīro'niruddhaṃ dhanvināṃ varam ||25||
 vivṛyādhā sarathaṃ rājannādayan vyomamaṇḍalam ||
 sāśvo ratho'niruddhasya soḍaśakrośamāsthitaḥ ||26||

sāmbaṃ ca śītābāṇaiśca tatāḍa śakunirmṛdhe ||
 sāmba'o'pi saratho rājannaṃbare samarāṃgaṇāt ||27||
 dvātriṇśadyojanaṃ mārṅgaṃ nīpāpāta videharāt ||
 kārṣṇiṃ samāgataṃ dṛṣṭvā śakuniḥ krodhapūrītaḥ ||28||
 sahasā bāṇapaṭalaiḥ saṃjaghāna raṇāṃgaṇe ||
 pradyumnasya ratho rājansambhramanghaṭikādvayam ||29||
 śatakrośe papātorvyāṃ kamaṇḍaluvivāhataḥ ||
 sarve visismuḥ śakunerbalaṃ dṛṣṭvātha yādavāḥ ||30||

jaghñurnānāvidhaiḥ śaṣṭairdaityamadriṇ yathā gajāḥ ||
 gado'rjuno'niruddhastu sāmbo jāmbavatisutaḥ ||31||
 dhanuṣṭaṇḍikārayamṭaste punaryuddhaṃ samāgatāḥ ||
 atha kārṣṇirmahābhūruvāyuvage rathe sthitaḥ ||32||
 dhanuṣṭaṇḍikārayan rājan prāpto'bhūdīraṇamaṇḍale ||
 pralayārṇavasamghaṭṭa-bhīmasamgharṣanādinim ||33||

dhanurjyāṃ śakuneḥ kārṣṇīściccheda daśabhiḥ śaraiḥ ||
 sahasraśca sahasrāśvān rathaṃ ca viśikhaiḥ śataiḥ ||34||
 sārathim bāṇaviṣṭatyā pātayāmāsa bhūtale ||
 tato rathaṃ samutthāpya hayairarnyairniyojitam ||35||
 anyasūtaṃ rathe kṛtvā rathamāruhya daityarāt ||
 saṇḍadhe siñjanīm rājan kodaṇḍe caṇḍavikrame ||36||
 śataṃ bāṇānsamākṛṣya niṣaṃgātprsthato gatān ||
 cāpe nidhāya karṇāṇṭamākṛṣya prāha manmatham ||37||
 śakuniruvāca -
 sarveṣāṃ ghātayiṣyāmi śatrumukhyaṃ madotkaṣam ||
 paścātsenām hanīṣyāmi yadūnāṃ svasthatejasām ||38||
 pradyumna uvāca -
 sadā vayah kālabalena dehinām
 prayāti chāyeva sukhe muhurmuḥuḥ ||

tathā ca duḥkhaṃ ca sukhaṃ gatāgatam
 ghanāvalirvāyubalena khe yathā ||39||
 kṛtām kṛṣṇiṃ siṃcati yām hi sarvata-
 śchinatti dātṛeṇa yathā kṛṣṇivalaḥ ||
 tathā hi kālāḥ svakṛtām janāvalim
 duratyayaḥ pāti guṇairviluṃpati ||40||
 idaṃ kariṣyāmi karomi bhūyo
 mamedamastīti tadevamābruvan ||
 ahaṃ sukhī duḥkhayutaḥ suhrjjanō
 lokastvahaṇḍikāravimohito'sura ||41||
 dhanyastvaṃ rājāśārdūla munin vāgbhirviḍamḥayan ||
 svabhāvo dūṣṭyo nṛṇāṃ prthagbhūtaṣṭribhīrguṇaiḥ ||42||
 śrīnārada uvāca -
 evaṃ bruvāṇāvanyonyaṃ pradyumnaśakunī mṛdhe ||

yuyudhāte maithilendra śakravṛtrāviva sthitaḥ ||43||
 iti tau dhanuṣo muktān viśikhānsūryarāśmivat ||
 ciccheda kārṣṇirbāṇena kuvākyeneva mitratām ||44||
 lakṣabhāramayīm gurvīm grhītvā mahatīm gadām ||
 jaghāna mūrdhni pradyumnaṃ śakuniryuddhadurmadah ||45||
 pradyumno bhagavānsākṣādīgadayā vajrakalpayā ||
 kācapātraṃ yathā daṇḍastadīgadām śatadhā'karot ||46||
 atha daityo ruṣāviṣṭaṣṭriśūlam ca sphuradrucā ||
 pradyumnasyāhananmūrdhni śabdāmuccaiḥ samuccaran ||47||
 triśūlena hareḥ putraṣṭriśūlam śatadhācchinat ||
 kuṃtaṃ tikṣṇaṃ śakunaye prāhiṇodīrukmiṇisutaḥ ||48||
 kuṃtēna viddhahṛdayaḥ kiṃcidvyākulamānasaḥ ||
 parigheṇa hareḥ putraṃ saṃtatāḍa raṇāṃgaṇe ||49||
 yamadaṇḍam tato nītvā rukmiṇīnaṃdano balī ||

cūrṇicakāra daityasya parighaṇi paramād□bhutam ||50||
 caṇcalāśvāṃśca sahasā yamaḍaṇḍena vegataḥ ||
 sārathīṇi syandanāṇi divyaṇi pātayāmāsa bhūtale ||51||
 sūte mṛtyuṇi gate sāsve cūrṇibhūte rathe nṛpa ||
 parighe ca mahādaityaḥ khaḍgaṇi jagrāha roṣataḥ ||52||
 pradyumno'pi mahāvīro yamaḍaṇḍena maithila ||
 dvidhā cakāra tatkhadgaṇi pannagaṇi garuḍo yathā ||53||
 yamaḍaṇḍena taṇi daityaṇi skaṇḍhe kārṣṇistatāḍa ha ||
 tasyāghātena śakuniḥ sadyo mūrcchānavāpa ha ||54||
 daityasenāṇi viśeṣāṣu śrīkṛṣṇaḥ krodhamūrccitaḥ ||
 nipātayan mahāvīrānvanāṇi vaiśvānaro yathā ||55||
 gajāṃsturaṃgāṃśca rathāṇḍaityāṃstānātātāyinaḥ ||
 pātayāmāsa yamavadyamaḍaṇḍena mādhaḥ ||56||
 chinnapādāśchinnamukhāśchinnāṃgāśchinnabāhaḥ ||
 dvaiteyā danujā yuddhe mūrccitā nidhanaṇi gatāḥ ||57||
 yamarūpadharaṇi dṛṣṭvā pradyumnaṇi bhīmaḥ vikramam ||
 tyaktvā svaṇi raṇaṇi kecid□dudruvaste dīṣo daśa ||58||

English rendering

Description of the fierce battle of Pradyumna and Shakuni

Bahulashva asked, "Munishreshtha! What did the great demon Shakuni do next, knowing that brothers like Harishmashnu had been killed? . 1.

Narada said, "O king! Shakuni faints in anger when Harish is killed in tears. Deep in grief over the death of his brothers, he addressed the demons on the battlefield. 2.

Jarasandha, Shalva, the wise Dantavakra, and Sisupala are my friends. With these friends and your people, I will go to conquer the gods by summoning mighty demons from the world, and Banasura will be with us in that battle. By conquering the evil spirits of Pradyumna and the other Yadavas, and by binding the gods, including the women, I will cast them into the mouths of the caves of Mount Meru. I will surely kill the cow, the Brahmin, the deity, the sadhu, the Veda, the ascetic, the yajna, the shraddha, the tithikus, and even the spirits who consume the various pilgrimages. Then I will walk in peace. Blessed was King Kansa, the mighty Mahabali, who conquered the gods. He was my friend and best friend. Sadly, it does not exist on this surface today. 12-16 |

Naradji says - Rajan! Having said this, the demon king Mahabali suddenly appeared before Pradyumna in the battle of Daitya Shakuni. With a huge bow, as strong as iron and as heavy as a million, he pierced its face. That bow of his was made of Mayasuraka. The sound of the bow made the giants deaf, many mountains collapsed, and the sea was shaken from its limit. O Lord! The whole universe buzzed and the earth began to shake. The warriors fell on top of the warriors, amazed by the harsh wording of his message. The elephants began to flee the battlefield, and the horses to the battlefield. 17-21 |

Thus, all the people suddenly ran away in panic. Then Gad and Adi, men of great strength and valor, came there, sitting on a chariot and bowing. Shakuni shot ten arrows at Arjuna in the battlefield. This caused Arjuna, the Gandivadhari with the chariot, to fall four kos away. Randurmad Shakuni shot twenty arrows at the top of the mace. The king! He threw the donkey into the air with the chariot and began to roar loudly. The king! The hero shot forty arrows at Aniruddha, the best of the archers along

with the chariot, and raised the sky with his lion's roar. Aniruddha's chariot with its horses fell sixteen kos away. Woe to you! Shakuni shot a hundred arrows at Samba in the battlefield. The king! Samba also fell with the chariot into the sky on the way thirty-two yojanas away from the battlefield. 22-27 | (Vishwajitkhand Chapter 36 to 40)

Shakuni was filled with fury when he saw Pradyumna appear next and suddenly wounded them with arrows in the battlefield. The king! Pradyumna's chariot, circling for two hours, landed on the earth a hundred kos away, as if someone had thrown a kamandalu. All the Yadavas were amazed at the strength of the Shakunika. Just as the elephants hit the mountain on the head, all the Yadavas started wounding the demon with various weapons. Gada, Arjuna, Aniruddha, and Jambavatikumar Samba returned to the battlefield, bowing their bows. The king! Mahabahu then reached the battlefield, riding a chariot as fast as Pradyumna Vayu, bowing his bow. The ominous bow's antiperspirant sound was like the sound of the seas crashing during the Holocaust. Srikrishna Kumar shot ten arrows and cut it down. Then with a thousand arrows he shot down to the earth a thousand of his horses, his chariot with a hundred arrows, and his charioteers with twenty arrows. Then he picked up the chariot, mounted another horse in it, and seated another charioteer, and the daitya king re-embarked on the chariot. The king. He then charged back at the staff, which had tremendous power. Then he drew a hundred arrows from the arrow lying on his back, placed them on the bow, and pulled the arrow, and said to Pradyumna. 28-37 |

Shakuni said, "You are my main enemy and drunkard warrior among all the people, so I will kill you first." Then I will annihilate all the armies of the Yadavas who are of sound strength. 38.

Pradyumna said, "Asura! The age of the beings is always destroyed or passed by the force of time. She keeps coming and going like a shadow. Just as the bundle of clouds comes and goes through the air force in the sky, so does the happiness and sorrow come and go through Kalki's inspiration. As the farmer irrigates the sown crop and when it is ripe, he himself chops it from all sides with a smile, nurtures his own class of bodybuilders with his qualities, and then destroys them when the time comes. The living entity is so captivated by ego that it believes that 'I will do this, I do this; this is mine and that is yours; I am happy, sad and these are my sundas' and so on. 39-41 |

Shakuni said, "O Lord! Blessed are you, who through your speech imitate the sages and sages. It is difficult for them to renounce what is in the nature of beings separately according to the three gunas. 42. (Vishwajitkhand Chapter 36 to 40)

Naradji says - Maithilendra! In this way, Pradyumna and Shakuni fought like Indra and Vritrasura while talking to each other on the battlefield. The remnants of the ominous bow shone as brightly as the rays of the sun, but Srikrishna Kumar cut them all with a single arrow, just as a man breaks old friendships with a single stroke. Then Shakuni, a fierce warrior, struck Pradyumna on the head with a colossal mace weighing a hundred thousand pieces. Directly, Lord Pradyumna cut his donkey into a hundred pieces with his Vajra-like donkey - the same way that someone can smash a glass pot with a stick. The demon, then filled with fury, took a gleaming trident in his hands and struck Pradyumna on the head with it, roaring loudly. Srikrishnakumar Pradyumna also killed the trident and cut the demon's trident into a hundred pieces. Rukmininandan then took a sharp spear and drove it over Shakuni. 43-48 |

The spear pierced his chest. This made him feel a bit nervous, but he still beat Pradyumna to death in the battlefield. Then the mighty Rukmini-kumara took the yamandanda and tore the daitya's marvellous circumference with it. Not only that, but the fast-moving Yamadanda suddenly knocked down his horses, the Sarathikas, and even the divine chariot. Nareshwar. When Sarathi died and the

chariot and the circumambulation, including the horse, were torn to pieces, the great warrior took up the sword in anger. Maithil! Just as Garuda broke a serpent into two pieces, Mahavira Pradyumna broke its sword into two pieces with a yamadanda. Srikrishnakumar then struck the demon's shoulder with the same spear. Shakuniko had an immediate seizure from her trauma. Then Pradyumna, filled with anger, immediately entered the demon army. Just as the wildfire burns down the forest, they begin to crush the great heroes of that army. Madhava Pradyumna killed the elephants, horses, chariots, and the demons like Yamaraja through that yamadanda. The feet, mouth, limbs, and arms of the demons were pierced. All those demons and demons went to the cheek of time. When Bhima saw the mighty Pradyumna taking the form of Yamaraja, many demons left their places on the battlefield and fled in ten directions. 49-58 |

Thus was completed the thirty-eighth chapter in the Narada Bahulashva-Samvad under the Vishvajit Khanda in the Srigargha Samhita, titled 'Narrative of the War of Shakuni and Pradyumna'. 38.

Sanskrit source · Hindi control witness

Viśvajit-khaṇḍa · Chapter 39

Chapter 167 of 263 · 57 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

शकुनिः पुनरुत्थाय स्वबलं वीक्ष्य पोथितम् ॥
जग्राह स महाराज लक्षभारसमं धनुः ॥१॥
निधाय बाणं निशितं कोदण्डे चण्डविक्रमे ॥
कार्ष्णिं प्राह रणे राजञ्छकुनिर्द्वैत्यराड्बली ॥२॥

शकुनिरुवाच -

कर्म प्रधानं जगतीतले मह-
त्कर्मैव साक्षाद्गुरुरीश्वरः प्रभुः ॥
उच्चावचत्वं भवतीह कर्मणा
तेनैव राजन् विजयः पराजयः ॥३॥
गवां सहस्रेषु यथा हि वत्सकः
स्वमातरं विंदति पश्यतां सताम् ॥
तथा हि येनापि कृतं शुभाशुभं
नरेषु तिष्ठत्सु तमेव गच्छति ॥४॥

ततो विजेष्यामि दृढेन कर्मणा
रिपुं भवन्तं शपथः कृतो मया ॥
सद्यः कुरु त्वं प्रतिकारमेव त-
द्येनापि न स्याद्भुवि ते पराजयः ॥५॥

श्रीप्रद्युम्न उवाच -

कर्म प्रधानं यदि मन्यसे भवान्
कालं विना तर्हि फलं न विद्यते ॥
कृते च पाके यदि विघ्नता क्वचित्
सदा बलिष्ठं समयं विदुः परे ॥६॥
पाकप्रकारे सति पाकसाधनं
कदापि कर्तारमृते न जायते ॥
वदन्ति कर्तारमतः परं परे
न कर्म कालं शृणु दैत्यपुंगव ॥७॥
योगं विदुः केऽपि यदा ह्ययोगतः

कथं भवेत्कौ किल पाकसाधनम् ॥
सर्वं हि वा योगमृते वृथा भवे-
त्काले तथा कर्मणी कर्तरि स्थिते ॥८॥
योगं तथा कर्मणि कर्तरि स्थिते

काले विधिः सांख्यमृते वृथा भवेत् ॥

पाकप्रकाराद्यविचारकृच्छदा

न तर्हि पाकस्य यथा प्रसाधनम् ॥९॥

योगकर्मविधिकारकसंख्यै-

ब्रह्मपूरुषमृते न हि किञ्चित् ॥

तं नमामि परिपूर्णतमांशं

येन विश्वमखिलं विदितं खे ॥१०॥

शकुनिरुवाच -

हे प्रद्युम्न महाबाहो त्वं साक्षाज्ज्ञानशेवधिः ॥

तव दर्शनमात्रेण नरो याति कृतार्थताम् ॥११॥

ये त्वसंगं समासाद्य वार्तां कुर्वन्ति नित्यशः ॥

तेषां तु महिमानं हि वक्तुं नालं घतुर्मुखः ॥१२॥

श्रीनारद उवाच -

इत्युक्त्वा शकुनिर्दैन्यो मायावी दैत्यराड्बली ॥

शिक्षितं मयदैत्येन रौरवास्त्रं समादधे ॥१३॥

महोरगा दंदशूका वृश्चिकाश्च विषोत्कटाः ॥

कोटिशो गरुडा बाणान्नीलकंठाः कलापिनः ॥१४॥

तैर्दर्शितं बलं सर्वं फूत्कारैर्मत्ततां गतम् ॥

वीक्ष्य कार्ष्णीर्महाबुद्धिर्गरुडास्त्रं समादधे ॥१५॥

कोटिशो गरुडा बाणान्नीलकंठाः कलापिनः ॥

अन्ये च पक्षिणो भीमा निर्गतास्तस्य पश्यतः ॥१६॥

अग्रसन्नुरगान्युद्धे दन्दशूकान्सवृश्चिकान् ॥

तीक्ष्णतुण्डा बृहत्पक्षाः क्षणात्तेऽदृश्यतां गताः ॥१७॥

दैत्योऽपि राक्षसीं मायां गांधर्वीं गौह्वकीं पुनः ॥

पैशार्चीं संदधे राजञ्छकुनिर्युद्धदुर्मदः ॥१८॥

तद्बाणनिर्गता भूतास्तथा प्रेताश्च कोटिशः ॥

अंगारान्मुमुचुस्ते वै करालाः कृष्णरूपिणः ॥१९॥

ज्ञात्वाथ तामसीं मायां पैशार्चीं मीनकेतनः ॥

सत्त्वास्त्रं संदधे बाणे युद्धकांक्षी हरेः सुतः ॥२०॥

तस्माद्विनिर्गता राजन् कोटिशो विष्णुपार्षदाः ॥

जघ्नुः पिशार्चीं तां मायां पन्नर्गीं गरुडो यथा ॥२१॥

मायां दैत्योऽपि मायावी गौह्वकीं संदधे पुनः ॥

संभूताः कोटिशो मेघा गर्जतो भीमरूपिणः ॥२२॥

विष्टां मूत्रं च रुधिर्न मेदोमज्जास्थिवर्षिणः ॥

ज्ञात्वाथ गौह्वकीं मायां प्रद्युम्नो भगवान्हरिः ॥२३॥

तन्नाशार्थं महाराज कोलास्त्रं संदधे त्विषौ ॥

तद्गणाद्यज्ञवाराहो निर्गतो घर्घरस्वनः ॥२४॥

सटा विधूय वेगेन दंष्ट्रया तीक्ष्णया घनान् ॥
 विदारयन्रणे रेजे वेणून्मत्तगजो यथा ॥२५॥
 दैत्योऽथ मायां गांधर्वीं चकार रणमण्डले ॥
 युद्धं न दृश्यते तद्वद्धेमसौधानि कोटिशः ॥२६॥
 वस्त्रालंकारयुक्तानि बभूवुः पश्यतां सताम् ॥
 विद्याधर्यश्च गन्धर्वा गायन्तो नृत्यतत्पराः ॥२७॥
 मृदङ्गतालवादित्रैर्मोहनै रागमिश्रितैः ॥
 हावभावकटाक्षैश्च तोषयंत्यो जनान् नृप ॥२८॥
 मोहिन्यः सुन्दरी रामाः श्यामाः कमललोचनाः ॥
 तासां लावण्यरागाभ्यां मोहं यातेषु वृष्णिषु ॥२९॥
 गांधर्वीं मोहिनीं मायां ज्ञात्वा कार्ष्णिर्महाबलः ॥
 संदधे तत्प्रहारार्थं ज्ञानास्त्रं रणमण्डले ॥३०॥
 ज्ञानोदये तदा जाते मोहनाशो नृपेश्वर ॥
 नाशं गतायां मायायां शकुनिः क्रोधमूर्च्छितः ॥३१॥
 राक्षसीं संदधे मायां मायावी दैत्यपुंगवः ॥

सपक्षैः पर्वतै राजन् क्षणात्तच्छादितं नभः ॥३२॥
 महांधकारोऽभूत्पृथ्व्यां परार्द्धं च घनैरिव ॥
 दग्धवृक्षशिलास्थीनि कबंधरुधिराणि च ॥३३॥
 गदापरिघनिस्त्रिशं मुसलादीनि सर्वतः ॥
 अंबरादबभ्रमुः शैला मेघा इव विदेहराट् ॥३४॥
 रक्षोगणाः शूलहस्ताश्छिन्धि भिंधीति वादिनः ॥
 यातुधानाश्च शतशो भक्षयन्तो द्विपान्हयान् ॥३५॥
 सिंहव्याघ्रवराहाश्च दृश्यन्ते रणमण्डले ॥
 मर्दयन्तो नखैर्नागांश्चर्वयन्तो वपुषि वै ॥३६॥
 पलायमानं स्वबलं दृष्ट्वा कार्ष्णिर्महाबलः ॥
 जेतुं तां राक्षसीं मायां नृसिंहास्त्रं समादधे ॥३७॥
 आविर्भूतो हरिः साक्षान्नृसिंहो रौद्ररूपधृक् ॥
 स्फुरत्सटो ललज्जिह्वो नखलांगूलभूषितः ॥३८॥
 चलदबालो भीषणास्यो हुङ्कारेणातिभीषणः ॥

सिंहनादं च कुर्वन् वै संस्थितो रणमण्डले ॥३९॥
 ननाद तेन ब्रह्मांडं सप्तलोकैर्बिलैः सह ॥
 विचेलुर्दिग्गजास्तारा राजदभूखंडमण्डलम् ॥४०॥
 गृहीत्वा ह्यंबरे शैलान्सवृक्षान्नखरः खरैः ॥
 पातयामास भूपृष्ठे दैत्यानां च प्रपश्यताम् ॥४१॥
 रक्षोगणान्संगृहीत्वा पाटयामास वेगतः ॥
 यातुधानगणान्पदभ्यां स ममर्द हरिर्मृधे ॥४२॥
 सिंहान्व्याघ्रान्वराहांश्च संविदार्य नखैः खरैः ॥

चिक्षेप गगने विष्णुस्तत्रैवातर्दधे पुनः ॥४३॥
 नाशं गतायां मायायां राक्षस्यां रुक्मिणीसुतः ॥
 शंखं दध्मौ विजयदं मौलेन्दं च रणांगणे ॥४४॥
 अभूज्जयजयारावो दुन्दुभिध्वनिमिश्रितः ॥
 प्रद्युम्नस्योपरि सुराः पुष्पवर्षं प्रचक्रिरे ॥४५॥
 स्वमायायां निर्गतायां शकुनिर्द्वैत्यपुंगवः ॥

सरथः सैनिकैः सार्द्धं तत्रैवातर्हितोऽभवत् ॥४६॥
 मायां चकार दैतैर्यौ मयदैत्यप्रदर्शिताम् ॥
 हस्तिशुण्डासमां धारां वर्षतोऽतितडित्स्वनाः ॥४७॥
 सावर्तकगणा मेघा आजग्मुः पश्यतां सताम् ॥
 क्षणात्सर्वे समुद्रास्ते चण्डवातेन वेपिताः ॥४८॥
 क्षुभिता उर्मिसङ्घर्षवर्तैः प्लावितभूरुजाः ॥
 भूमण्डलं सपदि तत्प्लावितं चात्मभिः समम् ॥४९॥
 दृष्ट्वाथ यादवाः सर्वे प्रापुस्तत्र भयं बहु ॥
 वदन्तो रामकृष्णेति विस्मृतस्वपराक्रमाः ॥५०॥
 क्षणमात्रेण राजेन्द्र तूष्णींभूताः पराजिताः ॥
 तदा कार्ष्णिर्महाबाहुः कोदण्डे चण्डविक्रमे ॥
 बाणं निधाय सहसा श्रीकृष्णास्त्रं समादधे ॥५१॥
 नवार्ककोटिद्युतिमन्महन्महो
 वीरं जयन्मैथिल वै दिशो दश ॥

समागतं तत्र कुशस्थलीपुरः
 स्वयं परं स्वार्थमिवात्मवाञ्छितम् ॥५२॥
 तस्मिन्परे तेजसि नूतनांबुद-
 च्छविं सुवर्णांबुजरेणुवाससम् ॥
 भृंगावलीकूजितकुन्तलावलिं
 स्रजं दधानं नववैजयन्तीम् ॥५३॥
 श्रीवत्सरत्नोत्तमचारुवक्षसमं
 चतुर्भुजं पद्मविशालवीक्षणम् ॥
 स्फुरत्किरीटं वरहारनूपुरं
 लसन्नवार्कद्युतिहेमकुण्डलम् ॥५४॥
 विलोक्य देवं यदवोऽतिहर्षिताः
 परं प्रणेमुः कृतहस्तसंपुटाः ॥
 प्रचक्रिरे मैथिल पुष्पवर्षिणो-
 ऽमरा जयारावमतीव सर्वतः ॥५५॥

स दैत्यशकुनेः सज्जं कोदण्डं प्राच्छिनद्बुधा ॥
 शार्ङ्गमुक्तेन तच्छार्ङ्गी बाणेनैकेन लीलया ॥५६॥
 स छिन्नधन्वा शकुनिस्त्यक्त्वा युद्धं प्रधर्षितः ॥

हेतिसंहतिमानेतुं ययौ चन्द्रावतीं पुरीम् ॥५७॥

Roman transliteration

śrīnārada uvāca -

śakuniḥ punarutthāya svabalaṃ vīkṣya pothitam ||
jagrāha sa mahārāja lakṣabhārasamaṃ dhanuḥ ||1||
nidhāya bāṇaṃ niṣitaṃ kodaṇḍe caṇḍavikrame ||
kāṛṣṇiṇiṃ prāha raṇe rājañchakunirdaityarāḍbali ||2||

śakuniruvāca -

karma pradhānaṃ jagatītale maha-
tkarmaiva sākṣād gurunīśvaraḥ prabhuḥ ||
uccāvacatvaṃ bhavatiha karmaṇā
tenaiva rājan vijayaḥ parājayaḥ ||3||
gavāṇi sahasreṣu yathā hi vatsakaḥ
svamātaraṃ viṃdati paśyatāṃ satām ||
tathā hi yenāpi kṛtaṃ śubhāśubhaṃ
nareṣu tiṣṭhatsu tameva gacchati ||4||

tato vijeśyāmi dṛḍhena karmaṇā
ripuṇi bhavantaṃ śapathaḥ kṛto mayā ||
sadyaḥ kuru tvaṃ pratikārameva ta-
dyeṇāpi na syād bhuvi te parājayaḥ ||5||
śrīpradyumna uvāca -

karma pradhānaṃ yadi manyase bhavān
kālaṃ vinā tarhi phalaṃ na vidyate ||
kṛte ca pāke yadi vighnatā kvacit
sadā baliṣṭhaṃ samayaṃ viduḥ pare ||6||
pākaprakāre sati pākasādhanaṃ
kadāpi kartāramṛte na jāyate ||
vadanti kartāramataḥ paraṃ pare
na karma kālaṃ śṛṇu daityapuṃgava ||7||
yogaṃ viduḥ ke'pi yadā hyayogataḥ

kathaṃ bhavetkau kila pākasādhanaṃ ||
sarvaṃ hi vā yogaṃṛte vrthā bhava-
tkāle tathā karmaṇi kartari sthite ||8||
yogaṃ tathā karmaṇi kartari sthite
kāle vidhiḥ sāmukhyamṛte vrthā bhavet ||
pākaprakārādyavicārakṛdyadā
na tarhi pākasya yathā prasādhanaṃ ||9||
yogakarmavidhikārakasāmukhyai-
rbrahmapūruṣamṛte na hi kiñcit ||
taṃ namāmi paripūrṇatamāṃśaṃ
yena viśvamakhilaṃ viditaṃ khe ||10||
śakuniruvāca -

he pradyumna mahābāho tvaṃ sākṣājñānaśevadhiḥ ||
tava darśanamātreṇa naro yāti kṛtārthatām ||11||

ye tvasaṅgaṃ samāsādya vārtāṃ kurvanti nityaśaḥ ||
teṣāṃ tu mahimānaṃ hi vaktuṃ nālaṃ caturmukhaḥ ||12||

śrīnārada uvāca -

ityuktvā śakunirdaityo māyāvi daityarāḍbali ||
 śikṣitaṃ mayadaityena rauravāstraṃ samādadhe ||13||
 mahoragā daṃdaśūkā vṛścikāśca viśotkaṭāḥ ||
 koṭīśo garuḍā bāṇānnilakaṃṭhāḥ kalāpinaḥ ||14||
 tairdarśitaṃ balaṃ sarvaṃ phūtkāirairmattatāṃ gatam ||
 vikṣya kārṣṇīmahābuddhirgaruḍāstraṃ samādadhe ||15||
 koṭīśo garuḍā bāṇānnilakaṃṭhāḥ kalāpinaḥ ||
 anye ca pakṣiṇo bhīmā nirgatastasya paśyataḥ ||16||
 agrasannuragānyuddhe dandaśūkānsavṛścikān ||
 tikṣṇatunḍā brhatpakṣāḥ kṣaṇātte'dṛśyatāṃ gatāḥ ||17||
 daityo'pi rākṣasiṇ māyāṃ gāṇḍharvī gauhyakīṇ punaḥ ||

paśīcīṃ saṃdadhe rājañchakuniryuddhadurmadaḥ ||18||
 tad□bāṇanirgatā bhūtāstathā pretāśca koṭīśaḥ ||
 aṃgārānmumucuste vai karālāḥ kṣṇarūpiṇaḥ ||19||
 jñātvātha tāmasiṇ māyāṃ paśīcīṃ mīnaketanaḥ ||
 sattvāstraṃ saṃdadhe bāṇe yuddhakāṃkṣī hareḥ sutaḥ ||20||
 tasmādvīnirgatā rājan koṭīśo viṣṇupārśadaḥ ||
 jaghnūḥ piśācīṇ tāṃ māyāṃ pannagīṇ garuḍo yathā ||21||
 māyāṃ daityo'pi māyāvi gauhyakīṇ saṃdadhe punaḥ ||
 saṃbhūtāḥ koṭīśo meghā garjato bhīmarūpiṇaḥ ||22||
 viṣṭhāṃ mūtraṃ ca rudhiraṃ medomajjāsthivarṣiṇaḥ ||
 jñātvātha gauhyakīṇ māyāṃ pradyumno bhagavānharīḥ ||23||
 tanmāśārthaṃ mahārāja kolāstraṃ saṃdadhe tvīṣau ||
 tad□gaṇādyajñāvarāho nirgato ghargharasvanaḥ ||24||
 satā vidhūya vegena daṃṣṭrayā tikṣṇayā ghanān ||

vidārayan□raṇe reje veṇūnmattagajo yathā ||25||
 daityo'tha māyāṃ gāṇḍharvīṇ cakāra raṇamaṇḍale ||
 yuddhaṃ na dṛśyate tadvaddehmasaudhāni koṭīśaḥ ||26||
 vastrālaṃkārayuktāni babhūvuḥ paśyatāṃ satām ||
 vidyādharīyaśca gandharvā gāyanto nṛtyatatparāḥ ||27||
 mṛdaṅgatālavadītrairmohanai rāgamiśṛitaiḥ ||
 hāvabhāvakaṭākṣaiśca toṣayaṃtyo janānnṛpa ||28||
 mohinyāḥ sundarī rāmāḥ śyāmāḥ kamalalocanāḥ ||
 tāsāṃ lāvāṇyarāgābhyāṃ moham yāteṣu vṛṣṇiṣu ||29||
 gāṇḍharvīṇ mohiniṇ māyāṃ jñātvā kārṣṇīmahābalaḥ ||
 saṃdadhe tatprahārthe jñānāstraṃ raṇamaṇḍale ||30||
 jñānodaye tadā jāte mohanāśo nṛpeśvara ||
 nāśaṃ gatāyāṃ māyāyāṃ śakuniḥ krodhamūrechitaḥ ||31||
 rākṣasiṇ saṃdadhe māyāṃ māyāvi daityapuṃgavaḥ ||

sapakṣaiḥ parvatai rājan kṣaṇāttacchāditaṃ nabhaḥ ||32||
 mahāṃdhakāro'bhūtpṛthvyāṃ parārddhaṃ ca ghanairiva ||
 dagdhavṛkṣasilāsthīni kabāṇḍharudhirāṇi ca ||33||
 gadāparighanistrīṇśamusalādīni sarvataḥ ||
 ambarād□babhramuḥ śailā meghā iva videharāḥ ||34||
 rakṣogaṇāḥ śūlahastāschindhi bhīṇdhīti vādinaḥ ||
 yātudhānāśca śataśo bhakṣayanto dvipānhayān ||35||
 siṃhavyāghravārāhāśca dṛśyaṇte raṇamaṇḍale ||
 mardayanto nakhairnāgāṇścarvayaṇto vapuṃṣi vai ||36||

palāyamānaṃ svabalaṃ dṛṣṭvā kārṣṇīrmahābalaḥ ||
 jetuṃ tām rākṣasiṃ māyāṃ nṛsiṃhāstraṃ samādadhe ||37||
 āvirbhūto hariḥ sākṣānnṛsiṃho raudrarūpadhṛk ||
 sphuratsaṭo lalajjihvo nakhalāṃgūlabhūṣitaḥ ||38||
 calad□ bālo bhīṣaṇāśyo huikāreṇātibhīṣaṇaḥ ||

siṃhanādaṃ ca kurvan vai saṃsthito raṇamaṇḍale ||39||
 nanāda tena brahmāṇḍaṃ saptalokairbilaiḥ saha ||
 vicelurdiggajāstārā rājad□ bhūkhaṇḍamaṇḍalam ||40||
 grhītvā hyaṃbare śailānsavṛkṣānnakharāḥ kharaiḥ ||
 pātayāmāsa bhūprṣṭhe daityānāṃ ca prapaśyatām ||41||
 rakṣogaṇānsaṃgrhītvā pātayāmāsa vegataḥ ||
 yātudhānagaṇānpad□ bhyāṃ sa mamarda harirmṛdhe ||42||
 siṃhānvyaḡhrānvarāḥāṃśca saṃvidārya nakhaiḥ kharaiḥ ||
 cikṣepa gagane viṣṇustatraivāṃtardadhe punaḥ ||43||
 nāsaṃ gatāyāṃ māyāyāṃ rākṣasyāṃ rukmiṇisutaḥ ||
 śaṅkhaṃ daghmau vijayadaṃ maulendraṃ ca raṇāṃgaṇe ||44||
 abhūjjayajayārāvo duṇḍubhidhvanimīṣitaḥ ||
 pradhyumnasyopari surāḥ puṣpavarṣaṃ pracakrire ||45||
 svamāyāyāṃ nīrgatāyāṃ śakunirdaityapuṃgavaḥ ||

sarathaḥ sainikaiḥ sārddhaṃ tattraivāṃtarhito'bhavat ||46||
 māyāṃ cakāra daiteyūṃ mayadaityapradarśitām ||
 hastiśuṇḍāsamāṃ dhārāṃ varṣato'titaḍitsvanāḥ ||47||
 sāṅhivarttakagaṇā meghā ājagmuḥ paśyatām satām ||
 kṣaṇātsarve samudrāste caṇḍavātena vepitāḥ ||48||
 kṣubhitā ūrmisaṅgharṣāvartaiḥ plāvitaḥbhūrujāḥ ||
 bhūmaṇḍalaṃ sapadi tatplāvitāṃ cātmaḥbhīḥ samam ||49||
 dṛṣṭvātha yādavāḥ sarve prapustatra bhayaṃ bahu ||
 vadanto rāmakṛṣṇeti viṣṇṛtasvaparākramāḥ ||50||
 kṣaṇamātreṇa rājemdra tūṣṇīmḥbhūtāḥ parājitāḥ ||
 tadā kārṣṇīrmahābāhuḥ kodaṇḍe caṇḍavikrame ||
 bāṇaṃ nidhāya sahasā śrīkṛṣṇāstraṃ samādadhe ||51||
 navārkaḥkoḍīdyutimanmahanmaḥo
 vīraṃ jayanmaithila vai dīṣo daśa ||

samāgataṃ tatra kuśasthalīpuraḥ
 svayaṃ paraṃ svārthamivātmavāṃchitam ||52||
 tasmīnpare tejasi nūtanāṃbuda-
 cchaviṇḥ suvarṇāṃbujareṇuvāsasam ||
 bhṛṅgāvalīkūjitakuntalāvaliṇ
 srajaṃ dadhānaṃ navavaijjayanṭim ||53||
 śrīvatsarat□nottamacāruvākṣasamaṃ
 caturbhujāṃ padmaviśālavikṣaṇam ||
 sphuratkirīṭaṃ varahāraṇūpuraṃ
 lasannavārkaḍyutihemakuṇḍalam ||54||
 vilokya devaṃ yadavo'tiharṣitāḥ
 paraṃ praṇemuḥ kṛtahastasaṃpuṭāḥ ||
 pracakrire maithila puṣpavarṣiṇo-
 'marā jayārāvamatiḥ sarvataḥ ||55||

*sa daityaśakuneḥ sajjam kodaṃḍaṃ prācchinadruṣā ||
 śārīḥgamuktena tacchārīḥgī bāṇenaikena līlayā ||56||
 sa chinnaḍhanvā śakunistyaktvā yuddhaṃ pradharṣitaḥ ||
 hetisaṃhatimānetuṃ yayau candrāvātīṃ purīm ||57||*

English rendering

The removal of the illusory weapons of the Shakunis by Pradyumna and the emergence of Lord Krishna on the battlefield with the Sri Krishna weapon wielded by him

Naradji says - Maharaj. When Shakuni rose again and saw the destruction of his army, he took a bow as heavy as a hundred thousand. The king! The mighty daitya king Shakuni placed a sharp arrow on the mighty spear and said to Pradyumna in the battlefield. 1-2.

Shakuni said, "O great Lord Pradyumna. You are the true treasure of knowledge, your philosophy alone makes a person grateful. Even the four-faced Brahmaji is not able to describe the glory of those who interact with you every day. 11-12 |

Naradji says - Rajan! Having said this, the elusive and powerful daitya king Shakuni learned from Mayasura the art of weaponry. The king! The weapon released millions of large snakes, tusks, and venomous scorpions. All of them were very violent and violent. The whole army he had crushed was filled with tears. Seeing this, the most intelligent Pradyumna meditated on Garuda Shastra. The weapon revealed millions of eagles, eagles, peacocks, and other fearsome birds watching the giant. Those birds swallowed serpents, toads, and scorpions in that battle. Then those sharp-billed and big-winged birds disappeared in an instant. 13-17 |

The king! Then the fierce demon Shakuni also meditated on Rakshasi, Gandharvi, Gaudaki, and Paisachi Maya. Millions of demons and ghosts with a ferocious and dark appearance emanating from those arrows started raining embers there. Sattvastra was mediated by the adventurous Srikrishnakumar Mounadhva Pradyumna, upon learning of the delusion of Tamasi and Paishachi. The king. Crores of Vishnuparsad appeared from that arrow, who destroyed the demon Maya just as Garuda destroyed the serpent. Then the elusive giant sifted through the haunting magic again, revealing millions of thunderous clouds in thunder. They started raining feces, urine, blood, fat, marrow and bone. Your Majesty Knowing the magic of the cow, Lord Pradyumna Hari arranged a pig's weapon on the arrow to destroy it. With that arrow, the god Yajnavaraha, who made the sound of thunder, appeared. They moved their saathas (hairs around their necks) with great speed, scattering the clouds with their sharp molars, as the drunken Gajraj does when he breaks the bamboo trees. 18-25 | (Vishvajitkhand Chapter 36 to 40)

The daitya then revealed Gandharvi Maya to Ranamandala. The war became invisible and millions of golden palaces stood there. At the sight of the noblemen, they adorned the golden edifice with garments and ornaments. There the Vidyadharis and the Gandharvas began to dance and sing. Nareshwar. Sixteen-year-old Kamalanayani, charming, beautiful Ramaniya appeared there, satisfying people with the enchanting words of the mridangam, tala, and instruments, and with raga-like gestures and sarcasm. When all the men of Vrishnivamsa were captivated by his beauty and melody, Mahabali Pradyumna, on learning of the illusion of Gandharvi Maya, meditated on the Jnana Shastra in the battlefield to dispel it. 26-30 |

Oh dear God! At that time, everyone's fascination with enlightenment was destroyed. When that illusion was destroyed, Shakuni, the illusory demon king filled with anger, meditated on the demonic

illusion. The king! Then, in an instant, the whole sky was covered with feathery mountains. Darkness fell upon the earth, as if under a thick blanket of clouds during the time of the Flood. From the sky, it rained burning trees, stones, bones, torso, blood, maces, shields, swords, and spears all around. The king of Vidharaja. The mountains began to move in the sky like clouds. Hundreds of rakshasas and yatudhanas with spears in their hands were seen making elephants and horses their food and saying 'Cut, Tear', etc. Many lions, tigers and hyenas could be seen in the arena, tearing apart the elephants with their claws and chewing on their bodies. Seeing his army fleeing, Mahabali Pradyumna manipulated the Narasimha Shastra to conquer the demon Maya. This directly revealed the radiant Lord Narasimha Hari, whose eyes shone brightly. The tongue loomed and the large claws and tail adorned them. The hair was shaking, the face looked scary, and they looked much scarier than a scream. They stood up in the ringing of the horn. The whole universe, including the seven underworlds and the seven worlds, echoed from that lion's roar, the giants were distracted, the stars slipped, and the landmass began to shake. With their sharp claws, they would lift mountains into the sky with trees overlooking giants and smash dust against their armies. The demons were captured and torn to pieces with great speed. The men trampled the Yatudhanas to their feet on the battlefield. The lions, tigers and warhawks were scattered with sharp nails and thrown into the sky. Then the god Vishnu disappeared there. 31-43 |

Rukmini-Nandan Pradyumna, thus destroyed by the demoness Maya, blew the victory-giving conch shell named Maulendra in the battlefield. At that time, there were mixed cheers and cheers from the sound of the drums. The gods began to shower flowers on Pradyumna. The demon king Shakuni disappeared with the chariot and soldiers when his magic was destroyed. He then revealed the divine Maya taught by a demon named Mayu. At that time, clouds covered the sky, watching the virtuous men, pouring down torrents of water as thick as an elephant's trunk with lightning. In an instant, all the seas were shaken and agitated by the great storm, and they collided with each other, and their whirlpools covered the whole earth. All the trees, including those belonging to the Yadavas, were drowned in it. Seeing this, all the Yadavas were terrified and forgot all their valor while chanting the names of Ramakrishna. Rajendra! All of them were silently defeated in an instant. Mahabahu Pradyumna then placed an arrow on the axe, supported by tremendous valor, and placed the weapon of Krishna on him suddenly. 44-51 | (Vishwajitkhand Chapter 36 to 40)

Mithileshwar. At that time, the exquisite constellation itself appeared there, as if it were a figurative manifestation of its intended meaning, like the millions of suns in the morning of Kushasthali Puri. He was reconciling the ten directions in a hurry. Within that supreme radiance appeared Krishna, adorned with a dark image resembling a new waterfall, symmetrical with a golden lotus-like yellow vasana, adorned with the murmurs of the Bhramaras, bearing the Kuntala rashi, wearing the Vyjayanthimala, with a breast adorned with the Srivatsa emblem and the exquisite Kaustubharatna, with a vast vision like the effulgent Pankaj, holding four arms. He was adorned with a beautiful crown on his head, a beautiful necklace around his neck, and Naval Nupur at his feet. The golden coils of the new sun shone brightly in his ears. 52-54 |

Thus the Yaduvanshi blossomed with great joy on seeing Lord Krishna. They bowed down to the deity with folded hands. Mithileshwar. At that time, the gods and goddesses began to shower flowers and shout loudly. Lord Krishna, the archer who had just arrived, angrily severed the axe with a single arrow that was missing from his arrow. Shakuni, despised for having his bow cut off, left the battle and went to Chandravatipuri to bring his cache of weapons. 55-57 |

Thus was completed the forty-ninth chapter of the "Arrival of Krishna" in the Narada Bahulashva-Samvad under the Vishwajit Khanda in the Srigarghasamhita. 39.

Sanskrit source · Hindi control witness

Viśvajit-khaṇḍa · Chapter 40

Chapter 168 of 263 · 61 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

दैत्ये गतेऽथ शकुनौ भगवान्कमलेक्षणः ॥
 काष्ण्यादिदादवान्सर्वा-नाहुयेत्थमुवाच ह ॥१॥
 श्रीभगवानुवाच -
 दैत्योऽयं शकुनिः पूर्वं सुमेरोः पार्श्व उत्तरे ॥
 चतुर्युगं वर्जितान्नस्तपसातोषयच्छिवम् ॥२॥
 चतुर्युगे व्यतीते तु साक्षाद्देवो महेश्वरः ॥
 प्रसन्नो दर्शनं दत्त्वा वरम् ब्रूहीत्युवाच ह ॥२॥
 नत्वाथ शकुनिर्दैत्यः कृताञ्जलिपुटः शनैः ॥
 हृष्टरोमाश्रुपूर्णाक्षः प्राह गदगदया गिरा ॥४॥
 मृतः सन्भूमिसंस्पृष्टाद्भूयात्संजीवितः प्रभो ॥
 आकाशे मे मृतिर्देव मा भूयादघटिकाद्वयम् ॥५॥
 दैत्येनोक्तो हरः साक्षाद्देवा तस्मै वरद्वयम् ॥
 पञ्जरस्थं शुक्रं दत्त्वा प्राह दैत्यं नताननम् ॥६॥

जीवकल्पं शुक्रं चैनं रक्ष दैत्य सदानघ ॥
 अस्मिन्मृते च ज्ञातव्यं निधनं स्वं त्वयासुर ॥७॥
 इति दत्त्वा वरं तस्मै रुद्रश्चांतरधीयत ॥
 तस्मात्तस्य वधो दुर्गे भविष्यति शुके मृते ॥८॥

श्रीनारद उवाच -

इत्युक्त्वा वीरसदसि भगवान्देवकीसुतः ॥
 सुपर्णं शौघमाहुय प्राह प्रहसिताननः ॥९॥
 श्रीभगवानुवाच -
 शृणु ताक्ष्यं महाबुद्धे गच्छ चंद्रावतीं पुरीम् ॥
 शतयोजनविस्तीर्णां दैत्यसेनासमाकुलाम् ॥१०॥
 प्रासादैर्गगनस्पर्शैर्हमरत्नमनोहरैः ॥
 विचित्रोपवनारामैः शोभितां दैत्यपुंगवैः ॥११॥
 दुर्गे दुर्गे द्वारदेशे रक्षितां दैत्यपुंगवैः ॥
 तां द्रष्टुं गरुडो राजन्सूक्ष्मरूपं दधार ह ॥१२॥

अलक्षितो दैत्यवृन्दैः पश्यन्प्रासादतोलिकाः ॥
 तेषूत्पतन्नुत्पतंश्च शकुनेर्मदिरे गतः ॥१३॥
 प्रेक्षञ्जुकं दैत्यजीवं क्षणं तत्र स्थितोऽभवत् ॥
 युद्धार्थं दंशितं तत्र शकुनिं दैत्यपुंगवम् ॥१४॥

नानाशस्त्रधरं वीरं क्रोधपूरितमानसम् ॥
 गृहीत्वा तं परिकरे प्राह राजन्मदालसा ॥१५॥
 मदालसोवाच -
 राजन्सर्वेऽपि सुहृदोऽनुकूला भ्रातरस्तव ॥
 मारिताः संगरे भर्तः प्रोद्भूता दैत्यपुंगवाः ॥१६॥
 मा याहि योद्धुं यदुभिरागतौ भगवान्हरिः ॥
 देहि तस्मै बलिं सद्यो येन श्रेयो ह्यवाप्स्यसि ॥१७॥
 शकुनिरुवाच -
 हनिष्यामि यद्वन्सैन्यैर्मै हता भ्रातरो बलात् ॥
 मृत्युर्मे नास्ति भूमध्ये शिवस्यापि वरेण मे ॥१८॥
 उपद्वीपे चंद्रनाम्नि पतंगे पर्वते शुभे ॥
 मे जीवरूपी तु शुको वर्तते सांप्रतं प्रिये ॥१९॥
 शंखचूडेन सर्पेण रक्षितोऽहर्निशं शुक्रः ॥
 एतत्कोऽपि न जानाति कथं मृत्युश्च मे भवेत् ॥२०॥
 श्रीनारद उवाच -
 शुकवार्तां ततः श्रुत्वा गरुडो दिव्यवाहनः ॥
 उपद्वीपं तु चंद्राख्यं गन्तुं तस्मान्मनो दधे ॥२१॥
 उत्पतन् गरुडो वेगात्समुद्रस्य तटे गतः ॥
 द्वीपं विचिन्वंश्चंद्राख्यमाकाशे विचरन् खगः ॥२२॥
 शतयोजनविस्तीर्णं समुद्रे भीमनादिनि ॥
 पक्षिराट् सिंहलं प्राप लतावृंदमनोहरम् ॥२३॥
 तत्र पप्रच्छ गरुडः किं नामास्य जनान्प्रति ॥
 सिंहलोऽयमिति श्रुत्वा गरुडः प्रोत्पतन् खगः ॥२४॥
 लंका प्राप्तो महावेगात्त्रिकूटशिखरे नृप ॥
 लङ्कां प्राप्य ततो वेगात्पांचजन्यं जगाम ह ॥२५॥
 पांचजन्याब्धिनिकटे क्षुधितः पक्षिराट् बली ॥
 प्रसह्य मीनान् जग्राह तीक्ष्णया तुंडया भृशम् ॥२६॥
 तत्र चैको महान्नक्रो लंबितो योजनद्वयम् ॥
 प्रचंडवेगो गरुडस्तीक्ष्णया तुंडया च तम् ॥२७॥
 बलेन गरुडस्तस्य चकाराकर्षणं तटे ॥
 तयोराकर्षणं राजन्मिथोऽभूद्घटिकाद्वयम् ॥२८॥
 प्रचंडवेगो गरुडस्तीक्ष्णया तुंडया च तम् ॥
 तताड पृष्ठे धृष्टांगं दंडेन यमराड्यथा ॥२९॥
 नक्ररूपं विहायाशु सोऽभूद्विद्याधरो महान् ॥
 नत्वा श्रीगरुडं साक्षात्प्राह प्रहसिताननः ॥३०॥
 विद्याधर उवाच -
 अहं विद्याधरः पूर्वं नाम्ना वै हेमकुंडलः ॥

आकाशगंगायां स्नातुं गतो दिविजमंडले ॥३१॥

तत्र स्नानं प्रकुर्वीतं ककुत्थं मुनिसत्तम् ॥

पादे गृहीत्वा हास्येन जलांतर्गतवानहम् ॥३२॥

मां शशाप ककुत्थोऽपि त्वं नक्रो भव दुर्मते ॥

मया प्रसादितः शीघ्रं प्रसन्नः सन् वरं ददौ ॥३३॥

ताक्षर्यतुंडप्रहारेण नक्रत्वात्त्वं विमुच्यसे ॥

तस्य शापादद्य मुक्तः कृपया तव सुव्रत ॥३४॥

श्रीनारद उवाच -

इत्युक्त्वा च गते स्वर्गे विद्याध्रे हेमकुंडले ॥

उड्ढितो गरुडस्तस्मात्पक्षाभ्यां व्योममंडले ॥३५॥

हरिणाख्यं चोपद्वीपं प्राप्तवान् वेगतः खगः ॥

अपांतरतमास्तत्र करोति विपुलं तपः ॥३६॥

तस्याश्रमे खगेशस्य पक्षचंद्रं पपात ह ॥

तं दृष्ट्वा प्राह गरुडमपांतरतमा मुनिः ॥३७॥

पक्षं निधाय मे मूर्ध्नि गच्छ पक्षिन्ध्यासुखम् ॥

पक्षं नीत्वा गतस्तक्षर्यो धृत्वा तन्मस्तके च तम् ॥३८॥

तत्समानान्यपक्षचन्द्राननेकान्स ददर्श ह ॥

प्राहातिविस्मितं ताक्षर्यमपांतरमा मुनिः ॥३९॥

यदा यदा हि श्रीकृष्णवतारोऽभूत्तदा तदा ॥

पक्षोऽपि गरुडस्यात्र पतत्येकः सदा खग ॥४०॥

कल्पे कल्पे कृष्णचंद्रावतारः

पक्षः पक्षो मूर्ध्नि मे सोऽपि सोऽपि ॥

आनंत्याद्वाऽऽद्यन्तवन्तं वदंति

पक्षिन्मूर्ध्ना नौमि कृष्णाय तस्मै ॥४१॥

श्रीनारद उवाच -

तच्छ्रुत्वा विस्मितस्ताक्षर्यो नत्वा तं मुनिपुंगवम् ॥

द्वीपं रमणकं प्रागादुत्पतन् व्योममंडलात् ॥४२॥

सर्पेभ्योऽपि बलिं नीत्वा द्वीपमावर्तकं गतः ॥

तत्र दिव्ये सुधाकुंडे सुधां पीत्वा विराड्बली ॥४३॥

शुक्लद्वीपं तु संप्राप्तः प्रपच्छ द्वीपचंद्रभाक् ॥

मया प्रणोदितः पक्षी प्रययावुत्तरां दिशम् ॥४४॥

चन्द्रद्वीपं तु संप्राप्तः पर्वते पतगेश्वरः ॥

जलदुर्गं वह्निदुर्गं वैनतेयो ददर्श ह ॥४५॥

जलदुर्गं चंचुपटे सर्वं कृत्वा विराड्बली ॥

वह्निदुर्गं च तेनापि सांत्वयामास मैथिल ॥४६॥

दरीमुखे शयाना ये दैत्या लक्षं समुत्थिताः ॥

तैः सार्द्धं समभ्युद्युद्धं ताक्षर्यस्य घटिकाद्वयम् ॥४७॥

कांश्चित्पादनखैर्युद्धे विददार खगोश्वरः ।
 कांश्चिद्वैत्यान्स्वपक्षाभ्यां पातयामास भूतले ॥४८॥
 कांश्चिच्च्युपुटेनापि गृहीत्वा पक्षिराड्बली ॥
 पातयित्वा गिरेः पृष्ठे चिक्षेप गगने बलात् ॥४९॥
 केचिन्मृतास्तथा शोषा दुद्रुवुस्ते दिशो दश ॥
 इत्थं दैत्यवधं कृत्वा दरीमध्ये गतः खगः ॥५०॥

चकार पादविक्षेपं शंखचूडोपरि स्फुरत् ॥
 शंखचूडोऽपि गरुडं दृष्ट्वा सोऽतिप्रधर्षितः ॥५१॥
 शुक्रं जले पंजरस्थं शीघ्रं त्यक्त्वा पलायितः ॥
 चंचुदेशेन तं नीत्वा शुक्रं सद्यः संपंजरम् ॥५२॥
 प्रोत्पतन्नंबरे राजन् युद्धे गन्तुं मनो दधे ॥
 पलायितानां दैत्यानां तावत्कोलाहलो महान् ॥५३॥
 शुको नीतः शुको नीतो वदतामंबरे नृप ॥
 तच्छब्दो दिक्षु सैन्यानां गतशब्दस्तु शृण्वताम् ॥५४॥
 दिवि भूमौ सर्वतोऽपि ब्रह्मांडेऽपि प्रपूरितः ॥
 शुको नीत इति श्रुत्वा शकुनिः शंकितोऽसुरैः ॥५५॥
 शूलं धृत्वा ततः सद्यश्चंद्रावत्यां समुत्थितः ॥
 गरुडेन शुको नीतः श्रुत्वा क्रुद्धः समन्वयात् ॥५६॥
 तच्छूलताडितस्ताक्षर्यो न जहौ मुखतः शुक्रम् ॥
 सप्तद्वीपान्सप्तसिंधून्निरीक्षन्स गतः खगः ॥५७॥

तमन्वधावद्वैत्येद्रो दिक्षु दिक्षु नभोतरे ॥
 भ्रमन्नागांतको राजन्नाकाशे कोटियोजनम् ॥५८॥
 दैत्यत्रिशूलक्षतभृन्न जहौ मुखतः शुक्रम् ॥
 संपंजरः शुको राजन्नाकाशे लक्षयोजनम् ॥५९॥
 पपातोपलवद्वेगात्सुमेरुर्गिरिमूर्द्धनि ॥
 पंजरोऽगात्खगस्तत्र विशीर्णोऽभूद्व्यसुः शुक्रः ॥६०॥
 गरुडोऽथ महायुद्धे कृष्णपार्श्वे समागतः ॥
 दैत्यः खिन्नमना राजन्पुरीं चन्द्रावतीं ययौ ॥६१॥

Roman transliteration

śrīnārada uvāca -
 daitye gate'tha śakunau bhagavāṅkamalekṣaṇaḥ ||
 kārṣṇyādiyādavānsarvā-nāhūyetthamuvāca ha ||1||
 śrībhagavānuvāca -
 daityo'yaṃ śakuniḥ pūrvaṃ sumeroḥ pārśva uttare ||
 caturyugaṃ varjitānnastapasātoṣayacchivam ||2||
 caturyuge vyatīte tu sākṣāddevo maheśvaraḥ ||
 prasanno darśanaṃ datvā varam brūhītyuvāca ha ||2||
 natvātha śakunirdaityaḥ kṛtāṃjalipuṭaḥ śanaiḥ ||

hr̥ṣṭaromāśrupūrnākṣaḥ prāha gad□gadayā girā ||4||
 mṛtaḥ sanbhūmisam̐parśād□bhūyātsaṃjīvitāḥ prabho ||
 ākāśe me mṛtirdeva mā bhūyād□ghaṭikādvayam ||5||
 daityenokto haraḥ sākṣāddatvā tasmai varadvayam ||
 pañjarasthaṃ śukaṃ datvā prāha daityaṃ natānanam ||6||

jīvakalpaṃ śukaṃ cainaṃ rakṣa daitya sadānagha ||
 asminmṛte ca jñātavyaṃ nidhanaṃ svaṃ tvayāśura ||7||
 iti datvā varaṃ tasmai rudraścāṃtaradhīyata ||
 tasmāttasya vadho durge bhaviṣyati śuke mṛte ||8||
 śrīnārada uvāca -
 ityuktvā vīrasadasi bhagavāndevakisutaḥ ||
 suparṇaṃ śīghramāhūya prāha prahasitānanaḥ ||9||
 śrībhagavānuvāca -
 śṛṇu tārṅkṣya mahābuddhe gaccha caṃdrāvatiṃ purīm ||
 śatayojanavistīrṇaṃ daityasenāsamākulām ||10||
 prāsādaīragaganasparśai-rhemarat□namano haraiḥ ||
 vicitropavanārāmāiḥ śobhitāṃ daityapuṃgavaiḥ ||11||
 durge durge dvāradeśe rakṣitāṃ daityapuṃgavaiḥ ||
 tāṃ draṣṭuṃ garuḍo rājansūkṣmarūpaṃ dadhāra ha ||12||

alakṣito daityavṛṇḍaiḥ paśyanprāsādatolikāḥ ||
 teṣūtpatannutpataṃśca śakunermāṇḍire gataḥ ||13||
 prekṣaṇchukaṃ daityajīvaṃ kṣaṇaṃ tatra sthito'bhavat ||
 yuddhārthaṃ daṃśitaṃ tatra śakuniṃ daityapuṃgavam ||14||
 nānāśastradharaṃ vīraṃ krodhapūritamānasam ||
 grhītvā taṃ parikare prāha rājanmadālasā ||15||
 madālasovāca -
 rājansarve'pi suhṛdo'nukūlā bhrātaraḥ ||
 mārītāḥ saṃgare bharttaḥ prod□bhaṭā daityapuṃgavāḥ ||16||
 mā yāhi yoddhuṃ yadubhirāgato bhagavānhariḥ ||
 dehi tasmai baliṃ sadyo yena śreyo hyavāpsyasi ||17||
 śakuniruvāca -
 haṇiṣyāmi yadūnsainyairme hatā bhrātaro balāt ||
 mṛtyurme nāsti bhūmadhye śivasyāpi vareṇa me ||18||

upadvīpe caṃdranāṃni patamge parvate śubhe ||
 me jīvarūpī tu śuko vartate sāṃpratam priye ||19||
 śaṃkhacūḍena sarpeṇa rakṣito'harmiṣaṃ śukaḥ ||
 etatko'pi na jānāti kathaṃ mṛtyuśca me bhavet ||20||
 śrīnārada uvāca -
 śukavārtāṃ tataḥ śrutvā garuḍo divyavāhanaḥ ||
 upadvīpaṃ tu caṃdrākhyam̐ gantuṃ tasmānmano dadhe ||21||
 utpataṃ garuḍo vegātsamudrasya taṇe gataḥ ||
 dvīpaṃ vicinvaṃścaṃdrākhyamākāśe vicaran khagaḥ ||22||
 śatayojanavistīrṇe samudre bhīmanāḍini ||
 pakṣirāt sīṃhalaṃ prāpa latāvṛṇḍamanoharam ||23||
 tatra papraccha garuḍaḥ kiṃ nāmāsyā janānprati ||
 sīṃhalo'yamiti śrutvā garuḍaḥ protpatan khagaḥ ||24||
 laṃkā prāpto mahāvegāttrikūṭaśikhare nṛpa ||

lanikāṇi prāpya tato vegātpāṃcajanyaṃ jagāma ha ||25||
 pāṃcajanyaḥbhinikaṣe kṣudhitaḥ pakṣirāḍḍ balī ||
 prasahya minān jagrāha tīkṣṇayā tumḍayā bhr̥śam ||26||
 tatra caiko mahānnakro lambito yojanadvayam ||
 pracaṇḍavego garuḍastīkṣṇayā tumḍayā ca tam ||27||
 balena garuḍastasya cakārākaraṣaṇaṃ taṭe ||
 tayorākaraṣaṇaṃ rājanmitho'bhūd□ghaṭikādvayam ||28||
 pracaṇḍavego garuḍastīkṣṇayā tumḍayā ca tam ||
 tatāḍa pr̥ṣṭhe dhṛṣṭāṃgaṃ daṇḍena yamarāḍḍyathā ||29||
 nakrarūpaṃ viḥāyāśu so'bhūdvidyādhara mahān ||
 natvā śrīgaruḍaṃ sākṣātprāha prahasitānanaḥ ||30||
 vidyādhara uvāca -
 ahaṃ vidyādharaḥ pūrvaṃ nāmnā vai hemakuṇḍalah ||
 ākāśagaṃgāyāṃ snātum gato divijamaṇḍale ||31||

tatra snānaṃ prakurvaṇtaṃ kakutthaṃ munisattam ||
 pāde grhītvā hāsyena jalāntargatavānahanam ||32||
 mām̐ śasāpa kakuttho'pi tvaṃ nakro bhava durmate ||
 mayā prasāditaḥ śighraṃ prasannaḥ san varam̐ dadau ||33||
 tārksyatumḍaprahāreṇa nakratvāttvaṃ vimucyase ||
 tasya śāpādadya muktaḥ kṛpayā tava suvrata ||34||
 śrīnārada uvāca -

ityuktvā ca gate svarge vidyādhre hemakuṇḍale ||
 udḍīto garuḍastasmātpakṣābhyāṃ vyomamaṇḍale ||35||
 hariṇākhyaṃ copadvīpaṃ prāptavān vegataḥ khagaḥ ||
 apāṇtaratamāstatra karoti vipulaṃ tapaḥ ||36||
 tasyāśrame khageśasya pakṣacaṇḍraṃ papāta ha ||
 taṃ dṛṣṭvā prāha garuḍamaṇḍataratamā muniḥ ||37||
 pakṣaṃ nidhāya me mūrdhni gaccha pakṣīnyathāsukham ||

pakṣaṃ nītvā gatastarkṣyo dhṛtvā tanmastake ca tam ||38||
 tatsamānānpakṣacandrānanekānsa dadarśa ha ||
 prāhātivismītaṃ tārksyamapaṇḍataramā muniḥ ||39||
 yadā yadā hi śrīkṣṇāvatāro'bhūttadā tadā ||
 pakṣo'pi garuḍasyātra patatyekaḥ sadā khaga ||40||
 kalpe kalpe kṣṇacaṇḍrāvatāraḥ
 pakṣaḥ pakṣo mūrdhni me so'pi so'pi ||
 ānaṇṭyādvā"dyantavantaṃ vadaṇṭi
 pakṣīnmūrdhnā naumi kṣṇāya tasmai ||41||
 śrīnārada uvāca -
 tacchrutvā vismītaṣṭarkṣyo natvā taṃ munipuṃgavam ||
 dvīpaṃ ramaṇakaṃ prāgādutpatan vyomamaṇḍalāt ||42||
 sarpebhyo'pi balīm̐ nītvā dvīpamāvartakaṃ gataḥ ||
 tatra divye sudhākūṇḍe sudhām̐ pītṛvā virāḍḍbali ||43||

śukladvīpaṃ tu saṃprāptaḥ prapaccha dvīpacāṇḍrabhāk ||
 mayā praṇoditaḥ pakṣī prayayāvuttarāṃ dīśam ||44||
 candradvīpaṃ tu saṃprāptaḥ parvate patageśvaraḥ ||
 jaladurgaṃ vahnidurgaṃ vainateyo dadarśa ha ||45||
 jaladurgaṃ caṇcupaṭe sarvaṃ kṛtvā virāḍḍbali ||
 vahnidurgaṃ ca tenāpi sāntvayāmāsa maithila ||46||
 darīmukhe śayānā ye daityā lakṣaṃ samutthitāḥ ||
 taiḥ sārddhaṃ samabhūdyuddhaṃ tārksyasya ghaṭikādvayam ||47||

kāṁścītpādanakhairyuddhe vidadāra khageśvaraḥ |
 kāṁściddaityānsvapakṣābhyāṁ pātayāmāsa bhūtale ||48||
 kāṁściccamṇcupuṭenāpi grhītvā pakṣirāḍbālī ||
 pātayitvā gireḥ prṣṭhe cikṣepa gagane balāt ||49||
 kecinmṛtāstathā śeṣa dudruvuste diśo daśa ||
 itthaṁ daityavadhaṁ kṛtvā darīmadhye gataḥ khagaḥ ||50||

cakāra pādavikṣepaṁ śaṁkhacūḍopari sphurat ||
 śaṁkhacūḍo'pi garuḍaṁ dṛṣṭvā so'tipradharṣitaḥ ||51||
 śukaṁ jale paṁjarasthaṁ śighraṁ tyaktvā palāyitaḥ ||
 caṁcudeśena taṁ nītvā śukaṁ sadyaḥ sapaṁjaram ||52||
 protpatannambare rājan yuddhe gantuṁ mano dadhe ||
 palāyitānāṁ daityānāṁ tāvatkolāhalo mahān ||53||
 śuko nītaḥ śuko nīto vadatāmambare nṛpa ||
 tacchabdo dikṣu sainyānāṁ gataśabdataḥ śṛṇvatām ||54||
 divi bhūmau sarvato'pi brahmāṇḍe'pi prapūritaḥ ||
 śuko nīta iti śrutvā śakuniḥ śaṁkito'suraiḥ ||55||
 śūlaṁ dhṛtvā tataḥ sadyaścaṁdrāvatyaṁ samutthitaḥ ||
 garuḍena śuko nītaḥ śrutvā kruddhaḥ samanvayāt ||56||
 tacchūlatāḍītatārkyo na jahau mukhataḥ śukaṁ ||
 saptadvīpānsaptasiṁdhūnnirīkṣansa gataḥ khagaḥ ||57||

tamanvadhāvaddaityeṁdro dikṣu dikṣu nabhoṁtare ||
 bhramannāgāntako rājannākāśe koṭīyojanam ||58||
 daityatṛiśūlakṣatabhṛnna jahau mukhataḥ śukaṁ ||
 sapaṁjaraḥ śuko rājannākāśe lakṣayojanam ||59||
 papātopalavaḍvegātsumerorgirimūrdhdhani ||
 paṁjaro'gātkhagastatra viśiṇṇo'bhūdvyasuḥ śukaḥ ||60||
 garuḍo'tha mahāyuddhe kṛṣṇapārśvaṁ samāgataḥ ||
 daityaḥ khinnamanā rājanpurīṇi candrāvatīṇi yayau ||61||

English rendering

Death of Shuka, the creature form of Shakuni

Naradji says - Rajan. When Shakunika left, Lord Krishna called all the Yadavas like Pradyumna and said the following. 1.

Lord Shiva said, "In the past, in the northern part of Mount Sumeru, this demon named Shakuni satisfied Lord Shiva through penance by fasting for four ages. When the four Yugas had passed, the god Maheshwara appeared, pleased, and said, "Ask for a boon." The demon Shakuni paid obeisance to him. Her hair grew and tears of love welled up in her eyes. With folded hands, he said softly, "O Lord! If I die, I will come back to life as soon as I touch the ground and also in the sky, O God! May I not die for two hours." When the demon said this, the Lord gave him both the boons and gave him a parrot kept in a cage and said to the bowing demon, 'Innocent demon! This parrot is like your living organism. You must protect it at all times. The monster! When it dies, you should know that I am the one who died. Rudra Dev disappeared by giving him a boon in this way. Therefore, when the parrot dies in the castle, Shakunika will be killed. 2 - 8.

Naradji says - Having said this, in that assembly of heroes, Lord Devkinandan called Garuda to his feet and said with a smile. 9.

The Lord said, "The most intelligent Garuda! Listen to me, you go to Chandravatipuri. That Puri hundred yojana is extensive and surrounded by an army of daityas. It is adorned with skyscrapers and quaint gardens and gardens that seem to be enchanting with gold and jewels. It is adorned by large giants. He is guarded by daitya pungas in each of his forts and at his gates (go to that Puri and kill the parrot you caged inside Shakunika's palace). 10-11 |

Naradji says - Rajan! Garuda took on a subtle form to see that puri. They flew from one palace to another, visiting buildings and pillows, oblivious to the demons, to the House of Shakunika. Garudji stood there for a moment, searching for Shukki, the life form of the demon. At that time, the demon king Shakuni was taking various weapons for war there. The hero's heart was heavy with rage. The king! His wife Madalsa put both her hands on his waist and spoke. 12-15 |

Madalsa said, "O king! Prannath! All your friends, friendly brothers, and eccentric demons died in the battle. Do not go to war with the Yadavas, for Lord Srihari has come directly to their side. Offer them gifts at once, that will bring good fortune. 16-17 |

Shakuni said, "Dear! The Yadavas have killed my brothers by force, so I will surely kill them with my forces. By the boon of Lord Shiva, I will not die on the ground floor. Oh dear! My life-size pig currently exists on the beautiful Kite Mountain in the Chandranamaka Peninsula. A serpent named Shankhachuda protects her day and night. No one knows about this. Then how can I die? 18-20 | (Vishwajitkhand Chapter 36 to 40)

Naradji says - Rajan! Hearing the account of Shuka, the Divyavahana Garuda considered moving from there to the Chandranamaka peninsula. Flying at high speed, Garuda reached the seashore and started hovering in the sky while searching for the lunar island. The hundred yojanas, gazing out at the vast and roaring sea, reached the picturesque island of Sinhala from the bird king Garuda's lap. Garuda asked the people, 'What is the name of this place?' The answer was found to be Sihaldweep. 'Then flying from there, Garuda reached Lanka, situated on the top of the Trikuta mountain, with great speed. They flew to Lanka and from there to the island of Panchajanya. As he approached the ocean of Panchajanya, Garuda, the mighty bird king, felt very hungry. They caught a lot of fish with a sudden sharp beak. The same fish also got a big heavy mug, which was two yojanas long. He grabbed one of Garuda's legs and began to pull her underwater. The eagles used their strength to pull it towards the edge. The king! At that time, they had been fighting for two hours. The speed of the eagle was very strong. He struck the back of the crocodile with his sharp beak as if Yamaraja had struck it with a spear. At the same time he gave up the form of a crocodile and immediately became a great scholar. He bowed his head directly to the eagle and said it with a smile. 21-30 |

Vidyadhar said - I was a famous Vidyadhar named Hemkundal in the past. One day after joining the pantheon, I went to bathe in the Milky Way. There, Munisreshtha Kakutastha was already bathing. With a smile, I grabbed his leg and pulled him into the water. Then Kakutsthan cursed me and said, 'Wise man! But you have to be you. 'Then I pleased them with persuasive humility. He was soon pleased and gave the boon, saying, 'You will be released from the crocodile's vagina when the eagle's beak strikes.' 'Well done! Today, by your grace, I have been freed from the curse of the curse of the cursed sage. 31-34 |

Hearing this, Garuda Ashvarya was amazed, says Naradji. He paid obeisance to the sage and then took his flight, passing through the sky, to Ramanakadvipa. There, they went to Avartakadvipa after taking sacrifices from serpents, and after drinking sudha at Sudhakunda there, the mighty bird king reached Shukudvipa. There they asked me for the address of Chandradevika. Then, at my behest, the bird eagles went north. In this way, they reached the mountain of Khageshwar Chandradwip. There,

Vinthanandan saw the Jaladurga and the Agridurga. Mithileshwar! The mighty bird king took all the water forts in his beak and extinguished the fire forts with it. There stood up millions of demons who had slept at the gates of the mountain gorge. Garuda's war with them lasted for two hours. In the battle, Pakshiraja scattered many demons with his claws, some with his wings and knocked them down. The mighty bird king caught some of the giants with his spear and knocked them down on the mountain's surface and then lifted them and forcefully threw them into the sky. Some died, and the rest of the demons fled in ten directions. Thus, after slaying the demons, the Pakshirajas entered the cave. 42-50 | (Vishwajitkhanda Chapter 36 to 40)

There he struck the head of a serpent named Shankhachuda with his shining leg. Shocked at the sight of the eagle, Shankhachuda hurriedly escaped by throwing the caged parrot into the water. The king! Garuda immediately thought of taking the caged duck in his beak and flying into the sky to the battlefield. By then, the great noise of the fleeing demons had begun. Nareshwar. The voice of the demons spread across the heavens and in all directions, shouting, "Parrot has taken, parrot has taken," and the people of the armies of the demons heard it. 51-54 |

The sound of 'parrot took away, parrot took away' reverberated through the heavens, the earth, and the universe. Hearing this, Shakuni, along with the Asuras, became suspicious. He immediately got up from Chandravatipuri with a spade and followed them angrily on hearing that 'Garuda has taken the parrot'. He struck Garuda with his staff, but they did not let go of the parrot. They continued to explore the seven seas and the seven islands. The demon king Shakuni pursued them in every direction and even within the sky. The king! Nagantaka Garuda went up to Koti Yojana while traveling in the sky. They were wounded by the demon's trident, but could not release the parrot from their mouths. 55-58 |

The king. On reaching high into the sky, Lac Yojana fell with great speed on the summit of Mount Sumeru like a caged oak stone. The cage was broken and the parrots flew away alive. Subsequently, Garuda went to Krishna in that great war. The king. The demon Shakuni returned to Chandravatipuri in peace. 59-61 |

Thus was completed the fortieth chapter, the Arrival of Garuda, in the Narada Bahulashva-Samvadā under the Vishwajit Khanda in the Srigarghasamhita. 40.

Sanskrit source · Hindi control witness

Viśvajit-khaṇḍa · Chapter 41

Chapter 169 of 263 · 47 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

दैत्यान् शेषान् समानीय नानायुद्धधरो बली ॥
 उच्चैःश्रवसमूहाय हयं दिव्य मनोहरम् ॥१॥
 धनुष्टंकारयन्वीरः शकुनिः क्रोधमूर्च्छितः ॥
 आययौ संमुखे योद्धुं श्रीकृष्णस्यापि संमुखे ॥२॥
 पुनः प्राप्तं दैत्यसैन्यं शकुनिं युद्धदुर्मदम् ॥
 तं वीक्ष्य वृष्णयः सर्वे जगहुः स्वायुधानि च ॥३॥
 दैत्यानां यदुभिः सार्द्धं घोरं युद्धं बभूव ह ॥
 वीरैः संयुयुधुर्वीराः सिंहाः सिंहैरिवाहवे ॥४॥
 सर्वेषामग्रतः प्राप्तः कोदंडं नादयन्मुहुः ॥
 शकुनिर्मघवदराजन् चक्रे नाराचदुर्दिनम् ॥५॥
 बाणांधकारे संजाते भगवान् गरुडध्वजः ॥
 शार्ङ्गी शार्ङ्गेण धनुषा यथेद्रेण घनो बभौ ॥६॥
 श्रीकृष्णो भगवान्साक्षाच्छकुनेरसुरस्य च ॥

चिच्छेद बाणपटलं बाणेनैकेन लीलया ॥७॥
 आकृष्य कर्णपर्यंतं कोदंडं शकुनिर्मृधे ॥
 तताड दशभिर्बाणैः श्रीकृष्णहृदि मैथिल ॥८॥
 प्रलयाब्धिमहावर्त-भूमिसंघर्षनादिनीम् ॥
 धनुर्ज्यां शकुनैः शौरिस्त्रियच्छेद दशभिः शरैः ॥ ९॥
 मायावी शकुनिर्दैत्यः शतरूपी बभूव ह ॥
 युयोध हरिणा युद्धे सर्वेषां पश्यतां नृप ॥१०॥
 सहस्राणि स्वरूपाणि धृत्वा साक्षाद्धरिः स्वयम् ॥
 युयुधे तेन दैत्येन तददभुतनिवाभवत् ॥११॥
 मयदैत्येन रचितं त्रिशूलं ज्वलनप्रभम् ॥
 भ्रामयित्वाथ हरये प्राहिणोद्वैत्यराड् बली ॥१२॥
 ततः क्रुद्धो महाबाहुः परिपूर्णतमो हरिः ॥
 चिच्छेद तं तीक्ष्णतुंडं पन्नगं गरुडो यथा ॥१३॥
 ततः क्रुद्धो महाबाहुर्गदां चिक्षेप मूर्ध्नि ॥

हयातं पातयामास गदया वज्रकल्पया ॥१४॥
 गदाप्रहारव्यथितः क्षणं मूर्च्छां गतोऽसुरः ॥
 गृहीत्वा स्वां गदां युद्धे युयुधे माधवेन वै ॥१५॥
 तयोर्युद्धमभूद्घोरं गदाभ्यां रणमंडले ॥

अभुच्चटचटारावो वज्रनिष्पेषवत्किल ॥१६॥
 श्रीकृष्णगदया तस्य चूर्णीभूता गदा भुवि ॥
 विरेजेऽङ्गारवत्तत्र सर्वेषां पश्यतां मृधे ॥१७॥
 गिरिदर्या यथा सिंहौ वने मत्तौ गजावुभौ ॥
 रणमध्ये तथा तौ द्वौ युयुधाते परस्परम् ॥१८॥
 श्रीकृष्णं नोदयामास शकुनिः शतयोजनम् ॥
 हरिस्तं प्रेषयामास सहस्रयोजनं भुवि ॥१९॥
 गृहीत्वा भुजयोस्तं वै जंघाभ्यां भुवनेश्वरः ॥
 पातयामास भूपृष्ठे कर्मडलुमिवार्भकः ॥२०॥
 किञ्चिद्व्यथां गतो दैत्यो गृहीत्वा जारुधिगिरिम् ॥

प्राहिणोच्च दुराचारः शकुनिर्युद्धदुर्मदः ॥२१॥
 समागतं गिरिं वीक्ष्य भगवान्कमलेक्षणः ॥
 जयशब्दं प्रकुर्वतावन्योन्यं ताडयन् गिरिम् ॥२२॥
 चूर्णयामासतू राजंस्तथा चंद्रावर्ती पुरीम् ॥
 तदा दैत्योऽतिसंकुब्धो गृहीत्वा खड्गचर्मणी ॥२३॥
 आययौ संमुखे राजञ्छ्रीकृष्णस्य महात्मनः ॥
 शार्ङ्गगी शार्ङ्गं संगृहीत्वाथार्द्धचंद्रमुखं शरम् ॥२४॥
 संदधे सहसा युद्धे ग्रीष्ममार्तंडसन्निभम् ॥
 शार्ङ्गमुक्तो दिव्यबाणो द्योतयन्मंडलं दिशाम् ॥२४॥
 शकुनेर्मस्तकं छित्वा भूमिं भित्वा तलं गतः ॥
 व्यसुर्भूत्वा तदा दैत्यः पतितो रणमण्डले ॥२६॥
 भूमिस्पर्शात्सजीवोऽभूत्क्षणमात्रेण मैथिल ॥
 करेणादाय मुंडं स्वं स्वकबंधे निधाय सः ॥२७॥
 युद्धं कर्तुं समुत्तस्थौ तदद्भुतमिवाभवत् ॥

इत्थं कृष्णेन निहतः सप्तवारं महासुरः ॥२८॥
 भूमिस्पर्शात्सजीवोऽभूद्राहुवत्पुनरुत्थितः ॥
 एकाकी यादवकुलं संहारं कर्तुमुद्यतः ॥२९॥
 विवेशाशु महादैत्यो वने वह्निरिव प्रभुः ॥
 सतुरंगान्महावीरान्सशस्त्रानुत्कटान् गजान् ॥३०॥
 संगृहीत्वा भुजाभ्यां खं प्राक्षिपत्लक्षयोजनम् ॥
 कांश्चिद्गजान्मुखे धृत्वा स्कन्धयोरुभयोरपि ॥३१॥
 कक्षयोरुभयोर्दैत्यो बभौ कालाग्निरुद्रवत् ॥
 पदभ्यां कराभ्यां दैत्यस्य त्रासं याते महामृधे ॥३२॥
 हाहाकारो महानासीच्छ्रीकृष्णस्य महात्मनः ॥
 तदैव भगवान्साक्षाच्छ्रीकृष्णो विश्वरक्षकः ॥
 सुदर्शनास्त्रं प्रायुक्त साधूनां रक्षणाय वै ॥३३॥
 तद्धस्तमुक्तं निशितं सुदर्शनं

लयार्ककोटिद्युतिमञ्ज्वलत्प्रभम् ॥

जहार सद्यः शकुनेर्दृढं शिरो
यथा च वृत्रस्य पविर्महामृधे ॥३४॥

तावद्गृहीत्वा शकुनिं महामृधे

चिक्षेप सद्यो मृतमंबरे बलात् ॥

उत्क्षेपणं भोः कुरुतेषुभिर्दिवि

यद्वन् गिरा श्रीपतिरित्युवाच ॥३५॥

श्रीनारद उवाच -

इत्थं हरेर्वचः श्रुत्वा सर्वे यादवपुंगवाः ॥

अंबरात्प्रपतंतं ते तेडुर्बाणैः स्फुरत्प्रभैः ॥३६॥

दैत्यो दीप्तिमतो बाणैरंबरे शतयोजनम् ॥

गतः कंदुकवद्वराजन्मूर्ध्वं लोकस्य पश्यतः ॥३७॥

सांबस्यापि स बाणेन सहस्रं योजने गतः ॥

पुनस्तमापतंतं खाञ्जघान त्विषुणार्जुनः ॥३८॥

तेन बाणेन दैत्येन्द्रो योजनं चायुतं गतः ॥

अनिरुद्धस्य बाणेन लक्षयोजनमास्थितः ॥३९॥

प्रद्युम्नस्यापि बाणेन नियुतं योजनं गतः ॥

पुनस्तमापतंतं खाद्विक्ष्व योगेश्वरेश्वरः ॥४०॥

बाणं समादधे तेन गतः खे कोटियोजनम् ॥

एवं खे संस्थिते दैत्ये व्यतीते प्रहरद्वये ॥४१॥

द्वितीयेनापि बाणेन तं जघान हरिः स्वयम् ॥

सबाणस्तं भ्रामयित्वा दिक्षु वै कोटियोजनम् ॥४२॥

समुद्रे पातयामास वातः पद्ममिव प्रभुः ॥

एवं मृते तदा दैत्ये तज्ज्योतिर्निर्गतं स्फुरत् ॥४३॥

सर्वतोऽपि भ्रमद्वराजन् श्रीकृष्णे लीनतां गतम् ॥

तदा जयजयारावो दिवि भूमाववर्तत ॥४४॥

विद्याधर्यश्व गधर्व्यो ननृतुः खे सुखान्विताः ॥

जगुः किन्नरगंधर्वास्तुष्टुवुः सिद्धचारणाः ॥४५॥

ऋषयो मुनयः सर्वे प्रशंशंसुहर्षिं परम् ॥

ब्रह्मरुद्धेन्द्रसूर्याद्याः सर्वे तत्र समागताः ॥४६॥

श्रीकृष्णस्योपरि सुराः पुष्पवर्षं प्रचक्रिरे ॥४७॥

Roman transliteration

śrīnārada uvāca -

daityāṇa śeṣān samānīya nānāyuddhadharo balī ||

uccaiḥśravasamūhāya hayaṇaṁ divya manoharam ||1||

dhanuṣṭaṁkārāyanvirahā śakuniḥ krodhamūrchitaḥ ||

āyayau saṁmukhe yoddhum śrīkṛṣṇasyāpi saṁmukhe ||2||

punaḥ prāptaṁ daityasainyaṁ śakuniṁ yuddhadurmadam ||
 taṁ vikṣya vṛṣṇayaḥ sarve jagrhuḥ svāyudhāni ca ||3||
 daityānāṁ yadubhiḥ sārddhaṁ ghoraṁ yuddhaṁ babhūva ha ||
 vīraiḥ saṁyuyudhurvīraiḥ siṁhāḥ siṁhairivāhave ||4||
 sarveśāmagrataḥ prāptaḥ kodaṇḍaṁ nādayanmuhuḥ ||
 śakunirmeghavad□rājan cakre nārācaduridinam ||5||
 bāṇāṁdhakāre saṁjāte bhagavān garuḍadhvajah ||
 śārṇi□gī śārṇi□geṇa dhanuṣā yatheṁdreṇa ghano babhau ||6||
 śrīkrṣṇo bhagavānsākṣācchakunerasureṣya ca ||

ciccheda bāṇapaṭalaṁ bāṇenaikena līlayā ||7||
 ākrṣya karnaparyantaṁ kodaṇḍaṁ śakunirmṛdhe ||
 tatāḍa daśabhirbāṇaiḥ śrīkrṣṇahṛdi maithila ||8||
 pralayābḍhimahāvarta-bhīmasaṁgharṣanādinīm ||
 dhanurjyāṁ śakunaiḥ śaurīściccheda daśabhiḥ śaraiḥ || 9||
 māyāvi śakunirdaityaḥ śatarupī babhūva ha ||
 yuyodha hariṇā yuddhe sarveśāṁ paśyatāṁ nṛpa ||10||
 sahasrāṇi svarūpāni dhṛtvā sāksāddharīḥ svayam ||
 yuyudhe tena daityena tadad□bhutanivābhavat ||11||
 mayadaityena racitaṁ trīśūlaṁ jvalanaprabham ||
 bhrāmayitvātha haraye prāhiṇoddaityaṛāḍ baḥ ||12||
 tataḥ kruddho mahābāhuḥ paripūrṇatamo hariḥ ||
 ciccheda taṁ tikṣṇatūṇḍaṁ pannagaṁ garuḍo yathā ||13||
 tataḥ kruddho mahābāhurgadāṁ cikṣepa mūrdhani ||

hayāttaṁ pātayāmāsa gadayā vajrakalpayā ||14||
 gadāprahāravayathitāḥ kṣaṇaṁ mūrcchāṁ gato'suraḥ ||
 grhītvā svām gadāṁ yuddhe yuyudhe mādhavena vai ||15||
 tayoryuddhamabhūd□ghoraṁ gadābhyāṁ raṇamaṇḍale ||
 abhuccaṭacaṭārāvo vajraniṣpeṣavatbila ||16||
 śrīkrṣṇagadayā tasya cūṛṇibhūtā gadā bhuvi ||
 vireje'n□gāravattatra sarveśāṁ paśyatāṁ mṛdhe ||17||
 giridaryāṁ yathā siṁhau vane mattau gajāvubhau ||
 raṇamadhye tathā tau dvau yuyudhāte paraspāram ||18||
 śrīkrṣṇaṁ nodayāmāsa śakuniḥ śatayojanam ||
 haritaṁ preṣayāmāsa sahasrayojanaṁ bhuvi ||19||
 grhītvā bhujayostaṁ vai jaṁghābhyāṁ bhuvaneśvaraḥ ||
 pātayāmāsa bhūprṣṭhe kamaṇḍalunivārbhakaḥ ||20||
 kiṁcidvyathāṁ gato daityo grhītvā jārudhiṁgirim ||

prāhiṇocca durācāraḥ śakuniryuddhadurmadaḥ ||21||
 samāgataṁ giriṁ vikṣya bhagavāṅkamalekṣaṇaḥ ||
 jayaśabdaṁ prakurvaṁtāvanyonyaṁ tādāyan girim ||22||
 cūṛṇayāmāsatū rājanasthā caṁdrāvatiṁ purim ||
 tadā daityo'tisaṁkruddho grhītvā khaḍgacarmaṇī ||23||
 āyayau saṁmukhe rājañchrīkrṣṇasya mahātmanaḥ ||
 śārṇi□gī śāṇṛṇi□gaṁ saṁgrhītvāthārdhacaṇḍramukhaṁ śaram ||24||
 saṁdadhe sahasā yuddhe grīṣmamārtmaṇḍasannibham ||
 śārṇi□gamukto divyabāṇo dyotayanmaṇḍalaṁ diśām ||24||
 śakunermastakaṁ chittvā bhūmiṁ bhitvā talaṁ gataḥ ||
 vyasurbhūtā tadā daityaḥ patito raṇamaṇḍale ||26||
 bhūmisparśātsajīvo'bhūtṣaṇamātreṇa maithila ||

kareṇādāya muṇḍaṇ svaṇ svakabaṇdhe nidhāya saḥ ||27||
yuddhaṇ kartuṇ samuttasthau tadad□bhutamivābhavat ||

itthaṇ kṛṣṇena nihataḥ saptavāraṇ mahāsuraḥ ||28||
bhūmiṣparśātsajīvo'bhūd□rāhuvatpunarutthitaḥ ||
ekāki yādavakulaṇ saṇhāraṇ kartumudyataḥ ||29||
viveśāsu mahādaityo vane vahniriva prabhuh ||
saturamgānmahāvīrā-nsaśāstrānutkaṭāṇ gajāṇ ||30||
saṇgrhītvā bhuḃjābhyāṇ khaṇ prākṣipallakṣayojanam ||
kāṇścid□gajānmukhe dhṛtvā skandhayorubhayorapi ||31||
kakṣayorubhayordaityo babhau kālāgnirudravat ||
pad□bhyāṇ karābhyāṇ daityasya trāsaṇ yāte mahāmṛdhe ||32||
hāhākāro mahānāsicchrīkṛṣṇasya mahātmanaḥ ||
tadaiva bhagavānsākṣācchrīkṛṣṇo viśvarakṣakaḥ ||
sudarśanāstraṇ prāyujakta sādḥūnāṇ rakṣaṇāya vai ||33||
taddhastamuktaṇ niśitaṇ sudarśanaṇ
layārkakoṭidyutimajjvalatprabham ||

jahāra sadyaḥ śakunerdr̥ḍhaṇ śiro
yathā ca vṛtrasya pavirmahāmṛdhe ||34||
tāvad□grhītvā śakuniṇ mahāmṛdhe
cikṣepa sadyo mṛtamaṇbare balāt ||
utkṣepaṇaṇ bhoḥ kuruteṣubhirdi
yadūn girā śrīpatirityuvāca ||35||
śrīnārada uvāca -
itthaṇ harervacaḥ śrutvā sarve yādavapuṇḡgavāḥ ||
ambarātprapataṇtaṇ te teḍurbāṇaiḥ sphuratprabhaiḥ ||36||
daityo dīptimato bāṇairamaṇbare śatayojanam ||
gataḥ kaṇḍukavad□rājannūrdhvaṇ lokasya paśyataḥ ||37||
sāṇbasyāpi sa bāṇena sahasraṇ yojane gataḥ ||
punastamāpataṇtaṇ khāṇjaghāna tviṣuṇārjunaḥ ||38||
tena bāṇena daityeṇdro yojanaṇ cāyutaṇ gataḥ ||

aniruddhasya bāṇena lakṣayojanamāsthitaḥ ||39||
pradyumnasyāpi bāṇena niyutaṇ yojanaṇ gataḥ ||
punastamāpataṇtaṇ khādvikṣya yogeśvareśvaraḥ ||40||
bāṇaṇ samādadhe tena gataḥ khe koṭīyojanam ||
evaṇ khe saṇsthite daitye vyatīte praharadvaye ||41||
dvitīyenāpi bāṇena taṇ jaghāna hariḥ svayam ||
sabāṇastaṇ bhrāmayitvā dikṣu vai koṭīyojanam ||42||
samudre pātayāmāsa vātaḥ padmamiva prabhuh ||
evaṇ mṛte tadā daitye tajjyotirmigataṇ sphurat ||43||
sarvato'pi bhramad□rājan śrīkṛṣṇe līnatāṇ gataṇ ||
tadā jayajayārāvo divi bhūmāvavartata ||44||
vidyādharyaśca gadharvyo naṇṛtuḥ khe sukhānvitāḥ ||
jaguḥ kinnaragaṇḍharvāstuṣṭuvuḥ siddhacāraṇāḥ ||45||
ṛṣayo munayaḥ sarve praśaṇsaṇsurhariṇ param ||

brahmarudreṇdrasūryādyāḥ sarve tatra samāgatāḥ ||46||
śrīkṛṣṇasyopari surāḥ puṣpavarṣaṇ pracakrire ||47||

English rendering

The fierce battle of Shakunika, the resurrection of her land by touching it even after being killed seven times; finally, the killing of her by Lord Krishna tactfully.

Naradji says - Rajan! With the rest of the demons, Shakuni, a mighty and valiant warrior armed with a variety of weapons, mounted the divine graceful horse on a high pedestal, fainted from anger, and bowed, came to fight even before Lord Krishna. 1-2.

Seeing the re-arrival of the demon Shakuni and his army, all the Scorpions picked up their weapons. At that time, there was a fierce battle between the Daitons and the Yadavas. The Veeras started fighting with the Veeras like lions were fighting with lions. The king! Shakuni was in front of everyone, hissing like a thunderous roar. He presented the day with the slogan. Lord Garudadhvaja, who wore a rainbow when the arrows were darkened, was adorned with his bow in the same way that a rainbow adorns a cloud. Directly, Lord Krishna with his single arrow mercilessly cut the arrows of the Asura Shakuni. 3-7 | (Vishvajitkhand Chapter 41 to 45)

Mithileshwar! In the battle, Shakuni shot ten arrows into the heart of Lord Krishna by pulling his staff to the ground. Then, with ten arrows, Lord Krishna cut open the arrowhead of the ominous bow, which made a serious sound like the fierce struggle of the great cycles of the ocean. Nareshwar. Shakuni, the elusive demon, in all his sight, took a hundred forms and began to fight with Srihari. It was then that Lord Krishna took on a thousand forms and began to fight the demon. Shakuni, the mighty daitya king, turned the fiery trident made by Mayasura and drove it over Srihari. Then, in a fit of rage, the most perfect Mahābahu Śrīhāra cut the trident in the same way as an eagle with a sharp beak bit a serpent. 8-13 | (Vishvajitkhand Chapter 41 to 45)

Filled with fury, Mahabahu Srihari then mounted his mace on Shakuni's head and knocked the giant down from the horse with the weight of the mace. The demon, suffering from a mace wound, fainted for a moment. Then he took his mace to the battlefield and fought with Madhava. 14-15 |

At that time, there was a fierce battle between the two of them with maces in the battlefield. The rattling sound of the maces sounded like a thunderbolt. Shakuniki's mace fell to the earth after being crushed by Krishna's mace. She started burning like charcoal at the sight of all in battle. Just as two lions fought in the mountains, and two elephants fought in the forest, so in the battlefield, both Krishna and Shakuni fought each other. Shakuni pushed Krishna back a hundred yojanas and Krishna pushed him back a thousand yojanas on the ground floor. Tribhuvanath Srihari then clutched him in both arms and pushed him to the ground with his thighs as if a balcony had thrown a kamandalu. This caused the demon some distress. Then the warlike tyrant Shakuni captured Mount Jarudhi and threw it on Lord Krishna. Seeing the mountain rising above him, Lord Krishna returned it to Kamalnayan. Thus, while chanting the word Jai, they kept on hitting each other with the same mountain. The king! The two also crushed the Chandravati-Puri due to the impact of that mountain. 16-22 |

At that time, the demon Shakuni was very angry and took up the shield and sword and came to fight in front of Mahatma Krishna. Then Lord Sharangadhara took his rainbow and suddenly placed a crescent face arrow on top of it, which shone like the summer sun on the battlefield. The divine arrow, released from the rainbow, went into the abyss, cutting off Shakunika's head while electrifying the universe. At that time, the demon Shakuni died and fell on the battlefield. Mithileshwar! He came back to life in an instant as soon as the role was touched. Putting his severed head on the trunk with his own hand, he rose again to fight, and the miraculous thing happened. 23-27 |

Thus, even after being killed seven times at the hands of Krishna, he revived by touching the great Asura land and rose again like Rahu. He now set out alone to annihilate the Yadava clan. The mighty

giant, like a wildfire in the forest, immediately entered the Yadava army. He captured Mahavira's horsemen and drunken elephants with their arms, along with horses and weapons, and threw them a hundred thousand yojanas into the sky. He looked like the demon Kalagni Rudra, holding the mouths of some elephants, the shoulders of others, and the chambers of others. 28-31 |

Lord Krishna, the protector of the universe, used his weapon, the Sudarshan Chakra, to protect the sages when both feet and hands of the demon caused great terror in that great battle and the army of Mahatma Krishna began to roar loudly. The sharp Sudarshana Chakra released from his hand was ignited by the radiant rays of the Pralaya-era Koti Surya. He cut off Shakuni's strong head in that great battle, just as Vajra had cut off Vritrasura's head. By then, Lord Krishna had forcefully thrown the Shakuni, who had died in the great ocean, into the sky. Then Shripati said to the Yadavas, "Keep throwing its body up and down with arrows. 32-35 |

Naradji says - Rajan! Hearing this, Srihariki, the all-Yadavite hero, fell from the sky and began to chastise the demon with dazzling arrows. The king! Injured by Deeptiman's arrows, the demon went up a hundred yojanas like a ball while watching the people. Then he went up a thousand yojanas after being struck by a sambake arrow. When he began to fall again from the sky, Arjuna struck him with his arrow. With that arrow, the demon king went up ten thousand yojanas. Then when he began to come down, Aniruddha's arrow flung him up a hundred yojanas. Pradyumna's arrow then lifted him a million yojanas. Then seeing him fall again from the sky, Lord Krishna, the Yogeshwara, shot an arrow at him, causing him to go up the Koti Yojana. Thus, for two hours, the demon remained in the sky, not allowing him to fall. 36-41 | (Vishvajitkhand Chapter 41 to 45)

Directly after that, Srihari shot another arrow at him. The banyan twisted it in all directions to the point of the koti, casting it into the sea as if the wind had blown down a lotus flower. The king! Thus, when the demon died, a bright light came out of his body and it went around and merged with Lord Krishna. At that moment, there was cheering on the ground and in the sky. Vidyadharis and Gandharvakanyas danced joyfully in the sky, Kinnar and Gandharva sang praises, and Siddha and Charan recited hymns. All the rishis and sages praised Srihariki profusely. The gods Brahma, Rudra, Indra, and Surya all came and showered flowers on Krishna. 42-47 |

Thus was completed the forty-first chapter, 'The Slaying of the Shakuni Daitya', in the Narada Bahulashva-Samvad under the Vishvajit Khanda in the Srigarghasamhita. 41.

Sanskrit source · Hindi control witness

Viśvajit-khaṇḍa · Chapter 42

Chapter 170 of 263 · 29 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

पलायितेषु शेषेषु दैत्येषु रणमंडलात् ॥
वीणावेणुमृदंगादीन्नादयन्दुर्भीन्हरिः ॥१॥
गीयमानो यादवेन्द्रः सूतमागधवन्दिभिः ॥
स्वपुत्रैर्यादवैः सार्द्धं स्वसैन्यपरिवारितः ॥२॥
शंखचक्रगदापद्म-शार्ङ्गगद्यापविराजितः ॥
प्रविवेश सुरैः सार्द्धं पुरीं चंद्रावतीं प्रभुः ॥३॥
दुःखार्ता भर्तरि मृते रुदंती करुणं बहु ॥
अंके गृहीत्वा शकुनेः सुतं राज्ञी मदालसा ॥४॥
श्रीकृष्णचरणे बालं निधायाशु कृतांजलिः ॥
अश्रुपूर्णमुखी दीना हरिं नत्वा जगाद ह ॥५॥

मदालसोवाच -

भारावताराय भुवि प्रभो त्वं
जातो यदूनां कुल अदिदेव ॥

ग्रसिष्यसे यानि भवं निधाय
गुणैर्न लिप्तोऽसि नमामि तुभ्यम् ॥६॥
मदात्मजं पालय भीतभीत-
ममुष्य हस्तं कुरु शीर्ष्णि देव ॥
भर्त्रा कृतं मे किल तेऽपराधं
क्षमस्व देवेश जगन्निवास ॥७॥

श्रीनारद उवाच -

इत्युक्त्वो भगवांस्तस्य मूर्ध्नि कृत्वा करद्वयम् ॥
सर्वं चन्द्रावतीराज्यं ददौ तस्मै महामुनिः ॥८॥
दत्त्वा कल्पांतमायुष्यं भक्तिज्ञानं विरक्तिमत् ॥
शकुनेः शिशवे कृष्णः स्वमालां प्रददौ शुभाम् ॥९॥
उच्चैःश्रवो हयो रत्नं कामधेनुः सुरदुमः ॥
आहता ये शकुनिना पुरा युद्धे पुरंदरात् ॥१०॥
पुरंदराय तान्प्रादात्प्रयत्नाच्छ्रीजनार्दनः ॥

गोविप्रसुरसाधूनां छंदसां पालकः स्वयम् ॥११॥

बहुलाश्व उवाच -

केऽमी दैत्याः पूर्वकाले शकुन्याद्या महाबलाः ॥
देवर्षे मे परं चित्रं कस्मान्मोक्षमुपागताः ॥१२॥

श्रीनारद उवाच -

ब्रह्मकल्पे पुरा राजन् गन्धर्वेशः पुरावसुः ॥
 आसीतस्य शुभाः पुत्रा बभूवुर्नुव चौरसाः ॥१३॥
 कन्दर्पसमलावण्या दिव्यभूषणभूषिताः ॥
 नित्यं जगुर्ब्रह्मलोके गीतवाद्यविशारदाः ॥१४॥
 मन्दारो मन्दरो मन्दो मन्दहासो महाबलः ॥
 सुदेवः सुधनः सौधः श्रीभानुरिति विश्रुताः ॥१५॥
 एकदा मोहतः पुत्रीं वाग्देवीं वीक्ष्य वेधसः ॥
 जहसुस्ते स्वमनसि पुरावसुसुताश्च ये ॥१६॥
 सुरज्येष्ठापराधेन गता योनिं च तामसीम् ॥

वाराहेऽथ हिरण्याक्षपत्न्यां ते जज्ञिरे नव ॥१७॥
 शकुनिः शंबरो हृष्टो भूतसंतापनो वृकः ॥
 कालनाभो महानाभो हरिश्मश्रुस्तथोत्कचः ॥१८॥
 एकदा गृहमायांतमपांतरतमं मुनिम् ॥
 नत्वा संपूज्य विधिवत्प्रच्छुरिदमादरात् ॥१९॥
 दैत्या ऊचुः

शृणु त्वं स्वमुखाद्ब्रह्मन् कैवल्येशो हरिः स्वयम् ॥
 ददाति मोक्षं भगवान् भक्तानां भक्तवत्सलः ॥२०॥
 अस्माभिर्न कृता भक्तिरासुरीं योनिमास्थितैः ॥
 दुःसंगनिरतैर्दुष्टैः कथं मोक्षो भवेदिह ॥२१॥
 उपायं वद नो ब्रह्मन्कल्याणस्य परस्य च ॥
 कल्याणार्थं विचरसि दीनानां जगति प्रभो ॥२२॥
 अपान्तरतमा उवाच -

गुणानामपृथग्भावैर्ये भजंति हरिं परम् ॥

ते ते प्रापुः परं दैत्या निर्गुणं मोक्षनायकम् ॥२३॥
 ऐक्यं च सौहृदं स्नेहं भयं क्रोधं स्मयं तथा ॥
 विधाय पूर्वं सततं श्रीकृष्णे लीनतां गताः ॥२४॥
 पृश्निगर्भस्य संबंधात्प्रजानां पतयो यथा ॥
 कायाधवः सौहृदाच्च स्नेहाच्च सुतपा मुनिः ॥२५॥
 भयाद्धिरण्यकशिपुः क्रोधाद्धश्च पितासुरः ॥
 स्मयाच्च श्रुतयः प्रापुर्योगिनां दुर्लभं परम् ॥२६॥
 येन केनापि भावेन श्रीकृष्णे धारयेन्मनः ॥
 भक्तियोगेन तद्धाम यदेभिः प्राप्यते सुराः ॥२७॥

श्रीनारद उवाच -

इत्युक्त्वांतर्हिते राजन्नपान्तरतमे मुनौ ॥
 चक्रुर्वैरं शकुन्याद्याः परिपूर्णतमे हरौ ॥२८॥
 ते प्रापुर्वैरभावेन श्रीकृष्णं परमेश्वरम् ॥

न चित्रं विद्धि राजेन्द्र कीटः पेशस्कृतं यथा ॥२९॥

Roman transliteration

śrīnārada uvāca -

palāyiteṣu śeṣeṣu daityeṣu raṇamaṇḍalāt ||
viṇāveṇumrdaṇgāḍinnādayandumḍubhīnharīḥ ||1||
gīyamāno yādaveṇdraḥ sūtamāgadhavandibhiḥ ||
svaputrairyādavaiḥ sārddhaṇ svasainyaparivāritāḥ ||2||
śaṃkhacakraḡadāpadma-śārīḡgacāpavirājitāḥ ||
praviveśa suraiḥ sārddhaṇ purīṇ caṇḍrāvatiṇ prabhuh ||3||
duḥkhārtā bhartari mṛte rudaṇtī karuṇaṇ bahu ||
aṇke gṛhītvā śakuneḥ sutaṇ rājñī madālasā ||4||
śrīkṛṣṇacarāṇe bālaṇ nidhāyāśu kṛtāṇjaliḥ ||
aśrupūrṇamukhī dīnā hariṇ natvā jagāda ha ||5||

madālasovāca -

bhārāvātārāya bhuvi prabho tvam
jāto yadūnāṇ kula adideva ||

grasiṣyase yāni bhavaṇ nidhāya
guṇairna lipto'si namāmi tubhyam ||6||
madātmajaṇ pālāya bhītabhīta-
mamuṣya hastaṇ kuru śīrṣṇi deva ||
bhartrā kṛtaṇ me kila te'parādhaṇ
kṣamasva deveśa jagannivāsa ||7||

śrīnārada uvāca -

ityuktvo bhagavāṃstasya mūrdhni kṛtvā karadvayam ||
sarvaṇ caṇḍrāvātīrājyaṇ dadau tasmai mahāmuniḥ ||8||
datvā kalpāṇtamāyuyṣyaṇ bhaktijñānaṇ viraktimat ||
śakuneḥ śīśave kṛṣṇaḥ svamālāṇ pradadau śubhām ||9||
uccaiḥśravo hayo ratḡnaṇ kāmadhenuḥ suradrumaḥ ||
āhṛtā ye śakunīnā purā yuddhe puraṇdarāt ||10||
puraṇdarāya tāṇprādātprayatḡnācchrījanārdanaḥ ||

goviprasurasādhūnāṇ chaṇḍasāṇ pālakaḥ svayam ||11||
bahulāśva uvāca -

ke'mī daityāḥ pūrvakāle śakunyādyā mahābalāḥ ||
devarṣe me paraṇ citraṇ kasmānmokṣamupāgātāḥ ||12||
śrīnārada uvāca -

brahmakalpe purā rājan gaṇḍharveśaḥ purāvasuḥ ||
āsīttasya śubhāḥ putrā babhūvumva caurasāḥ ||13||
kaṇḍarpasamalāvaṇyā divyabhūṣaṇabhūṣitāḥ ||
nityaṇ jagurbrahmaloke gītavādyaviśāradāḥ ||14||
mandāro mandaro mando mandahāso mahābalaḥ ||
sudevaḥ sudhanaḥ saudhaḥ śrībhānuritī viśrutāḥ ||15||
ekadā mohataḥ putrīṇ vāḡdevīṇ vikṣya vedhasaḥ ||
jahasuste svamanasī purāvasusutāśca ye ||16||
surājyeṣṭhāparādhena gatā yoniṇ ca tāmasīm ||

vārāhe'tha hiraṇyākṣapaṭḡnyāṇ te jajñire nava ||17||
śakuniḥ śaṃbaro hr̥ṣṭo bhūtasam̐tāpano vṛkaḥ ||

kālanābho mahānābho hariśmaśrustathotkacāḥ ||18||
 ekadā grhamāyāntamapāntaratamam munim ||
 natvā saṃpūjya vidhivatpaprachuridamādarāt ||19||
 daityā ūcuḥ
 śṛṇu tvaṃ svamukhād brahman kaivalyeśo hariḥ svayam ||
 dadāti mokṣam bhagavān bhaktānām bhaktavatsalaḥ ||20||
 asmābhirna kṛtā bhaktirāsurīm yonimāsthitaīḥ ||
 duḥsaṃganiratairduṣṭaiḥ katham mokṣo bhavediha ||21||
 upāyam vada no brahmankalyāṇasya parasya ca ||
 kalyāṇārtham vicarasi dīnānām jagati prabho ||22||
 apāntaratamā uvāca -
 guṇānāmapṛthagbhāvairye bhajanīti hariṃ param ||
 te te prāpuḥ param daityā nirguṇam mokṣanāyakaṃ ||23||
 aikyaṃ ca sauhṛdam sneham bhayaṃ krodham smayaṃ tathā ||
 vidhāya pūrvaṃ satatam śrīkṛṣṇe līnatām gatāḥ ||24||
 prśnigarbhasya saṃbandhātprajānām patayo yathā ||
 kāyādhavaḥ sauhṛdācca snehācca utapā muniḥ ||25||
 bhayāddhiranyakaśīpuḥ krodhādvaśca pitāsuraḥ ||
 smayācca śrutayaḥ prāpurयोगinām durlabham param ||26||
 yena kenāpi bhāvena śrīkṛṣṇe dhārayenmanaḥ ||
 bhaktiyogena taddhāma yadebbhiḥ prāpyate surāḥ ||27||
 śrīnārada uvāca -
 ityuktvāntarhite rājannapāntaratame munau ||
 cakrurvairam śakunīdyāḥ paripūrnatame harau ||28||
 te prāpurvairabhāvena śrīkṛṣṇam parameśvaram ||
 na citraṃ viddhi rājendra kīṭhaḥ peśaskṛtam yathā ||29||

English rendering

Krishna's visit to Chandravatipuri with the Yadavas to grant the kingdom to Shakuni's son and an introduction to previous births of Shakuni etc.

Naradji says - Rajan! The remaining demons fled from the battlefield. Yadavendra accompanied his sons and other Yadavas from the army to Chandravatipuri, adorned with conch shells, wheels, maces, lotuses, and sharmgadhanus, accompanied by the gods, playing the Srihari Veena, Venu, Mridanga, and Dundubhi. There, Queen Madalsa wept bitterly as she mourned the loss of Shakuni's son due to the loss of her husband. Tears were streaming down her face and she was very low. She immediately put her child at the feet of Lord Krishna with folded hands and saluted the Lord. 1 - 5.

Madalsa said, "O Lord! Adidev! You have descended into the abyss to unload the weight of the earth. You are the creator of the world, and when the time of the Holocaust comes, you will destroy it; but you never indulge in virtues. I bow at your feet to gain your favor. My son is very scared You have to protect it. Oh God! Place your right hand on its head. Devesh. Jagannivas! Forgive me for the sins that my husband has done to you. 6 - 7.

Naradji says - Rajan! Upon hearing this, Lord Krishna placed both his hands on the boy's head and gave him the entire kingdom of Chandravati. He then granted Vairagya knowledge and his devotion by giving a long life span up to Kalpaka. The Shakunikumara was then given a beautiful garland around his neck by Lord Krishna. Sri Janardana diligently returned to Devendra all the high-altitude

horses, chintamani gems, kamadhenu, and kalpa trees that Shakuni had taken from Indra in the first battle, for the Lord Himself is the sustainer of cows, Brahmins, deities, sadhus, and the Vedas. 8-11 |

Bahulashva asked - "Devarshe! Who were these giants like Mahabali Shakuni in the past and how did they achieve salvation? This is causing me a lot of anxiety. 12.

Naradji says - Rajan! According to the earlier Brahmakalpa, Paravasu was the king of Kalabhra. She bore him nine beautiful sons and a daughter. They were all as beautiful as Kamadeva, adorned with divine jewels and proficient in songs and instruments, and sang daily in the Brahmaloaka. Their names were Mandar, Mandar, Mand, Mandhas, Mahavala, Sudeva, Sughana, Soudha, and Sribhanu. Once upon a time, Brahma looked at his daughter, the goddess Saraswati, with fascination. The other's sons laughed heartily at Vidhata's behavior. He had to go to Tamasi Yoni because he had committed a crime against Surashrestha Brahma. When Svetavarahakalpa arrived, he was born to Hiranyaksha, the wife of the new Gandharva. Their names at that time were Shakuni, Shambar, Hrishta, Bhoot-Santapan, Vrik, Kalanabha, Mahanabha, Harishmashru, and Utkacha. One day, after paying obeisance to the sage Apantartama who had come to his house and worshipped him properly, he respectfully asked for the same. 13-19 | (Vishwajitkhand Chapter 41 to 45)

The demon said, "Brahman! Listen. You say with your mouth that the Lord of Kaivalya is directly Lord Srihari, He grants salvation to the devotees of the Bhaktavatsal Bhagavan; but we are always ready and evil in the company of demons and yonis, we have never worshipped the Lord. So how will we have salvation in this life? O Brahman! Tell us the means to the ultimate well-being; for Lord! You wander the world only for the welfare of the poor. 20-22 |

They said, "O sons of demons! The qualities do not stay separate, they are all mixed. Or those whose qualities are not separate from it. Therefore, the demons who have been worshipping the transcendent Mokshadhishvara Paramatma Sriharika through the same qualities have attained to that Paramātmā. The demons became absorbed in him by constantly applying these emotions or qualities - unity, harmony, affection, fear, anger, and smaya (pride) - to Krishna. For example, the Prajapatis became liberated because they believed in a union (a clan, clan, or gotra) with the Supreme Personality of Godhead. By establishing harmony with God, Kayadhuputra Prahlada attained Godhead. Sutapa Muni with affection for Sriharika, Hiranyakashipu with fear, your father Hiranyaksha with anger, and Srutis with smaya (pride) acquired extremely rare titles for yogis as well. Apply your mind to Shri Krishna in any way possible. It is through bhakti yoga that these deities attain their abode by paying obeisance to God. 23-27 |

Naradji says - Rajan! Having said this, the sage Apantartama disappeared. From then on, Shakuni Adi established enmity with the Supreme Being, Srihari. It was through enmity that they found the Supreme Being, Krishna. Rajendra! Don't be surprised at this. Just as the worm becomes imbued with the thought of illusion, so the soul contemplating God attains the likeness of God. 28-29 |

Thus was completed the forty-second chapter, 'Shakuni-putra par Kripa', in the Narada Bahulashva-samvada under the Vishwajit Khanda in the Srigarghasamhita. 42.

Sanskrit source · Hindi control witness

Viśvajit-khaṇḍa · Chapter 43

Chapter 171 of 263 · 44 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

इत्थं खंडं तु भद्राश्चं जित्वा श्रीयादवेश्वरः ॥

यदुभीः सैनिकैः सार्द्धमिलावृतमथाययौ ॥१॥

विभाति यत्रैव गिरीन्द्रराजो

भूपद्मगोलस्य च कर्णिकेव ॥

स्फुरद्भ्युतिः स्वर्णमयः सुमेरुः

सुरालयो मैथिल रत्नसानुः ॥२॥

तं सर्वतो मंदरमेरुसुंदरौ

सुपाश्व एवं कुमुदश्चतुर्थकः ॥

विभाति सैको गिरिभिर्नगेश्वर-

श्चतुष्पदार्थैश्च मनोरथा इव ॥३॥

जांबूनदं जंबुभवं हि यत्र

यतः स्वतः सिद्धिभवं सुवर्णम् ॥

यत्रारुणोदाख्यनदी च जाता

यद्धारिपानाद्भुवि नामयित्वम् ॥४॥

कदंबजा मधुधाराश्च पंच

यासां तु पानेन नृणां कदापि ॥

शीतोष्णवैवर्ण्यपरिश्रमाद्या

दौर्गन्ध्यभावा न भवन्ति राजन् ॥५॥

यदुद्भवाः कामदुघा नदाश्च

रत्नान्नवासः शुभभूषणानि ॥

शय्यासनादीनि फलानि यानि

दिव्यानि तानि त्वथ चार्पयन्ति ॥६॥

एवं च यत्रोर्ध्ववनं प्रसिद्धं

संकर्षणो यत्र विराजतेऽथ ॥

शिवः सदासौ रमते प्रियाभिः

स्त्रीभावतां यांति जनास्तु तत्र ॥७॥

हैमांबुजैः शीतवसंतवायुभिः

काश्मीरवृक्षैश्च लवंगजालैः ॥

देवद्रुमामोदमदांधषट्पदै-

रिलावृतं खंडमतीव रेजे ॥८॥

पश्यन् भुवं स्वर्णमयीं मनोहरां

वैदूर्यरत्नांकुरवृन्दचित्रिताम् ॥
 झलावृतं पूर्णमलंकृतैः सुरै-
 विजित्य खड्गं जगृहे बलिं हरिः ॥९॥
 श्रीशोभनो नाम पुरा कृतेन
 जामातृकोऽभून्मुद्युक्तदभूतः ॥
 एकादशीं यः समुपोष्य भारते
 प्राप्तः स देवैः किल मंदराचले ॥१०॥
 अद्यापि राज्यं कुरुते कुबेरवद्-
 राज्ञः सुतोऽसौ किल चन्द्रभागया ॥
 नीत्वा बलिं देववरस्य संमुखे

समाययौ मैथिल सुंदरः परः ॥११॥
 प्रदक्षिणीकृत्य हरिं यद्वृत्तं
 पादारविंदे पतितोऽथ शोभनः ॥
 भक्त्या प्रणम्याशु बलिं महात्मने
 दत्त्वा ययौ मैथिल मंदराचलम् ॥१२॥
 बहुलाश्व उवाच -
 शोभने च नृपे याते भगवान्मधुसूदनः ॥
 अग्रे चकार किं देवो वद देवर्षिसत्तम ॥१३॥
 श्रीनारद उवाच -
 सरोवरं परं दिव्यं तस्मिन्मन्दरसानुनि ॥
 सौवर्णपङ्कजं वीक्ष्य किरीटी प्राह माधवम् ॥१४॥
 अर्जुन उवाच -
 कांचनीभिर्लताभिश्च सौवर्णैः पङ्कजैर्वृतम् ॥
 वद मां देवकीपुत्र कस्येदं कुण्डमद्भुतम् ॥१५॥

श्रीभगवानुवाच -
 पृथुः पूर्वो राजराजः स्वायंभुवकुलोद्भवः ॥
 तताप स तपो दिव्यं तस्येदं कुण्डमद्भुतम् ॥१६॥
 अस्य पीत्वा जलं सद्यः सर्वपापैः प्रमुच्यते ॥
 स्नात्वा तद्धाम परमं याति पार्थ नरेतरः ॥१७॥
 श्रीनारद उवाच -
 अत्रैव भगवान्साक्षात्तपोभूमिं जगाम ह ॥
 सरूपस्तत्र नृत्यति सर्वास्ता ह्यष्टसिद्धयः ॥१८॥
 ता वीक्ष्य घोद्धवः प्राह भगवंतं सनातनम् ॥
 उद्धव उवाच -
 कस्येयं सुतपोभूमिर्मन्दराचलसन्निधौ ॥
 मूर्तिमत्यो विराजन्त्यः काः स्त्रियो वद हे प्रभो ॥१९॥
 श्रीभगवानुवाच -

स्वायंभुवेन मनुना तपश्चात्र कृतं पुरा ॥

तस्येयं सुतपोभूमिरद्यापि श्रेयसी बहु ॥२०॥

सदात्रैव हि वर्तते नारीरूपाष्टसिद्धयः ॥

अत्र प्राप्तस्य कस्यापि ततस्ताश्च भवन्ति हि ॥२१॥

अत्र क्षणेन तपसा देवत्वं याति मानवः ॥

तपोभूमेश्च माहात्म्यं वक्तुं नालं चतुर्मुखः ॥२२॥

श्रीनारद उवाच -

इत्युक्त्वा भगवान्कृष्णः स्वसैन्यपरिवारितः ॥

जगाम प्रोत्कटान्देशान्दुन्दुभीन्नादयन्मुहुः ॥२३॥

हिरण्यकशिपुर्दैत्यो यत्र तेपे तपः पुरा ॥

यत्र लीलावती नाम वर्तते काञ्चनी पुरी ॥२४॥

लीलावतीश्वरः साक्षाद्भीतिहोत्रो हुतासनः ॥

नित्यं राज्यं प्रकुरुते मूर्तिमान् भुवि सुव्रतः ॥ २५॥

सोऽपि श्रीकृष्णचंद्राय पुरुषाय महात्मने ॥

बलिं दत्त्वा परां शश्वत्स्तुतिं चक्रे धनंजयः ॥२६॥

इत्थं पश्यन्देवदेवः सर्वं वर्षमिलावृतम् ॥

जगाम वेदनगरं जंबूद्वीपं मनोरमम् ॥२७॥

मूर्तिमान् यत्र निगमो दृश्यते सर्वदैव हि ॥

तत्सभायां सदा वाणी वीणापुस्तकधारिणी ॥२८॥

गायन्ती कृष्णघरितं सुभगं मंगलायनम् ॥

उर्वशीपूर्वचित्वाद्या नृत्यंत्यप्सरसो नृप ॥२९॥

हावभावकटाक्षैश्च तोषयन्त्यः श्रुतीश्वरम् ॥

अहं विश्वावसुश्चैव तुंबरुश्च सुदर्शनः ॥३०॥

तथा चित्ररथो ह्येते वादित्राणि मुहुर्मुहुः ॥

वेणुवीणामृदङ्गानि मुरयष्टियुतानि च ॥३१॥

तालदुन्दुभिभिः सार्द्धं वादयन्ति यथाविधि ॥

ह्रस्वदीर्घप्लुतोदात्तानुदात्तस्वरिता नृप ॥३२॥

सानुनासिकभेदश्च तथा निरनुनासिकः ॥

एतैरष्टादशैर्भेदैर्गीयन्ते श्रुतयः परैः ॥३३॥

मूर्तिमन्तो विराजन्ते तत्र वेदपुरे नृप ॥

अष्टौ तालाः स्वराः सप्त तथा ग्रामत्रयं नृप ॥३४॥

वसन्ति वेदनगरे मूर्तिमन्तः सदैव हि ॥

भैरवो मेघमल्लारो दीपको मालकंसकः ॥३५॥

श्रीरागश्चापि हिंडोलो रागाः षट् संप्रकीर्तिताः ॥

पञ्चभिश्च प्रियाभिश्च तनुजैरष्टभिः पृथक् ॥३६॥

मूर्तिमन्तस्तु ते तत्र विचरन्ति नरेश्वर ॥

भैरवो बभ्रुवर्णश्च मालकंसः शुकद्युतिः ॥३७॥

मयूरद्युतिसंयुक्तो मेघमल्लार एव हि ॥
 सुवर्णाभो दीपकश्च श्रीरागोऽरुणवर्णभृत् ॥
 हिंडोलो दिव्यहंसाभो राजते मिथिलेश्वर ॥३८॥
 बहुलाश्व उवाच -
 तालानां च स्वराणां च ग्रामाणां मुनिसत्तम ॥
 नृत्यानां कति भेदा वै नामभिः सहितान् वद ॥३९॥
 श्रीनारद उवाच -
 रूपकश्चञ्चरीकश्च तालः परमठः स्मृतः ॥
 विराटकमठश्चैव मल्लकश्च झटिज्जुटा ॥४०॥
 निषाददर्षभगांधार-षड्जमध्यमधैवताः ॥
 पञ्चमश्चेत्यमी राजन् स्वराः सप्त प्रकीर्तिताः ॥४१॥
 माधुर्यमथ गांधारं ध्रौव्यं ग्रामत्रयं स्मृतम् ॥
 रासं च तांडवं नाट्यं गांधर्वं कैन्नरं तथा ॥४२॥
 वैद्याधरं गौह्यकं च नृत्यमाकूरसं नृप ॥
 हावभावानुभावैश्च दशभिश्चाष्टभेदवत् ॥४३॥
 सारेगमपधनीति स्वरगम्यं पदं स्मृतम् ॥
 एतत्ते कथितं राजन् किं भूयः श्रोतुमिच्छसि ॥४४॥

Roman transliteration

śrīnārada uvāca -
 itthaṃ khaṇḍaṃ tu bhadraścaṃ jivā śrīyādaveśvaraḥ ||
 yadubhiḥ sainikaiḥ sārddhamilāvṛtamathāyayau ||1||
 vibhāti yatraiva girīṇḍrarājo
 bhūpadmagolasya ca kārṇikeva ||
 sphuraddyutiḥ svarṇamayāḥ sumeruḥ
 surālayo maithila ratīnasānuḥ ||2||
 taṃ sarvato maṇḍaramerusuṇḍarau
 supārśva evaṃ kumudaścaturthakaḥ ||
 vibhāti saiko giribhīrnageśvara-
 ścatuṣpadārthaiśca manorathā iva ||3||
 jāmbūnadam jāmbubhavam hi yatra
 yataḥ svataḥ siddhibhavam suvarṇam ||
 yatrārūṇodākhyanadī ca jātā
 yadvāripānādībhuvī nāmāyitvam ||4||
 kadambajā madhudhārāśca paṃca
 yāsāṃ tu pānena nṛṇāṃ kadāpi ||
 śītoṣṇavaivarnyapariśramādyā
 daurgandhyabhāvā na bhavaṃti rājan ||5||
 yadudībhavāḥ kāmādughā nadāśca
 ratīnānavāśaḥśubhabhūṣaṇāni ||
 śayyāsānādīni phalāni yāni
 divyāni tāni tvatha cārpayaṃti ||6||
 evaṃ ca yatrordhvavanam prasiddham

saṅkarṣaṇo yatra virājate'tha ||
 śivaḥ sadāsau ramate priyābhīḥ
 strībhāvatāṃ yāṃti janāstu tatra ||7||
 haimāmbujaiḥ śītavasantaṭavāyubhiḥ

kāśmīravṛkṣaiśca lavaṅgaajālaiḥ ||
 devadrumāmodamadāṃdhaṣaṭpadai-
 rilāvṛtaṃ khaṇḍamatīva reje ||8||
 paśyaṇ bhuvaṃ svarṇamayīm manoharāṃ
 vaidūryaratnāṃkuravṛṇḍacitrītāṃ ||
 ilāvṛtaṃ pūrṇamalaṃkṛtaiḥ surai-
 rvijītya khaṇḍaṃ jagrhe baliṃ hariḥ ||9||
 śrīśobhano nāma purā kṛtena
 jāmāṭṛko'bhūnmucukunḍabhūbhṛtaḥ ||
 ekādaśīm yaḥ samupoṣya bhārate
 prāptaḥ sa devaiḥ kila maṇḍarācale ||10||
 adyāpi rājyaṃ kurute kuberavad-
 rājñāḥ suto'sau kila candrabhāgayā ||
 nītvā baliṃ devavarasya saṃmukhe

samāyayau maithila suṇḍarah paraḥ ||11||
 pradakṣiṇīkṛtya hariṃ yadūttamaṃ
 pādāraviṇḍe patito'tha śobhanaḥ ||
 bhaktyā praṇamyāśu baliṃ mahātmane
 datvā yayau maithila maṇḍarācalam ||12||
 bahulāśva uvāca -
 śobhane ca nṛpe yāte bhagavānmadhusūdanaḥ ||
 agre cakāra kiṃ devo vada devarṣisattama ||13||
 śrīnārada uvāca -
 sarovaraṃ paraṃ divyaṃ tasmīnmandarasānuni ||
 sauvarṇapaṇkajaṃ vikṣya kirīṭi prāha mādhavam ||14||
 arjuna uvāca -
 kāmcanībhīrlatābhiśca sauvarṇeḥ paṇkajairvṛtam ||
 vada māṃ devakīputra kasyedaṃ kuṇḍamadbhutam ||15||

śrībhagavānuvāca -
 prthuḥ pūrvo rājarājaḥ svāyaṃbhuvakulodbhavaḥ ||
 tatāpa sa tapo divyaṃ tasyedaṃ kuṇḍamadbhutam ||16||
 asya pītvā jalam sadyaḥ sarvapaṇiḥ pramucyate ||
 snātvā taddhāma paramaṃ yāti pārtha naretaraḥ ||17||
 śrīnārada uvāca -
 atraiva bhagavānsākṣāttapobhūmiṃ jagāma ha ||
 sarūpāstatra nṛtyaṃti sarvāstā hyaṣṭasiddhayaḥ ||18||
 tā vikṣya coddhavaḥ prāha bhagavaṃtaṃ sanātanam ||
 uddhava uvāca -
 kasyeyaṃ sutapobhūmirmandarācalasannidhau ||
 mūrtimatyo virājantyāḥ kāḥ striyo vada he prabho ||19||
 śrībhagavānuvāca -
 svāyaṃbhuvēna manunā tapaścātra kṛtaṃ purā ||

tasyeyaṃ sutapobhūmiradyāpi śreyasī bahu ||20||
 sadātraiva hi vartaṃte nārīrūpāṣṭasiddhayaḥ ||

atra prāptasya kasyāpi tatastāśca bhavaṃti hi ||21||
 atra kṣaṇena tapasā devatvaṃ yāti mānavah ||
 tapobhūmeśca mātmyaṃ vaktuṃ nālaṃ caturmukhaḥ ||22||
 śrīnārada uvāca -
 ityuktvā bhagavānkrṣṇaḥ svasainyaparivārataḥ ||
 jagāma protkaṇḍeśāndundubhinnādayanmuhuh ||23||
 hiraṇyakaśīpurdaityo yatra tepe tapaḥ purā ||
 yatra līlāvatī nāma vartate kāmcanī purī ||24||
 līlāvatīśvaraḥ śākṣādvīthotro hutāsanaḥ ||
 nityaṃ rājyaṃ prakurute mūrtimān bhuvi suvrataḥ || 25||
 so'pi śrīkrṣṇacandrāya puruṣāya mahātmane ||
 balim datvā parāṃ śaśvatstutiṃ cakre dhanaṇjayaḥ ||26||

ithaṃ paśyandevedevaḥ sarvaṃ varṣamilāvṛtam ||
 jagāma vedanagaraṃ jaṃbūdvipaṃ manoramam ||27||
 mūrtimān yatra nigamo dṛśyate sarvadaiva hi ||
 tatsabhāyāṃ sadā vāṇī viṇāpustakadhārīṇī ||28||
 gāyanti kṣṇacaritaṃ subhagaṃ maṃgalāyanam ||
 urvaśīpūrvacityādyā nṛtyaṃtyapsaraso nṛpa ||29||
 hāvabhāvakaṭākṣaiśca toṣayantyāḥ śrutiśvaram ||
 ahaṃ viśvāvasuścaiva tuṃbaruśca sudarśanaḥ ||30||
 tathā citraratho hyete vāditrāṇī muhurmuḥ ||
 veṇuvīṇāmrdaṅgāni muruyaṣṭiyutāni ca ||31||
 tāladundubhibhiḥ sārddhaṃ vādayanti yathāvidhi ||
 hrasvadīrghaplutodāttānudāttasvaritā nṛpa ||32||
 sānūnāsikabhedaśca tathā niranūnāsikaḥ ||
 etairaṣṭādaśairbhaidairgīyante śrutayaḥ paraiḥ ||33||

mūrtimanto virājaṃte tatra vedapure nṛpa ||
 aṣṭau tālāḥ svarāḥ sapta tathā grāmatrayaṃ nṛpa ||34||
 vasanti vedanagare mūrtimantaḥ sadaiva hi ||
 bhairavo meghamallāro dīpako mālakaṃśakaḥ ||35||
 śrīrāgaścāpi himḍolo rāgāḥ ṣaṭ saṃprakirtitāḥ ||
 pañcabhiśca priyābhiśca tanujairaṣṭabhiḥ prthak ||36||
 mūrtimantastu te tatra vicaranti nareśvara ||
 bhairavo babhrūvarṇaśca mālakaṃśaḥ śukadyutiḥ ||37||
 mayūradutyutisaṃyukto meghamallāra eva hi ||
 suvarṇābho dīpakaśca śrīrāgo'ruṇavarṇabhṛt ||
 himḍolo divyahaṃsābho rājate mithileśvara ||38||
 bahulāśva uvāca -
 tālānāṃ ca svarāṇāṃ ca grāmāṇāṃ munisattama ||
 nṛtyānāṃ kati bhedā vai nāmabhiḥ sahitān vada ||39||

śrīnārada uvāca -
 rūpakaścañcarikaśca tālāḥ paramaṭhaḥ smṛtaḥ ||
 virāṭakamaṭhaścaiva mallakaśca jhaṭijjuṭā ||40||
 niṣādarṣabhagāṇdhāra-ṣaḍ□jamadhyamadhaivatāḥ ||
 pañcamasṇetyamī rājan svarāḥ sapta prakirtitāḥ ||41||
 mādhyamamatha gāṇdhāraṃ dhrauvyaṃ grāmatrayaṃ smṛtam ||
 rāsaṃ ca tāṃḍavaṃ nāṭyaṃ gāṇdharaṃ kainnaraṃ tathā ||42||
 vaidyādharaṃ gauhyakaṃ ca nṛtyamākṛāsaṃ nṛpa ||
 hāvabhāvānubhāvaiśca daśabhiścāṣṭabhedavat ||43||

*sāregamapadhaṇīti svaragamyam padam smṛtam ||
etatte kathitam rājan kiṃ bhūyaḥ śrotumicchasi ||44||*

English rendering

Received a meeting with King Shobhan in Ilavritavarsha: Residence of Murtimati Siddhis in Swayambhuva Manuki Tapobhumi; Achievement of Mevapana from Agnidev in Leelavatipuri; Distinctions of Murtiman Vedas, Ragas, Talas, Swaras, Gramas, and Dances in Vedanagar

Says Srinardji - Rajan. Thus, after conquering Bhadravarsha, Shriyadaveshwara went to Ilavritavarsha with Hari Yadava soldiers. 1.

Mithileshwar! It is in the spring season that Girirajadhiraja 'Sumeru', the radiant mountain king, adorned with jewelled spires, the abode of the gods, adorns itself like a lotus kernel in the form of a globe. It is surrounded by four mountains - Mandara, Meru-Mandara, Suparshva, and Kumuda. Surrounded by these four, he adorns himself as a Giriraja Sumeru, endowed with the four elements of Dharma, Artha, Kama and Moksha. 2-3. (Vishvajitkhand Chapter 41 to 45)

In that calendar year, spontaneous gold called jamboonad, produced from the juice of jambu fruit, is available. A river named 'Arunoda' has appeared there from the Jamburas, whose water does not cause any disease on this surface. The king! There flow five streams of honey called 'kadamba' originating from the Kadamba tree, by the drinking of which humans never get the defects of cold and heat, vivarna (fading of kantika), fatigue, and bad smell. From those honey-dreams appear the rivers of fulfillment, which, according to the will of men, offer gems, grains, garments, beautiful ornaments, beds, and seats, etc., to all that are divine fruits. Similarly, there is the well-known 'Uparthavana', where Lord Sankarsha resides, a forest in which Lord Shiva himself resides with his beloved Jyotis, and the departed men instantly transform into female forms. The golden lotus, the cool spring breeze, the saffron trees, clusters of cloves and vines, and the illusion of being blinded by the scent of the Deva trees - all add to the splendor of the spring season. Seeing the enchanting golden lands there, which seemed strange with the sprouts of Vaiduraimani, Lord Sri Hari conquered the full-fledged Ilavrita Varsha from the ornate deities and received a gift from it. 4 - 9.

In the earlier Satya Yuga, King Muchukunda's son-in-law Shobhan attained the virtue of fasting on Ekadashi in Bharatavarsha, as a result of which the gods granted him residence on Mandrachal. Even today, he rules there with Queen Chandrabhaga like Prince Kubre. Mithileshwar! He came before Lord Krishna, the Supreme Personality of Godhead, with an extremely beautiful and beautiful offering. After circumambulating Yadukulatilaka Srihariki, Shobana fell at his feet and went back to Mandrachala, paying obeisance to the deity with devotion. 10-12 |

Bahulashva asked, "Lord of the gods! Explain what Lord Madhusudana did next when King Shobana left. 13.

Srinardji said, "Rajan! On the top of that mandrachal is a transcendental lake, in which golden lotuses bloom. Seeing this, Arjuna, the Crowned One, asked Madhava Krishna - "Devkinandan! Whose is this wonderful pond full of golden vines and golden lotuses? Tell me 14-15 |

Srinardji says - Rajan! It is here that the Lord directly debuted in a tapobhumi, where the eight Siddhis always dance in idol. Seeing these achievements, Udhava inquired of the eternal God. 183.

Srinardji says - Rajan! With that, Lord Krishna surrounded by his army and played the dundubhi repeatedly, went to the most intense regions where the demon Hiranyakashipu had meditated in the past and where there is a golden city called Lilavati. The lord of that Leelavati is Agni, directly named Vetihotra, who reigns as a perpetual idol, following the Uttama Vrata. That Dhananjay Deva also gave excellent praise to the Supreme Personality of Godhead Shri Krishna Chandra by offering him gifts. 23-26 |

Thus, while having darshan of the entire Ilavritavarsha, Devadhideva Lord Krishna went to Vednagar, which is a picturesque place in Jambudvīpa. In that city, Lord Nigama (Veda) is always seen as an idol. In their assembly, Vagadevata Vani (Saraswati), always a Veena-book-bearer, sings the Sri Krishna-charita, adorned with beauty and auspiciousness. O Lord! Apsaras like Urvashi and Viprachitti dance there. And through her gestures, Tath keeps on pleasing Vedeshwara with sarcasm. Main, Vishwavasu, Tumburu, Sudarshan, and Chitraratha all play instruments like Venu, Veena, Mridanga, Muruyashti, etc. formally along with Khartal and Dundubhi. O Lord! There are hymns sung with eighteen variations - Hasva, Dirgha, Pluta, Sublime, Anudatta, Swarita and Sanunasika and Nirunasika. Nareshwar. In Vedapura, all eight talas, seven swaras, and all three villages are represented. 27-34 | (Vishvajitkhand Chapter 41 to 45)

Raga-raginis also reside as murtimati in Vednagar. Bhairav, Meghamallar, Deepak, Malkosh, Shrirag and Hindol are all mentioned ragas. He has five wives and eight sons. O Lord! They all roam there as idolaters. 'Bhairav' is brown, 'Malkosh' is green like a parrot, 'Meghamallar's' Kanti 'is like a peacock. The colour of 'Deepak' is similar to that of Suvarna and 'Shriraga' is of Aruna colour. Mithileshwar! The colour of 'Hindol' looks like that of a divine goose. 35-38 |

Bahulashva asked, "Munishreshtha! Tala, swara, grama, and nritya - how many variations are there? Describe all of these in detail. 39.

Narada said, "O king! The eight talas are Rupak, Charcharik, Paramath, Virata, Kamath, Mallak, Jhatit, and Juta. The king! The seven swarams are called Nishada, Rishabha, Gandhara, Shadja, Madhyama, Dhaivata, and Panchama. Madhurya, Gandhara, and Dhruvya are considered to be the three villages. The eight dance forms are Raas, Tandav, Natya, Gandharva, Kannar, Vaidyadhara, Gauhyaka, and Apsaras. They are all made up of ten gestures and feelings. The stanza 'Saregamapadhani' conveying the swarams is as follows. The king! All this I told you, now what else do you want to hear? . 40-44 |

Thus was completed the forty-third chapter of the Narada Bahulashva Samvad under the Vishvajit Khanda in the Srigargha Samhita, titled 'The Description of Vedagara'. 43.

Sanskrit source · Hindi control witness

Viśvajit-khaṇḍa · Chapter 44

Chapter 172 of 263 · 45 detected Sanskrit verse markers

Sanskrit

बहुलाश्च उवाच -
 रागिणीनां च नामानि वद देवऋषे मम ॥
 तथा वै रागपुत्राणां त्वं परावरवित्तमः ॥१॥
 श्रीनारद उवाच -
 कालेन देशभेदेन क्रियया स्वरमिश्रया ॥
 भेदा बुधैः षट्पञ्चाशत्कोट्यो गीतस्य कीर्तिताः ॥२॥
 अंतर्भेदा अनन्ताहि तेषां सन्ति नृपेश्वर ॥
 विद्धेनं रागमानन्दं शब्दब्रह्ममयं हरिम् ॥३॥
 तस्मान्मुख्याश्च भेदाः कौ वदिष्यामि तवाग्रतः ॥
 भैरवी पिंगला शंकी लीलावत्यगरी तथा ॥४॥
 भैरवस्यापि रागस्य रागिण्यः पञ्च कीर्तिताः ॥
 महर्षिश्च समृद्धश्च पिंगलो मागधस्तथा ॥५॥
 बिलावलश्च वैशाखो ललितः पञ्चमस्तथा ॥
 भैरवस्याष्ट पुत्रा ये गीयन्ते च पृथक् पृथक् ॥६॥
 चित्रा जयजयावन्ती विचित्रा कथिता पुनः ॥
 वृजल्लार्ष्यधकाकारी रागिण्योऽपि मनोहराः ॥७॥
 मेघमल्लाररागस्य कथिता पञ्च मैथिल ॥
 श्यामकारः सोरठश्च नटो डायन एव च ॥८॥
 केदारो ब्रजरंहस्यो जलधारस्तथैव च ॥
 विहागश्चेत्यष्ट पुत्रा कथिताः पूर्वसूरिभिः ॥९॥
 कंचुकी मंजरी टोडी गुर्जरी शाबरी तथा ॥१०॥
 दीपकस्यापि रागस्य रागिण्यः पञ्च विश्रुताः ॥
 कल्याणः शुभकामश्च गौडकल्याण एव च ॥११॥
 कामरूपः कान्हेरिति रामसंजीवनस्तथा ॥
 सुखनामा मन्दहासः पुत्राश्चाष्टौ विदेहराट् ॥१२॥
 रागस्य दीपकस्यापि कथिता रागपण्डितैः ॥
 गांधारी वेदगांधारी धनाश्री स्वर्मणिस्तथा ॥१३॥
 गुणागरीति रागिण्यः पञ्चैता मैथिलेश्वर ॥
 मालकोशस्य रागस्य कथिता रागमण्डले ॥१४॥
 मेघश्चमचलो मारुमाचारः कौशिकस्तथा ॥
 चन्द्रहारो घुंघुटश्च विहारो नन्द एव च ॥१५॥
 मालकोशस्य रागस्य चाष्टपुत्राः प्रकीर्तिताः ॥

वैराटि चैव कर्णाटी गौरी गौरावटी तथा ॥१६॥
 चतुश्चन्द्रकला चैव रागिण्यः पञ्च विश्रुताः ॥
 श्रीरागस्यापि राजेन्द्र कथिताः पूर्वसूरिभिः ॥१७॥
 सारंगः सागरो गौरो मरुत्पञ्चशरस्तथा ॥
 गोविन्दश्च हमीरश्च गौर्भीरश्च तथैव च ॥१८॥
 श्रीरागस्यापि राजेन्द्र ह्यष्टौ पुत्रा मनोहराः ॥
 वसन्ती ऐरजा हेरी तैलंगी सुन्दरी तथा ॥१९॥
 हिंडोलस्यापि रागस्य रागिण्यः पञ्च विश्रुताः ॥
 मंगलश्च वसन्तश्च विनोदः कुमुदस्तथा ॥२०॥
 एवं च विहितो नाम विभासः स्वरमण्डलः ॥

पुत्राश्चाष्टौ समाख्याता मैथिलेन्द्र विचक्षणैः ॥२१॥
 बहुलाश्च उवाच -
 शब्दब्रह्म हरेः साक्षान्निगमस्य महात्मनः ॥
 रागमण्डल इत्येवं हिंडोलस्य पृथक् पृथक् ॥२२॥
 अंगानि वद मे देव कानि कानि महीतले ॥
 श्रीनारद उवाच -
 मुखं व्याकरणं प्रोक्तं पिंगलः पाद उच्यते ॥२३॥
 मीमांसशास्त्रं हस्तौ च ज्योतिर्नेत्रं प्रकीर्तितम् ॥
 आयुर्वेदः पृष्ठदेशो धनुर्वेद उरःस्थलम् ॥२४॥
 गान्धर्व रसनं विद्धि मनो वैशेषिकं स्मृतम् ॥२५॥
 सांख्यं बुद्धिरहंकारो न्यायवादः प्रकीर्तितः ॥
 वेदांतं तस्य चित्तं हि वेदस्यापि महात्मनः ॥२६॥
 रागरूपमिमं राजन् विहारं विद्धि मैथिल ॥
 एतत्ते कथितं राजन् किं भूयः श्रोतुमिच्छसि ॥२७॥

बहुलाश्च उवाच -
 तस्मिन्वेदपुरे रम्ये किं चकार हरिः स्वयम् ॥
 एतन्मे वद देवर्षे त्वं साक्षाद्विव्यदर्शनः ॥२८॥
 श्रीनारद उवाच -
 आयातं वेदनगरं श्रीकृष्णं यादवेश्वरम् ॥
 निगमोऽपि बलिं नीत्वा सरस्वत्या तया सह ॥२९॥
 गंधर्वैरप्सरोभिश्च ग्रामतालैः स्वरैः सह ॥
 रागैः सभेदैः सहितः प्रणनाम कृतांजलिः ॥३०॥
 प्रसन्नो भगवान्साक्षाद्देवदेवो जनार्दनः ॥
 वेदं प्राह यद्वृणां च सर्वेषां शृण्वतां सताम् ॥३१॥
 श्रीभगवानुवाच -
 निगम त्वं वरं ब्रूहि यत्ते मनसि वर्तते ॥
 दुर्लभं किं त्रिलोकेषु भक्तानां हर्षिते मयि ॥३२॥

वेद उवाच -

यदि देव प्रसन्नोऽसि सर्वे ये मे सुपार्षदाः ॥
तेषां देव निजं रूपं दर्शयात्र परेश्वर ॥३३॥
यद्रूपं ते च गोलोके स्वधाम्नि प्रस्फुरद्भ्युतौ ॥
वृंदावने च तद्ग्रासे तस्य दर्शनकाक्षिणः ॥३४॥
श्रीनारद उवाच -

श्रुत्वा वेदवचः कृष्णः परिपूर्णतमः स्वयम् ॥
स्वरूपं दर्शयामास राधया सहितं परम् ॥३५॥
तद्रूपं सुंदरं दृष्ट्वा सर्वे वै मूर्च्छनां गताः ॥
पूरिताः सात्त्विकैर्भावैर्विस्मृत्य स्वतनोः सुखम् ॥३६॥
तदापि हर्षिताः सर्वे वादित्रैर्मधुरस्वनैः ॥
जमुस्तत्पुरतो राजन्ननृतुः पश्यतां सताम् ॥३७॥
यथा श्रुतं तथा दृष्टं माधुर्यं रूपमदभुतम् ॥
तथैव चक्रुर्वेदाद्या वर्णनं मैथिलेश्वर ॥३८॥
वेद उवाच -

सज्ज्ञानमात्रं सदसत्परं बृह-
च्छश्वत्पक्षांतं विभवं समं महत् ॥
त्वां ब्रह्म वंदे वसुदुर्गमं परां
सदा स्वधाम्ना परिभूतकैतवम् ॥३९॥
सरस्वत्युवाच -
महः परं त्वां किल योगिनो विदुः
सविग्रहं तत्र वदंति सात्वताः ॥
दृष्टं तु यत्ते पदयोर्द्वयं मे
क्षेमस्य भूयान्महसामधीश्वरम् ॥४०॥
गन्धर्वा उचुः -
श्यामं च गौरं विदितं स्वधाम्ना
कृतं त्वया धाम निजेच्छया हि ॥
विराजसे नित्यमलं च ताभ्यां
घनो यथा मेघकदामिनीभ्याम् ॥४१॥

अप्सरस ऊचुः -
यथा तमालः कलधौतवल्या
घनो यथा घंचलया चकास्ति ॥
नीलोऽद्विराजो निकषाश्मखन्या
श्रीराधयाऽऽद्यस्तु तथा रमण्या ॥४२॥
ग्रामा ऊचुः -
यस्य पदस्य परागं शंभू रमा कविदेवैः ॥
इच्छति चेतासि राधा तं भज माधवपादम् ॥४३॥

ताला ऊचुः -

येन बलिः सद्बिहरेत्तद्बलिमेव हरेत् ॥

तं भज पादं तु हरेश्चेतसि तप्ते कुहरे ॥४४॥

गाना ऊचुः -

ऊल्लिपति बहिर्दुःखं सन्तो यच्छरणं गताः ॥

राधामाधवयोर्दिव्यं दधाम पदपंकजम् ॥४५॥

स्वरा ऊचुः -

शरद्विकचपंकजश्रियमतीव विद्वेषकं

मिलीन्दमुनिलेखितं कुलिशकजचिह्नावृतम् ॥

स्फुरत्कनकनूपुरं दलितभक्ततापत्रयं

चलद्द्युतिपदद्वयं हृदि दधामि राधापते ॥४६॥

Roman transliteration

bahulāśva uvāca -

rāgiṇīnām ca nāmāni vada devaṛṣe mama ||

tathā vai rāgaputrāṇām tvaṃ parāvaravittamaḥ ||1||

śrīnārada uvāca -

kālena deśabhedena kriyayā svaramiśrayā ||

bhedā budhaiḥ śaṭpañcāśatkoṭyo gītasya kīrtitāḥ ||2||

aṇṭarbbhedā anantāhi teṣāṃ santi nṛpeśvara ||

viddhyenaṃ rāgamānandaṃ śabdabrahmamayaṃ harim ||3||

tasmānmukhyaśca bhedāḥ kau vadiṣyāmi tavāgrataḥ ||

bhairavī piṅgalā śaṃkī līlāvatyagari tathā ||4||

bhairavasyāpi rāgasya rāgiṇyaḥ pañca kīrtitāḥ ||

maharṣiśca samṛddhaśca piṅgalo māgadhasatthā ||5||

bilāvalaśca vaiśākho lalitāḥ pañcamasatthā ||

bhairavasyāṣṭa putrā ye gīyaṃte ca prthak prthak ||6||

citrā jayajayāvaṃtī vicitrā kathitā punaḥ ||

vṛjallārṣyaṃdhakākārī rāgiṇyo'pi manoharāḥ ||7||

meghamallārārāgasya kathitā pañca maithila ||

śyāmakāraḥ sorathāśca naṭo dāyana eva ca ||8||

kedāro vṛjaramhasyo jaladhārastathaiva ca ||

vihāgaścetyaṣṭa putrā kathitāḥ pūrvasūribhiḥ ||9||

kaṃcukī maṃjari toḍi gurjari śābarī tathā ||10||

dīpakasyāpi rāgasya rāgiṇyaḥ pañca viśrutāḥ ||

kalyāṇaḥ śubhakāmaśca gauḍakalyāṇa eva ca ||11||

kāmarūpaḥ kānhareti rāmasaṃjīvanastathā ||

sukhanāmā mandahāsaḥ putrāścāṣṭau videharāṭ ||12||

rāgasya dīpakasyāpi kathitā rāgapañḍitaiḥ ||

gāṃdhārī vedagāṃdhārī dhanāśrī svarmaṇistathā ||13||

guṇāgarīti rāgiṇyaḥ pañcaitā maithileśvara ||

mālakośasya rāgasya kathitā rāgamaṇḍale ||14||

meghaścamacalo mārūmācāraḥ kauśikastathā ||

candrahāro ghuṅghuṭāśca vihāro nanda eva ca ||15||

mālakośasya rāgasya cāṣṭaputrāḥ prakīrtitāḥ ||
 vairāṭi caiva karnāṭi gaurī gaurāvaṭi tathā ||16||
 catuścandrakalā caiva rāgiṇyaḥ pañca viśrutāḥ ||
 śrīrāgasyāpi rājendra kathitāḥ pūrvasūribhiḥ ||17||
 sārāṅgaḥ sāgaro gouro marutpañcaśarasastathā ||
 govindaśca hamīraśca gīrbhīraśca tathaiva ca ||18||
 śrīrāgasyāpi rājendra hyaṣṭau putrā manoharāḥ ||
 vasantī airajā herī tailaṅgi sundarī tathā ||19||
 hīṃḍolasayāpi rāgasya rāgiṇyaḥ pañca viśrutāḥ ||
 maṃgalaśca vasantaśca vinodaḥ kumudastathā ||20||
 evaṃ ca vihito nāma vibhāsaḥ svaramaṇḍalāḥ ||

putrāścāṣṭau samākhyātā maithilendra vicakṣaṇaiḥ ||21||
 bahulāśva uvāca -
 śabdabrahma hareḥ sākṣānnigamasya mahātmanaḥ ||
 rāgamaṇḍala ityevaṃ hīṃḍolasya pṛthak pṛthak ||22||
 aṃgāni vada me deva kāni kāni mahitale ||
 śrīnārada uvāca -
 mukhaṃ vyākaraṇaṃ proktaṃ piṅgalaḥ pāda ucyate ||23||
 mīmāṃsāsāstraṇi hastau ca jyotirnetraṇi prakīrtitam ||
 āyurvedaḥ pṛṣṭhadeśo dhanurveda uraḥsthalam ||24||
 gaṇḍharvaṇi rasanāṃ viddhi mano vaiśeṣikaṃ smṛtam ||25||
 sākṣikhyāṃ buddhirahaṃkāro nyāyavādaḥ prakīrtitāḥ ||
 vedāṇṭaṇi tasya cittaṇi hi vedasyāpi mahātmanaḥ ||26||
 rāgarūpamimaṇi rājan viharaṇi viddhi maithila ||
 etatte kathitaṇi rājan kiṃ bhūyaḥ śrotumicchasi ||27||

bahulāśva uvāca -
 tasminvedapure ramye kiṃ cakāra hariḥ svayam ||
 etanme vada devarṣe tvaṃ sākṣāddiviyadarśanaḥ ||28||
 śrīnārada uvāca -
 āyāṇṭaṇi vedanagaraṃ śrīkṛṣṇaṃ yādaveśvaram ||
 nigamo'pi balinī nītvā sarasvatyā tayā saha ||29||
 gaṇḍharvairapsarobhiśca grāmatālaiḥ svaraiḥ saha ||
 rāgaiḥ sabhedaiḥ sahitaḥ praṇaṇāma kṛtāmjalaiḥ ||30||
 prasanno bhagavānsākṣāddevede devo janārdanaḥ ||
 vedaṇi prāha yadūnāṇi ca sarveṣāṃ śṛṇvatāṃ satām 31||
 śrībhagavānuvāca -
 nigama tvaṃ varaṃ brūhi yatte manasi vartate ||
 durlabhaṃ kiṃ trilokeṣu bhaktānāṃ harṣite mayi ||32||
 veda uvāca -

yadi deva prasanno'si sarve ye me supārśadāḥ ||
 teṣāṃ deva nijaṃ rūpaṃ darśayātra pareśvara ||33||
 yad□rūpaṃ te ca goloke svadhāmni praspuraddyutau ||
 vṛṇḍāvane ca tad□rāse tasya darśanakāṃkṣiṇaḥ ||34||
 śrīnārada uvāca -
 śrutvā vedavacaḥ kṛṣṇaḥ paripūrṇatamaḥ svayam ||
 svarūpaṃ darśayāmāsa rādhayā sahitaṃ param ||35||
 tad□rūpaṃ suṃḍaraṃ dṛṣṭvā sarve vai mūrccanāṃ gatāḥ ||
 pūrītāḥ sāttvikairbhāvai-rviśmṛtya svatanoḥ sukham ||36||
 tadāpi harṣitāḥ sarve vāḍitairmadhurasvanaiḥ ||

jagustatpurato rājannanṛtuḥ paśyatām satām ||37||
 yathā śrutam tathā dṛṣṭam mādhyam rūpamadbhutam ||
 tathaiva cakrurveḍādyā varṇanam maithileścara ||38||
 veda uvāca -

sajjñānamātram sadasatparam br̥ha-
 cchaśvatpraśāmtam vibhavam samam mahat ||
 tvām brahma vande vasudurgamaṁ parām
 sadā svadhāmnā paribhūtakaitavam ||39||
 sarasvatyuvāca -
 mahaḥ param tvām kila yogino viduḥ
 savigrahaṁ tatra vadamti sātvatāḥ ||
 dṛṣṭam tu yatte padayordvayaṁ me
 kṣemasya bhūyānmahasāmadhiśvaram ||40||
 gandharvā ucuḥ -
 śyāmaṁ ca gauram viditam svadhāmnā
 kṛtam tvayā dhāma nījecchayā hi ||
 virājase nityamalam ca tābhyaṁ
 ghano yathā mecakadāminibhyām ||41||

apsarasa ūcuḥ -
 yathā tamālaḥ kaladhautavallyā
 ghano yathā caṁcalayā cakāsti ||
 nīlo'drirājo nikaṣāśmakanyā
 śrīrādhayā"dyastu tathā ramaṇyā ||42||
 grāmā ūcuḥ -
 yasya padasya parāgaṁ śambhū ramā kavidevaiḥ ||
 icchatī cetāsi rādhā tam bhaja mādhavapādam ||43||
 tālā ūcuḥ -
 yena baliḥ sadviharettadbalimeva haret ||
 tam bhaja pādam tu hareścetasi tapte kuhare ||44||
 gānā ūcuḥ -
 ūtkṣipamti bahirduḥkham santo yaccharaṇam gatāḥ ||
 rādhāmādhavayordvyaṁ dadhāma padapaṁkajam ||45||

svarā ūcuḥ -
 śaradvikacapaṁkajaśrīyamatiḥ vidveśakam
 milīndamunileḍhitam kulīśakajacihnāvṛtam ||
 sphuratkanakanūpuraṁ dalitabhaktatāpatrayam
 caladdyutipadadvayaṁ hr̥dī dadhāmi rādhāpate ||46||

English rendering

Praise to God by the names of Raginis and Ragaputras and by the Vedas etc.

Bahulashva asked - "Devarshe! Tell me the names of the Raginis and the Ragaputras, for you are the most excellent of the learned. 1.

Narada said, "O king! Scholars have reported fifty-six million variations of the song, ranging from kalabheda, deshbheda, and swaram-mixed verbs. Oh dear God! The differences between them are endless. You consider these ragas as Anandaswaroopa which are Shabdabrahmamaya Srihari. Therefore, I will tell you the main differences between them on the ground floor. 2-3.

Bhairavi, Pingala, Shanki, Leelavati, and Agri are the five raginis of Bhairava. Maharshi, Samruddha, Pingala, Magadha, Bilabal, Vaishakha, Lalit, and Panchama are mentioned as the eight different sons of Bhairava. Mithileshwar! Chitra, Jaya Jayavanti, Vichitra, Vrajmallari, Andhakari - these are said to be the five graceful raginis of Meghamallar raga. The eight sons of Mallar raga - Shyamakar, Soratha, Nata, Udayana, Kedar, Vrajrahya, Jaldhara, and Vihaga - are mentioned by ancient scholars. The five raginis of Deepak raga are Kanjhuki, Manjari, Todi, Gurjari, and Shabari. Woe to you! Kalyana, Shubhachana, Gaudakalyana, Kamarupa, Kanhara, Rama-Sanjivana, Sukhnama, and Mandhas are said by scholars to be the sons within the raga of Deepak. Mithileshwar! Gandhari, Vedagandhari, Dhanashri, Swarmani, and Gunagari are the raginis of Malkosh raga in five ragamandala. Megha, Machala, Marumachar, Kaushik, Chandrarhar, Ghunghat, Vihar, and Nanda are mentioned as the eight sons of Malkosh Raga. 4-15 |

Rajendra! Bairati, Karnati, Gauri, Gauravati, and Chatushandrakala are the five famous raginis of Shriraga spoken by ancient scholars. Your Majesty! Saranga, Sagar, Gaur, Marut, Panchashara, Govinda, Hamir, and Govir are the eight lovely sons of Shriraga. The five raginis of Hindol raga are Vasanti, Paraja, Heri, Tailangi, and Sundari. Maithilendra! Mangal, Vasanta, Vinod, Kumud, Vihita, Vibhas, Swara, and Mandala are said by scholars to be the sons of eight Hindol ragas. 16-21 |

Bahulashva asked - "Tell me what are the different parts on this ground floor of the Mahatma Nigam (Veda), known as Hindol in the raga-mandala, directly in the form of Shabdabrahmarupa Srihari." 22-23 |

Srinardji said, "Rajan! The Vedasvarupa Sriharika mouth is said to be 'grammar', the Pingala-said 'Chanda: Shastra' is said to be his foot, the 'Mimamsasastra' (ritual) is the hand, the 'Astrology' is said to be the eye. 'Ayurveda' is the background, 'Dhanurveda' is the thorax, 'Gandharva Veda' is the rasana, and 'Vaisheshika Shastra' is the mind. Samkhya intellect, jurisprudence ego and Vedanta are the minds of Mahatma Veda. Mithileshwar. Consider the raga rupa, the scripture, to be the abode of the Vedarāja. The king! Let them tell you all of these things. What else do you want to hear now? . 24-27 |

Bahulashva asked - Devarshe. Go to that Vedapura and directly tell me what Lord Srihari did; for you are a true seer. 28.

Srinardji said, "Rajan! When Yadweshwara Krishna came to Vedapura, the Nigama (Vedas) also came with Saraswati. They were accompanied by ragas including Gandharva, Apsara, Grama, Tala, Swara, and Bheda. They bowed to the deity with folded hands. May Lord Janardhana, the Deity of the Gods, be pleased with the Vedas and speak to all the Yadavas. 29-31 |

The Lord said, "Corporation! Ask for a groom according to your heart's desire. What is so rare for devotees in the three worlds when I am pleased? . 32.

Shrinardji says - Maithileshwar! Hearing the Veda's narration, the most perfect Lord Krishna appeared to him in his supreme divine form along with Sriradha. All the people were amazed at the sight of that unique beauty. Forgetting his body and happiness, he was filled with all sattvic emotions. The king! Exuberant with great joy at that time, they danced and sang before the Lord, watching the virtuous men with the sweet words of the instruments. Maithileshwar! The sweet and wonderful form of God was seen as it was heard, and so described by the Vedas Adi (in the following words). 35-38 |

The Vedas said, "O God! You are the 'Brahman', the true form, the knowledge only, the transcendent, the vast, the eternal, the serene, the potential, the equal, the great, the luminous, the most

inaccessible, the transcendent and the one who, through your Dham (spiritual light), dispels the darkness of illusion and ignorance; to you I bow. 39.

Saraswati said, "Oh my God! The yogis know you as the Supreme Light: Swaroop, while the devotees describe you as having the image of Chinmaya. At this time, your fourfold yugal is seen, the Supreme Being of all lights. May they always be of 2 welfare to me. 40.

The Gandharvas said, "Lord. You have willingly revealed your radiant form, illuminated by your own light in the form of dark and radiant light. With the same couple of dhamas (forms) you are always fully immersed in, just as the cloud is adorned with dark colors and lightning. 41.

The apsaras said, "Just as Tamal is adorned with Suvarnamayi Latase, Megh Vidyunmalaya, and Neel Giriraj is adorned with gold earrings, similarly, Adipurush Shyamsundar is adorned with the eternal companionship of his beloved Sriradharani." 42.

The three villages spoke - always chant the lotus feet of Madhava, whose feet, along with the sacred pollen of Shiva, Rama (Lakshmi), the wise man and the gods, Sriradha wishes to bear in her heart. 43.

The Talas said that the sacrifice should be offered to the same God because of whom the king was ennobled in the form of Bali Satva. Serve Srihari by consecrating him to that stage in your angry Chittarupi cave. 44 | (Vishvajitkhand Chapter 41 to 45)

May we always bear in our hearts those divine lotuses of Sriradha-Madhava, the songs (rhythms) to which the saints take refuge and throw out sorrows and sorrows. 45.

I hold in my heart the flamboyant duo of Charanarvindos of Sriradhavallabh who utterly despise the splendor of the cheerful Pankaj of the autumn season, the sage-like illusions they savour, adorned with symbols such as Vajra, Lotus, and Shankha, shimmering with golden hues, and who have abolished the threefold heat of the devotees. 46.

Thus was completed the forty-fourth chapter in the Srigarghasamhita, the Narada Bahulashva-samvada under the Vishvajit Khanda, titled 'The Praise Described by Vedadika'. 44.

Sanskrit source · Hindi control witness

Viśvajit-khaṇḍa · Chapter 45

Chapter 173 of 263 · 27 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

भैरवाद्या रागगणाः पुरः प्राप्ता हरेः प्रभोः ॥
 रूपानुरूपावयवां तनुं दृष्ट्वातिहर्षिताः ॥१॥
 यत्र यत्र च तेषां वै दृष्टिः प्राप्ता हरेस्तनौ ॥
 तत्र स्थिता च निर्गन्तुं लावण्यान्न शशाक ह ॥२॥
 अहो श्रीकृष्णचन्द्रस्य रूपमत्यद्भुतं हरेः ॥
 दृष्टोपवर्णनं तस्य चक्रुस्तेऽपि पृथक् पृथक् ॥३॥
 भैरव उवाच -

भज हरिजानुद्धयमिति लक्ष्मीः ॥
 भजति सदांके कमलकराभ्याम् ॥४॥
 मेघमल्लार उवाच -
 ऊरू विष्णो रम्भाखंडौ हेमस्तंभौ ध्याये वंद्यौ ॥
 ओजः पूर्णौ शोभायुक्तौ वस्त्रपीतौ कृष्णस्योभौ ॥५॥
 दीपक उवाच -

सकलसुखकरं कनकरुचिधरम् ॥
 प्रथितहरिपदं भजत कटितले ॥६॥
 मालकोश उवाच -
 कटी केशवाद्या हरेरस्ति तत्र
 नृणां नेत्रयोर्दृष्टिमानं हरंति ॥
 परं कं पिता मंदगच्छत्समीरैः
 सुनम्रेण सा सर्वचेतोहरेत्थम् ॥७॥
 श्रीराग उवाच -

नाभेः सरः पुष्करकुण्डवच्च
 तल्लसन्निवल्लयूर्मिमनोहरं पदम् ॥
 रोमावलिप्रोज्झितकामकाननं
 भजामि नित्यं हृदि राधिकापतेः ॥८॥
 हिंडोल उवाच -
 अक्षरपंक्तिः किंन्वलिपंक्तिः पिप्पलपत्रे मोहनमाला ॥

किं कमले यच्छयामलरेखा किं ह्युदरे रोमावलरेखा ॥९॥
 भैरवरागिण्य ऊचुः
 पीतपटं यत्कृष्णहरेरिंद्रधनुर्वद्दीप्तियुतम् ॥
 काञ्चनशिल्पैश्चारुचितद्भजन्मृणां दुःखहरम् ॥१०॥

भैरवपुत्रा ऊचुः

चतुःसमुद्रा इव विश्वपूरका आनन्ददा एव चतुष्पदार्थवत् ॥
ते बाहवो लोकवितानदण्डवज्जयन्ति भूधारणदिग्गजा इव ॥११॥

मेघमल्लारगिण्य ऊचुः

अरुणबिंबफलद्युतिमण्डितं
भज हरैरधरं मधुरं मनः ॥
नवजपादलमल्लसुविग्रहं
सकलवल्लभभूमिपतेः प्रभोः ॥१२॥

मेघमल्लारपुत्रा ऊचुः

कर्पूरकेतकसुमौक्तिकहीरकाणां

श्रीखंडचंद्रचपलामृतमल्लिकानम् ॥
तेषां रुचेश्च परिभावमकारि पूर्वं
या दंतपंक्तिरमला स्मरतां परस्य ॥१३॥

दीपकरागिण्य ऊचुः

नयनयुगलजातं पातु नोऽहर्निशं ते
मदनशरपरोक्षं सर्वलावण्यदीक्षम् ॥
परिहृतसुरवृक्षं कोटिशो लक्षलक्षं
निजजनकृतरक्षं दानदक्षं कटाक्षम् ॥१४॥

दीपकपुत्रा ऊचुः

किं वा कुलिंगयुगलं नवपद्ममध्ये
दुःखक्षयाय वसतां निशितासियुग्मम् ॥
जैत्रं धनुर्जयति किं मकरध्वजस्य
भूमण्डलं किमथ चंद्रमुखे परस्य ॥१५॥
मालकोशरागिण्य ऊचुः

परिनृत्यति इन्दुमंडले फणिपत्न्याविव लोलकुण्डले ॥
कमले मकरन्दनिभिरं भ्रमरालीव सुगण्डमण्डले ॥१६॥

मालकोशपुत्रा ऊचुः

रविरेव खमण्डले किमु यदुर्भर्तुस्त्वथवा घने तडित् ॥
अधितिष्ठति गण्डमण्डलं द्युतिखण्डं कलधौतकुण्डलम् ॥१७॥

श्रीरागिण्य ऊचुः

कलिंगयोः खंजनयोः किलारादापत्यतां युद्धमभूदलीनाम् ॥
तेषां गतः कीर उषःप्रफुल्ले चकास्ति पद्मेऽरुणबिंबलिप्सुः ॥१८॥

श्रीरागपुत्रा ऊचुः

परिकरीकृतपीतपटं हरिं शिखिकिरीटनतीकृतकंधरम् ॥
लगुडवेणुकरं चलकुण्डलं पटुतरं नतवेषधरं भजे ॥१९॥

हिंडोलरागिण्य ऊचुः

अतसीकुसुमोपमेयकांति-र्यमुनाकूलकदम्बमध्यवर्ती ॥

नवगोपवधूविहारशाली वनमाली वितनोतु मंगलानि ॥२०॥

हिंडोलपुत्रा ऊचुः -

हरे मत्समः पातकी नास्ति भूमौ तथा त्वत्समो नास्ति पापापहारी ॥

इति त्वां च मत्वा जगन्नाथदेवं यथेच्छा भवेत्ते तथा मां कुरु त्वम् ॥२१॥

श्रीनारद उवाच -

इति रागकृतं ध्यानं यः शृणोति पठेत्सदा ॥

तन्नेत्रगोचरो याति भगवान् भक्तवत्सलः ॥२२॥

इत्थं स्वं दर्शनं दत्त्वा वेदादिभ्यो हरिः स्वयम् ॥

बभूव पश्यतं तेषां शार्ङ्गपाणिश्चतुर्भुजः ॥२३॥

कृत्वा तु दर्शनं विष्णोर्गते देवे गणैः सह ॥

सैन्ये सुतं शंबरारिं स्थापयित्वा यद्वृत्तम् ॥२४॥

द्वारकां स्वां पुरीं गंतुं मनश्चक्रे परात्परः ॥२५॥

मञ्जीरघंटाकलकिंकिणीकलं

सुकांस्यपात्रध्वनिना रथेन ॥

सुग्रीवमुखैः स च चञ्चलाश्वै-

र्नियोजितैर्मैथिल दारुकेण ॥२६॥

युतेन सदरत्नमता श्रुतिस्वनैः

प्रभञ्जनैजद्गुरुडध्वजेन ॥

विहाय तां वेदपुरीं परात्मा

ययौ पुरीं यादववृन्दमंडिताम् ॥२७॥

Roman transliteration

śrīnārada uvāca -

bhairavādyaṁ rāgagaṇāḥ puraḥ prāptā hareḥ prabhoḥ ||

rūpānurūpāvayavāṁ tanuṁ dṛṣṭvātiharṣitāḥ ||1||

yatra yatra ca teṣāṁ vai dṛṣṭiḥ prāptā hareṣṭanau ||

tatra sthitā ca nirgantuṁ lāvaṇyāṇna śaśāka ha ||2||

aho śrīkṛṣṇacandrasya rūpamatyadābhutaṁ hareḥ ||

dṛṣṭopavarṇanaṁ tasya cakrute'pi prthak prthak ||3||

bhairava uvāca -

bhaja harijānudevayamiti lakṣmīḥ ||

bhājati sadāṁke kamalakarābhyām ||4||

meghamallāra uvāca -

ūrū viṣṇo rambhākhaṇḍau hemastambhau dhyāye vaṁdyau ||

ojaḥ pūrṇau śobhāyuktau vastrapītau kṛṣṇasyobhau ||5||

ḍīpaka uvāca -

sakalasukhakaṛaṁ kanakarucidharam ||

prathitaharipadaṁ bhajata kaṭitale ||6||

mālakośa uvāca -

kaṭi keśavādyaḥ harerasti tatra

ṇṇāṁ netrayordṛṣṭimānaṁ haraṁti ||

paraṃ kṣaṇpitā maṇḍagacchatsamīraiḥ
 sunamreṇa sā sarvacetoharettam ||7||
 śrīrāga uvāca -
 nābheḥ saraḥ puṣkarakuṇḍavacca
 tallasattrivallyūrmimanoharaṃ padam ||
 romāvaliprojjihitakāmakānaṇaṃ
 bhajāmi nityaṃ hr̥di rādhikāpateḥ ||8||
 hīṇḍola uvāca -
 akṣarapaṇktiḥ kiṇṇvalipaṇktiḥ pippalapatre mohanamālā ||
 kiṇṇ kamale yacchyāmalarekhā kiṇṇ hyudare romāvalirekhā ||9||
 bhairavarāgiṇya ūcuḥ
 pīṭapaṭaṃ yatkr̥ṣṇaharerim̐dradhanurvaddīptiyutam ||
 kāñcanaśilpaścārucitad□bhajānnṛṇāṃ duḥkhaḥaram ||10||
 bhairavaputrā ūcuḥ
 catuḥsamudrā iva viśvapūrakā ānandā eva catuṣpadārthavat ||
 te bhāvo lokavitānaḍaṇḍavajjayanti bhūdhāraṇadiggajā iva ||11||
 meghamallārāgiṇya ūcuḥ
 aruṇabimbaphaladyutimaṇḍitaṃ
 bhaja hareradharaṃ madhuraṃ manaḥ ||
 navajapādalamallasuvigrahaṃ
 sakalavallabhabhūmipateḥ prabhoh ||12||
 meghamallārāputrā ūcuḥ
 karpūraketakasumauktikahīrakāñḇaṃ
 śrīkhaṇḍacaṇḍracapalāmṛtamallikānam ||
 teṣāṃ ruceśca paribhāvamakāri pūruṇaṃ
 yā daṇṭapaṇktiramalā smarātāṃ parasya ||13||
 dīpakarāgiṇya ūcuḥ
 nayanayugalaḥ pātu no'harniṣaṃ te
 madanaśaraparokṣaṃ sarvalāvaṇyadīkṣam ||
 parihṛtasuravṛkṣaṃ koṭīśo lakṣalakṣaṃ
 nīḇajanakṛtaraḥ dānadakṣaṃ kaṭākṣam ||14||
 dīpakaputrā ūcuḥ
 kiṇṇ vā kuḷiṇgayugalaṃ navapadmamadhya
 duḥkhakṣāyāya vasatāṃ niśītāsīyugmam ||
 jaitraṃ dhanurjayati kiṇṇ makaradhvajasya
 bhrūmaṇḍalaṃ kimatha caṇḍramukhe parasya ||15||
 mālakośarāgiṇya ūcuḥ
 parinṛtyati indumaṇḍale phaṇipat□nyāviva lolakuṇḍale ||
 kamale makarandanirbhare bhramarālīva sugaṇḍamaṇḍale ||16||
 mālakośaputrā ūcuḥ
 ravireva khamaṇḍale kimu yadubhartustvathavā ghane tadīt ||
 adhitiṣṭhati gaṇḍamaṇḍalaṃ dyutikhaṇḍaṃ kaladhautakuṇḍalam ||17||
 śrīrāgiṇya ūcuḥ
 kalīṇgayoh khaṇṇjanayoh kilārādāpatyatāṃ yuddhamabhūdalīnāṃ ||
 teṣāṃ gataḥ kīra uṣaḥpraphulle cakāsti padme'ruṇabimbaliṇsuḥ ||18||
 śrīrāgaputrā ūcuḥ
 parikarīkṛtapīṭapaṭaṃ hariṇ śikhikīṇṇanatikṛtakamaḍharam ||
 laguḍaveṇukaraṃ calakuṇḍalaṃ paṭutaraṃ nataveśadharaṃ bhaje ||19||
 hīṇḍolarāgiṇya ūcuḥ

atasikusumopameyakāṁti-ryamunākūlakadambamadhyavartī ||
navagopavadhūvihāraśālī vanamālī vitanotu maṅgalāni ||20||

hiṇḍolaputrā ūcuḥ -
hare matsamaḥ pātakī nāsti bhūmau tathā tvatsamo nāsti pāpāpahārī ||
iti tvāṁ ca matvā jagannāthadevaṁ yathecchā bhavette tathā māṁ kuru tvam ||21||
śrīnārada uvāca -
iti rāgakṛtaṁ dhyānaṁ yaḥ śṛṇoti paṭhetsadā ||
tannetragocarō yāti bhagavān bhaktavatsalaḥ ||22||
itthaṁ svam darśanaṁ datvā vedādibhyo hariḥ svayam ||
babhūva paśyataṁ teṣāṁ śārīḥ gapāṇīścaturbhujah ||23||
kṛtvā tu darśanaṁ viṣṇorgate deve gaṇaiḥ saha ||
sainye sutaṁ śaṅbarāriṇṁ sthāpayitvā yadūttamaṁ ||24||
dūvārakāṁ svām purīm gaṇtuṁ manaścakre parāṭparaḥ ||25||
mañjīraghaṇṭākakalakiṇḍikālaṁ
sukāṁsyapātradhvaninā rathena ||
sugrīvamukhyaiḥ sa ca cañcalāśvai-
rniyojitairmaithilā dārukeṇa ||26||
yutena sadratnamatā śrutisvanaiḥ
prabhaṇjanaijadgaruḍadhvajena ||
vihāya tāṁ vedapurīm parātmā
yayau purīm yādavavṛṇḍamamḍitām ||27||

English rendering

Praise of Lord Krishna through Raginis and Raga-Putras and his departure to Dwarkapuri

Says Srinardji - Rajan. Subsequently, Bhairav and other ragas appeared before Lord Srihari and were overjoyed to have a darshan of each of their components in accordance with the rupa. In the idol of Sriharika, she would stop at any part on which her gaze fell. She was not able to move away from the experience of Lavanya. By seeing that most wonderful form of Lord Krishna, they also began to glorify him separately. 1-3.

Bhairava said, "Think of both the knees of Srihari, whom Kamala serves with her lotus flowers, always taking into account." 4.

Meghamallara said - "Both the tests of the omnipresent Lord Krishna, as if they were bananas, pillars of gold, full of brilliance, endowed with unparalleled splendor and covered with pitambara." I meditate on those two salutary couplets. 5.

Deepak raga said - The entire steps below the waist of God are the giver of all pleasures and wear the golden kanti, chant those well-known steps. 6.

Malkosh said, "The waist of Lord Srihariki is very thin like hair, and she loses sight of humans, that is, she is not able to see; she starts shaking or flexing very much even when walking slowly." In this way, she is the one who takes everyone's heart. I salute him with a humble nod. 7.

I meditate daily in my heart on the navel-surface of Radhikavallabhaka, "said Sriraga. It is as beautiful as the Pushkar Kund. His charm is enhanced by the triple-shaped waves, and Kamadeva's playfulness is despised by the fairies there. 8.

The Hindol ragane asked - is the triple line in the abdomen a line of letters (alphabets)? Or does the peepal leaf show a garland of flowers? Is there a dark line on the lotus or is the furrow spread across the abdomen? . 9.

The raginis of Bhairav raga said - Isn't Shri Krishna Harika who is Pitambara, the radiant rainbow? It is beautifully stacked with gold star sculptures. Worship Him, He is the One who takes away the misery of mankind. 10. (Vishwajitkhand Chapter 41 to 45)

The sons of Bhairava said, "O God! Your four arms are as perfect as the four seas, as delightful as the four objects, as a staff in the verandah of the folk-like Chandowas, and seem to be like giants in holding the land. 11.

The Raginis of Meghamallar said, "O mind, sweet Adharka of Lord Srihari, the all-powerful Lord of the earth! You always have to think about it. It is covered with a red-colored iris and has a beautiful appearance, like the red bands of the new japakusum. 12.

The sons of Meghamallara said, "O God! Always meditate on the pure dental devotion of Lord Krishna. He has already despised the kanti of Kapoor, Kevadeke flowers, pearls, diamonds, Shrikhand sandalwood, moon, slippers, nectar and Mallika flowers. 13.

The raginis of Deepak raga said - God! May he who is able to protect his own people and is skilled in delivering the desired good, be our protector night and day. That sarcasm is the test of Kamadeva's words - even more powerful. He has taken the initiation of Sampoorana Lavanya, that is, he is the sum of all Lavanya. He has also despised the Kalpavriksha in the face of his generosity and has a million goals, not one or two. 14.

The sons of the lamp said, "Are these two cooling (sparrow) birds sitting in the midst of the new lotus, or are there two sharp swords to destroy the sufferings of the three worlds, or are there two triumphant bows of Kamadeva, or are the twinkling clouds adorning the face of Lord Krishna." 15.

The raginis of Malkosh said, "On the beautiful Kapolamandala, two playful kundals are dancing, as if two serpents are dancing in the moon, or Bhramaravali is dancing on a lotus full of nectar." 16. (Vishwajitkhand Chapter 41 to 45)

The sons of Malakosha said, "The sun god has risen in the sky, or lightning is shining in the clouds, or a kundal made of kanaka is shining like a piece of light on the Gandamandal (forehead) of Lord Krishna, the Yadupati." 17.

The sons of Shriraga said, "I pray to Shriharika, who has put a Pitambara tie around her waist, a peacock crown on her head, and tilts her neck to one side, who has hands full of hair and hair, and whose ears are ringing with the kundal." 19.

The raginis of Hindol raga, who are likened to the flowers of Shyam Kantiki flax, who sit in the middle of the Kadamba Kanan on the banks of the Yamuna and enjoy a picnic with the new-age gopasundaris, may the forest garden extend blessings to all of us. 20.

The sons of Hindolrag said, "Hare! There is no sinner on earth like me, and no pagan like you. That is why I have come to seek refuge in you as Lord Jagannath. Do unto me as you will. 21.

Narada said, "O king! The devotional Lord Krishna appears before the eyes of the one who always listens or reads the above meditations done by the ragas. Thus Srihari, seeing the Vedas and others in his own form, became the Chaturbhuj Sharngapani. 22-23 | (Vishwajitkhand Chapter 41 to 45)

Thus after having darshan of Krishna, when the gods and goddesses left with their Ganas, the Supreme Lord Srihari considered going to his Dwarkapuri by installing his son Yadukulatilaka Shambar-enemy Pradyumna in the army. Mithileshwar! His chariot began to have the melodious sound of bells, cymbals, and cymbals. The sound of the beautiful bronze vessel (jhanjha) also found its way into it. The Darukas mounted agile horses like Sugriva in those chariots. It was adorned with exquisite jewelled ornaments, accompanied by the chanting of Veda-Mantras, and the Garuda-Dhwaj above it, blowing with a whirlwind speed. By such a chariot, the Paramātmā left Vedapuri and went from Srihari Yadava Vrinda to Mandit Dwarkapuri. 24-27 |

Thus was completed the forty-fifth chapter of the Narada Bahulashva-Samvad under the Vishvajit Khanda in the Srigargha Samhita, titled 'The Description of the Meditation of Krishna'. 45.

Sanskrit source · Hindi control witness

Viśvajit-khaṇḍa · Chapter 46

Chapter 174 of 263 · 36 detected Sanskrit verse markers

Sanskrit

अथ कृष्णे भगवति पुरीं द्वारावतीं गते ॥
 प्रद्युम्नः सैनिकैः सार्द्धं नदं कामदुघं ययौ ॥१॥
 शतयोजनविस्तीर्णा गंधर्वाणां मनोहरा ॥
 वसंतमालति नाम्ना हेमरत्नमयी पुरी ॥२॥
 लवंगलतिकाजालैरेलाकाश्मीरदेशकैः ॥
 जातीफलादिजावित्री-श्रीखंडपारिजातकैः ॥३॥
 मत्तालिनादिता भृंगैः शब्दिता चित्रपक्षिभिः ॥
 गंधर्वै राजिता भव्यैर्नागीर्भोगवती यथा ॥४॥
 पतंगो नाम तत्रैव गंधर्वेशो महाबलः ॥
 करोति राज्यं सुकृती शक्रवद्बलपौरुषम् ॥५॥
 श्रुत्वा प्रद्युम्नमायातं दिग्जयार्थं विनिर्गतम् ॥
 गंधर्वैरुद्भटैर्युक्तो युद्धं कर्तुं मनो दधे ॥६॥
 रथाश्वगजवीरैश्च गंधर्वैर्दशकोटिभिः ॥
 पतंग आगतो योद्धुं प्रद्युम्नस्यापि संमुखे ॥७॥
 गंधर्वैर्युद्धभिः सार्द्धं घोरं युद्धं बभूव ह ॥
 भल्लैर्गदाभिः परिघैर्मुद्गरैस्तोमरष्टिभिः ॥८॥
 बाणांधकारे संजाते पतंगोऽतिरथो बली ॥
 धनुष्टंकारयन् प्राप्तो जगर्ज घनवद्बली ॥९॥
 गदो गदां समादाय बलदेवानुजो बली ॥
 तद्बलं पोथयामास वज्रेणैन्द्रो यथा गिरिन् ॥१०॥
 गदस्य गदया केचिद्गंधर्वाः पतिता रणे ॥
 रथाश्चूर्णीकृताः सर्वे मातंगा भिन्नमस्तकाः ॥११॥
 अश्वारूढाः केऽपि वीराः पतिता रणमूर्च्छनि ॥
 अधोमुखा ऊर्ध्वमुखा गंधर्वशिखिन्नबाहवः ॥१२॥
 क्षणमात्रेण तत्सैन्ये रुधिराणां नदी ह्यभूत् ॥
 प्रमथा हरमालार्थं शिरांसि जगहुर्मृधे ॥१३॥
 सिंहारूढा भद्रकाली डाकिनी शतसंवृता ॥
 कपालेनापि रुधिरं पिबन्ति दृश्यते मृधे ॥१४॥
 एवं युद्धे गदकृते गन्धर्वाणां पलायताम् ॥
 गंधर्वैश्चस्तदा प्राप्तो हस्तिरक्षबलान्वितः ॥१५॥
 गदं तताड गदया पतंगो हृदि मैथिल ॥
 गदोऽपि तं स्वगदया पतंगं हृदि चौजसा ॥१६॥

तयोश्च गदया युद्धं बभूव घटिकाद्वयम् ॥
 विस्फुलिगान् क्षरन्त्यौ द्वे गदे घूर्णीबभूवतुः ॥१७॥
 लक्षभारमयीं गुर्वीं गदामादाय सत्वरम् ॥
 गदं तताड शिरसि पतंगो रणदुर्मदः ॥१८॥
 गदाप्रहारेण गदः क्षणं मूर्छामवाप ह ॥
 एवं कृते घोरमृधे पतंगेन महात्मना ॥१९॥
 तदैव द्वारकापुर्यास्तेजः संघट्टमागतम् ॥
 ददृशुर्यादवाः सर्वे कोटिमार्तलसन्निभम् ॥२०॥
 तस्मिंस्तेजसि गौरांगो बलदेवो महाबलः ॥
 आविर्बभूव सहसा भगवान् भक्तवत्सलः ॥२१॥

गंधर्वाणां बलं सर्वं समाकृष्य हलेन वै ॥
 तताड मुसलं क्रुद्धो बलो नीलांबरो बली ॥२२॥
 रथान् गजांस्तुरंगांश्च वीराः शस्त्रभृतां वराः ॥
 निपेतुर्युगपत्सर्वे घूर्णिताश्चोपला इव ॥२३॥
 पतंगो विरथस्तस्मादभीतभीतः पुरीं ययौ ॥
 पुनर्योद्धुं यादवैश्च सेनाव्यूहं चकार ह ॥२४॥
 शतयोजनविस्तीर्णां गंधर्वाणां महापुरीम् ॥
 वसंतमालतीं सर्वामुद्धिदार्य हलेन वै ॥२५॥
 विचकर्ष बलः क्रुद्धो नदे कामदुघे नृप ॥
 हाहाकारस्तदैवासीन्नगर्यां पतितैर्गृहे ॥२६॥
 तिर्यक्पोतमिवाधूर्णां नगरी वीक्ष्य सत्वरम् ॥
 पतंगः सर्वगंधर्वैर्हपितः सन्कृतांजलिः ॥२७॥
 खचिद्धेमसुवर्णानां मुक्तातीरणशालिनाम् ॥
 दशयोजनविस्तीर्णीकृतानां विश्वकर्मणा ॥२८॥

कामगानां पताकाभिर्युतानां कुंभकोटिभिः ॥
 सहस्रार्कप्रकाशानां विमानानां द्विलक्षकम् ॥२९॥
 चतुर्लक्षं गवां चैव तुरंगाणां दशार्बुदम् ॥
 एलालवंगकाश्मीरजातीफलफलैः सह ॥३०॥
 सुधाफलानां दिव्यानां कोटिशो भाजनानि च ॥
 नीत्वा बलिं समादाय दत्त्वा नत्वा प्रधर्षितः ॥३१॥
 कृताञ्जलिः प्राह बलं बलभद्रप्रसादवित् ॥
 पतंग उवाच -

राम राम महावीर्यं न जाने तव विक्रमम् ॥
 यस्यैकमूर्ध्नि तिलकं दृश्यते भूमिमंडलम् ॥३२॥
 देवाधिदेव भगवन् कामपाल नमोऽस्तु ते ॥
 नमोऽनंताय शेषाय साक्षाद्रामाय ते नमः ॥३३॥
 जयजयाच्युत देव परात्पर

स्वयमनन्तदिगन्तगतश्रुते ॥

सुरमुनीन्द्रफणीन्द्रवराय ते

मुसलिने बलिनै हलिने नमः ॥३४॥

श्रीनारद उवाच -

एवं स्तुतः पतंगेन बलभद्रो महाबलः ॥

प्रसन्नचेता गन्धर्व मा भैष्टेत्यभयं ददौ ॥३५॥

स्थापयित्वा बले कार्ष्णिं प्रणतं यादवेश्वरः ॥

यादवैः प्रस्तुतः शीघ्रं पुरीं द्वारावतीं ययौ ॥३६॥

Roman transliteration

atha kṛṣṇe bhagavati purīm dvārāvatiṃ gate ||
 pradyumnaḥ sainikaiḥ sārddhaṃ nadaṃ kāmādughaṃ yayau ||1||
 śatayojanavistīrṇā gaṇḍharvāṇāṃ manoharā ||
 vasaṃtamālati nāmnā hemarat□namayī purī ||2||
 lavaṃgalatikājālai-relākāśmīradeśakaiḥ ||
 jātīphalādijāvitri-śrīkhaṇḍapārījātakaiḥ ||3||
 mattālīnādītā bhrṅgaiḥ śabdītā citrapakṣibhiḥ ||
 gaṇḍharvai rājītā bhavyairnāgaibhogavati yathā ||4||
 patāṃgo nāma tattraiva gaṇḍharveśo mahābalaḥ ||
 karoti rājyaṃ sukṛtī śakravad□balapauruṣam ||5||
 śrutvā pradyumnamāyātāṃ digjayārthaṃ vinirgatam ||
 gaṇḍharvairud□bhaṭairyukto yuddhaṃ kartuṃ mano dadhe ||6||
 rathāśvagaṇaviraiśca gaṇḍharvairdaśakoṭibhiḥ ||
 patāṃga āgato yoddhuṃ pradyumnaśāpi saṃmukhe ||7||

gaṇḍharvairyadubhiḥ sārddhaṃ ghoraṃ yuddhaṃ babhūva ha ||
 bhallaingadābhiḥ pariḥhairmud□garaistomaraṣṭibhiḥ ||8||
 bāṇāmdhakāre saṃjāte patāṃgo'tiratho balī ||
 dhanuṣṭaṃkārayan prāpto jagarja ghanavad□balī ||9||
 gado gadāṃ samādāya baladevānujo balī ||
 tad□balaṃ pothayāmāsa vajreṇemdro yathā girin ||10||
 gadasya gadayā kecid□gaṇḍharvāḥ patitā raṇe ||
 rathāścūṛṇīkṛtāḥ sarve mātāṃgā bhinnamastakāḥ ||11||
 aśvārūḍhāḥ ke'pi virāḥ patitā raṇamūrdhani ||
 adhomukhā ūrdhvamukhā gaṇḍharvāśchinnabāhavaḥ ||12||
 kṣaṇamātreṇa tatsainye rudhirāṇāṃ nadī hyabhūt ||
 pramathā haramālārthaṃ śirāṇsi jagṛhurmydhe ||13||
 śiṃhārūḍhā bhadrakālī dākinī śatasamvṛtā ||
 kapālenāpi rudhiraṃ pibanti dṛśyate mydhe ||14||

evaṃ yuddhe gadakṛte gandharvāṇāṃ palāyatām ||
 gaṇḍharveśastadā prāpto hastilakṣabalānvitaḥ ||15||
 gadaṃ tatāḍa gadayā patāṃgo hṛdī maithila ||
 gado'pi taṃ svagadayā patāṃgaṃ hṛdī caujasā ||16||
 tayośca gadayā yuddhaṃ babhūva ghaṭikādvayam ||
 viṣphulīṃgān kṣaraṃtyau dve gade cūṛṇibabhūvatuḥ ||17||
 lakṣabhāramayīṃ gurvīṃ gadāmādāya satvaram ||

gadaṃ tatāḍa śirasi paṭaṃgo raṇadurmadaḥ ||18||
 gadāprahāreṇa gadaḥ kṣaṇaṃ mūrchānavāpa ha ||
 evaṃ kṛte ghoramṛdhe paṭaṃgena mahātmanā ||19||
 tadaiva dvārakāpurīyāstejaḥ saṃghaṭṭamāgatam ||
 dadṛśuryādavāḥ sarve koṭimārtamḍasannibham ||20||
 tasmīmstejaḥ gaurāṃgo baladevo mahābalaḥ ||
 āvirbabhūva sahasā bhagavān bhaktavatsalaḥ ||21||

gaṃdharvāṇāṃ balaṃ sarvaṃ samākṛṣya halena vai ||
 tatāḍa musalaṃ kruddho balo nīlāmbaro balī ||22||
 rathān gaḇāmsturaṃgāṃśca virāḥ śastrabhṛtām varāḥ ||
 nīpeturyugapatsarve cūrṇitāścopalā iva ||23||
 paṭaṃgo virathastasmādhūbhūtabhīṭaḥ purīm yayau ||
 punaryoddhūṃ yādavaīśca senāvīyūhaṃ cakāra ha ||24||
 śatayojanavistīrṇāṃ gaṃdharvāṇāṃ mahāpurīm ||
 vasaṃtamālatīm sarvāmudvidārya halena vai ||25||
 vicakṛṣa balaḥ kruddho nade kāmādughe nṛpa ||
 hāhākārastadaivāsīnnagaryāṃ patittairgrhe ||26||
 tīryakpotamivāghūrṇāṃ nagarī vikṣya satvaram ||
 paṭaṃgaḥ sarvagaṃdharvairhaṣitaḥ sankṛtāṇjalīḥ ||27||
 khaciddhemaṣuvarṇānāṃ muktātoraṇaśālīnām ||
 daśayojanavistīrṇīkṛtānāṃ viśvakarmaṇā ||28||

kāmagānāṃ patākābhīryutānāṃ kuṃbhakoṭībhīḥ ||
 sahasārkaprakāśānāṃ vimānānāṃ dvilakṣakam ||29||
 caturlakṣaṃ gavāṃ caiva turaṃgāṇāṃ daśārbudam ||
 elālavaṃgakāśmīrajātīphalaphalaiḥ saha ||30||
 sudhāphalānāṃ divyānāṃ koṭīśo bhājanāni ca ||
 nītvā balīm samādāya datvā natvā pradharṣitaḥ ||31||
 kṛtāṇjalīḥ prāha balaṃ balabhadraprasādavit ||
 paṭaṃga uvāca -
 rāma rāma mahāvīrya na jāne tava vikramam ||
 yasyaikamūrdhni tilakaṃ dṛśyate bhūmimaṃdalam ||32||
 devādhideva bhagavan kāmāpāla namo'stu te ||
 namo'namtāya śeṣāya sākṣādāramāya te namaḥ ||33||
 jayajayācyuta deva parātpara
 svayamaṇatadigaṃtagataśrute ||

suramunīṇdraphaṇīṇdravarāya te
 musaline balinai haline namaḥ ||34||
 śrīnārada uvāca -
 evaṃ stutaḥ paṭaṃgena balabhadro mahābalaḥ ||
 prasannacetā gaṃdharvaṃ mā bhaiṣṭetyabhayaṃ dadau ||35||
 sthāpayitvā bale kārṣṇīm praṇataṃ yādaveśvaraḥ ||
 yādavaiḥ prastutaḥ śighraṃ purīm dvārāvatiṃ yayau ||36||

English rendering

The war between the Yadavas and the Kalwaras, the rise of Balabhadra, the destruction of Gandharva's army by him, the defeat of Gandharva's king, the plundering of the city of Vasantmalati; the coming of Gandharva's king to seek refuge and the grace of Balaram.

Naradji says - Rajan! As Lord Krishna moved to Dwarkapuri, Pradyumna approached Kamadudhanda with his soldiers. There is a town named Hemaratnamayi Vasantamalati, the charm of the Gandhavas, which spans a hundred yojanas. Groups of cloves and vines, cardamom, saffron, nutmeg, mace, Shrikhand sandalwood, and parijata trees adorned that Puri. Named after the murmurs of the pompous Bhramaras, voiced by the chirping of strange birds, and adorned with kalwaras, the city was as beautiful as Bhogvatipuri with serpents. 1 - 4.

At the same time, Mahavali Gandharvaraja, popularly known as Patang, ruled, who was very virtuous and had the same strength and strength as Devaraja Indra. When he heard that Pradyumna, who had set out for Vijaya, was coming, the Gandharva king, armed with a strange sword, decided to fight. King Patang, accompanied by a hundred million Gandharvas in chariots, horses, elephants, and foot, came to fight in front of Pradyumna. A fierce battle ensued between the Gandharvas and the Yadavas. Spears, maces, spears, mudras, tomars, and cymbals began to be struck. As the darkness spread with the arrows, the mighty kites advanced with bows and arrows and roared like clouds. Baldevji's powerful younger brother Gadane took the mace and began to crush the Gandhvan army just as Devraj Indra Vajrashe demolishes the mountains. 5-10 |

Many Gandharvas fell into the battlefield on being struck by the Gadaki donkeys, their chariots were torn to pieces, and all the elephants' kumbhas were torn apart. Many cavalymen also perished on the battlefield. With their arms amputated, many Gandharvas appeared to be lying upright and face down. In an instant, a river of blood flowed in the army of the Gandavas. The Pramathas started collecting cannons on the battlefield to make headgear for Lord Rudra. Bhadrakali, riding a lion, came to the battlefield with hundreds of witches and was seen drinking blood in her skull. 11-14 |

Thus, when the Gandharvas began to flee in the war waged by the Gadakas, King Patang of Kharavala arrived there with an army of one hundred thousand elephants. Mithileshwar. As soon as the kite arrived, the mace hit the donkey in the chest. The donkey also hit the kite hard in the chest with its mace. The two of them engaged in a two-hour-long duel. Both of their maces broke apart, scattering sparks of fire. Ranadurmad Kite picked up a huge mace weighing lakhs and immediately hit the donkey on the head. The donkeys were silenced for a moment by the hit. Thus, when Mahamana Patang fought a fierce battle, one reached Tezpur from Dwarkapuri at the same time. 15-19 |

All the Yadavas saw that Tezpur was as bright as a million suns. Lord Baldev, the white-skinned Mahabali devotee, suddenly appeared from within. Balarama, the indigo-studded strongman, angrily pulled the entire army of the Gandharvas to the ground and began to beat them with clubs. They transported many chariots, elephants, and horses to Kalke Gal. The best of the heroes in the line of arms were scattered on the ground floor all at once, like broken stones. Fearing that even the kites would be chariot-less, Vasantmalati moved from there to Puri and again formed an army to fight the Yadavas. 20-24 |

O Lord! Enraged, Baldev dragged the entire Vasantmalati, the grand priest of the hundred-yojana Gandharvaki, down to Kamadughandam. Buildings in that city were starting to fall apart. Then there was an immediate commotion. Seeing his city wavering like a twisting or twisting boat, the kite was completely defeated, immediately joined hands with all the Gandavas, arrived there with gifts. 25-27 | (Vishvajitkhand Chapter 46 to 50)

He presented two lakh such vimanas to Baldevji, which were studded with golden-like kantiwalas and various gems. The pearl necklaces adorned them. Vishwakarma had elaborated on those planes ten by ten. All those vimana were custom-made and adorned with kalashas and flags. They radiated light like a thousand suns. He gifted four lakh cows, ten billion horses, cardamom, cloves, saffron and

nutmeg along with crores of pots filled with divine nectar. Then he saluted and said to Balaram with folded hands, he was fully acquainted with the influence of Balabhadra. 28-31 |

The kite said, "Rama! The mighty Balarama! I did not know your prowess before, so I committed the crime. Who can stand in front of those on whom the whole earth looks like a tilak on one wall? Oh my god. Kaampal! Oh dear God! Hello there. Repeated obeisance to Balarama is due to you as the Absolute Eternal and the Shesh. Oh dear God! Your Jai Ho, Jai Ho. The Most High! Absolutely infinite! Your fame extends far beyond the horizon. You are superior to all the gods, gods, and goddesses. The muslims! You are salutations to the mighty Haldar. 32-34 |

Naradji says - Rajan! Mahabali Balabhadra was pleased to praise the kite in this way. He blessed Gandharva by saying, "Do not be afraid now." Subsequently, Yadaveshwara Baldev established Pradyumna, who had fallen at his feet, as the commander of the army, and soon moved to Dwarkapuri, receiving praise from the Yadavas. 35-36 |

Thus was completed the forty-sixth chapter of the "Descent of the City of Vasantamalati" in the Narada Bahulashva Samvad under the Vishwajit Khanda in the Srigargha Samhita. 46.

Sanskrit source · Hindi control witness

Viśvajit-khaṇḍa · Chapter 47

Chapter 175 of 263 · 53 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

प्रद्युम्नोऽथ महावीरो नादयन् जयदुन्दुभिम् ॥
यदुभिः सैनिकैः सार्द्धं मधुधारातटं ययौ ॥१॥
सुवर्णाद्रितटीभूते वने वैश्रवसे शुभे ॥
सुवर्णवर्णहंसाढ्ये कांचनीलतिकावृते ॥२॥
हेमावतीषु द्रोणीषु देवदुर्गासु मैथिल ॥
दानवानामगम्यासु गंगावेत्रवतीषु च ॥३॥
दानवेभ्यः प्रभीतानां क्वचित्स्वर्गात्पलायिनाम् ॥
अष्टानां लोकपालानां निधयो यत्र संति हि ॥४॥
तत्र शक्रसखो देव आधिपत्याभिरक्षकः ॥
श्रुत्वाऽऽगतं च प्रद्युम्नं युद्धं कर्तुं मनो दधे ॥५॥
प्रद्युम्नप्रेषितः साक्षादुद्धवो बुद्धिसत्तमः ॥
पप्रच्छ दृष्टमार्गेश्च जनैस्तस्य पुरं ययौ ॥६॥
नत्वा देवं शक्रसखं सभायामुद्धवः प्रभुः ॥

प्रद्युम्नकथितं प्राह विस्तरान्मंत्रिणां वरः ॥७॥

उद्धव उवाच -

उग्रसेनो यादवेंद्रो द्वारकेशो नृपेश्वरः ॥
जंबूद्वीपनृपान् जित्वा राजसूर्यं करिष्यति ॥८॥
तेन प्रणोदितो जेतुं रुक्मिणीनंदनो बली ॥
जित्वा स भारतादीनि खंडानि स्वस्य तेजसा ॥९॥
अद्यैवेलावृतं प्राप्तो जेतुं कार्ष्णिर्महाबलः ॥
तस्मै यच्छ बलिं शीघ्रं कुलकौशलहेतवे ॥
न चेद्युद्धं हि भवता राजन्सर्वविदां वर ॥१०॥

शक्रसख उवाच -

शृणु दूत सदा देवैः पूजितोऽहं नरैः किमु ॥
सिद्धोऽहं वै महावीरो नागलक्षसमो बले ॥११॥
अष्टानां लोकपालानामाधिपत्याभिरक्षकः ॥
कुबेर इव कोशाढ्यः पुरंदर इवोद्भटः ॥१२॥

उग्रसेनेन दातव्यं मह्यं घोषायनं परम् ॥

पुरा तस्मै न दास्यामि यदुराजाय भूभृते ॥१३॥

उद्धव उवाच -

यथा तिरस्कृतिं प्राप्तः कुबेरो यदुतेजसा ॥

यथा शृङ्गारतिलकश्चैत्रदेशाधिपो बली ॥१४॥
 शुभांगो हरिवर्षेश उत्तरेशो गुणाकरः ॥
 यथा दैत्यसखो राजा लंकेशो राक्षसेश्वरः ॥१५॥
 संवत्सरः केतुमालः शकुन्याद्या महासुराः ॥
 तथाभूतस्त्वं हि राजन् बलिं तस्मै प्रदास्यसि ॥१६॥
 श्रीनारद उवाच -
 इत्युद्धववचः श्रुत्वा क्रुद्धः शक्रसखो बली ॥
 उद्धवं प्रत्युवाचाथ शृणु भागवतोत्तम ॥१७॥
 यावद्बलिं प्रदस्यामि तावत्त्वं संस्थितो भव ॥
 अन्यथा ते गतिर्नास्ति सत्यं सत्यं महामते ॥१८॥

उद्धव उवाच -
 वयं तु मंत्रिप्रवराः पूर्णज्ञानप्रदा वराः ॥
 मच्छिक्षणं न मन्यंते तेषां नो मंगलं भवेत् ॥१९॥
 श्रीनारद उवाच -
 एवं स दृष्टरोधेन रोधयामास चोद्धवम् ॥
 उद्धवं नागतं राजन् यदूनामनुशोचताम् ॥२०॥
 दिनानि कतिचित्तत्र व्यतीयुस्तमपश्यताम् ॥
 मन्मुखातदुपाकर्ण्य प्रद्युम्नो भगवान्हरिः ॥२१॥
 जेतुं शक्रसखं प्रागात्त्रिपुरं त्र्यम्बको यथा ॥
 यदुभिर्भ्रातृभिः सार्द्धं स सैन्यपरिवारितः ॥२२॥
 सुवर्णाद्रिगुहाद्वारात्संप्राप्तो मकरध्वजः ॥
 वीरकोदण्डटंकारैर्दुन्दुभिध्वनिमिश्रितैः ॥२३॥
 अश्वहेषैर्हस्तिनादैर्विनेदुश्च दिशो दश ॥
 सैन्यपादरजोभिश्च युयुधे यादवैः सह ॥२४॥

बभूव तुमुलं युद्धं छादितं व्योममंडलम् ॥
 वीक्ष्य सर्वे मेरुदेवा भयं प्रापुर्नृपेश्वर ॥२५॥
 अथ शक्रसखः क्रुद्धो रथारूढो महाबलः ॥
 अक्षीहिणीभिर्दशभिर्युयुधे यादवैः सह ॥२६॥
 बभूव तुमुलं युद्धं देवानां यदुभिः सह ॥
 प्राकृतप्रलये राजन्नुदधीनां ध्वनिर्यथा ॥२७॥
 शस्त्रांधकारे संजाते सारणो रोहिणीसुतः ॥
 बलदेवानुजो वीरो दंशितो गजसंस्थितः ॥२८॥
 सर्वेषामग्रतः प्राप्तो धनुष्टंकारयन्मुहुः ॥
 तदबलं पोथयामास बाणैः कोदंडनिर्गतैः ॥२९॥
 श्रीसारणस्य बाणौघैः केचिद्धीरा द्विधाकृताः ॥
 तिर्यग्भूता रथा युद्धे निपेतुः पादपा इव ॥३०॥
 गजानां भिन्नकुंभानां मौक्तिकान्यपतंतस्तदा ॥

बाणान्धकारे संजाते रात्रौ तारागणा इव ॥३१॥

संछिद्यमानैरश्वैश्च वीरेर्नागै रणांगणम् ॥
 बभौ भूतगणैर्युक्तं यथाऽऽक्रीडमुमापतेः ॥३२॥
 सारणस्य बलं दृष्ट्वा सर्वे देवाः पलायिताः ॥
 संछिन्नभिन्नकोदंडा अभितः शीर्णकंचुकाः ॥३३॥
 पलायमानं स्वबलं दृष्ट्वा शक्रसखो बली ॥
 धनुष्टंकारयन्प्राप्तो जगर्ज घनवद्बलात् ॥३४॥
 अर्जुनं दशभिर्बाणैर्विशत्या भानुमेव च ॥
 सांबं बाणशतैर्युद्धेऽनिरुद्धं च शतैः शरैः ॥३५॥
 द्विशतैश्च गदं वीरं सहस्रैः सारणं तथा ॥
 तताड समरे वीरो धन्वी शक्रसखो बली ॥३६॥
 तद्बाणैः सरथा वीरा बभ्रमुर्धटिकाद्वयम् ॥
 चक्रवत्कुंभकारस्य तदद्भूतमिवाभवत् ॥३७॥
 हयाश्च पंचतां प्राप्ताः श्लथदबंधा रथा भ्रमात् ॥
 रथिनः खिन्नमनसः सूत मूर्च्छां गता मृधे ॥३८॥

स चान्यं रथमारुह्य धनुष्टंकारयन्बलात् ॥
 धनुः शक्रसखस्यापि चिच्छेद दशभीः शरैः ॥३९॥
 द्वाभ्यां सूतं शतैरश्वान्सहस्रैस्तद्वरं शरैः ॥
 चूर्णयामास राजेन्द्र सांबो जांबवतीसुतः ॥४०॥
 स च्छिन्नधन्वा विरथो हताश्वो हतसारथिः ॥
 नार्गेद्रं मत्तमारुह्य शूलं जग्राह रोषतः ॥४१॥
 विव्याध सांबं शूलेन हृदि शक्रसखो बली ॥
 तेन घातेन सांबोऽपि किंचिद्व्याकुलमानसः ॥४२॥
 योजने पादविक्षेपं कज्जलाद्रिसमप्रभम् ॥
 चतुर्योजनमुच्यांगं योजनार्द्धरद्वयम् ॥४३॥
 महच्यीत्कारं कुर्वतं त्रिशूण्डादंडमंडलैः ॥
 श्रृंखले पातयंतं तं चतुर्योजनविस्तृतैः ॥४४॥
 गजान् वीरान्मर्दयंतं रथानश्वानितस्ततः ॥
 दंतैः पादैर्घातयंतं कालांतकयमोपमम् ॥४५॥

आगतं वीक्ष्य नार्गेद्रं शत्रुणा नोदितं परम् ॥
 विचरंतं मृधादभीता यदुसेना विदुद्वुः ॥४६॥
 गदो गदां समादाय बलदेवानुजो बली ॥
 जघान तद्गजं कुंभे गदया वज्रकल्पया ॥४७॥
 तद्धातभिन्नकुंभो हि गजो युद्धे पपात ह ॥
 छिन्नपक्षो यथा शैलस्तद्भूतमिवाभवत् ॥४८॥
 अथ शक्रसखो यावद्गदां जग्राह रोषतः ॥
 तावत्तताड गदया गदः शक्रसखं हृदि ॥४९॥

तेन घातेन सगजो पतितो मूर्छितोऽभवत् ॥
 पुनरुत्थाय स गदं भुजाभ्यां जगृहे मृधे ॥५०॥
 गदशक्रसखौ युद्धे युयुधाते परस्परम् ॥
 रंगे मल्लविव वन्ये वन्यौ तौ वारणाविव ॥५१॥
 भुजाभ्यां तं समुत्थाप्य बलदेवानुजो बली ॥
 चिक्षेप तत्पुरे वीरं बलात्तं शतयोजनम् ॥५२॥

तदा जयजयारावो यदुसैन्ये बभूव ह ॥
 जयदुन्दुभयो नेदुः प्रशशंसुर्मुहुर्जनाः ॥५३॥

Roman transliteration

śrīnārada uvāca -
 pradyumno'tha mahāvīro nādayan jayadundubhim ||
 yadubhiḥ sainikaiḥ sārddhaṃ madhudhārātataṃ yayau ||1||
 suvarṇādriṭaḥbhūte vane vaiśravase śubhe ||
 suvarṇavarṇahaṃsāḍḍhye kāmcanīlatikāvṛte ||2||
 hemāvatiṣu droṇiṣu devadurgāsu maithila ||
 dānavānāmagamyāsu gaṃgāvetravatiṣu ca ||3||
 dānavebhyaḥ prabhītānāṃ kvacitsvargātpalāyīnām ||
 aṣṭānāṃ lokapālānāṃ nidhayo yatra saṃti hi ||4||
 tatra śakrasakho deva ādhipatyābhiraḥṣakaḥ ||
 śrutvā"yataṃ ca pradyumnaṃ yuddhaṃ kartuṃ mano dadhe ||5||
 pradyumnapreṣitaḥ sākṣādudbhavo buddhisattamaḥ ||
 papraccha dṛṣṭamārgaiśca janaistasya puraṃ yayau ||6||
 natvā devaṃ śakrasakhaṃ sabhāyāmudbhavaḥ prabhuh ||

pradyumnakathitaṃ prāha vistarānmantriṇāṃ varaḥ ||7||
 uddhava uvāca -
 ugraseno yādaveṃdro dvārakeśo nṛpeśvaraḥ ||
 jaṃbūdviṇaṃpān jīvā rājasūyaṃ kariṣyati ||8||
 tena praṇodito jetuṃ rukmiṇīnaṃdano balī ||
 jīvā sa bhāratādīni khaṇḍāni svasya tejasā ||9||
 adyaivelāvṛtaṃ prāpto jetuṃ kārṣṇīmahābalaḥ ||
 tasmai yaccha baliṃ śighraṃ kulakauśalacetave ||
 na cedyuddhaṃ hi bhavatā rājansarvavidāṃ vara ||10||
 śakrasakha uvāca -

śṛṇu dūta sadā devaiḥ pūjito'haṃ naraiḥ kimu ||
 siddho'haṃ vai mahāvīro nāgalakṣasamo bale ||11||
 aṣṭānāṃ lokapālānāmādhipatyābhiraḥṣakaḥ ||
 kubera iva koṣāḍhyaḥ puraṃdara ivod□bhaṭaḥ ||12||

ugrasenena dātavyaṃ mahyaṃ copāyanaṃ param ||
 purā tasmai na dāsyāmi yadurājāya bhūbhṛte ||13||
 uddhava uvāca -
 yathā tiraskṛtiṃ prāptaḥ kubero yadutejasā ||
 yathā śṛṅgāratilakaścaitradeśādhipo balī ||14||
 śubhāṃgo harivarṣeśa uttareśo guṇākaraḥ ||
 yathā daityasakho rājā laṃkeśo rākṣaseśvaraḥ ||15||

saṅvatsaraḥ ketumālaḥ śakunyādyā mahāsuraḥ ||
 tathābhūtaṣṭaṃ hi rājan baliṃ tasmai pradāsyasi ||16||
 śrīnārada uvāca -
 ityuddhavadavacaḥ śrutvā kruddhaḥ śakrasakho balī ||
 uddhavaṃ pratyuvācātha śrṇu bhāgavatottama ||17||
 yāvad□baliṃ pradāsyāmi tāvattvaṃ saṃsthito bhava ||
 anyathā te gatirnāsti satyaṃ satyaṃ mahāmate ||18||

uddhava uvāca -
 vayaṃ tu maṃtripravarāḥ pūrṇajñānapradā varāḥ ||
 macchikṣaṇaṃ na manyamte teṣāṃ no maṃgalaṃ bhavet ||19||
 śrīnārada uvāca -
 evaṃ sa dṛṣṭarodhena rodhayāmāsa coddhavam ||
 uddhavaṃ nāgataṃ rājan yadūnāmanuśocatām ||20||
 dināni katicittatra vyatīyustamapaśyatām ||
 manmukhāttadupākarnya pradyumno bhagavānharīḥ ||21||
 jetuṃ śakrasakhaṃ prāgāttripuraṃ tryambako yathā ||
 yadubhīrbhrātṛbhīḥ sārddhaṃ sa saṅyaparivāritāḥ ||22||
 suvarṇadrīguhādvarātsaṃprāpto makaradhvajāḥ ||
 vīrakodaṇḍaṭaṃkārairdundubhidhvanimīśritaiḥ ||23||
 aśvaheṣairhastinādairvineduśca diśo daśa ||
 saṅyapādarajobhiśca yuyudhe yādavaiḥ saha ||24||

babhūva tumulaṃ yuddhaṃ chāditaṃ vyomamaṃḍalam ||
 vīkṣya sarve merudevā bhayaṃ prāpurṇipeśvara ||25||
 atha śakrasakhaḥ kruddho rathārūḍho mahābalaḥ ||
 akṣauhiṇībhirdaśabhiryuyudhe yādavaiḥ saha ||26||
 babhūva tumulaṃ yuddhaṃ devānāṃ yadubhīḥ saha ||
 prākṛtapralaye rājannudadhināṃ dhvaniryathā ||27||
 śāstrāṇḍhakāre saṃjāte sārāṇo rohiṇisutaḥ ||
 baladevānujo viro daṃśito gajasamsthitaḥ ||28||
 sarveśāmagrataḥ prāpto dhanuṣṭaṃkārayanmuhūḥ ||
 tad□balaṃ pothayāmāsa bāṇaiḥ kodaṃḍanirgataiḥ ||29||
 śrīsāraṇasya bāṇaughaiḥ kecidvirā dvidhākṛtāḥ ||
 tiryagbhūtā rathā yuddhe nipetuḥ pādapā iva ||30||
 gajānāṃ bhinnakuṃbhānāṃ mauktikānyapatamstadā ||
 bāṇāṇḍhakāre saṃjāte rātrau tārāgaṇā iva ||31||

saṃchidyamānairasvāiśca vīraimāgai raṇāṅgaṇam ||
 babhau bhūtagaṇairyuktaṃ yathā "krīḍamumāpateḥ ||32||
 sārāṇasya balaṃ dṛṣtvā sarve devāḥ palāyitāḥ ||
 saṃchinnabhinnakodaṃḍā abhitaḥ śīrnakaṃcukāḥ ||33||
 palāyamānaṃ svabalaṃ dṛṣtvā śakrasakho balī ||
 dhanuṣṭaṃkārayanprāpto jagarja ghanavad□balāt ||34||
 arjunaṃ daśabhīrbāṇairviṃśatyā bhānumeva ca ||
 sām̐baṃ bāṇasatairyuddhe'niruddhaṃ ca sataiḥ śaraiḥ ||35||
 dviśataiśca gadaṃ vīraṃ sahasraiḥ sārāṇaṃ tathā ||
 tatāḍa samare viro dhanvī śakrasakho balī ||36||
 tad□bāṇaiḥ sarathā vīrā babhramurghaṭikādvayam ||
 cakravatkuṃbhakārasya tada□bhūtamivābhavat ||37||
 hayāśca paṃcatāṃ prāptāḥ slathad□baṃdhā rathā bhramāt ||
 rathinaḥ khinnamanasaḥ sūta mūrccāṃ gatā mṛdhe ||38||

sa cānyaṃ rathamāruhya dhanuṣṭaṃkārayanbalāt ||
 dhanuḥ śakrasakhasyāpi ciccheda daśabhiḥ śaraiḥ ||39||
 dvābhyāṃ sūtaṃ śatairaśvānsahasraistad rathaṃ śaraiḥ ||
 cūrṇayāmāsa rājendra sāmbo jāmbavatīsatāḥ ||40||
 sa cchinnadhanvā viratho hatāśvo hatasārathiḥ ||
 nāgeṇdraṃ mattamāruhya śūlaṃ jagrāha roṣataḥ ||41||
 vivyādha sāmbaṃ śūlena hr̥dī śakrasakho balī ||
 tena ghātena sāmbo'pi kiṃcidvyākulamānasaḥ ||42||
 yojane pādavikṣepaṃ kajjalādrisamaprabham ||
 caturyojanamuccāṃgaṃ yojanārddharadadvayam ||43||
 mahaccitkāraṃ kurvaṃtaṃ triśūṇḍādaṃḍamaṇḍalaiḥ ||
 śr̥ṅghale pātayaṃtaṃ taṃ caturyojanavistr̥taiḥ ||44||
 gajān vīrānmardayaṃtaṃ rathānaśvānitataḥ ||
 daṃtaiḥ pādairghātayaṃtaṃ kālāmtakayamopamam ||45||

āgataṃ vikṣya nāgeṇdraṃ śatruṇā noditaṃ param ||
 vicaraṃtaṃ mṛdhād bhītā yadusenā vidudruvuḥ ||46||
 gado gadāṃ samādāya baladevānujo balī ||
 jaghāna tad gajaṃ kuṃbhe gadayā vajrakalpaya ||47||
 tadghātābhinnakumbho hi gajo yuddhe papāta ha ||
 chinnaṃpakṣo yathā śailastadad bhutamivābhavat ||48||
 atha śakrasakho yāvad gadāṃ jagrāha roṣataḥ ||
 tāvattatāḍa gadayā gadaḥ śakrasakhaṃ hr̥dī ||49||
 tena ghātena sagajo patito mūrchito'bhavat ||
 punarutthāya sa gadaṃ bhujābhyāṃ jagrhe mṛdhe ||50||
 gadaśakrasakhau yuddhe yuyudhāte parasparam ||
 raṅge mallāviva vanye vanyau tau vāraṇāviva ||51||
 bhujābhyāṃ taṃ samutthāpya baladevānujo balī ||
 cikṣepa tatpure vīraṃ balāttaṃ śatayojanam ||52||

tadā jayajayārāvo yadusaṅgye babhūva ha ||
 jayadundubhayo neduḥ praśaśaṃsurmuḥurjanāḥ ||53||

English rendering

Battle of Shakrasakhka with the Yadava army and its defeat

Naradji says - Rajan! Mahavira Pradyumna then marched along the banks of the Madhudhara River with his Yadava soldiers, playing his victory tunes. Reach the beautiful forest of Kubera on the banks of Suvarna-Giri, which is rich in golden geese and Kanchani creepers. Mithileshwar! The Himalayan caves serve as fortifications for the gods. There the demons do not have access to. The Gangetic plain is overgrown with cane bushes. Sometimes the treasures of the eight ombudsmen, who fled heaven in fear of the demons, reside there. 1-4. A Dev-Shiromani named Shakrasakh is the ruler of that province. Hearing of Pradyumna's arrival, he considered a war with him. The best of the wise men sent by Pradyumna went straight to the city of Shakrasakhki, asking the way of the people who guided him. Arriving at the meeting, the minister, Prabu Uddhava, saluted King Indrasakha and elaborated on what Pradyumna had said. 5 - 7.

Uddhav said that Indra of the Yadavas, Rajadhiraja Ugrasena, the lord of Dwarkapuri, would conquer the kings of Jambudvipa and perform the Rajasuya Yajna. The mighty Rukmininandan Pradyumna, sent by him for victory, has come with his might to conquer India and other years and to conquer Ilavrita. The strength of that Sri Krishna Kumar is great. If you want your pup to be skilled,

give them a gift as soon as possible. The greatest of all kings! If you do not give an offering, a war with you will be inevitable. 8-103 |

The angels said, "O Messenger! Listen. Even the gods worship me all the time, so what about humans? I am Siddha, Mahavira, and as mighty as a hundred thousand elephants. I am the custodian of the sovereignty of the eight Ombudsmen. I am as rich a treasure as Kubera and as formidable as Indra. It is Ugrasena who should present me with the best possible solution. I have never given an offering to anyone before, so I will not even give an offering to your king. 11-13 |

Uddhav said, "Like the brilliance of the Yadavas, Kubera has received contempt and has had to offer; like the mighty king of Chaitra, Shringarathilaka, has offered; like the king of Harivarsha, Shubhanga, the lord of Uttarakhanda, Gunakar, the demon king of the Daityas, Lankapati, Vatsar, Ketumal, and Shakuni, the great Asuras have offered, Rajana! In the same way, you will also make offerings to Pradyumna when you are in the same predicament as him. 14-16 |

Naradji says - Rajan! Upon hearing the above statement of Uddhav, the mighty warrior replied to Udhava in a furious manner: "Bhagavad Bhakta - Shiromani! Listen. Stay here while I give you the gift. Otherwise, you will not be able to leave. The great This is the truth, this is the truth. 17-18 |

Uddhav said, "We among the ministers are the best and the best in imparting knowledge. It is not good for those who do not follow our teachings. 19. (Vishvajitkhanda Chapter 46 to 50)

Naradji says - Rajan! Thus, the emperor placed Uddhav under house arrest there. The Yaduvanshi people were alarmed at Uddhav's failure to return. They all went many days without seeing him. Then hearing the news of Uddhavji's obstruction from my mouth, Lord Pradyumna Hari went to conquer Shakrasakha like Mahadevi, who had traveled to conquer Tripurasura. He was accompanied by all the Yadava brothers and the entire army. Pradyumna reached the entrance of the Suvarnadiki cave. The ten directions echoed with the cacophony of the gallant warriors, the chirping of the horses, and the chirping of the elephants, mingled with the sound of the drummers. The dust from the soldiers' feet also spread everywhere. The army of Shakrasakh started fighting the Yadavas. Fierce warfare ensued, the atmosphere becoming overshadowed by armaments. Nripesvara. Seeing this, all the gods and goddesses living in Mount Meru were terrified. 20-24 |

At this time, in a fit of rage and mounted on a chariot, Mahabali Shakrasakh advanced with an army of ten Akshauhins and started fighting the Yadavas. A fierce battle ensued between the Devas and the Yadavas. The king. At the time of the Prakrit catastrophe, there was a great commotion, as loud as the sound of the four seas colliding. It was pitch dark with the use of weapons. At that time, Baldev's younger brother Rohinandan, armed with a gallant saran, came forward on an elephant, repeatedly bows and arrows, and began to destroy Shakrasakh's army with arrows dropped from his axe. The arrows of the tableau broke several heroes into pieces. On the battlefield, many chariots rolled down and fell like trees. At that time, the pearls of the elephants whose Kumbhsthal was torn apart were falling here and there, and in the darkness of the arrows, those scattered pearls shone like stars at night. With bending horses, foot warriors, and elephants, the battlefield resembled a mausoleum, the playground of Bhoothnath with his ghostly hordes. Seeing the strength of the table, all the gods fled. Their elbows were torn apart, and the armor was torn from all sides. 25-33 |

Seeing his army fleeing, the mighty enemy came there bow and arrow and roared loudly like a cloud. The valiant archer Shakrasakhana shot ten arrows at the battlefield at Arjuna, a hundred at Samba and Aniruddha, two hundred at Gadak and a thousand at Saran. With his arrows, the charioteers spun for a couple of hours just as the potter's wheels spun. That was a wonderful thing. Thus, the horses were consumed by death by circumambulation, the chariot ties loosened, the charioteers felt

remorseful, and the charioteers also lost in battle. 34-38 |

Rajendra! At that time, Jambavatinandan Samba came on another chariot, bowing down forcefully. They shattered the bow of Shakrasakha with ten arrows. He sent his charioteers with two arrows and his horses with a hundred arrows to Yamlok, and with a thousand arrows, he also broke his chariot. Angrily, he took the axe from Gajaraja, who was chariot-less when his bow was cut off and the horses and charioteers killed. The mighty enemy struck Sambaki in the chest with the spade. The shock left Samba feeling a bit downcast. 39-42 | (Vishwajitkhand Chapter 46 to 50)

The elephant of Shakrasakh used to fill the legs of one yojana after another. Its colour was black like that of Kajjalgiri and its height was four yojanas. Two of his teeth were protruding from half the planus. He was screaming very loudly. He had three sundials of four yojanas each. Through them, he would knock down shackles, crush elephants and heroes, and destroy chariots and horses with his teeth and feet, looking like Kaala, Antaka, and Yama. The Yadava soldiers fled the battle in terror as they saw the great Gajaraja, inspired by the enemy, approaching and wandering. 43-46 |

At that time Balwan Gadne, the younger brother of Baldevji, took the mace and struck the said Gajraj's Kumbh Sthal with great force with that Vajra-like mace. The blow to his kumbhasala ruptured and the elephant collapsed in the battlefield like a mountain with its wings amputated. That was a wonderful thing. 47-48 |

Subsequently, as soon as Shakrasakha tried to pick up the mace in a fit of rage, Gadane hit him in the chest with his mace. That stroke caused him to fall with the elephant and become numb. Then he got up and picked up the mace with both hands on the battlefield. Both Gada and Shakrasakha thus engaged in a mace fight, as if two Mallas were fighting in a theatre and two elephants in a forest. Baldev's younger brother Balwan Gada then picked up the hero with both his arms and forcefully threw him a hundred yojanas up into his city. At that time, there was cheering in the Yadava army, thunderous cheers of victory, and repeated praises of the gada. 49-53 |

Thus was completed the forty-seventh chapter of the Narada Bahulashva-Samvad under the Vishwajit Khanda in the Srigargha Samhita, the 'Battle of Shakrasakha'. 47.

Sanskrit source · Hindi control witness

Viśvajit-khaṇḍa · Chapter 48

Chapter 176 of 263 · 56 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

स्वपुरे पतितो मूर्च्छां गतः शक्रसखो भृशम् ॥
 उत्तस्थौ च क्षणं तत्र किञ्चिद्व्याकुलमानसः ॥१॥
 अथ कार्ष्णिं परं ब्रह्म ज्ञात्वा शक्रसखस्त्वरन् ॥
 स्वसकाशादबलं नीत्वा यदूनां च बलं ययौ ॥२॥
 ऐरावतकुलेभाश्च त्रिशुंढा दंडदंतिनः ॥
 चतुर्दंता श्वेतवर्णाः सहस्राणि मद्व्युतः ॥३॥
 हेमाद्विप्रभवा नागा योजनद्वयविग्रहाः ॥
 कोटिशः पर्वताकारा उन्मत्ता दिग्गजा इव ॥४॥
 दिव्यास्या दिव्यगतयः कोटिशः कोटिशो नृप ॥
 शतार्बुदा रथा दिव्याः शातकौभमयाः पराः ॥५॥
 अयुतानि विमानानां योजनद्वयशालिनाम् ॥
 नियुतं कामधेनूनां पारिजातसहस्रकम् ॥६॥
 करिदन्तखचित्स्तंभ-हेमरत्नखचित्पदाः ॥

मुक्तास्तडागसंवृद्धा गुणयंत्रस्फुरत्प्रभाः ॥७॥
 मल्लिकामकरन्दार्द्राः शिरीषकुसुमाकुलाः ॥
 पयःफेननिभाः शय्याः कोटिशः सोपबर्हणाः ॥८॥
 वितानानि विचित्राणि भित्तिवस्त्राणि कोटिशः ॥
 आसनानि मृदुस्पर्श-चित्रवर्णानि सर्वशः ॥९॥
 दीर्घाणि चोपबर्हणि विश्वकर्मकृतानि च ॥
 मुक्तास्तबकहेमाद्यैः खचितानि सहस्रशः ॥१०॥
 सहस्रशो जवनिकाः शिबिकाश्चैव कोटिशः ॥
 छत्राणां चामराणां च दिव्यसिंहासनैः सह ॥११॥
 व्यजनानां तथा कोटी राज्यश्रीभूषणानि च ॥
 पीयूषाणां द्रोणकोटिः सुधर्मा च सभा तथा ॥१२॥
 एवं च सर्वतोभद्रपद्मानीति सहस्रकम् ॥
 हीरकाणां च हरितां मुक्तानां च तथैव हि ॥१३॥
 गोमेदानां कोटिभारा नीलकानां तथैव च ॥

अदित्यचंद्रकांतीनां वैदूर्याणां सहस्रशः ॥१४॥
 स्यमन्तकमणीनां च कोटिभाराः समागताः ॥
 तथा वै पद्मरागाणां भारा विद्धार्बुदं नृप ॥१५॥
 जांबूनदसुवर्णानां हाटकानां तथैव च ॥

सुवर्णाद्रिसुवर्णानां कोटिभारश्च कोटिशः ॥१६॥
 राज्यं नवविधैर्नसर्वान्देवानां मैथिलेश्वर ॥
 अष्टानां लोकपालानामाधिपत्याधिरक्षकः ॥१७॥
 नीत्वोद्धवं शक्रसखो दत्तवैवं बलिमद्भुतम् ॥
 कौशल्यहेतवे कार्ष्णिं प्रणनाम कृताञ्जलिः ॥१८॥
 तस्मै तुष्टः शंबरारिः प्रददौ रत्नमालिकाम् ॥
 संस्थाप्य राज्ये तं राजन्नेषा हि प्रकृतिः सताम् ॥१९॥
 इत्थं शक्रसखं जित्वा प्रद्युम्नाय बलिं ददौ ॥
 शिबिराणां समूहोऽभूद्रुणोदानदीमनु ॥२०॥
 महाधनखचिदभिश्च वितानैः शतयोजनम् ॥

पतत्पताकैर्दिव्याभैर्भूयस्तविजयध्वजैः ॥२१॥
 विरेजे शिबिरव्यूहो लहरीभिः पयोदधिः ॥
 आकाशादागतं तत्र गजारूढं पुरन्दरम् ॥२२॥
 ससैन्यं सहसा राजन्दुर्दुर्भिव्यनि संयुतम् ॥
 संवीक्ष्य वेगतो वीरा जगूहुः शस्त्रसंहतिम् ॥२३॥
 पुनरिन्द्रं च तं ज्ञात्वा बभूवुर्हर्षिता नृपाः ॥
 श्रीप्रद्युम्नं सभामध्ये कथयन्मघवा तदा ॥२४॥
 शृणु राजन्महाबाहो त्वं परावरवित्तमः ॥
 लीलावती नाम पुरी शुभा हेमाद्रिसानुषु ॥२५॥
 विद्याधरेशः सुकृती तत्र राज्यं करोति हि ॥
 तत्कन्या सुन्दरीनामा शतचन्द्रनिभा शुभा ॥२६॥
 आगता देवताः सर्वास्तस्या राजन्स्वयंवरे ॥
 लोकपालास्तथा सर्वे संप्राप्ता दिव्यविग्रहाः ॥२७॥
 यं दृष्ट्वा मूर्च्छिताहं स्यां स मे भर्ता भविष्यति ॥

गिरेत्येवं प्रजल्प्यती सुंदरं वरमिच्छती ॥२८॥
 तत्रापि गच्छ सहसा भ्रातृभिः सह कौतुके ॥
 स्वयंवरं पश्य वरं देवलोकेश्व मण्डितम् ॥२९॥
 श्रीनारद उवाच -
 तच्छ्रुत्वा भगवान्कार्ष्णि-र्यादवैभ्रातृभिः सह ॥
 पुरन्दरेण सहसा पुरीं लीलावतीं ययौ ॥३०॥
 विशालाजिरसंयुक्ते खचिदरत्नमनोहरे ॥
 चन्दनागुरुकस्तूरीकुङ्कुमद्रवघर्चिते ॥३१॥
 मुक्तायुक्तैस्तोरणैश्च वितानैः सुमहाधनैः ॥
 जांबूनदासनैः साक्षाद्दिलोक इवापरे ॥३२॥
 तस्मिन्स्वयंवरे तस्थौ प्रद्युम्नो दिव्य आसने ॥
 गिरिशशृङ्गे यथा सिंहः सर्वेषां पश्यतां नृप ॥३३॥
 ब्रजेशा मुनयस्तत्र देवा रुद्रगणास्तथा ॥

मरुतो रवयश्चैव वसवो ह्यग्नयोऽश्विनौ ॥३४॥

यमोऽथ वरुणः सोमो धनदः शक्र एव हि ॥
 सिद्धा विद्याधराश्चैव गंधर्वः किन्नरास्तथा ॥३५॥
 अन्ये समागताः सर्वे रत्नाभरणभूषिताः ॥
 जहुर्वैवाहिकीमाशां प्रद्युम्नं वीक्ष्य मैथिल ॥३६॥
 सा सुंदरी तत्र सुरत्नमालया
 रतिं च रंभां क्षिपतीव निर्गता ॥
 वाणी रमां रुपवतीं पुलोमजां
 विडंबयन्तीव बभौ वरांगना ॥३७॥
 यां वीक्ष्य सर्वेषु सदःसु सर्वतो
 मोहं प्रयातेषु तथैव मैथिल ॥
 श्रीः सर्वलोकस्य च पश्यतो वरं
 विचिन्वती सा चपलेव चांबुदम् ॥३८॥
 दिव्यांबरं पद्मदलायतेक्षणं
 प्रद्युम्नवीरं नरलोकसुन्दरम् ॥

समेत्य मूर्च्छां समवाप सुन्दरी
 विद्याधरी सा पुनराप संज्ञाम् ॥३९॥
 समुत्थिता सात्वतहर्षविह्वला
 तस्थौ सुमालां विनिधाय तद्गले ॥
 विद्याधरेशः सुकृती च सुन्दरीं
 सुतां ददौ मैथिल शंबरारये ॥४०॥
 नदत्सु तूर्येषु तदैव निर्जरा
 न सेहिरे वीक्ष्य विवाहमंगलम् ॥
 तं सर्वतः संरुरुधुः स्वयंवरं
 प्रचण्डमेघा इव भास्करं परम् ॥४१॥
 क्रोधावृतांस्तानमरान्धनुर्धरान्
 मदोद्धतान् वीक्ष्य हरेः स्वयंवरम् ॥
 श्रीकृष्णदत्तं सशरं धनुः स्वयं
 वरं गृहीत्वा यदुभिर्जगर्ज ह ॥४२॥

तच्छापमुक्तैर्विशिखैः स्फुरत्प्रभै-
 श्छिन्नायुधा मैथिल शीर्णकञ्चुकाः ॥
 विदुदुवुस्ते च दिशो दशामरा
 नीहारमेघा इव सूर्यरश्मिभिः ॥४३॥
 प्रद्युम्नो भगवान्साक्षादित्थं जित्वा स्वयंवरम् ॥
 विजित्येलावृतं खंडं भारतं गंतुमुद्यतः ॥४४॥
 भातृभिर्विदुभिः सैन्यैः सर्वमंत्रिजनैः सह ॥
 आययौ भारतं खंडं नादयन् जयदुन्दुभीन् ॥४५॥

पश्यन्देशाननेकांश्च जंबूद्वीपजयो बली ॥
 आनर्तान्द्वारकान्देशान् प्राप्तोऽभूत्स हरेः सुतः ॥४६॥
 प्रद्युम्नप्रेषितः साक्षादुद्धवो बुद्धिसत्तमः ॥
 प्रणनामोग्रसेनं तं सभायां श्रीहरिं बली ॥४७॥
 वर्षे वर्षेऽपि यज्जातं जंबुद्विपजयं तथा ॥
 तत्सर्वं हि यथायोग्यं कथयामास चोद्धवः ॥४८॥

श्रीकृष्णबलदेवाभ्यां सर्वैर्वृद्धजनैः सह ॥
 प्रद्युम्नं तं समानेतुमुग्रसेनो विनिर्गतः ॥४९॥
 गीतवादित्रघोषेण ब्रह्मघोषेण भूयसा ॥
 मुक्तावर्षैर्लाजपुष्पैः पाठारावैः सुमंगलैः ॥५०॥
 वारणेन्द्रं पुरस्कृत्य सौवर्णैः कलशैर्नृप ॥
 गंधर्वैर्वारमुख्याभिः शंखदुन्दुभिवेणुभिः ॥५१॥
 गंधाक्षतैर्हमपात्रैः पुष्पधूपैर्यवांकुरैः ॥
 उग्रसेनः शंबरारेः संमुखं चाजगाम ह ॥५२॥
 खड्गं नीत्वोग्रसेनस्य पुरो धृत्वा कृतान्जलिः ॥
 ननाम कार्ष्णिर्दुभिर्भ्रातृभिः सह मैथिल ॥५३॥
 श्रीकृष्णं सबलं नत्वा सर्वान् वृद्धान्प्रणम्य च ॥
 गर्गाचार्यं ननामाशु प्रद्युम्नो मीनकेतनः ॥५४॥
 संश्लाघ्याभ्यर्च्य विधिवद्ब्राह्मणैर्वेदसूक्तिभिः ॥
 आरोप्य वारणे कार्ष्णिमुग्रसेनः पुरीं ययौ ॥५५॥

मंगलं द्वारकायां च सर्वत्राभूद्गृहे गृहे ॥
 इत्थं नृप ते कथितं किं भूयः श्रोतुमिच्छसि ॥५६॥

Roman transliteration

śrīnārada uvāca -
 svapure patito mūrcehāṇ gataḥ śakrasakho bhr̥śam ||
 uttasthau ca kṣaṇaṇ tatra kiṇcidvyākulamānasah ||1||
 atha kārṣṇiṇ paraṇ brahma jñātvā śakrasakhasvaran ||
 svasakāśād balaṇ nītvā yadūnāṇ ca balaṇ yayau ||2||
 airāvatakulebhāśca trīṣuṇḍā daṇḍadamaṇṭinaḥ ||
 caturdaṇṭī śvetavarṇāḥ sahasrāṇi madacyutaḥ ||3||
 hemādriprabhavā nāgā yojanadvayavigrahāḥ ||
 koṭīśaḥ parvatākārā unmattā diggajā iva ||4||
 divyāsyā divyagatayaḥ koṭīśaḥ koṭīśo nṛpa ||
 śatārbudā rathā divyāḥ śātakauṇbhamaṇyāḥ parāḥ ||5||
 ayutāni vimānānāṇ yojanadvayaśālinām ||
 nityutaṇ kāmadhanūnāṇ pārijātasahasrakam ||6||
 karidantakhacitstambha-hemaratnakhacitpadāḥ ||
 muktāstaḍāgasamvṛddhā guṇayamtrasphuratprabhāḥ ||7||
 mallikāmakarandārdrāḥ śrīṣakusumākulāḥ ||

payaḥphenanibhāḥ śayyāḥ koṭīśaḥ sopabarhaṇāḥ ||8||
 vitānāni vicitrāṇi bhittivastrāṇi koṭīśaḥ ||
 āsanāni mṛdusparśa-citravarṇāni sarvaśaḥ ||9||
 dīrghāṇi copabarhāṇi viśvakarmakṛtāni ca ||
 muktāstabakahemādyaiḥ khacitāni sahasraśaḥ ||10||
 sahasraśo javanikāḥ śibikāścaiva koṭīśaḥ ||
 chatrāṇāṃ cāmarāṇāṃ ca divyaśiṃhāsanaḥ saha ||11||
 vyajanānāṃ tathā koṭi rājyaśrībhūṣaṇāni ca ||
 piyūṣāṇāṃ droṇakoṭiḥ sudharmā ca sabhā tathā ||12||
 evaṃ ca sarvatobhadrapadmāniti sahasrakam ||
 hīrakāṇāṃ ca haritāṃ muktānāṃ ca tathaiva hi ||13||
 gomedānāṃ koṭibhārā nīlakānāṃ tathaiva ca ||
 adityacamdrakāṃtīnāṃ vaidūryāṇāṃ sahasraśaḥ ||14||
 syamantakamaṇīnāṃ ca koṭibhārāḥ samāgatāḥ ||
 tathā vai padmarāgāṇāṃ bhārā viddhyarbudam nṛpa ||15||
 jāṇbūnadasuvarṇānāṃ hātākānāṃ tathaiva ca ||
 suvarṇādṛisuvārṇānāṃ koṭibhāraśca koṭīśaḥ ||16||
 rājyaṃ navavidhinsarvāṇdevānāṃ maithileśvara ||
 aṣṭānāṃ lokapālānāmādhipatyādhirakṣakaḥ ||17||
 nītvoddhavaṃ śakrasakho dattvaivaṃ balimad□bhutam ||
 kauśalyahetave kārṣṇiṃ praṇanāma kṛtāṇjaliḥ ||18||
 tasmai tuṣṭaḥ śaṃbarāriḥ pradadau rat□namālikām ||
 saṃsthāpya rājye taṃ rājanneśaḥ hi prakṛtiḥ satām ||19||
 itthaṃ śakrasakhaṃ jītvā pradyumnāya balim dadau ||
 śibīrāṇāṃ samūho bhūdaruṇodānadīmanu ||20||
 mahādhanaḥkhacit□bhiśca vitānaiḥ śatayojanam ||
 patatpatākairdivyābhairbhūnyastavijayadhvajaiḥ ||21||
 vireje śibīravayūho laharībhiḥ payodadhiḥ ||
 ākāśādāgataṃ tatra gajārūḍhaṃ purandaram ||22||
 sasainyaṃ sahasā rājandunḍubhidhvanisaṃyutam ||
 saṃvikṣya vegato vīrā jagṛhuḥ śastrasaṃhatim ||23||
 punarindraṃ ca taṃ jñātvā babhūvurharṣitā nṛpāḥ ||
 śrīpradyumnaṃ sabhāmadhye kathayanmaghavā tadā ||24||
 śṛṇu rājanmahābāho tvaṃ parāvaravittamaḥ ||
 līlāvatī nāma purī śubhā hemādṛisānuṣa ||25||
 vidyādhareśaḥ sukrīti tatra rājyaṃ karoti hi ||
 tatkānyā suṃdarīnāmā śatacadranibhā śubhā ||26||
 āgatā devatāḥ sarvāstasyā rājansvayaṃvare ||
 lokapālāstathā sarve saṃprāptā divyavigrahaḥ ||27||
 yaṃ dṛṣṭvā mūrechitāhaṃ syāṃ sa me bhartā bhaviṣyati ||
 giretyevaṃ prajalpaṃti suṃdaraṃ varamicchati ||28||
 tatrāpi gaccha sahasā bhrātṛbhiḥ saha kautuke ||
 svayaṃvaraṃ paśya varaṃ devaḥlokaiśca maṇḍitam ||29||
 śrīnārada uvāca -
 tacchrutvā bhagavāṅkāṛṣṇi-ryādavairbhrātṛbhiḥ saha ||
 purandareṇa sahasā purīm līlāvatīm yayau ||30||
 viśālājīrasaṃyukte khacit□rat□namanohare ||
 candanāgurukastūrikumkumadravacarcite ||31||
 muktāyuktaistoraṇaiśca vitānaiḥ samahādhanaḥ ||

jāmbūnadāsanaḥ sākṣādīndraloka ivāpare ||32||
 tasmīnsvayaṃvare tasthau pradyumno divya āsane ||
 giriśaśṛṅge yathā śiṅhaḥ sarveṣāṃ paśyatāṃ nṛpa ||33||
 vrajeśā munayastatra devā rudraganāstathā ||
 maruto ravayaścaiva vasavo hyagnayo'śvinau ||34||

yamo'tha varuṇaḥ somo dhanadaḥ śakra eva hi ||
 siddhā vidyādharāścaiva gaṃdharvaḥ kinnarāstathā ||35||
 anye samāgatāḥ sarve ratñābharaṇabhūṣitāḥ ||
 jahurvaivāhikimāśāṃ pradyumnaṃ vīkṣya maithilā ||36||
 sā suṃdarī tatra suratñamālayā
 ratniṃ ca raṃbhāṃ kṣīpativa nīratā ||
 vāṇī raṃbhāṃ rupavatiṃ pulomajāṃ
 vidāṃbayantiva babhau varāṅganā ||37||
 yāṃ vīkṣya sarveṣu sadaḥsu sarvato
 moḥaṃ prayāteṣu tathaiva maithilā ||
 śrīḥ sarvalokasya ca paśyato varaṃ
 vicinvatī sā capaleva cāmbudam ||38||
 divyāṃbaraṃ padmadalāyatekṣaṇaṃ
 pradyumnavīraṃ naralokasundaram ||

sametya mīrechāṃ samavāpa sundarī
 vidyādhariṃ sā punarāpa saṃjñāṃ ||39||
 samutthitā sātvaataharṣavihvalā
 tasthau sumālāṃ vinidhāya tadgale ||
 vidyādhareṣaḥ sukṛtiṃ ca sundarīṃ
 sūtāṃ dadau maithilā śaṃbarāraye ||40||
 nadatsu tūryyeṣu tadaiva nīrjarā
 na sehire vīkṣya vivāhamāṃgalam ||
 taṃ sarvataḥ saṃrurudhuḥ svayaṃvaram
 pracaṇḍameghā iva bhāskaraṃ param ||41||
 krodhāvṛtāṃstānamarāṇḍhanurdharāṇ
 madoddhatāṃ vīkṣya hareḥ svayaṃvaram ||
 śrīkṛṣṇadattaṃ saśaraṃ dhanuḥ svayaṃ
 varaṃ gṛhītvā yadubhīrjagarja ha ||42||

taccāpamuktairviśikhaiḥ sphuratprabhai-
 śchinṇāyudhā maithilā śrīṇakañcukāḥ ||
 vidudruvuste ca dīśo daśāmarā
 nīhārameghā iva sūryaśmibhiḥ ||43||
 pradyumno bhagavānsākṣādittaṃ jītvā svayaṃvaram ||
 vijityelāvṛtaṃ khaṇḍaṃ bhārataṃ gaṃtumudyataḥ ||44||
 bhāṭṛbhīryadubhiḥ sainyaiḥ sarvamaṇtrijanaḥ saha ||
 āyayau bhārataṃ khaṇḍaṃ nādayan jayadundubhīm ||45||
 paśyandeśānanekāṃśca jaṃbūdvipajayo balī ||
 ānartāndvārakāndeśān prāpto'bhūtsa hareḥ sutaḥ ||46||
 pradyumnapreṣitaḥ sākṣāduddhavo buddhisattamaḥ ||
 praṇaṇāmograsenaṃ taṃ sabhāyāṃ śrīhariṃ balī ||47||
 varṣe varṣe'pi yajjātaṃ jaṇbudvipajayaṃ tathā ||
 tatsarvaṃ hi yathāyogyam kathayāmāsa coddhavaḥ ||48||

śrīkr̥ṣṇabaladevābhyaṃ sarvairvṛddhajanaīḥ saha ||
 pradyumnaṃ taṃ samānetumugraseno vinirgataḥ ||49||
 gītavādītraghoṣeṇa brahmaghoṣeṇa bhūyasā ||
 muktāvarṣairlājapuspaiḥ pāṭhārāvaiḥ sumamgalaiḥ ||50||
 vāraṇendraṃ puraskṛty sauvarṇaiḥ kalaśairmṛṣa ||
 gaṃdhavairvāramukhyābhīḥ śaṃkhaḍundubhivēṇubhiḥ ||51||
 gaṃdhāḥṣatairhemapātraīḥ puṣpadhūpairyavām̐kuraiḥ ||
 ugrasenaḥ śaṃbarāreḥ saṃmukhaṃ cājagāma ha ||52||
 khaḍgaṃ nītvograsenasya puro dhṛtvā kṛtām̐jalīḥ ||
 nanāma kārṣṇīyadubhīrbhrātr̥bhīḥ saha maithīla ||53||
 śrīkr̥ṣṇaṃ sabalaṃ natvā sarvān vṛddhāṃpraṇāmya ca ||
 gargaścāryaṃ nanāmāśu pradyumno minaketanaḥ ||54||
 saṃślāghyābhīyarcya vidhivad□brāhmaṇairvedasūktibhiḥ ||
 āropya vāraṇe kārṣṇimugrasenaḥ purīṇ yayau ||55||

maṃgalaṃ dvārakāyāṃ ca sarvatrābhūd□gr̥he gr̥he ||
 itthaṃ mṛṣa te kathitaṃ kiṃ bhūyaḥ śrotumicchasi ||56||

English rendering

Offering to Pradyumna of Shakrasakh, receiving Sundari in the swayamvara of Lilavatipuri of Pradyumna and returning to India and Dwarkapuri from the year of Illavrita.

Srinardji says - Rajan! Falling in his city, Shakrasakha became very sad. Then he woke up from that fainting. Even when he got up, he had a moment of great nervousness. 1.

Subsequently, on learning that Srikrishnakumar Pradyumna was the Supreme Being, Shakrasakha hurriedly approached the Yadava army with his gifts. The three-horned and four-toothed white elephants born at Airavatkula, the two yojanas born at Suvarṇagiri, the two yojanas, the broad-bodied and giant-like maniacal mountain elephants, whose faces were divine and whose movements were also divine, were presented in millions. The king! Along with all this were exquisite divine chariots made of gold, which numbered a hundred billion. Tens of thousands of aircraft were brought in for presentation, decorated in a couple of elaborate designs. One million Kamadhenu cows and a thousand Parijat trees were presented. Crores of oyster beads, enriched in tadagos, which were glued to the machine and moistened with jasmine perfume, decorated with Shirish-Kusum, and white like milk foam were brought, on which beautiful pillows were also placed. Their tusks, made of ivory, were studded with gems and their feet were also studded with gold and jewels. Bizarre betel leaves (chandove) and wall hangings were offered in millions. Touching were gentle and graceful postures and large pillows made by Vishwakarma, studded with beads and golden jewels, etc. They were all in the number of thousands. Thousands of curtains, crores of palanquins, chhatras, chanwaras and divine thrones along with crores of utensils, which were the ornaments of Rajalakshmi, were presented. Koti Drona-Amrit, Sudharma Sabha, Sarvatabhadra Mandal, Sahasradala Lotus, diamonds, leaves and pearls were given. Crores of onyx and sapphire were given, and thousands of loads belonged to Suryakanta, Chandrakanta, and Vaidyurya beads. The koti was brought with heavy beads. O Lord! The number of lotus bead weights was one billion. Millions of pieces of gold received from Jambunad Suvarṇa, Hataka Suvarṇa and Suvarṇagiri were also presented. 2-16 | (Vishvajitkhand Chapter 46 to 50)

Maithileshwar! Shakrasakha, who protected the dominions of the eight Lokpalas, took his kingdom and all the treasures of the gods for offerings and went to the Yadava army with Uddhavji, and with

that wonderful gift for skill, he bowed to Pradyumna with folded hands. Satisfied, Shambarasutra Pradyumna offered him the Ratna Mala and restored it to the kingdom. The king! Such is the nature of good men. 17-19 |

Thus, having conquered the enemy who had presented Pradyumna, they marched forward with the army. Now their garrison was on the banks of the Arunoda River. The Chandavas, studded with precious stones, grew to a hundred yojanas. Divine flags began to be hoisted there, and victory flags were established on the land. Because of those flags, the camp began to look like an ocean full of turbulent waves. 20-21 |

The king! It was at this time that Indra, the celestial god who ascended the Airavata, suddenly landed with an army. The chants of the gods also played along with them. Seeing this, the entire Yadav-Viras picked up their weapons with great speed. All the kings were very happy to know Devaraja Indra again. At that time, Indra said to Pradyumna in a packed assembly, "King Mahabahu! You are the best of scholars, so listen to me. There is a beautiful Puri known as Lilavati on the summit of Suvarnagiri. It is ruled by King Sukriti of the Vidyadharas. He has a maiden named Sundari, who is as beautiful and exquisite as a hundred moons. The king! In her swayamvara, all the ombudsmen and the gods have come in divine form; but the princess says, 'The one I see will be my husband.' 'Saying this, she wishes to get a beautiful groom. At that festival also, go in haste with all your brethren, and behold the beautiful swayamvara adorned with the sacred thread. " 22-29 |

Naradji says - Rajan! Hearing this, Lord Pradyumna along with his Yaduvanshi brothers suddenly went to Lilavati Puri with Devendra. The courtyard where the swayamvara was taking place was very large. Her charm was enhanced by the embedded gems. Sandalwood, agar, musk, and saffron liquid were sprayed on the site. The Swayamvara-Bhavan was like another Indraloka, adorned with pearl garlands, precious stones, and the seat of Jambunad Suvarna. 30-32 | (Vishvajitkhand Chapter 46 to 50)

Nareshwar. Pradyumna went into that swayamvara and sat on a divine seat, just like a lion sits on the top of a mountain. Maithil! As many as there were Prajapati, Muni, Devta, Rudra Gana, Marudra Gana, Adityagana, Vasugana, Agri, both Ashwini-Kumara, Yama, Varuna, Soma, Kubera, Indra, Siddha, Vidyadhara, Gandharva, Kinara and all other gods gathered and adorned with jewels, they saw Pradyumna come and gave up hope of their marriage. 33-36 |

At the same time, Sundari came out with a garland of jewels in her hands, also despising Rati and Rambha. She seemed to be making fun of Varangi Angana Saraswati, Lakshmi and Roopvati Sachi. Maithil! Seeing this, the entire assembly was captivated and like Lakshmi, Princess Sundari started searching for the right bride for herself in front of everyone as if she was looking for a new water source. 37-38 |

The beautiful Vidyadhari faded away when she approached Veer Pradyumna, the Narlokasundara with a huge lotus like divyambardhari and prafulla lotus. He regained consciousness a short time later. She got up and stood with a beautiful garland around Pradyumna's neck, beaming with joy. Mithileshwar! King Sukriti of the Vidyadharas gave his daughter Sundari into the hands of Pradyumna. Manglik instruments were played everywhere, but the gods could not bear the sight of this marital bliss. They surrounded the swayamvara in a manner similar to how heavy clouds covered the Sun God. Enraged, Pradyumna Hari raised the bow of the gods and, seeing them exasperated with the spirit of war, took the superior bow of Lord Krishna's arrow in his hands and sang with the Yadavas. Mithileshwar! The bright arrows dropped from their bows shattered the weapons of the gods, defying their armor. Just as the clouds of mist burst from the rays of the sun, so the gods fled in

ten directions. 39-43 |

Thus directly Lord Pradyumna, having conquered Swayamvara and having conquered Ilavrittakhanda, set out for Bharatavarsha. He came to the Indian subcontinent, accompanied by brothers, Yadavas, soldiers, and all the ministers, playing Vijay-Dundubhi. In view of the many countries, the victorious warrior Veer Srikrishna Kumar of Jambudvipa came to the Andar region and Dwarka countries respectively. Udhava, the best of the wise sent by Pradyumna, reached the court and paid obeisance to King Ugrasena and Lord Krishna. Uddhavji aptly narrated the story of what happened in each year and how Jambudvipa was conquered. 44-48 |

King Ugrasena then set out to bring Pradyumna along with Shrikrishna Baldev and the entire old men. People came to receive him with the sound of musical instruments and the solemn chanting of Veda-mantras, with beads, cymbals, and flowers being recited year-round. O Lord! Carrying forward a Gajaraja, King Ugrasena appeared before Pradyumna, carrying a golden urn, Gandharvas, apsaras, conch shells, dundubhi, venu, gandha, akshat, golden vessels, flowers, incense, and sprouts. 49-52 | (Vishvajitkhand Chapter 46 to 50)

Maithil! Srikrishna Kumar, along with the Yadava brothers, carried the sword and placed it before Maharaja Ugrasena and paid obeisance with folded hands. Pisces-Ketan Pradyumna bowed his head to Sri Krishna-Balarama and, after bowing to all the elders, went quickly and bowed at the feet of Sri Gargacharya. King Ugrasena went to Dwarkapuri with great admiration, Vedic mantras and ritual worship with the help of Brahmins, seated Pradyumna on an elephant. Everywhere in Dwarka, there was a house-to-house Mangal Utsav. O Lord! That's how I told you all the things I asked you, now what else do you want to hear? . 53-56 |

Thus was completed the forty-eighth chapter, "Pradyumna's Dwaraka-jamana," in the Narada Bahulashva-samvada under the Vishvajit Khanda in the Srigargha Samhita. 48.

Sanskrit source · Hindi control witness

Viśvajit-khaṇḍa · Chapter 49

Chapter 177 of 263 · 28 detected Sanskrit verse markers

Sanskrit

बहुलाश्व उवाच -
 कथं चकार विधिवदराजसूयाध्वरं नृपः ॥
 एतन्मे ब्रूही विप्रेन्द्र त्वं परावरवित्तमः ॥१॥
 श्रीनारद उवाच -
 अथोग्रसेनो नृपतिः सर्वधर्मभृतां वरः ॥
 श्रीकृष्णेन सहायेन क्रतुराजं चकार ह ॥२॥
 गर्गाद्यदुकुलाचार्यान्मुहुर्तं बोध्य यत्नतः ॥
 बंधुभ्यः प्रददौ राजन्सुहृद्भ्योऽपि निमंत्रणम् ॥३॥
 भक्त्या परमयाऽऽहुता ऋषयो मुनयो द्विजाः ॥
 आजग्मुर्द्वारकां सर्वे पुत्रशिष्यैः समावृताः ॥४॥
 वेदव्यासः शुक्रः साक्षान्मैत्रेयोऽथ पराशरः ॥
 पैलः सुमंतुर्दुर्वासा वैशंपायन इत्यपि ॥५॥
 जैमिनिभार्गवो रामो दत्तात्रेयोऽसितो मुनिः ॥
 अंगिरा वामदेवोऽत्रिर्वसिष्ठः कण्व एव च ॥६॥

विश्वामित्रः शतानन्दो भारद्वाजोऽथ गौतमः ॥
 कपिलः सनकाद्याश्च विभांडश्च पतञ्जलिः ॥७॥
 द्रोणः कृपः प्राङ्गविपाकः शांडिल्यो मुनिसत्तमः ॥
 अन्ये च मुनयो राजन्सशिष्याश्च समागताः ॥८॥
 ब्रह्मा शिवो जंभेदी देवा रुद्रगणास्तथा ॥
 आदित्या मरुतः सर्वे वसवो ह्यग्नयोऽश्विनौ ॥९॥
 यमोऽथ वरुणः सोमो धनदो गणनायकः ॥
 सिद्धा विद्याधराश्चैव गंधर्वाः किन्नरादयः ॥१०॥
 गंधर्वाप्सरसः सर्वा विद्याधर्यः समागताः ॥
 वेताला दानवा दैत्याः प्रल्हादो बलिना सह ॥११॥
 रक्षोभिर्भीषणैः सार्व्वं लंकाधीशो विभीषणः ॥
 सर्वेश्व वानरैः सार्व्वं हनुमान् वायुनन्दनः ॥१२॥
 ऋक्षैश्च दंष्ट्रिभिः सार्व्वं जांबवानृक्षराड्बली ॥
 सर्वेश्व पक्षिभिः सार्व्वं गरुडः पक्षिराड्बली ॥१३॥

सर्वैः सरीसृपैः सार्व्वं वासुकिर्नागराड्बली ॥
 गोरूपधारिणी पृथ्वी सर्वाभिः कामधेनुभिः ॥१४॥
 सर्वैः शैलैर्मूर्तिमद्भिः सुमेरुश्च हिमाचलः ॥
 गुल्मवृक्षलताभिश्च वटः साक्षात्प्रयागराट् ॥१५॥

महानदीभिः सहिता श्रीगंगा यमुनानदी ॥
 पारावाराः सप्त तथा रत्नोपायनसंयुताः ॥१६॥
 आजगमुग्रसेनस्य राजसूयस्य चाध्वरे ॥
 सप्तस्वरास्त्रयो ग्रामा नवारण्या नवोषराः ॥१७॥
 चतुर्दशैव गुह्यानि विख्यातानि महीतले ॥
 तीर्थराजः प्रयागश्च पुष्करं बद्रिकाश्रमः ॥१८॥
 सिद्धाश्रमो विनशनं कुण्डैः सर्वैः सरोवरैः ॥
 वनानि दण्डकादीनि सर्वैश्चोपवनैः सह ॥१९॥
 क्षेत्रैः समग्रैर्विमलैरेते तत्र समाययुः ॥
 श्रीमद्गोवर्धनो नाम गिरिराजो ब्रजाद्धरिम् ॥२०॥

वृन्दावनव्रजवनैः सरः कुण्डैः समाययौ ॥
 कीर्तिर्यशोमतिः साक्षाद्गोपीभिर्गोपिकेश्वरी ॥२१॥
 श्रीराधा शिबिकारूढा सखीसंघैश्च कोटिभिः ॥
 शतयूथश्च गोपीनां द्वारकां प्रययौ मुदा ॥२२॥
 तासां वासो यत्र यत्र गोपीभूमिश्च साभवत् ॥
 तदंगराज संजातं गोपीचन्दनमेव हि ॥२३॥
 गोपीचंदनलिप्तांगो नरो नारायणो भवेत् ॥
 चतुर्वर्णास्तथा सर्वे आजगमुस्तस्य चाध्वरे ॥२४॥
 धृतराष्ट्रो बुद्धिचक्षुः साक्षददुर्योधनः कलिः ॥
 शाल्वो भीष्मश्च कर्णश्च कुन्तीपुत्रो युधिष्ठिरः ॥२५॥
 भीमोऽर्जुनोऽथ नकुलः सहदेवस्तथापरे ॥
 दमघोषो वृद्धश्चर्मा जयसेनो महानृपः ॥२६॥
 धृष्टकेतुर्भीष्मकश्च नाग्नजित्कौशलेश्वरः ॥
 बृहत्सेनो धृतिः साक्षान्मैथिलेशः पितामहः ॥२६॥

अन्येऽपि तत्र राजानः सुहृत्संबन्धिबांधवाः ॥
 सहस्त्रीभिस्तथा पौत्रैः पुत्रैराजगुरध्वरम् ॥२८॥

Roman transliteration

bahulāśva uvāca -
 katham cakāra vidhivad rājasūyādhvaram nṛpaḥ ||
 etanme brūhī viprendra tvam parāvaravittamaḥ ||1||
 śrīnārada uvāca -
 athograseno nṛpatiḥ sarvadharmabhṛtām varaḥ ||
 śrīkṣṇena sahāyena kraturājām cakāra ha ||2||
 gargaḍyadukulācāryānmuhūrtaṁ bodhya yat nataḥ ||
 baṇḍhubhyaḥ pradadau rājansuḥṛd bhyo'pi nīmaṇtraṇam ||3||
 bhaktiyā paramayā'hūtā ṛṣayo munayo dvijāḥ ||
 ājagmurdvārakām sarve putraśiṣyaiḥ samāvṛtāḥ ||4||
 vedavyāsaḥ śukaḥ sākṣānmaitreyo'tha parāśaraḥ ||
 pailaḥ sumanṭurdurvāsā vaiśaṇṇpāyana ityapi ||5||

jaiminirbhārgavo rāmo dattātreyo'sito munīḥ ||
aṃgirā vāmadevo'trīrvasiṣṭhaḥ kaṇva eva ca ||6||

viśvāmitraḥ śatānando bhāradvājo'tha gautamaḥ ||
kapilāḥ sanakādyāśca vibhāṃḍāśca patañjaliḥ ||7||
droṇaḥ kṛpāḥ prāḍ□vipākāḥ śāṃḍilyo munisattamaḥ ||
anye ca munayo rājansaśiṣyāśca samāgatāḥ ||8||
brahmā śivo jāmabhahedi devā rudragañāstathā ||
ādityā marutaḥ sarve vasavo hyagnayo'svinau ||9||
yamo'tha varuṇaḥ somo dhanado gaṇanāyakaḥ ||
siddhā vidyādharaścaiva gaṃdhavāḥ kinnarādayaḥ ||10||
gaṃdhavāpsarasaḥ sarvā vidyādharyyaḥ samāgatāḥ ||
vetālā dānavā daityāḥ prahādo balinā saha ||11||
rakṣobhirbhīṣanaiḥ sārddhaṃ laṃkādhīso vibhīṣanaḥ ||
sarvaiśca vānaraiḥ sārddhaṃ hanumān vāyunandanaḥ ||12||
ṛkṣaiśca daṃṣṭribhiḥ sārddhaṃ jāmavānṛkṣarāḍbaliḥ ||
sarvaiśca pakṣibhiḥ sārddhaṃ garuḍaḥ pakṣirāḍbaliḥ ||13||

sarvaiḥ sarīṣpaiḥ sārddhaṃ vāsukirmāgarāḍbaliḥ ||
gorūpadhārīṇi pṛthvī sarvābhīḥ kāmادهනුබ්හි ||14||
sarvaiḥ śailairmūrtimad□bhiḥ sumeruśca himācalaḥ ||
gulmavṛkṣalātābhīśca vaṭaḥ sākṣātpṛayāgarāt ||15||
mahānāḍbhiḥ sahitā śrīgaṃgā yamunānāḍi ||
pārāvārāḥ sapta tathā rat□nopāyanasaṃyutāḥ ||16||
ājagmurugrasenasya rājasūyasya cādhvare ||
saptasvarāstrayo grāmā navāraṇyā navoṣarāḥ ||17||
caturdaśaiva guhyāni vikhyātāni mahītale ||
tīrtharājaḥ pṛayāgaśca puṣkaraṃ badrikāśramaḥ ||18||
siddhāśramo vīnaśanaṃ kuṇḍaiḥ sarvaiḥ sarovaraiḥ ||
vanāni daṇḍakāḍini sarvaiścopavanaiḥ saha ||19||
kṣetraiḥ samagrairvimalairete tatra samāyayau ||
śrīmad□govardhana nāma girirājo vrajāddharim ||20||

vṛndāvanavrajavanaiḥ saraḥ kuṇḍaiḥ samāyayau ||
kīrtiyaśomatīḥ sākṣāḍ□gopībhirgopikeśvarī ||21||
śrīrādhā śibikārūḍhā sakhisaṃghaiśca koṭibhiḥ ||
śatayūthaśca gopīnāṃ dvārakāṃ pṛayayau mudā ||22||
tāsāṃ vāso yatra yatra gopībhūmiśca sābhavat ||
tadaṃgarāja saṃjātaṃ gopīcandanameva ||23||
gopīcaṃdanalīptāṃgo naro nārāyaṇo bhavet ||
caturvarṇāstathā sarve ājagmustasya cādhvare ||24||
dhṛtarāṣṭro buddhicakṣuḥ sākṣāḍ□duryodhanaḥ kaliḥ ||
śālvo bhīmaśca karṇaśca kuntīputro yudhiṣṭhiraḥ ||25||
bhīmo'rjuno'tha nakulaḥ sahadevastathāpare ||
damaghoṣo vṛddhaśarmā jayaseno mahānṛpaḥ ||26||
dhṛṣṭaketurbhīmaśca nāgnajitkauśaleśvaraḥ ||
bṛhatseno dhṛtiḥ sākṣānmaithileśaḥ pitāmahaḥ ||26||

anye'pi tatra rājānaḥ suhṛtsaṃbāṃdhībāṃdhavāḥ ||
sahastribhistathā pautreḥ putraiṃājagmuradhvaram ||28||

English rendering

The Rajasuya Yajna celebrates the well-being of sages, Brahmins, kings, tirths, regions, deities, and well-wishers.

Bahulashva asked, "Wiprawar! You are the best of the nobles; so tell me how King Ugrasena ceremoniously performed the Rajasuya Yajna. 1.

Narada said, "O king! Subsequently, King Ugrasena, the greatest of all Dharmatmas, edited the Kraturaja Rajasuya with the help of Lord Krishna. Yadukul's Acharya Gargaji diligently asked for the muhurat and invited his siblings and friends. Invited with great devotion, the sages, sages, and Brahmins all came to Dwarakama with their sons and disciples. 2 - 4. (Vishwajitkhand Chapter 46 to 50)

The king! Sattu Vedavyasa, Shukadeva, Parashara, Maitreya, Paila, Sumantu, Durvasa, Vaishampayana, Jaimini, Bhargava Parashurama, Dattatreya, Asita, Angira, Vamadeva, Atri, Vasistha, Kanva, Vishwamitra, Shatananda, Bharadwaja, Gautama, Kapila, Sanakadi, Vibhanda, Patanjali, Dronacharya, Kripacharya, Pravipaka, Munishrestha Shandilya, and other sages arrived there with their disciples. Brahma, Shiva, Indra, Devgana, Rudragana, Adityagana, Marudra, Samastha Vasugana, Agni, both Ashwini Kumaras, Yama, Varuna, Soma, Kubera, Ganesha, Siddha, Vidyadhara, Gandharva, and Kinara, etc., became auspicious. Gandharva-Sundaris, Apsaras, and all learned women came there. Vetala, the demon, the daitya, Prahlada, Bali, Lankapati Vibhishana with the fierce demons, and Vayunandan Hanuman with all the monkeys. The mighty Raksharaja Jambavan arrived, accompanied by rakshasas and bearded wild animals. The mighty bird king Garuda came with all the birds. The mighty Nagaraja Vasuki arrived with all the serpents. Along with the entire Kamadhenu came the cowherd earth. Along with all the majestic mountains came the Meru and the Himalayas. Along with shrubs, trees, and vines, Akshaya Vat, the Tree King of Prayag, was blessed. 5-15 |

The Srīganga and Yamuna rivers, along with the Mahanadi, are Aryans. The seven seas came with the gift of jewels. All of them came with joy to the Rajasuya sacrifice of Ugrasena. Seven swaras, three villages, nine aranyas, nine usars in Mahital, fourteen famous caves, Tirtharaj Prayag, Pushkar, Badarikashrama, Siddhashrama, Vinson (Kuruksheṭra) with all the ponds and all the tanks, Dandaka with all the groves, and other forests - all of them with the entire Vimal territory - appeared there. 16-19 | (Vishwajitkhand Chapter 46 to 50)

From Vraj, Shri Giriraj also visited Govardhan, Vrindavan, other forests, lakes and ponds. Gopikeshwari Yashoda with Queen Kirtida and the gopis. Shibikarudha Sriradha was also blessed with crores of his friends and family. A hundred youths of the gopis also came to Dwarkama with joy. 20-22 |

They were established where Gopi-bhoomi is today. Gopichandan appeared there through his body language. The human being in whose limb the gopichandan is applied becomes Narayana. 23.

All the people of the four varnas were present at the yajna. Prajnachakshu Dhritarashtra, an incarnation of Kalika, directly Duryodhana, Shalva, Bhishma, Karna, Kunti's son Yudhishtira, Bhima, Arjuna, Nakula, Sahadeva, Damghosha, Vriddhasharma, Maharaj Jayasena, Dhritaketu, Bhishmaka, Kosala king Nuganjit, Brihataasena and your grandfather, directly Mithileshwara Dhriti and other kings, relatives, and relatives Bandhav along with their queens and sons and grandsons were present at the sacrifice. 24-28 |

Thus was completed the ninety-ninth chapter of the Narada Bahulashva-samvada under the Vishwajit Khanda in the Srīgarghasamhita, the "Nepahasubhagaman." 49.

Sanskrit source · Hindi control witness

Viśvajit-khaṇḍa · Chapter 50

Chapter 178 of 263 · 27 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच -

अर्थसिद्धेरिव द्वारे रैवताद्रिसमुद्रयोः ॥
 मध्ये पिंडारके क्षेत्रे यज्ञारंभो बभूव ह ॥१॥
 पञ्चयोजनविस्तीर्णः कुण्डोऽभूद्यस्य चाध्वरे ॥
 योजनं ब्रह्मकुण्डस्तु गव्यूतिः पञ्च कुण्डकाः ॥२॥
 मेखलागर्तविस्तारवेदीभिनिर्मिताः शुभाः ॥
 सहस्रहस्तमुच्यांगो यज्ञस्तंभो बभौ महान् ॥३॥
 पञ्चयोजनविस्तीर्णः सौवर्णो यज्ञमंडपः ॥
 वितानतोरणे रेजे कदलीखंडमण्डितः ॥४॥
 भोजवृष्ण्यंधकमधुभूरसेनदशार्हकैः ॥
 देवैश्च सहितो राजा बभौ शक्र इवाध्वरे ॥५॥
 यज्ञावतारः श्रीकृष्णः परिपूर्णतमोऽध्वरे ॥
 बभौ पुत्रैश्च पौत्रैश्च परमात्मेव भूतिभिः ॥६॥
 महासंभृतसंभारे राजसूयेऽध्वरे वरे ॥

गर्गाचार्यं गुरुं कृत्वा यदुराजो हि दीक्षितः ॥७॥
 होतारो दश लक्षाणि दश लक्षाणि दीक्षिताः ॥
 अध्यर्च्यैवः पञ्चलक्ष-मुद्रगातारस्तथापरे ॥८॥
 हस्तिशुण्डासमा धारा भुक्त्वाऽऽज्यस्य हुताशनः ॥
 अजीर्णं प्राप्य तद्यज्ञे चित्रं विबुध मैथिल ॥९॥
 केऽपि जीवास्त्रिलोक्यां तु न बभूवुर्बुभुक्षिताः ॥
 सर्वे देवास्तु सोमेन ह्यजीर्णत्वमुपागताः ॥१०॥
 रुचिमत्या धर्मपत्न्योग्रसेनो यदुराङ् बली ॥
 अध्वरावभृथस्नानं तीर्थे पिंडारकेऽकरोत् ॥११॥
 व्यासाद्यैर्मुनिभिः स्नातो विधिवद्वेदसूक्तिभिः ॥
 यथा दक्षिणया यज्ञो रुचिमत्या बभौ नृप ॥१२॥
 देवदुन्दुभयो नेदुर्नरदुन्दुभयस्तथा ॥
 उग्रसेनोपरि सुराः पुष्पवर्षं प्रचक्रिरे ॥१३॥
 गजानां हेमभाराणां नियुतानि घतुर्दश ॥

शतार्बुदं हयानां तु यज्ञांते दक्षिणां पराम् ॥१४॥
 कोटिशो नवरत्नानां महाहारांबरेः सह ॥
 गर्गाचार्याय मुनये गृहोपस्करसंयुताम् ॥१५॥
 उग्रसेनो ददौ राजा यादवैर्द्रो महामनाः ॥

गजानां तत्र साहसं हयानामयुतं तथा ॥१६॥
 विशद्भारं सुवर्णानां ब्राह्मणे ब्राह्मणे ददौ ॥
 मरुतस्य महायज्ञे त्यक्तपात्रा यथा द्विजाः ॥१७॥
 तथोग्रसेनस्य क्रतौ संतुष्टा हर्षिता गताः ॥
 संतुष्टा देवताः सर्वाः प्राप्तभागा दिवं गताः ॥१८॥
 भूरिद्वय्या वन्दिनश्च जयरावा गृहं गताः ॥
 रक्षोदैत्या वानराश्च दंष्ट्रिणः पक्षिणस्तथा ॥१९॥
 नागाः संतुष्टमनसः सर्वे स्वं स्वं गृहं ययुः ॥
 गावाः शैला वृक्षसंघा नद्यस्तीर्थाश्च सिंघवः ॥२०॥
 संतुष्टाः प्राप्तभागा ये ते सर्वे स्वं गृहं ययुः ॥

राजानो ये समाहुताः पारिबर्हेण भूयसा ॥२१॥
 पूजिता दानमानाभ्यां तेऽपि स्वं स्वं गृहं गताः ॥
 नंदाद्या गोपमुख्या ये श्रीकृष्णेन प्रपूजिताः ॥२२॥
 हर्षिताः प्रेमदानाभ्यां तेऽपि सर्वे व्रजं ययुः ॥
 एतते कथितं राजन्महायज्ञस्य मण्डलम् ॥२३॥
 यत्र श्रीकृष्णध्वंशोऽस्ति तत्र किं सफलं न हि ॥
 ये शृण्वन्ति कथामेतां पठन्ति सततं नराः ॥२४॥
 धर्मश्चार्थश्च कामश्च मोक्षस्तेषां प्रजायते ॥२५॥
 पूर्णः परेशः परमेश्वरः प्रभुः
 पुनातु वो यः पुरुषः पुराणः ॥
 शृण्वन्ति ये तस्य कथां विचित्रां
 कुर्वन्ति तीर्थं स्वकुलं नरास्ते ॥२६॥
 छलेन यज्ञस्य हरिः परेश्वरो
 भारं विदेहेश भुवोऽवतारयत् ॥

योऽभूच्चतुर्व्यूहधरो यदोः कुले
 तस्मै नमोऽनन्तगुणाय भूभूते ॥२७॥

Roman transliteration

śrīnārada uvāca -
 arthasiddheriva dvāre raivātādrisamudrayoḥ ||
 madhye piṇḍārake kṣetre yajñāraṁbho babhūva ha ||1||
 pañcayojanavistīrṇaḥ kuṇḍo'bhūdyasya cādhvare ||
 yojanaṁ brahmakuṇḍastu gav'yūtiḥ pañca kuṇḍakāḥ ||2||
 mekhalāgarttavistāravedībhinirmitāḥ śubhāḥ ||
 sahasrahastamuccāṅgo yajñastaṁbho babhau mahān ||3||
 pañcayojanavistīrṇaḥ sauvarṇo yajñamaṇḍapaḥ ||
 vitānatorane reje kadalīkhaṇḍamaṇḍitaḥ ||4||
 bhojavṛṣṇyaṁdhakamadhuśūrasenadaśārhakaiḥ ||
 devaiśca sahito rājā babhau śakra ivādhvare ||5||
 yajñāvatāraḥ śrīkṛṣṇaḥ paripūrṇatamo'dhvare ||

*babhau putraīśca pautraīśca paramātmeva bhūtibhiḥ ||6||
mahāsaṃbhṛtasaṃbhāre rājasūye'dhvare vare ||*

*gargācāryaṃ guruṃ kṛtvā yadurājo hi dīkṣitaḥ ||7||
hotāro daśa lakṣāṇi daśa lakṣāṇi dīkṣitāḥ ||
adhvaryyavaḥ pañcalakṣa-mudgātārastathāpare ||8||
hastīśuṇḍāsamā dhārā bhuktvā"jyasya hutāśanaḥ ||
ajīrṇaṃ prāpya tadyajñe citraṃ vibudha maithila ||9||
ke'pi jīvāstrilokyāṃ tu na babhūvurbubhukṣitāḥ ||
sarve devāstu somena hyajīrnatvamupāgatāḥ ||10||
rucimatyā dharmapatnyograseno yadurāḍḍ balī ||
adhvarāvabhṛthasnānaṃ tīrthe piṇḍārake'karot ||11||
vyāsādyairmunibhiḥ snāto vidhivadvedasūktibhiḥ ||
yathā dakṣiṇayā yajño rucimatyā babhau nṛpa ||12||
devadundubhayo nedurnaradundubhayastathā ||
ugrasenopari surāḥ puṣpavarṣaṃ pracakrire ||13||
gajānāṃ hemabhārāṇaṃ niyutāni caturdaśa ||*

*śatārbudaṃ hayānāṃ tu yajñāṃte dakṣiṇāṃ parām ||14||
koṭīśo navaratnānāṃ mahāhārāṃbaraiḥ saha ||
gargācāryāya munaye gr̥hopaskarasāmyutām ||15||
ugraseno dadau rājā yādavemdro mahāmanāḥ ||
gajānāṃ tatra sāhasraṃ hayānāmayutaṃ tathā ||16||
viṃśadbhāraṃ suvarṇānāṃ brāhmaṇe brāhmaṇe dadau ||
maruttasya mahāyajñe tyaktapātrā yathā dvijāḥ ||17||
tathograsenasya kratau saṃtuṣṭā harṣitā gatāḥ ||
saṃtuṣṭā devatāḥ sarvāḥ prāptabhāgā divaṃ gatāḥ ||18||
bhūridravayā vandinaśca jayarāvū gr̥haṃ gatāḥ ||
rakṣodaityā vānarāśca daṃṣṭriṇaḥ pakṣiṇastathā ||19||
nāgāḥ saṃtuṣṭamanasaḥ sarve svaṃ svaṃ gr̥haṃ yayuḥ ||
gāvāḥ śailā vṛkṣasaṃghā nadyastīrthāśca śiṃdhavaḥ ||20||
saṃtuṣṭāḥ prāptabhāgā ye te sarve svaṃ gr̥haṃ yayuḥ ||*

*rājāno ye samāhūtāḥ pāribarheṇa bhūyasā ||21||
pūjītā dānamānābhyaṃ te'pi svaṃ svaṃ gr̥haṃ gatāḥ ||
naṃdādyā gopamukhyā ye śrīkṛṣṇena prapūjitāḥ ||22||
harṣitāḥ premadānābhyaṃ te'pi sarve vrajaṃ yayuḥ ||
etatte kathitaṃ rājanamahāyajñasya maṇḍalam ||23||
yatra śrīkṛṣṇacandro'sti tatra kiṃ saphalaṃ na hi ||
ye śṛṇvanti kathāmetāṃ paṭhamti satataṃ narāḥ ||24||
dharmaścārthaśca kāmaśca mokṣasteṣāṃ prajāyate ||25||
pūrṇaḥ pareśaḥ paramēśvaraḥ prabhuḥ
punātu vo yaḥ puruṣaḥ purāṇaḥ ||
śṛṇvanti ye tasya kathāṃ vicitrāṃ
kurvaṃti tīrthaṃ svakulaṃ narāste ||26||
chalena yajñasya hariḥ pareśvaro
bhāraṃ videheśa bhuvo'vatārayat ||*

*yo'bhūcaturvyūhadharo yadoḥ kule
tasmai namo'nantagunāya bhūbhṛte ||27||*

English rendering

The auspicious celebration of the Rajasuya Yajna; the generous hospitality of the gods, Brahmins, and guests

Naradji says - Rajan! Yajna began in the Dwarabhuta Pindaraka region of Arthasiddhi, which lies between Mount Raivatika and the sea. The kund that was built in that yajna had an extension of five yojanas. The Brahmakundas were made into one yojana and the Panchakundas into two kosams. They were all beautifully constructed with tanks, trenches, extensions, and altars. The great altar there was a thousand cubits high. The Suvarnamaya Yajnamandapa had an extension of five yojanas, adorned with chandavas and bandhanavaras. Banana poles adorned it. 1 - 4.

Surrounded by the Yadavas of Bhoja, Vrishni, Andhaka, Madhu, Shurasena and Dasaraha lineage, King Ugrasena adorned the Yajna mandapa like Indra with deities. Just as the Supreme Personality of Godhead is adorned with His attributes, so the most perfect Lord, Yajnavatara Sri Krishna, was adorned with his sons and grandsons in that sacrifice. 5 - 6. (Vishwajitkhand Chapter 46 to 50)

Yaduraja Ugrasena took the initiation of the Kratusrestha Rajasuya Yajna by accumulating great wealth and making Gargacharya his guru. Maithil! In that yajna, one million would have performed, one million would have initiated, and five lakh would have performed. In the bonfire, a thick stream of ghee was poured in front of the elephant's trunk, which the fire god ate and drank, causing indigestion. In those days, no creature in the three worlds went hungry. All the gods became sick of indigestion by drinking Soma. 7-10 |

Along with his wife Ruchimati, the valiant Yadava-raj Ugrasena took the abhrita-bath of the yajna at Pindar Tirtha. They ritually bathed with Veda-mantras accompanied by sages like Vyasa. Just as Yajna adorned the south, King Ugrasena adorned himself with Queen Ruchimati. The cries of the gods and men were heard, and the gods showered flowers on Ugrasena. Fourteen million elephants adorned with gold necklaces were donated by Ugrasena. He gave a hundred billion horses as offerings at the altar. Crores of Navaratnas, along with precious necklaces and clothes, presented the sage to Gargacharya. At the same time, they were also given household appliances. King Ugrasena, the great Yadavendra, gave a thousand elephants, ten thousand horses, and twenty loads of gold to the Brahmin Brahma in that sacrifice. Just as the Brahmins were so satisfied with Dakshin in the sacrifice of King Marutka that they left their golden vessels, so also in this sacrifice of Maharaja Ugrasena, the Brahmins returned home satisfied and cheerful. Satisfied with their share, all the gods went to heaven. The Vandijans were also given a lot of liquid, to which they went home cheering. Demons, demons, apes, bearded animals, and even birds were satisfied. All the serpents also returned to their homes contented. The cows, the mountains, the communities of trees, the rivers, the pilgrimage, and the sea - all received their share, and they returned to their respective places satisfied. The kings who were invited were also worshipped with great charity, and they went to their respective homes in satisfaction. The main main gopas like Nanda were worshipped by Lord Krishna himself. All of them returned to Vrajko, happy with love and charity. 11-22 | (Vishwajitkhand Chapter 46 to 50)

The king! Thus I described to you the auspicious celebration of the Rajasuya Mahayagya. Where there is Lord Krishna directly, what work will not succeed? Human beings who always read and listen to this story attain all four things - Dharma, Artha, Kama, and Moksha. Lord Krishna is the Supreme Personality of Godhead, the Supreme Personality of Godhead and the Puranic Personality of Godhead; may He sanctify you. The humans who hear this strange tale of him sanctify their clan. Woe to you! Parameshwara Srihari, on the pretext of a yajna, removed the weight of the entire floor. Salutations to the Eternal Lord, the Lord of the Universe, who appeared in Yadukula in the form of Chaturvya. 23-27 |

Thus was completed the fiftieth chapter of the Srigarghasamhita, the Narada Bahulashva Samvad under the Vishwajit Khanda, in the context of the great rise of Ugrasena, the 'Description of the Rajasuya Yajna Utsava'. 50.

Sanskrit source · Hindi control witness

Balabhadra-khaṇḍa · Chapter 1

Chapter 179 of 263 · 17 detected Sanskrit verse markers

Sanskrit

बहुलाश्व उवाच -

श्रुतं तव मुखाद्ब्रह्मन् मंगलं परमाद्भुतम् ॥
 सुधाखंडात्परं मिष्टं खण्डं विश्वजितं परम् ॥१॥
 परिपूर्णतमस्यापि श्रीकृष्णस्य महात्मनः ॥
 षोडशस्त्रीसहस्राणां पुत्रा दशदशाभवन् ॥२॥
 तेषां पुत्राश्च पौत्राश्च बभूवुः कोटिशो मुने ॥
 रजांसि भूमेर्गणयेन्न कविश्चेद्धरेः कुलम् ॥३॥
 रेवत्यां बलदेवस्य रामस्यापि महात्मनः ॥
 पुत्रोदयः कथं नु स्यादेतन्मे ब्रूहि तत्त्वतः ॥४॥
 श्रीनारद उवाच -

बाढमुक्तं भगवतः संकर्षणस्याच्युताग्रजस्य बलभद्रस्य
 रामस्य कामपालस्य कथां सर्वथा तवाग्रे कथयिष्यामि ॥५॥
 अथ कदाचित्प्राङ्विपाको नाम मुनीन्द्रो
 योगीन्द्रो दुर्योधनगुरुर्गजाह्वयं नाम पुरमाजगाम ॥६॥

सुयोधनेन संपूजितः परमादरेण
 सोपचारेण महार्हसिंहासने स्थितोऽभूत् ॥७॥
 तं प्रदक्षिणीकृत्य प्रणिपत्य कृतांजलिः पुरः स्थितो
 मनःसन्देहं स्मृत्वा धार्तराष्ट्रं इति होवाच ॥८॥
 संकर्षणः साक्षाद्बलभद्रः किं कारणात्कस्माल्लोकात्केन
 प्रार्थितो भूलोकानाजगाम येनेदं पुरं तिर्यग्भूतमभवत्तस्य
 मम गुरोर्गदाशिक्षाकरस्याहो तत्रप्रभावं नितरां वदतात् ॥९॥
 प्राङ्विपाक उवाच -

युवराज कुरूद्वह यदुवरस्य प्रभावं शृणु
 यच्छ्रवणे पापहानिः परं भूयात् ॥१०॥
 अस्मिन्द्वापरांते नृपव्याजदैत्यानीककोटिभि-
 र्भूरिभाराक्रान्ता भुर्गौर्भूत्वा स्वयंभुवं शरणं जगाम ॥११॥
 तदुपचारी सुरश्रेष्ठः सर्वसुरगणैः समूहो वैकुण्ठनाथं
 पुरस्कृत्य श्रीवामनवामपादांगुष्ठनखनिर्भिन्नीध्वाङ्-

कटाहविवरमार्गेण बर्हिर्निगत्य कोटिशौडनिघयं
 ब्रह्मद्रवे संप्रेक्षन् विरजातीरं प्राप्तवान् ॥१२॥
 अथाग्रेऽसंख्यकोटिमातैडज्योतिषां मण्डलमवेक्ष्य
 धाता नत्वा ध्यात्वा तत्रानंतं सहस्रवदनं

संकर्षणं गुणलक्षणलक्षितं देवैः सह ददर्श ॥१३॥
तद्भोगुकुण्डलीभूतोत्संगेवृन्दारण्यकालिंदीगोवर्धनाद्वि-
कुञ्जनिकुञ्जलतातरुपुञ्जगोपालगोपीगोकुलसंकुलं
ललितं गोलोकं सर्वलोकनमस्कृतं समेत्य तत्र निजकुंजे
निजाज्ञां नीत्वांतःप्राप्य साक्षात्परिपूर्णतमं स्वयं
श्रीकृष्णचंद्रमसंख्यब्रह्मांडपतिं श्रीराधापतिं श्यामलच्छविं
पीतांबरवनमालावशीधरं क्वणत्कनकनूपुरकिंकिणी-
कटकांगदहारस्फुरत्कौस्तुभांगुलीयकैः सर्वतः
परिस्फुरत्कोटिबालमार्तंडमण्डलं किरीटकुण्डलमण्डित-
गंडस्थलमलकालिभिर्विभ्राजमानमुखारविंदं नमस्कृत्य

विधिः सर्वैः सर्वं भूभारवृतांतं कथयांबभूव ॥१४॥
तेषां विज्ञप्तिं विज्ञाय भूमिभारहरणार्थं भगवान्स्वजनान्
सर्वदेवान् यथातथमाज्ञां दत्वानन्तं सहस्रवदनमिति होवाच ॥१५॥
अंग पुरा त्वमपि वसुदेवस्य देवक्यां भूत्वा रोहिण्युदरादाविर्भव
पश्चाद्देवक्याः पुत्रतामहं प्राप्स्यामि ॥१६॥
इति श्रीगर्गसंहितायां बलभद्रखण्डे दुर्योधनप्राड्विपाकसंवादे
बलदेवावतारकारणं नाम प्रथमोऽध्यायः ॥१॥
हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

bahulāśva uvāca -
śrutaṃ tava mukhādbrahman maṅgalaṃ paramād□bhutam ||
sudhākhaṇḍātparamiṣṭaṃ khaṇḍaṃ viśvajitaṃ param ||1||
paripūrṇatamasyāpi śrīkṛṣṇasya mahātmanaḥ ||
śoḍaśastrisahasrāṇāṃ putrā daśadaśābhavan ||2||
teṣāṃ putrāśca pautrāśca babhūvuh koṭīśo mune ||
raajāṃsi bhūmergaṇayenna kaviśceddhareḥ kulam ||3||
revatyāṃ baladevasya rāmasyāpi mahātmanaḥ ||
putrodayaḥ kathaṃ nu syādetanme brūhi tatvataḥ ||4||
śrīnārada uvāca -
bāḍhamuktaṃ bhagavataḥ saṃkarṣaṇasyācyutāgrajasya balabhadrasya
rāmasya kāmāpālasya kathāṃ sarvathā tavāgre kathayiṣyāmi ||5||
atha kadācitprāḍ□vipāko nāma munīndro
yogīndro duryodhanagururajāhvayaṃ nāma puramājagāma ||6||
suyodhanena saṃpūjitaḥ paramādareṇa
sopacāreṇa mahārhasiṃhāsane sthito'bhūt ||7||
taṃ pradakṣiṇīkṛtya praṇipatyā kṛtāmjalih purāḥ sthito
manaḥsandehaṃ smṛtvā dhārtarāṣṭra iti hovāca ||8||
saṃkarṣaṇaḥ sāksādbalabhadraḥ kiṃ kāraṇātkasmālokaṭkena
prārthito bhūlokanājagāma yenedaṃ puraṃ tiryagbhūtamabhavattasya
mama gurorgadāśīkṣākarasyāho tatraprabhāvaṃ nitarāṃ vadatāt ||9||
prāḍ□vipāka uvāca -

yuvārāja kurūdvaha yaduvārasya prabhāvaṃ śṛṇu
 yacchravaṇe pāpahāniḥ paraṃ bhūyāt ||10||
 asmindvāparāṃte nṛpavyājadaityānikakoṭibhi-
 rbhūribhārākṛāntā bhurgaurbhūtā svayaṃbhuvam śaraṇaṃ jagāma ||11||
 tadupacāri suraśreṣṭhaḥ sarvasuragaṇaiḥ samṛḍo vaikunṭhanāthaṃ
 puraskṛtya śrīvāmanavāmapādāṃguṣṭhanakhanirbhinnordhvamḍa-

kaṭāhavivaramāreṇa barhīrṇigatya koṣiṣomḍanicayaṃ
 brahmadrave saṃprekṣan virajātirāṃ prāptavān ||12||
 athāgre'saṃkhyakoṭimārtamḍajyotiṣāṃ maṇḍalamavekṣya
 dhātā natvā dhyātvā tatrāṇamṭaṃ sahasravadanaṃ
 saṃkarṣaṇaṃ guṇalakṣaṇalakṣitaṃ devaiḥ saha dadarśa ||13||
 tad□bhogakuṇḍalibhūtotsaṇgevrndāraṇyakālīṇḍigovardhanādri-
 kuṇjanikuṇḍalātātarupuṇḍjagopālagopīgokulasamḍkulaṃ
 lalitaṃ golokaṃ sarvalokanamaskṛtaṃ sametya tatra nījakuṇḍje
 nījāñḍaṃ nūtvaṃtahprāpya sāksātparipūrṇatamaṃ svayaṃ
 śrīkṛṣṇacaṇḍramasaṃkhyabrahmāṇḍapatiṃ śrīrādhāpatiṃ śyāmalacchaviṃ
 pītāṃbaravanamālāvaṃśīdharaṃ kvaṇatkanakanūpurakiṇḍkiṇi-
 kaṣākāṃgadadahārasphuratkauṣṭubhāṃgulīyakaiḥ sarvataḥ
 parisphuratkoṭibālamārtamḍamaṇḍalaṃ kirīṭakuṇḍalamaṇḍita-
 gaṇḍaṣṭhalamalakālibhīrvibhrājāmānamukhāravimḍaṃ namaskṛtya

vidhiḥ sarvaiḥ sarvaṃ bhūbhāravṛttāṃtaṃ kathayāṃbabhūva ||14||
 teṣāṃ vijñaptiṃ vijñāya bhūmibhārahaṇārthaṃ bhagavānsvajanān
 sarvadevān yathātathamājñāṃ datvānantamḥ sahasravadanamiti hovāca ||15||
 aṃga purā tvamapi vasudevasya devakyāṃ bhūtā rohiṇyudarādāvīrbhava
 paścād□devakyāḥ putratāmahaṃ prāpsyāmi ||16||
 iti śrīgargasamḍhitāyāṃ balabhadrakhaṇḍe duryodhanaprāḍ□vipākasaṃvāde
 baladevāvātārakāraṇaṃ nāma prathamodhyāyaḥ ||1||
 hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

The Reason for the Incarnation of Sri Balabhadraji

Srinardji began to say - Your question is very beautiful. The elder brother of Lord Achyuta is Lord Sankarshana Kampala. I will narrate the story of Balramji to you very well. Duryodhana's guru was a sage named Pradvipaka, the lord of yogis and sages. They reached Hastinapur one day. Duryodhana, with great reverence, worshipped him properly through various remedies. Then he ascended to the throne of great value. Duryodhana sat before them with folded hands, greeting and circling them. Then, recalling his doubts, he said to him, 'For what reason and by whose prayer did Lord Sankarshana directly bring good fortune to Balabhadraji on this earth?' They had turned my city upside down and turned it upside down. He is my guru. He was the one who taught me how to fight a donkey. You describe their influence in detail. " 5 - 9. (Shribalabhadrakhand chapters 1 to 6)

The sage Pradvipaka said, "The best crown prince! Listen to the influence of Yadav Shrestha Balabhadraji. Listening to him leads to the total destruction of sins. At the end of this door, millions of monstrous armies, in the form of kings, arose and gave medicine to the earth with terrible weight. Prithvi then took refuge in Swayambhu Brahma by taking the form of a cow. Devashrestha Brahma, along with the entire pantheon and Shankarji, proceeded to Sri Vaikuntha Nath and came out through the hole in the upper cosmic chamber cut off from the thumbnail of the left leg of Lord

Vamana. There, Brahma appeared near Brahmadrava (Srigangaji), along with the gods, and saw millions of universes rolling in him. They then reached the banks of the Viraja River. Brahma, along with the gods, then had visions of the celestial body resembling the lights of the Infinite Sun. They performed dhyana and namaskara. There, Brahma, along with the gods, had visions of Lord Sankarshana. He had a thousand faces and his srivigraha was aimed at infinite virtues. He was born in the form of the eternal god Kundala. In those eternal groves, he attained Vrindavan, the Yamuna River, Govardhan Giri, Kunj-Nikunj, rows of creepers, various trees, the Paramasundara Golok Dham, blessed by the omnipresent world of Gopala, Gopi, and Gokula, and there he reached Antara Puram, receiving permission from the god Nikunjeshwara himself. It was there that the most perfect Lord, Sri Krishna Chandra, the Lord of the infinite universes, was born. Una Radhapati is the Shyamasundara Kanti of God. They are wearing a Pitambar. He is adorned with a Vanmala around his neck and is wearing a Vamsi. The sound is adorned with gold earrings, kinkini, kada, bajuband, necklace, brightly resplendent Kaustubhamani and rings. Crores of hairs - crowns and kundals with sun-like lustre adorning them. Their faces are decorated with lotus petals. Such a lotus-headed god was saluted by the gods Brahma and others and narrated to them the entire account of the weight of the earth. Lord Krishna, having heard all their sayings, gave the appropriate orders to all the gods and goddesses of his people to take away the burden of the earth, and to the thousand-faced Lord Nanda, they began to say: 'O Eternal One! You first go to Vasudevji's wife Devaki's womb and then appear from Rohini's womb. Then I will appear as the son of Devaki. " 10-16 |

Thus, the first chapter titled 'The Reason for the Incarnation of Sri Balabhadra' was completed under the Srivallabhada Khanda in the Srigargasamhita by Sri Pradvipaka Muni and Duryodhana. 1.

Sanskrit source · Hindi control witness

Balabhadra-khaṇḍa · Chapter 2

Chapter 180 of 263 · 21 detected Sanskrit verse markers

Sanskrit

बलभद्रखण्डः - द्वितीयोऽध्यायः
 सङ्कर्षणस्य अवतारमन्त्रणा -
 प्राङ्विपाक उवाच -
 ब्रूयुक्तः सहस्रवदनो गंतुमभ्युदितः स्वसभायां स्थितोऽभूत् ॥
 तदैव सिद्धचारणगन्धर्वाः सर्वतस्तं नतकंधरा बभूवुः ॥१॥
 अथ सुमतिः सारथिर्दिव्यं रथं तालांकं
 साश्वं समानीय सम्मुखं स्थितोऽभूत् ॥२॥
 परसैन्यविदारणं मुसलं दैत्यदमनं हलं ते तूर्णं
 पुरस्तादुपतस्थतुः ब्रह्ममयं नाम वर्म घोपतस्थे ॥३॥
 अथ तत्र श्रीबलभद्रसभायां सर्वेषां पश्यतां रमावैकुण्ठा-
 त्समागतः पाणीनिपतंजल्यादिभिर्मुनिभिः स्तूयमानः
 सहस्रफणमौलिविराजमानः सिद्धचारणघामरसंसेव्यमानः
 शेषस्तमनंतं संकर्षणं स्तुत्वा तद्विग्रहे संलीनोऽभूत् ॥४॥
 अथाजितवैकुण्ठात्समागतोऽजैकपादहर्बुध्यबहुरूपमहदादिभिः

संवेष्टितो घोरैः प्रेतविनायकैः संवेष्टितः शेषः सहस्रवदनः
 समागत्य स सभायामनंतं स्तुत्वा तस्मिन् संलीनोऽभूत् ॥५॥
 अथ श्वेतद्वीपात्समागतः कुमुदकुमुदाक्षादिभिः
 पार्षदप्रवरैः संसेव्यमानः सहस्रफणमौलिविराजमानः
 सिताचलाभो नीलांबरो नीलकुंतलाभो भीमाभः
 सर्वेषां पश्यतामनंतविग्रहे सोऽपि संलीनोऽभूत् ॥६॥
 अथ तदैवेलावृतखण्डात्समागतस्त्रीगणार्बुदसहस्रैर्भवानीनाथैः
 समावृतः शेषः सहस्रवदनमौलिमण्डलमण्डितः
 प्रस्फुरत्किरीटकटकांगदः सभामेत्यानंतविग्रहे संप्रलीनोऽभूत् ॥७॥
 अथ पातालस्याधस्ताद्वात्रिंशद्योजनसहस्रांतरात्समागतो
 भगवतस्तामसीकलः साक्षात्सहस्रवदनकिरीटमार्तंडमण्डल-
 मण्डितो वेदव्यासपराशरसनकसनन्दनसनातनसन्तुमार-
 नारदसांख्यायनपुलस्त्यबृहस्पतिमैत्रेयादिमहर्षिभिः
 संशोभितो वासुकिमहाशंखश्वेतधनंजयधृतराष्ट्रकुहक-

कालियतक्षककंबलाश्वतरदेवदादिभिर्नागैर्द्वैश्यामरपाणिभिः
 संसेव्यमानो मृगमदागरुकुंकुमचंदनपङ्कावलिप्यमानाभि-
 र्नागकन्याभिः सिद्धचारणगंधर्वविद्याधरगणैरुपगीयमानो
 हाटकेश्वरत्रिपुरबलकालकेयकलिनिवातकवचैरनुयायिभिः

पुरःसरै रुद्रैकादशयूहैर्नाभिकामधेनुवरुणैः पश्चात्प्रयायिभि-
र्वीणावेणुमृदङ्गतालदुन्दुभिध्वनिशब्दायमानः फणीन्द्रो नागेंद्र
इव तूर्णगतिर्विराजते यस्यैकफणे चेदं क्षितिमण्डलं सिद्धार्थ
इव लक्षते सोऽप्यागत्य महानन्तविग्रहे संलीनोऽभूत् ॥८॥

तच्चित्रं दृष्ट्वा तत्सभापार्षदाः सर्वे तं

परिपूर्णतमं ज्ञात्वावनता विस्मिता बभूवुः ॥९॥

अथानंतवदनो महानंतः संकर्षणो भगवान् पार्षदान् सिद्धानुवाच ॥१०॥

अहं भूमिभारहरणार्थं भुवि गमिष्यामि तस्माद्यूयं यादवेषु भविष्यथ ॥११॥

भोः प्रबलोद्भटसुमते सारथे भवतात्रैव स्थीयतां शोकं

मा कुरुतात् यदा युद्धार्थं त्वत्स्मरणं करिष्यामि तदा तं

दिव्यं तालांकं रथं नीत्वा मत्समीपमागमिष्यसि ॥१२॥

हे हलमुसले यदा यदा युवयोः स्मरणं करिष्यामि

तदा तदा मत्पुर आविर्भूतं भवतम् ॥१३॥

भो वर्म त्वमपि चाविर्भव । हे मुनयः पाणिन्यादयो हे

कोटिशो रुद्रा हे भवानीनाथ हे एकादश रुद्रा हे गन्धर्वा ॥

हे वासुक्यादिनागेन्द्रा हे निवातकवचा हे वरुण

हे कामधेनो भूम्यां भरतखंडे यदुकुलेऽवतरंतं मां

यूयं सर्वे सर्वदा एत्य मम दर्शनं कुरुत ॥१४॥

प्राङ्विपाक उवाच -

इत्याज्ञप्ताः सर्वे स्वं स्वं धाम समाजग्मुस्तेषु

गतेषु नागकन्यायूथान् भगवाननन्तः प्राह -

युष्माकमभिप्रायो मया ज्ञातस्तपसा गोपालानां

गृहेषु जन्मानि प्राप्य मद्दर्शनं कुरुत ॥१५॥

कदाचित्कलिंदनंदिनीकूले विहारमाधुर्यमूले

युष्माभिः सह रासमण्डलं करिष्यामि युष्माकं

मनोरथः सफलो भविष्यति ॥१६॥

अथ निवातकवचानां राजा कलिः स्वामिपादकृत-

मस्तकांजलिः प्रदत्तपुष्पावलिः श्रीभगवन्तं प्रत्युवाच ॥१७॥

अहं हि करिष्यामि मय्याज्ञां कुरु ॥ भगवन्

यत्र त्वं गमिष्यामि तत्राप्यहं गमिष्यामि ह

वाव त्वद्वियोगेन महान् खेदो भविष्यति सहैव

मां नय त्वं भक्तवत्सलोऽसि ॥१८॥

एवं संप्रार्थितो भगवाननन्तः कलिं राजानं

स्वभक्तं प्रसन्नः प्रत्युवाच - सुखेन त्वं

मत्सहेहागच्छ भरतखण्डे कौरवेन्द्राणां कुले

धृतराष्ट्रस्य पुत्रो भूत्वा दुर्योधनो नाम

चक्रवर्ती भविष्यसि त्वत्सहायमहं

करिष्यामि गदाशिक्षां च दास्यामि ॥१९॥

इत्युक्तः कलिस्तं नमस्कृत्य स्वधाम गतवान् सैष
कलिस्त्वं जातोऽसि विष्णुमायया स्वात्मानं न स्मरसि ॥२०॥
इति श्रीगर्गसंहितायां बलभद्रखण्डे प्राङ्गविपाकदुर्योधनसंवादे
संकर्षणगमनमंत्रो नाम द्वितीयोऽध्यायः ॥२॥
हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

balabhadrakhaṇḍaḥ - dvitīyo'dhyāyaḥ
saṅkārṣaṇasya avatāraṃmantraṇā -
prāṇ□□vipāka uvāca -
ityuktaḥ sahasravadano gaṃtumabhyuditaḥ svasabhāyāṃ sthito'bhūt ||
tadaiva siddhacāraṇagandharvāḥ sarvatastaṇ natakamḍharā babhūvuh ||1||
atha sumatiḥ sārathirdivyaṃ rathaṃ tālāṃkaṃ
sāśvaṇ samānīya sammukhaṃ sthito'bhūt ||2||
parasainyavidāraṇaṃ musalaṃ daityadamaṇaṃ halaṃ te tūrṇaṃ
puraśtādūpatasthatuḥ brahmamayaṇ nāma varma copatasthe ||3||
atha tatra śrībalabhadrasabhāyāṃ sarveṣāṃ paśyatāṃ ramāvaikuṇṭhā-
tsamāgataḥ pāṇinipataṇjalyādibhirmunibhiḥ stūyamānaḥ
sahasraphaṇamaulivirājamānaḥ siddhacāraṇacāmarasaṇsevyamānaḥ
śeṣastamanaṃtaṃ saṃkārṣaṇaṃ stutvā tadvigrahe saṃlīno'bhūt ||4||
athāṇitavaiikuṇṭhātsamāgato'jaikapādahirbudhnyabahuṇpamahadādibhiḥ

saṃveṣṭito ghoraiḥ pretavināyakaiḥ saṃveṣṭitaḥ śeṣaḥ sahasravadanaḥ
samāgatya sa sabhāyāmanaṃtaṃ stutvā tasmin saṃlīno'bhūt ||5||
atha śvetadvipātsamāgataḥ kumudakumudākṣādibhiḥ
pārśadapravaraiḥ sasevyamānaḥ sahasraphaṇamaulivirājamānaḥ
sitācalābho nīlāṃbaro nīlakuṇṭalābho bhīmābhāḥ
sarveṣāṃ paśyatāmanaṃtavigrahe so'pi saṃlīno'bhūt ||6||
atha tadaivelūvrtakhaṇḍātsamāgatastrīgaṇārbudasahasrairbhavānīnāthaiḥ
samāvṛttaḥ śeṣaḥ sahasravadanamaulimaṇḍalamaṇḍitaḥ
prasphuratkirīṭakaṭakāṇḍagaḍaḥ sabhāmetyānaṃtavigrahe saṃpralīno'bhūt ||7||
atha pātālasyādhaśtādvātrīṃśadyojanasahasraṇtarātsamāgato
bhagavatataṃpuraḥbalakālakēyakalīnīvātākavacairanuyāyibhiḥ
puraḥsaraiḥ rudraikādaśavyūhairnābhikāmadhenuvaruṇaiḥ paścātprayāyibhi-
ruṇāveṇuṃḍaṇḍatāladundubhidhvaniśabdāyamānaḥ phaṇindro nāgeṇdra
iva tūrṇagatirvirājate yasyaikaphaṇe cedamḥ kṣitimaṇḍalaṃ siddhārtha
iva lakṣate so'pyāgatya mahānantavigrahe saṃlīno'bhūt ||8||
taccitraṇ dṛṣtvā tatsabhāpārśadāḥ sarve taṃ

kālīyataḥsakakambalāśvataradevadattādibhirmāgeṇdraiścāmarapāṇibhiḥ
saṃsevyamāno mṛgamadāgarukumkumacamaṇdanapaikāvalipyamānābhi-
rāgakanyābhiḥ siddhacāraṇagandharvavidyādharaṇairupagīyamāno
hāṭakeśvaratripurabalakālakēyakalīnīvātākavacairanuyāyibhiḥ
puraḥsaraiḥ rudraikādaśavyūhairnābhikāmadhenuvaruṇaiḥ paścātprayāyibhi-
ruṇāveṇuṃḍaṇḍatāladundubhidhvaniśabdāyamānaḥ phaṇindro nāgeṇdra
iva tūrṇagatirvirājate yasyaikaphaṇe cedamḥ kṣitimaṇḍalaṃ siddhārtha
iva lakṣate so'pyāgatya mahānantavigrahe saṃlīno'bhūt ||8||
taccitraṇ dṛṣtvā tatsabhāpārśadāḥ sarve taṃ

paripūrṇatamaṃ jñātvāvanatā vismitā babhūvuḥ ||9||
 athānaṃtavadanō mahānaṃtaḥ saṃkarṣaṇo bhagavān pārśadān siddhānuvāca ||10||
 ahaṃ bhūmibhāraharaṇārthaṃ bhuvi gamiṣyāmi tasmād yūyaṃ yādaveṣu bhaviṣyatha ||11||
 bhoḥ prabalod bhāṭasumate sārathe bhavatātraiva sthīyatāṃ śokaṃ
 mā kurutāt yadā yuddhārthī tvatsmaraṇaṃ kariṣyāmi tadā taṃ

divyaṃ tālāṃkaṃ rathaṃ nītvā matsamīpamāgamiṣyasi ||12||
 he halamusale yadā yadā yuvayoḥ smaraṇaṃ kariṣyāmi
 tadā tadā matpura āvirbhūte bhavatam ||13||
 bho varma tvamapi cāvīrbhava | he munayaḥ pāṇinyādayo he
 koṭīśo rudrā he bhavānīnātha he ekādaśa rudrā he gandharvā ||
 he vāsukyādīnāgendrā he nivātakavacā he varuṇa
 he kāmadenho bhūmīyāṃ bharatakhaṇḍe yadukule'vataraṇtaṃ mām
 yūyaṃ sarve sarvadā etya mama darśanaṃ kuruta ||14||
 prāḍ vipāka uvāca -
 ityājñaptāḥ sarve svaṃ svaṃ dhāma samājagmusteṣu
 gateṣu nāgakanīyūthān bhagavānanantaḥ prāha -
 yuṣmākamabhiprāyo mayā jñāstapasā gopālānām
 grheṣu janmāni prāpya maddarśanaṃ kuruta ||15||
 kadācitkalīṇḍanaṇḍīnikūle vihāramādhuryyamūle

yuṣmābhīḥ saha rāsamaṇḍalaṃ kariṣyāmi yuṣmākaṃ
 manorathaḥ saphalo bhaviṣyati ||16||
 atha nivātakavacānāṃ rājā kalīḥ svāmīpādakṛta-
 mastakāṇjalīḥ pradattapuṣpāvalīḥ śrībhagavantam pratyuvāca ||17||
 ahaṃ hi kariṣyāmi mayyājñāṃ kuru || bhagavan
 yatra tvaṃ gamiṣyāmi tatrāpyahaṃ gamiṣyāmi ha
 vāva tvadvīyogena mahān khedo bhaviṣyati sahaiva
 mām naya tvaṃ bhaktavatsalo'si ||18||
 evaṃ saṃprārthīto bhagavānanantaḥ kalīḥ rājānaṃ
 svabhaktaṃ prasannaḥ pratyuvāca - sukheṇa tvaṃ
 matsahehāgaccha bharatakhaṇḍe kauravendrāṇāṃ kule
 dhṛtarāṣṭrasya putro bhūtvā duryodhano nāma
 cakravartī bhaviṣyasi tvatsahāyamahaṃ
 kariṣyāmi gadāśikṣāṃ ca dāsyāmi ||19||

ityuktaḥ kalīstaṃ namaskṛtya svadhāma gataṃ saīṣa
 kalistvaṃ jāto'si viṣṇumāyayā svātmānaṃ na smarasi ||20||
 iti śrīgaragaśaṃhitāyāṃ balabhadra-khaṇḍe prāḍ vipākaduryodhanasaṃvāde
 saṃkarṣaṇagamananaṃtro nāma dvitīyo'dhyāyaḥ ||2||
 hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

Preparation for the incarnation of Sri Balabhadraji

The sage Pradvipaka said - "Thus, at the behest of Lord Krishna, a thousand-faced Ananta went to his court, ready to go." At the same time, Siddhas, Charanas and Gandharvas came and bowed their heads with utmost humility and saluted them from all sides. After this, a charioteer named Sumati appeared before them, riding horses in divine chariots adorned with cymbals. Musal, the destroyer of the enemy army, Hal, the destroyer of the demons, and a shield called Brahmamaya also appeared

before them. Thereafter, in the presence of all there, Balabhadra came from Rama-Vaikuntha to the meeting of Balabhadra. A thousand of their faces were adorned with crowns. Siddha-Charanagana and sages like Panini and Patanjali were praising him. Thus, he came to Seshaji and glorified and merged with Srivigraha of Sankarshana. After that, Subhagaman of Sahasra-vadana Seshaji from Ajitavaikuntha took place there. They were surrounded by Rudras such as Ajaikapada, Ahirbudraya, Bahurupa, Mahad, etc. The terrifying ghosts and Vinayaka etc. were scattered around them. Sheshnag came to Balarama's assembly and praised him, and after praising, he was absorbed into his body. Then came Sheshji, the fierce-looking Sheshji, adorned with crowns perched on a thousand faces, blue-studded, white-clad, covered with blue kuntalki kanti, and served by chief councillors like Kumud and Kumudaksha from Svetadvipa, and they too merged into Anant's body at the sight of all. Then, at the same time, came Sheshji from the year Ilaavrita. Millions of women's youth were serving Bhagwati Parvati, her maidservant. The crowned thousand-faced Sheshji was adorned with a gleaming crown, kundal, and bajubandha. After coming to the assembly, he too entered the sanctum sanctorum of Lord Ananta. Then came Sheshji from beneath thirty-two thousand yojanas of the underworld. He was endowed with the thousand-faced Sheshji 'Tamasi of God' art. They wore crowns as bright as the everlasting sun. He was greatly ennobled by the sages Vyasa, Parashara, Sanaka, Sanandana, Sanatkumara, Narada, Samkhyā, Pulastya, Brihaspati, and Maitreya. Vasuki, Mahashanka, Śvēta, Dhananjaya, Dhritarashtra, Kuhaka, Kaliya, Takshaka, Kambala, Ashvatarā, and Devadatta were among the Nagarajas who showered him with incense. She was served by many nagakanyas associated with Kasturi, Agar, Kesar, and Chandanke. He was being praised by Siddhas, Charanas, Gandharvas, and Vidyadharas. Daityas such as Hatakesvara, Tripur, Bal, Kalkeya, Kali, and Nivatakavacha followed him. Eleven Rudras marched ahead of them in array, and the musk deer, Kamadhenu, and Varuna followed them. The words were veena, mridangam, tala, and dundubhike. He reached there at the same speed as Phanidhar Gajaraja. On one of his faces, the entire globe looked like a grain of mustard. Thus, Sheshji came there and entered the sanctum sanctorum of Lord Maha Anant. 1 - 8.

They all went to their respective places after being ordered to say Pradwipak Muni. After their departure, Lord Anant said to the youth of the serpent girls - 'I know what you mean, all of you, by penance, to be born in the house of the Gopas and have darshan of Me. Someday I will fulfill your wish by playing with you in the beautiful Rasmandal on the banks of the Kalindi. 'Then Kalina, the king of Nivatakavachoke, with folded hands, offered floral tributes at the feet of the Lord - lotuses and bowed her head at the feet of the Lord and said, "O Lord! Give me orders, what will work for me? Wherever you come, there I will also go. Father! Your departure will cause me great sorrow; you are a devotee, so take me with you. Hearing this prayer, Lord Anant was pleased and said to his devotee Kaliraja, "May you walk with me happily in Bharatavarsha." There you become the Chakravarti king, known in the Kaurava clan as Duryodhana, the son of Dhritarashtra. I will help you, I will teach you mace fighting. Upon saying this, King Kali went to his place, saluting him. At the same time, you are born as Duryodhana. In the delusion of Lord Vishnu, you have no memory of your form. 15-20 |

Thus, the second chapter titled 'Preparation for the Incarnation of Balabhadra' was completed in the dialogue of Sri Pradvipaka Muni and Duryodhana under the Srivallabhadra Khanda in the Srīgarghasamhita. 2.

Sanskrit source · Hindi control witness

Balabhadra-khaṇḍa · Chapter 3

Chapter 181 of 263 · 20 detected Sanskrit verse markers

Sanskrit

बलभद्रखण्डः - तृतीयोऽध्यायः
ज्योतिष्मती उपाख्यानम् -
प्राङ्विपाक उवाच -
अथागता कोटिशरच्चन्द्रमंडलप्रतीकाशा नागलक्ष्मीर्महारथस्था
सखी कोटिमण्डलमण्डिता संकर्षणं महानंतं भर्तारं सभायां प्राह ॥१॥
अहमपि त्वया सहैव भगवन् भुवमागमिष्यामि
त्वद्वियोगातुरा प्राणान्न धारयामि ॥२॥
इति बाष्पकंठीं प्रियां संप्रेक्ष्य भगवाननंतः
सर्वभक्तदुःखनिवारणो महेंद्रवारण इव
भोगावारण इति होवाच ॥३॥
रंभोरु त्वं रेवतीविग्रहे संलीना भूत्वा
भूलोकं भजतान्मा शोकं कुरुतात् ॥४॥
तच्छ्रुत्वा नागलक्ष्मीः प्रत्युवाच रेवती का कस्य
सुता क्व वर्तमाना नितरां वदैतत्तच्छ्रुत्वा
भगवाननंतः सस्मितः स्वप्रियां प्रत्युवाच ॥५॥
आदिसर्गे कश्यपस्य कद्रुसुतो ह्यहं जातः
श्रीकृष्णान्नया त्वखंडभूखंडमंडलं गजराडिव चैकफणे
कमण्डलुमिव धृत्वा सर्वतोऽधस्ताद्विराजमानोऽहं बभूव ॥६॥
अथ मयि स्थिते चक्षुषः पुत्रोऽतिबलश्चाक्षुषो नाम मनुः
सप्तद्वीपभूखंडमंडलेषु मण्डलपतिभिर्घृष्टपादपुंडरीकः
पुरंदरादिभिर्लघितचंडशासनः प्रचंडदोर्दंडाविखंडितारिदोर्दंडः
सर्वगुणमंडितः सम्राड्बभूव ॥७॥
तस्य मनोः सुद्युम्नाद्याः पुत्रा बभूवुः ॥
तस्य यज्ञकुंडसमुद्भवा कन्या ज्योतिष्मती जाता ॥८॥
एकदा स्नेहाच्याक्षुषः पुत्रीं पप्रच्छ कीदृशं वरमिच्छसीति वद ॥
सा तदोवाच यः सर्वेषां बलवान्स मे वरो भूयात् ॥९॥
तच्छ्रुत्वा राजा शक्रं बलवंतं ज्ञात्वा तमाजुहाव ॥ तदैव सद्यः
समागतं वज्रिणं पुरःस्थितं सादरेणासनं दत्त्वा मनुः प्राह ॥१०॥
त्वत्तः कोऽपि बलवान् वर्तते न वा तत्सत्यं वद
न चेत्स्मृतिः "न हि सत्यात्परो धर्म इति होवाच भूरियम् ॥
सर्वं सोढुमलं मन्ये ऋतेऽलीकपरं नरम्" ॥११॥
इन्द्र उवाच -

अहं बलवान्नास्मि मतो बलवान् वायुरस्ति
तेन सहायेन कार्यं करोमीत्युक्त्वा गते
शक्रे राजा वायुमाजुहावाह च त्वत्तः कोऽपि
बलवान् वर्तते सत्यं वदतात् ॥१२॥

वायुरुवाच -

मतो बलवंतः पर्वताः सन्ति मद्भोगेन नोऽङ्गीयमाना
इत्युक्त्वा गते वायौ राजा पर्वतानाजुहावाह च
भवद्भ्यः कोऽपि कौ बलवान् वर्तते तत्सत्यं वदत ॥१३॥
पर्वताः प्राहुरस्मद्धारणाद्भूखंडं बलवद्वर्तते यत्र वयं स्थिताः
स्मः ॥ पर्वतेषु गतेषु भूखंडमंडलं समाहुय राजा प्राह

त्वत्तः कोऽपि बलवान् वर्तते न वा सत्यं वद ॥१४॥

तच्छ्रुत्वा भूखण्ड उवाच -

मतो बलवान्संकर्षणो भगवान् वर्तते ॥
सोऽयं सदाऽनन्तोऽनंतगुणार्णव आदिदेवो
वासुदेवः सहस्रवदनो नागेंद्र इव भव्यवपुः
कैलास इव शुक्लप्रकाशः कोटिसूर्यप्रतिभासः
कोटिकंदर्पहारिलावण्येन विभ्राजमानः कमलपत्राक्षः
कमलकर्णिकादिव्यविमलमालानिर्मलपरिलोभित-
मधुकरनिकरसंगीयमानः सिद्धचारणगंधर्व-
विद्याधरवरगणैरुपगीयमानः सुरासुरोरगमुनिगणैः
संध्यायमानः सर्वोपरि विराजमान आस्ते ॥१५॥
यस्यैकस्मिन्मूर्ध्नि सगिरिसरित्समुद्रवनजीवकोटिमण्डितं-
भूखंडमंडलमहं दृशे ॥ यन्नामानुकीर्तनात्त्रिलोक्यां
त्रैलोक्यघात्यपि कैवल्यं प्राप्नोति ॥१६॥

एवंप्रभावो भगवान् सर्वतो बलवान्सर्वकारणकारणः

सर्वेश्वरो दुरंतवीर्यो मूले रसायाः

स्थितस्तस्मात्परः कोऽपि नास्ति ॥१७॥

महानंत उवाच -

इत्युक्त्वा गते भूखंडे चाक्षुषः कन्या ज्योतिष्मती
मम माधुर्यप्रभावं विज्ञाय पित्राज्ञां गृहीत्वा विंध्याचले
मत्प्राप्त्यर्थं वर्षाणां लक्षाणि ब्रह्मतपस्तेपे ॥१८॥
ग्रीष्मे पंचाग्निपत्ता वर्षासु सर्वासारधारिणी शिशिर
आकंठमग्ना शीतोदके भूत्वा स्थण्डीलशायिनी बभूव ॥१९॥
इति श्रीगर्गसंहितायां बलभद्रखण्डे
ज्योतिष्मत्युपाख्यानं नाम तृतीयोऽध्यायः ॥३॥
हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

balabhadrakhaṇḍaḥ - tr̥tiyo'dhyāyaḥ
 jyotiṣmatī upākhyānam -
 prāḍīvipāka uvāca -
 athāgatā koṭīśaracamaṇḍalamāṇḍalapratikāśā nāgalakṣmīmahārathasthā
 sakhi koṭimaṇḍalamāṇḍitā saṃkarṣaṇaṃ mahānaṃtaṃ bhartāraṃ sabhāyāṃ prāha ||1||
 ahamapi tvayā sahaiva bhagavan bhuvamāgamiṣyāmi
 tvadvijogātūrā prāṇāna dhārayāmi ||2||
 iti bāṣpakam̐thiṃ priyāṃ saṃprekṣa bhagavānanaṃtaḥ
 sarvabhaktaḍuḥkhanivāraṇo mahem̐dravāraṇa iva
 bhogāvāraṇa iti hovāca ||3||
 raṇibhoru tvaṃ revatīvigrahe saṃlīnā bhūtvā
 bhūlokaṃ bhajatānmā śokaṃ kurutāt ||4||
 tacchrutvā nāgalakṣmīḥ pratyuvāca revatī kā kasya
 sūtā kva vartamānā nitarāṃ vadaitattacchrutvā

bhagavānanaṃtaḥ sasmitaḥ svapriyāṃ pratyuvāca ||5||
 ādisarge kaśyapasya kadrusuto hyaḥaṃ jātāḥ
 śrīkṣṇāñjāyā tvakhaṇḍabhūkhaṇḍamaṇḍalaṃ gajarāḍiva caikaphaṇe
 kamaṇḍalumuva dhṛtvā sarvato'dhastādvirājamāno'haṃ babhūva ||6||
 atha mayi sthite cakṣuṣaḥ putro'tibalaścākṣuṣo nāma manuḥ
 saptaḍvīpabhūkhaṇḍamaṇḍaleṣu maṇḍalapatibhirghṛṣṭapādapuṇḍarīkaḥ
 puramaṇḍādbhiramaṇḍaghitacamaṇḍasāsanaḥ pracamaṇḍadordamaṇḍāvīkhaṇḍitāridordamaṇḍaḥ
 sarvaguṇamaṇḍitaḥ samrāḍbabhūva ||7||
 tasya manoḥ sudyumnādyāḥ putrā babhūvuḥ ||
 tasya yajñakumaṇḍasamudībhavā kanyā jyotiṣmatī jātā ||8||
 ekadā snehāccākṣuṣaḥ putrīṃ papraccha kīdṛṣaṃ varamicchasīti vada ||
 sā tadovāca yaḥ sarveṣāṃ balavānsa me varo bhūyāt ||9||
 tacchrutvā rājā śakraṃ balavaṃtaṃ jñātvā tamājūhāva || tadaiva sadyaḥ
 samāgatam̐ vajriṇaṃ puraḥsthiṭaṃ sādareṇāsanaṃ datvā manuḥ prāha ||10||

tvattaḥ ko'pi balavān vartate na vā tatsatyam̐ vada
 na cetasmṛtiḥ "na hi satyātparo dharma iti hovāca bhūriyam̐ ||
 sarvaṃ soḍhumalaṃ manye r̥te'likaparaṃ naram̐" ||11||
 indra uvāca -
 ahaṃ balavānnāsmi matto balavān vāyurasti
 tena sahāyena kārya karomītyuktvā gate
 śakre rājā vāyumājūhāvāha ca tvattaḥ ko'pi
 balavān vartate satyam̐ vadatāt ||12||
 vāyuruuvāca -
 matto balavaṃtaḥ parvatāḥ saṃti madvegena noḍḍiyamānā
 ityuktvā gate vāyau rājā parvatānājūhāvāha ca
 bhavadībhyāḥ ko'pi kau balavān vartate tatsatyam̐ vadata ||13||
 parvatāḥ prāhurasam̐dhāraṇādībhūkhaṇḍaṃ balavadvartate yatra vayam̐ sthitāḥ
 smaḥ || parvateṣu gateṣu bhūkhaṇḍamaṇḍalaṃ samāhūya rājā prāha

tvattaḥ ko'pi balavān vartate na vā satyam̐ vada ||14||
 tacchrutvā bhūkhaṇḍa uvāca -
 matto balavānsaṃkarṣaṇo bhagavān vartate ||
 so'yaṃ sadā'nanto'naṃtaguṇārṇava ādidevo
 vāsudevaḥ sahasravadano nāgeṃdra iva bhavyavapuḥ
 kailāsa iva śuklaprakāśaḥ koṭisūryapratibhāsaḥ

koṭikaṇḍarpahārīlāvaṇyaena vibhrājamānaḥ kamalapatrākṣaḥ
 kamalakarnikādivyavimalamālānīrmalaparilobhita-
 madhukaranikarasamgīyamānaḥ siddhacāraṇagaṇḍharva-
 vidyādhavaraganaīrupagīyamānaḥ surāsuroragamunigaṇaiḥ
 saṇḍhyāyamānaḥ sarvoparī virājamāna āste ||15||
 yasyaikasminmūrdhni sagirisaritsamudravanañivakoṭimaṇḍitaṃ-
 bhūkhaṇḍamaṇḍalamahaṃ dṛṣe || yannāmānukīrtanātrilokyāṃ
 trailokyaghātyapi kaivalyaṃ prāpnoti ||16||

evaṃprabhāvo bhagavān sarvato balavānsarvakāraṇakāraṇaḥ
 sarveśvaro durāṃtavīryyo mūle rasāyāḥ
 sthītaśmātparaḥ ko'pi nāsti ||17||
 mahānaṇṭa uvāca -
 ityuktvā gate bhūkhaṇḍe cākṣuṣaḥ kanyā jyotiṣmatī
 mama mādhyaprabhāvaṃ vijñāya pitrājñāṃ grhītvā viṃdhyācale
 matprāptyarthaṃ varṣāñāṃ lakṣāṇi brahmatapastepe ||18||
 grīṣme pañcāgnitaptā varṣāsu sarvāsāradhārīṇi śīṣira
 ākaṇṭhamagnā śītodake bhūtvā sthaṇḍīlāsāyīni babhūva ||19||
 iti śrīgargasamhitāyāṃ balabhadra-khaṇḍe
 jyotiṣmatyupākhyānaṃ nāma tṛtīyo'dhyāyaḥ ||3||
 hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

The Anecdote of Jyotishmati

The sage Pravipaka said, "Then the kantivali of the millions of Sharadiya moons will arrive there on the great chariot of Nagalakshmi herself." Millions of sakhis were adorning her. He came and said to Swami Mahanta Ananta Bhagavan Sankarshana - God. I will walk the earth with you. The agony of your departure will leave me so distraught that I will not be able to keep my soul. Nagalakshmi's throat was thick with tension. It is the nature of Lord Anant, who is also the cause of the whole world, to alleviate the sufferings of the devotees and whose Sri Vighraha is the form of the great serpent like Airavata. Seeing this, his beloved said, "O Rambhoru! You do not have to grieve. Go to earth and merge with Revati's body. Then you will be at my service. Hearing this, Nagalakshmi said - 'Who is Revathi, why is she a daughter and where does she live - you tell me in detail. Hearing this, Lord Anant smiled and said to his beloved, 1 - 5.

Adi Adi is a matter of creation. I was born as Kashyapa's son from the womb of Kadru. By the command of Lord Krishna, I assumed the unbroken earth on one of my hands like a lotus, and from all the worlds, I went to the lower worlds and was vanquished. When I was thus there, a son of Chakshusha named Atibala Chakshusha became the omnipotent emperor of the monolithic earthly realm of Manu Saptadvipa, the great Mandaleshvara king rubbing his head on his lotus feet. The gods and goddesses Indradi also believed in his rule. They were positioned by crushing all the might and pride of the visually impaired enemy with fierce bows. The wise man had many sons with Sudyumna. Subsequently, Manu performed a yajna and a daughter named Jyotishmati was born from his yajna kunda. One day, a visionary Manu affectionately asked his maiden, "Tell me, what kind of groom do you want?" Then the virgin answered, "May those who are strongest be my lords. Hearing this, the king summoned Indra, believing him to be the most powerful. When Indra, the Vajradhari, appeared, the king respectfully seated him and said, "Tell me the truth, if anyone is more

powerful than you." Otherwise, Smṛiti says, "Goddess Prithvi has said that there is no religion greater than truth; I can bear everything, but I cannot bear the burden of a false person." Indra said, "I am not a strong man. The wind god is stronger than I am. I work with the help of them. With that, Indra went away. Then the king called to Vayu and asked him, 'Tell me the truth, is there any one more powerful than you?' The wind said, 'The mountains are stronger than I am, because my speed cannot uproot them.' Saying this, the wind blew away. Then the king called to the mountains and said, 'Tell me the truth, who is stronger than you in the firmament? The mountains answered, 'The earth is stronger than we, because it holds us up.' 'The mountains said this and went away. Thou king called unto the earth, and said unto it, Tell me the truth, whether there be any mightier than thou. 6-14 | (Shribalbhadrakhand chapter 1 to 6)

When the world heard this, it said, 'A stronger God than I am, Sankarsha.' They are the eternal infinite, the ocean of infinite qualities. He is the Adi Deva, the form of Vasudeva, he has a thousand faces, his idol is as vast as Gajraj, he is a bright Prahvala like Kailasa, his light is like crores of suns. They are supposed to crush the pride of millions of Kamadevas in beauty. He has eyes as beautiful as a lotus leaf. They are adorned with garlands of divine serene lotuses - karnikas, the youth of the Bhramaras keep humming to drink their parimalakas. The Siddhas, the Charanas, the Gandharvas, and the great Vidyadharas who are praised; the gods, the demons, the serpents, and the sages who are always worshipped and who are seated at the top; on one of whose heads the unbroken earth, adorned with mountains, rivers, seas, forests, and millions of creatures, is visible, and whose name in all three worlds - by chanting, even the slayer of the Trilokas attains Kaivalya-moksha - is such an influential, for all reasons, God of all, and the most powerful God is Sankarsha. They are located at the base of the lagoon. There is no one better than him. " 15-17 |

Thus said the great-grandfather, "Knowing my beauty and influence when the earth is gone, Jyotishmati took the command of her father and went to do penance on Mount Vindhya to receive me." He meditated there for a million years. She meditated in the midst of the Panchagni during the summer, endured the constant flow of water in the rain, and was neck-deep in the cold water during the winter. She would sleep on the ground below during her penance. 18-19 |

Thus the third chapter, 'Upakhyān of Jyotishmati', was completed in the dialogue of Sri Pradvipaka Muni and Duryodhana under the Sribalabhadra Khanda in the Srigarghasamhita. 3.

Sanskrit source · Hindi control witness

Balabhadra-khaṇḍa · Chapter 4

Chapter 182 of 263 · 37 detected Sanskrit verse markers

Sanskrit

श्रीमहानंत उवाच -

अथ ज्योतिष्मतीं शतचंद्रप्रतीकाशां नवयौवनां
सुंदरीं तपस्विनीं वीक्ष्य शक्रयमधनदाग्नि-
वरुणसोमसूर्यमंगलबुधबृहस्पतिशुक्रशनयः सर्वे
तदरूपोद्दीपितकामसंमोहित चित्तास्तदाश्रमेत्य तामुचुः ॥१॥
हे सुंदरी रंभोरु धन्याऽसि कस्यार्थं तपः करोषि
ते वयस्तपयोग्यं नास्ति मनोऽभिप्रायं स्वकमस्माकं
वदेति तच्छ्रुत्वा ज्योतिष्मत्युवाच भगवाननंतः
सहस्रवदनो मम भर्ता भूयादेतर्थां तपस्तपामीति तद्वचः
श्रुत्वा सर्वे जहसुः पृथक् पृथक् तेषां पूर्वमिंद्र इदमाह ॥२॥

इंद्र उवाच -

सर्पराजं वरं कर्तुं किं वृथा तपसे शुभे ॥
देवराजं वरय मां स्वतः प्राप्तं शतक्रतुम् ॥३॥
यम उवाच -

यमराजं वरय मां दण्डनेतारमागतम् ॥
सर्वोत्तमा त्वं मत्पत्नी पितृलोके भविष्यसि ॥४॥
धनद उवाच -
राजराजं हि मां विद्धि निधीशं हे वरांगने ॥
त्वं भजाशु विशालाक्षि त्यज संकर्षणे रतिम् ॥५॥
अग्निरुवाच -
सर्वदेवमुखं विद्धि सर्वयज्ञप्रतिष्ठितम् ॥
भज मां त्वं विशालाक्षि विहायान्यत्र वासनाम् ॥६॥

वरुण उवाच -

लोकपालं वरय मां पाशिनं यदसां पतिम् ॥
सप्तानां हि समुद्राणां वैभवं पश्य भामिनि ॥७॥
सूर्य उवाच -
जगच्चक्षुः सदाऽहं वै चंडांशुश्चाक्षुषात्मजे ॥
विहाय पातालगतिं वर मां स्वर्णभूषणम् ॥८॥

सोम उवाच -

द्विजराजश्चौषधीशो नक्षत्रेशः सुधाकरः ॥
कामिनीबलदोऽहं वै भज मां राजगामिनि ॥९॥
मंगल उवाच -

द्वयं मही हि मे माता पिता साक्षादुरुक्रमः ॥
 मंगलं भज मां भद्रे भूत्वा भूरि भवार्थिनी ॥१०॥
 बुध उवाच -
 बुधोऽहं बुद्धिमान् वीरः कामिनीरसवर्द्धनः ॥
 विसृज्य सर्वनाकेशान् रमस्व त्वं मया सह ॥११॥
 बृहस्पतिरुवाच -
 गीष्पतिर्धिषणोऽहं वै सुराचार्यो बृहस्पतिः ॥
 साक्षाद्देवगुरुलोके भज मां मन्यसे शुभे ॥१२॥
 शुक्र उवाच -
 साक्षाद्देवगुरुः काव्यो भार्गवोऽहं महामते ॥
 स्वश्रेयस्तु विचार्यैवं भव मद्भामिनी भृशम् ॥१३॥
 शनिरुवाच -
 सर्वेषां बलवान् भद्रे अहं देवोपरि स्थितः ॥
 त्यज शोकं वरय मां लोकभस्मकरं दृशा ॥१४॥
 महानन्त उवाच -
 अथ ज्योतिष्मती तेषां वचांसि श्रुत्वाऽरुणनेत्रा
 स्फुरदधरचलद्भ्रुभंगा प्रोद्यद्दोषाग्निप्रकर्षोच्छलच्छटा
 मां परं सस्मार परं क्रोधं च चकार ॥१५॥
 तेन सखंडं महीमंडलं ब्रह्मांडमपि परं
 चाब्रह्मलोकान् दृढमेजत्सर्वतो महद्भयं बभूव ॥१६॥
 तदैव शक्राद्याः शापभयभीताः प्रकम्पिताः
 कृतबलिपाणयः पादपद्मे पारितो निषेतुः
 पाहि पाहीति जगुस्तैरित्थं शांताऽपि
 ज्योतिष्मति पृथक् पृथक् तान् शाशाप ॥१७॥
 ज्योतिष्मत्युवाच -
 छलयितुमिह मां समागतस्त्वं
 भव खल पंगुरधःसमीक्षणश्च ॥
 कृशतनुरतिकृष्णकुत्सिताभो
 भव सहसाऽसितमाषतैलभक्षी ॥१८॥
 हे शुक्र अक्षणा भव काण आशु
 स्त्रीसंज्ञकस्त्वं भव गीष्पतेऽत्र ॥
 हे सौम्य ते वारदिनं हि शून्यं
 वदन्ति गच्छन्ति न के कदाचित् ॥१९॥
 हे मंगल त्वं भव वानराननो
 निशाकर त्वं भव राजयक्ष्मवान् ॥
 त्वं भग्नदन्तो भव भो दिवाकर
 पाशिन् रुचिस्ते भवताञ्जलंधरी ॥२०॥

त्वं सर्वभक्षो भवतादुषर्बुध

मनुष्यधर्मन् हतपुष्पको भव ॥

वैवस्वस्त त्वं बहुमानभङ्गो

भवाशु युद्धे प्रबलेन रक्षसा ॥२१॥

मां हर्तुमागत्य सुराधम स्थितः

करोषि निदां परमात्मनो गिरा ॥

तव प्रियां कोऽपि नृपो हरिष्यति

करिष्यति स्वर्गसुखं गते त्वयि ॥२२॥

पाशेन बद्धं युधि निर्जितं त्वां

बलाद्गृहीत्वा खलु कोऽपि राक्षासः ॥

लंकां पुरीमेत्य दिवस्पते वै

कारागृहेऽन्धे किल कारयिष्यति ॥२३॥

श्रीमहानन्त उवाच -

अथ ह वाव तया शप्तानां देवानां मध्ये कुपितः

शक्रोऽपि तां शशाप ॥ कोपकारिणि संकर्षणं वरमपि

प्राप्यत्र जन्मनि ह्यन्यत्र वा कदाचित्तव पुत्रोत्सवो माभूत् ॥

एवमुक्त्वा शक्रोऽपि तत्तेजसा धर्षीतः सर्वदेवगणैः

सह स्वर्गं जगाम ॥ पुनः सा तपस्तेपे ॥२४॥

अथ तत्तपो दृष्ट्वा ब्रह्मा ब्रह्मविद्भिर्ब्राह्मणैर्ब्राह्मयादिभिः

संवृतः सर्वजगत्कारणभूतः स्वभवनाद्धंसयानेनागतवान् ॥२५॥

अंबरे स्थित्वा तामाह हे ज्योतिष्मति चाक्षुषात्मजे त्वत्तपः

सफलं जातं तेन सिद्धाऽसि परमहं प्रसन्नोऽस्मि वरं ब्रूहीति ॥२६॥

तच्छ्रुत्वाऽऽकण्ठजलाद्विनिर्गत्य ब्रह्माणं

प्रणिपत्य स्तुत्वा कृतांजलिरित्यब्रवीत् ॥

हे भगवन् यदि प्रसन्नोऽसि किलेह संकर्षणो

भगवान् सहस्रवदनो मम वरो भूयादिति

श्रुत्वा ह वाव विबुधर्षभः प्रत्युवाच ॥२७॥

हे पुत्रि तव मनोरथो दुर्लभोऽस्ति तथापि

पूर्णं करिष्याम्यद्यैव वैवस्वतमन्वतरः

प्राप्तोऽस्ति ह्यस्य त्रिनवद्यतुर्युगविकल्पिते

काले सति तत्र वरः संकर्षणो भगवान् भविष्यति ॥२८॥

तच्छ्रुत्वा ज्योतिष्मती ब्रह्माणमाह देवदेव भगवान्

महान् कालो वर्तते मम मनोरथः शीघ्रं भूयात्वं

कर्तुं समर्थः न चेत्तुभ्यं शापं दास्यामि यथा देवेभ्यो दत्तः ॥२९॥

इति प्रोक्तो ब्रह्मा शापभीतः क्षणं विचार्य पुनराह -

हे राजपुत्रि त्वमानर्तपतेरेव तस्य कुशस्थल्यां पुत्री भव ॥

तस्मिन् जन्मनि त्रिनवद्यतुर्युगविकल्पितः

कालः केनचित्कारणेन क्षणवद्भविष्यति
 इति तस्यै वरं दत्त्वा ब्रह्मा तत्रैवांतरधीयत ॥३०॥
 अथ साऽप्यानर्तेषु कुशस्थलीपुरे रेवतस्य
 भार्यायां जन्म लेभे ॥ तत्र ज्योतिष्मती रेवती नाम
 रूपौदार्य्यगुणमण्डिता नवशरत्कजनेत्रा विवाहयोग्या बभूव ॥३१॥
 तां रेवतः स्नेहेनांतःपुरे सभार्य्य उवाच कीदृशं

वरमिच्छसीति वयः श्रुत्वा सा तदोवाच
 सर्वेषां बलवान्स मे वरो भूयात् ॥३२॥
 इति श्रुत्वा राजा रेवतः सभार्य्योऽपि सुतां
 नीत्वा दिव्यं रथमारुह्य बलवन्तं वरं दीर्घायुषं
 परिप्रष्टुं लोकानुल्लंघ्य ब्रह्मलोकं गतवान् ॥३३॥
 तत्र क्षणमास्थितोऽभूतेन क्षणेन भूलोकेऽद्यैव
 त्रिनवचतुर्थ्यगविकल्पितः कालो जातः ॥
 साऽद्यैव ब्रह्मलोके वर्तते रंभोरु तस्या त्वं संलीना
 भूत्वाऽऽवेशावतारिणी द्वारकां प्राप्य रमस्व ॥३४॥
 प्राङ्विपाक उवाच -

इत्थं तद्वाक्यं श्रुत्वा नागलक्ष्मीः संकर्षणं भर्तारमनुज्ञाप्य
 ब्रह्मलोकमेत्य रेवतीविग्रहे स्वावेशं चकार ॥३५॥
 अथ संकर्षणो भगवान् भूरि भूमिभारहरणार्थं
 लोकनमस्कृताद्गोलोकधामसकाशादवततरेदं

बलभद्रस्य भगवत आगमनं मया ते कथितं
 सर्वदुरितापहरणं मंगलायनं युवराज
 कौरवेंद्र किं भूयः श्रोतुमिच्छसीति ॥३६॥
 इति श्रीगर्गसंहितायां बलभद्रखण्डे
 ज्योतिष्मत्युपाख्याने रेवत्युपाख्यानं नाम चतुर्थोऽध्यायः ॥ ४ ॥
 हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

śrīmahānaṃta uvāca -
 atha jyotiṣmatīm śatacaṃdrapratikāśāṃ navayauvanāṃ
 suṇḍarīṇ tapasvinīṇ vīkṣya śakrayamadhanadāgni-
 varuṇasomasūryamaṃgalabudhabṛhaspatiśukraśanayaḥ sarve
 tad□rūpoddīpitakāmasaṇmohita cittāstadāśrametya tāmucuh ||1||
 he suṇḍarī raṃbhoru dhanyā'si kasyārthaṃ tapaḥ karoṣi
 te vayastapayogyāṃ nāsti mano'bhiprāyaṃ svakamasmākam
 vadeti tacchrutvā jyotiṣmatyuvāca bhagavānanaṃtaḥ
 sahasravadano mama bhartā bhūyādetarthaṃ tapastapāmiti tadvacaḥ
 śrutvā sarve jahasuḥ pṛthak pṛthak teṣāṃ pūrvamiṇdra idamāha ||2||
 iṇdra uvāca -
 sarparājaṃ varaṃ kartuṃ kiṃ vṛthā tapase śubhe ||

devarājaṃ varaya māṃ svataḥ prāptaṃ śatakratum ||3||
yama uvāca -

yamarājaṃ varaya māṃ daṇḍanetāramāgatam ||
sarvottamā tvaṃ matpatñi pitṛloke bhaviṣyasi ||4||
dhanada uvāca -
rājārājaṃ hi māṃ viddhi nidhīṣaṃ he varāṃgane ||
tvaṃ bhajāśu viśālākṣi tyaja saṃkarṣaṇe ratim ||5||
agniruvāca -
sarvadevamukhaṃ viddhi sarvayajñapraṭiṣṭhitam ||
bhaja māṃ tvaṃ viśālākṣi vihāyānyatra vāsanām ||6||
varuṇa uvāca -
lokapālaṃ varaya māṃ pāśinaṃ yadasāṇi patim ||
saptānāṃ hi samudrāṇāṃ vaibhavaṃ paśya bhāmini ||7||
sūrya uvāca -
jagaccakṣuḥ sadā'haṃ vai caṃḍāṃśuścāksuśātmahe ||
vihāya pātālagatiṃ vara māṃ svarṇabhūṣaṇam ||8||

soma uvāca -
dvijarājaścauśadhiśo nakṣatreśaḥ sudhākaraḥ ||
kāminībalaḍo'haṃ vai bhaja māṃ gajagāmini ||9||
maṃgala uvāca -
iyaṃ mahī hi me mātā pitā sāḁṣādurukramaḥ ||
maṃgalaṃ bhaja māṃ bhadre bhūtvā bhūri bhavārthini ||10||
budha uvāca -
budho'haṃ buddhimān vīraḥ kāminīrasavarddhanaḥ ||
viśṛjya sarvaṇākeśān ramaśva tvaṃ mayā saha ||11||
brhaspatiruvāca -
gīṣpatirdhiśaṇo'haṃ vai surācārya brhaspatiḥ ||
sāḁṣāddevagururloke bhaja māṃ manyase śubhe ||12||
śukra uvāca -
sāḁṣāddaitiyaguruḥ kāvyo bhārgavo'haṃ mahāmate ||

svaśreyastu vicāryayaivaṃ bhava madñbhāmini bhrīśam ||13||
śaniruvāca -
sarveśāṃ balavān bhadre ahaṃ devopari sthitaḥ ||
tyaja śokaṃ varaya māṃ lokabhasmakaraṃ drīśā ||14||
mahānanta uvāca -
atha jyotiṣmatī teśāṃ vacāṃsi śrutvā'rūpanetrā
sphuradadharacaladñbhrūbhaṇḁā prodyadñroṣāgniprakaśocchalacchaṭā
māṃ paraṃ sasmāra paraṃ krodhaṃ ca cakāra ||15||
tena sakhaṇḁaṃ mahīmaṇḁalaṃ brahmāṇḁamapi paraṃ
cābrahmalokān drḁhamejatsarvato mahadñbhayaṃ babhūva ||16||
tadaiva śakrāḁyāḥ śāpabhayaabhītāḥ prakampitāḥ
kṛtabalipāṇayaḥ pādapadme pārito nipetuḥ
pāhi pāhiti jagustairitthaṃ śāṃtā'pi
jyotiṣmati prthak prthak tān śaśāpa ||17||

jyotiṣmatyuvāca -
chalayitumiha māṃ samāgataśtvaṃ
bhava khala paṃguradhaśsamikṣaṇaśca ||
kṛṣatanuratikṛṣṇakutsitābhō

bhava sahasā'sitamāṣatailabhakṣī ||18||
 he śukra akṣṇā bhava kāna āśu
 strīsaṃjñakastvaṃ bhava gīṣpate'tra ||
 he saumya te vāradīnaṃ hi śūnyaṃ
 vadanti gacchanti na ke kadācit ||19||
 he maṃgala tvaṃ bhava vānarānāno
 nīśākara tvaṃ bhava rājayakṣmavān ||
 tvaṃ bhagnadanto bhava bho divākara
 pāśin ruciste bhavatāñjalaṃdharī ||20||
 tvaṃ sarvabhakṣo bhavatāduṣarbudha

manuṣyadharman hṛtapuṣpako bhava ||
 vaivasvata tvaṃ bahumānabhaṅgo
 bhavāśu yuddhe prabalena rakṣasā ||21||
 māṃ hartumāgatya surādharma sthitaḥ
 karoṣi nīṃdāṃ paramātmāno girā ||
 tava priyāṃ ko'pi nṛpo hariṣyati
 kariṣyati svargasukhaṃ gate tvayi ||22||
 pāśena baddhaṃ yudhi nirjitaṃ tvāṃ
 balādgrhītvā khalu ko'pi rākṣasāḥ ||
 laṃkāṃ purīmetya divaspate vai
 kārāgrhe'ndhe kila kārayiṣyati ||23||
 śrīmahananta uvāca -
 atha ha vāva tayā śaptānāṃ devānāṃ madhye kupitaḥ
 śakro'pi tāṃ śaśāpa || kopakāriṇi saṃkarṣaṇaṃ varamapi

prāpyatra janmani hyanyatra vā kadācittava putrotsavo mābhūt ||
 evamuktva śakro'pi tattejasā dharṣitaḥ sarvadevagaṇaiḥ
 saha svargaṃ jagāma || punaḥ sā tapastepe ||24||
 atha tattapo dṛṣṭvā brahmā brahmaīdgrhīrbrāhmaṇairbrāhmayādibhiḥ
 saṃvṛtaḥ sarvajagatkāraṇabhūtaḥ svabhavanāddharmasayānenāgatavān ||25||
 aṃbare sthītvā tāmāha he jyotiṣmati cākṣuṣātmaje tvattapaḥ
 sapthalaṃ jātaṃ tena siddhā'si paramahaṃ prasanno'smi varam brūhīti ||26||
 tacchrutvā"kaṇṭhajalādvīnirgatya brahmāṇaṃ
 praṇipatya stutvā kṛtāṃjalirityabravīt ||
 he bhagavan yadī prasanno'si kileha saṃkarṣaṇo
 bhagavān sahasravādano mama varo bhūyādīti
 śrutvā ha vāva vibudharsabhaḥ pratyuvāca ||27||
 he putri tava manoratho durlabho'sti tathāpi
 pūrṇa kariṣyāmyadyaiva vaivasvatamanvatarāḥ

prāpto'sti hyasya trinavacaturyugavikalpīte
 kāle satī tatra varāḥ saṃkarṣaṇo bhagavān bhaviṣyati ||28||
 tacchrutvā jyotiṣmati brahmāṇamāha devadeva bhagavān
 mahān kālo vartate mama manorathaḥ śighraṃ bhūyātvaṃ
 kartuṃ samarthaḥ na cettubhyaṃ śāpaṃ dāsyāmi yathā devebhyo dattaḥ ||29||
 iti prokto brahmā śāpabhītaḥ kṣaṇaṃ vicārya punarāha -
 he rājaputri tvamānartapatereva tasya kuśasthalyāṃ putrī bhava ||
 tasmīn janmani trinavacaturyugavikalpitaḥ
 kālāḥ kenacitkāraṇena kṣaṇavadgrhīyati
 iti tasyai varam datvā brahmā tatraivāṃtaradhīyata ||30||
 atha sā'pyānarteṣu kuśasthalīpure revatasya

*bhāryāyāṃ janma lebhe || tatra jyotiṣmatī revatī nāma
rupaudāryyagūṇamaṇḍitā navaśaratkaṇjanetrā vivāhayogyā babhūva ||31||
tām revataḥ snehenāṃtaḥpure sabhārya uvāca kīdrśaṃ*

*varamicchaṣīti vacaḥ śrutvā sā tadovāca
sarveṣāṃ balavānsa me varo bhūyāt ||32||
iti śrutvā rājā revataḥ sabhāryo'pi sutām
nītvā divyaṃ rathamāruhya balavantaṃ varam dīrghāyusaṃ
paripraṣṭuṃ lokānullaṃghya brahmalokaṃ gataṃ ||33||
tatra kṣaṇamāsthito bhūtena kṣaṇena bhūloke'dyaiva
trinavacaturyugavikalpitaḥ kālo jātaḥ ||
sā'dyaiva brahmaloke vartate rambhoru tasyā tvaṃ saṃlīnā
bhūtvā'veśāvatāriṇī dvārakāṃ prāpya ramaṣva ||34||
prāḍ□vipāka uvāca -
itthaṃ tadvākyam śrutvā nāgalakṣmīḥ saṃkarṣaṇaṃ bhartāramanujñāpya
brahmalokametya revatīvīgrahe svāveṣaṃ cakāra ||35||
atha saṃkarṣaṇo bhagavān bhūri bhūmibhāraharaṇārthaṃ
lokanamaskṛtād□golokadhāmasakāśādavatatāredaṃ*

*balabhadrasya bhagavata āgamaṇaṃ mayā te kathitaṃ
sarvaduritāpaharaṇaṃ maṅgalāyanaṃ yuvarāja
kauraveṇḍra kiṃ bhūyaḥ śrotumicchaṣīti ||36||
iti śrīgargasamhitāyāṃ balabhadrakhaṇḍe
jyotiṣmatyupākhyāne revatyupākhyānaṃ nāma caturtho'dhyāyaḥ ||4||
harīḥ oṃ tatsat śrīkṣṇārpaṇamastu ||*

English rendering

The Anecdote of Revati

Srīmananda said, "Then came the sight of Indra, Yama, Kubera, Agni, Varuna, Surya, Chandra, Mangal, Mercury, Brihaspati, Venus, and Saturn on the young, beautiful Jyotishmati, like hundreds of moons, engaged in penance. Seeing his appearance aroused in them a desire to have him, and they were hypnotized. Then he came to Jyotishmati's ashram and said - 'Sundari! Rambhooru! Thank you For whom are you doing penance? Your condition is not yet fit to be treated. Make your intentions known to us. Hearing this, Jyotishmati said, "May Lord Ananta with a thousand faces be my Lord, that is why I am doing penance." Hearing this of Jyotishmati, the gods Indradi laughed and agreed to speak separately. Among them, Indra was the first to speak. 1-2. (Shrībalabhadrakhand chapters 1 to 6)

Indra said, "You are doing penance in vain to make the serpent king your lord." I am the king of the gods. I have performed a hundred Ashvamedha Yajnas and I myself am present before you. You are going to beat me up. 3.

Yamaraja said, "I am Yamaraja who punishes the creatures of the entire universe. Thou shalt marry me, and be my best wife in the world of fathers. 4.

Kubera said, "O Varana! I am the owner of all the wealth. Thou shalt regard me as a prince, and shalt quickly make me a husband, leaving behind a love of concubinage. 5.

The fire god said, "Great! I am the manifestation of all the gods enshrined in all the sacrifices. Give up your lust for everyone else and fear Me. 6.

Varun said, "Bhamini! I am the owner and ombudsman of aquaculture. There is always a thread in my hand. The splendor of the seven seas is my own splendor. Realizing this, you call me your husband. 7.

The sun god said, "O Sakshashatmaja! I am the eye of the world. My fiery rays pervade the earth. Therefore, renounce the eternity that dwells in the netherworld, and make me a jewel in the heavens. 8.

The moon said, "I am the lord of the potions, the king of the constellations, the mine of nectar, and the brahmāna supreme, and the giver of strength to the wicked." O Gajagāmini. Mayst thou worship me. 9 | (Shribalbhadrakhaṇḍa chapter 1 to 6)

Mangal said, "This earth is my mother and the true God is my father." My name is Mangal. O Kalyāni! Mayst thou make me thy husband, desiring the abundant welfare of the world. 10.

Budha said - I am Budha, the one who increases the interest of the wise, the knight, and the lustful. May you all experience bliss with me by renouncing the gods. 11.

Brihaspati said - I am the āchārya of the gods, the wise, the master of speech, directly Brihaspati. Oh, my goodness. Knowing this, worship Me. 12.

Shukra said - I am the guru of the daityas, the direct poet born in the lineage of Bhrigu. The great oracle Mayst thou be my sister-in-law, thinking of thy welfare. 13.

Shani said, "Kalyāni! I am the strongest of the lot. I also have an influence on the gods. I have the power to burn the whole world to ashes with my own eyes. So give up all your worries and make me your husband. 14.

Lord Mahānanta said, "Hearing all this, Jyotiṣmatī's eyes turned red, her lips trembled, and her eyebrows twisted." A fire of rage broke out. Then she remembered me and became very angry. The entire universe, from the Brahmaloka to the underworld and the earth, trembled with the wrath of Jyotiṣmatī. There was an overwhelming sense of dread. 15-16 |

Seeing this, trembling with fear of the curse, the gods like Indra took the puja materials from all directions and fell on the lotus feet of Jyotiṣmatī and said, "Save! Save it! Oh! They started shouting. Jyotiṣmatī also cursed the gods Indradi separately for attempting to pacify them in this way. 17.

Lord Mahānanda spoke - then Indra became angry among the gods after receiving curses from Jyotiṣmatī and Indra also cursed Jyotiṣmatī - 'O Wrathful One! Even by receiving Sankarshana as a husband, there will be no Putra Utsav in this birth or the second life or ever in your house. "Indra was greatly despised by the brilliance of astrology. Saying this, he traveled to heaven with all the gods. Jyotiṣmatī then went into penance. 24.

Subsequently, the eyes of Brahma, who was the cause of the whole world, turned to the brightness of Jyotiṣmatī, and he arrived there from his palace on a swan, accompanied by Brahmoists, Brahmins, and other powers. Brahma, who was in the sky, addressed her and said, 'Jyotiṣmatī, daughter of Manu, the seer. Your penance has been successful. In this penance you have been perfected. I am extremely happy for you. Ask for the bridegroom. " 25-26 |

Subsequently, Jyotishmati was born in the land of Anarta to the wife of King Raivata of Kushasthali. She was named Revathy at the time. Decorated with form, virtue, and generosity, Revati, with new lotus-like eyes, became worthy of marriage. 31.

One day, King Revata was sitting with his wife in Antara Puram. He said to the maiden, "Tell me what kind of groom you want." When Revati heard this, she said at the same time, "May the Mighty One be my husband." 32.

Hearing this, King Raivata took Kanya, accompanied by his brother-in-law, on a chariot to Brahmaloaka, passing through all the people, in search of a long-lived and strong Varaka. Stayed there for the whole hour. By this time, the twenty-seven quadrennial periods of the earth were complete. The Mahananta said to Nagalakshmi, "Rambhoru! That Revati is still in Brahmaloaka. You enter his body and become a passionate woman. Then go to Dwarakam and have fun with me." 33-34 | (Shribalbhadrakhand chapters 1 to 6)

The sage Pradvipaka said, "Nagalakshmi, on hearing these words of Mahananta, took the command of her lord, Lord Sankarshana, and went to Brahmaloaka and appeared in the form of Revati." 35.

Kouravendra Duryodhana! Subsequently, Lord Sankarshana descended to earth from Sarvalokanamskrit Golokdham to take away the weight of the earth. This is the account of the arrival of Lord Balabhadra. I have told you this. It is the destroyer of all sins and the supreme benevolence. The Crown Prince. What do you want to hear next? . 36.

Thus was completed the fourth chapter, Revati-Upakhyān, in the dialogue of Sri Pravipaka Muni and Duryodhana under the Sribalabhadra Khanda in the Srigarghasamhita. 4.

Sanskrit source · Hindi control witness

Balabhadra-khaṇḍa · Chapter 5

Chapter 183 of 263 · 17 detected Sanskrit verse markers

Sanskrit

बलभद्रखण्डः - पञ्चमोऽध्यायः

कृष्ण-बलरामजन्मोत्सवम् -

दुर्योधन उवाच -

मुनीन्द्राहो अहं धन्योऽस्मि पुरा संकर्षणस्य
भक्तोऽस्मि त्वया स्मारितो भगवतो वासुदेवस्य
सप्रभावं माहात्म्यं परमाद्भुतं श्रुतमत्रावतारौ
भूत्वा भूम्यां रामकृष्णौ पितुः पुरात्कथं ब्रजे
गतवन्तौ ब्रजवासिभिर्न ज्ञातौ कथमभूतां च तदुच्यताम् ॥१॥

प्राङ्विपाक उवाच -

अथैकदा मथुरायां यदुपुष्यामुग्रसेनाग्रजो देवको
देवकीं सुतां वसुदेवाय ददावथ वरवध्वोः प्रयाणकाले
कंस उग्रसेनात्मजस्तयोः स्यन्दनं नोदयामास ॥२॥
तदैव देववाणी कंसमाह ॥ रे यां वहसेऽस्याश्चाष्टमो
गर्भो हि त्वां हनिष्यतीति श्रुत्वा स महासुरः

कालनेमिसुतः कंसः खड्गपाणिर्भगिनीं हंतुं प्रवृत्तः ॥३॥

तदैव वसुदेवस्तं बोधयित्वा प्राहैनां मा मारयास्याः

पुत्रान्समर्पयिष्ये यतस्ते भयं जातं ममापि ॥

इति श्रुत्वा तद्वाक्यसारवित्कंसस्तौ

कारागारे कारयित्वा निश्चिन्तोऽप्यभवत् ॥४॥

अथ देवक्याः प्रथमं जातं पुत्रं कंसाय वसुदेवः प्रददौ ॥

तं सत्यवादिनं ज्ञात्वा कंसोऽर्भकं न जघान ॥५॥

अंकानां वामतो गतिस्तथा देवानां तस्मादयं वा शत्रुः

सर्वे यादवा देवाः संति तव वधमिच्छतीति

नारदवाक्यात्पुनर्जातं जातमपि निर्जघान ॥६॥

अथ कंसभयात्पलायितानां यदूनां महान्कष्टो

बभूव ॥ अथ सप्तमो गर्भो देवक्या भगवाननन्तो

ह्यभवत् ॥ ततेजः श्रीकृष्णज्ञाया योगमाया

देवक्युदरात्संनिकृष्य वसुदेवस्य भार्यायां कंसभयाद्-

गोकुलस्थितायां रोहिण्यामर्पयितुमाजगाम ॥७॥

तत्रैते श्लोकाः -

देवक्या सप्तमे गर्भे हर्षशोकविवर्द्धने ॥

ब्रजं प्रणीते रोहिण्यामनन्ते योगमायया ॥

अहो गर्भः क्व विगत इत्य्युर्माथुरा जनाः ॥८॥

अथ व्रजे पंचदिनेषु भादे

स्वातौ च षष्ठ्यां च सिते बुधे च ॥

उच्चैर्ग्रहैः पंचभिरावृते च

लग्ने तुलाऽऽख्ये दिनमध्यदेशे ॥९॥

सुरेषु वर्षत्सु च पुष्यवर्षे

धनेषु मुंयत्सु च वारिबिंदून् ॥

बभूव देवो वसुदेवपत्न्यां

विभासयन्नंदगृहं स्वभासा ॥१०॥

नंदोऽपि कुर्वञ्छिशुजातकर्म

ददौ द्विजेभ्यो नियुतं गवां च ॥

गोपान्समाहुय सुगायकानां

रावैर्महामंगलमाततान ॥११॥

अथाष्टमो देवक्याः परिपूर्णतमो भगवान्

श्रीकृष्णचन्द्रोऽवततार ॥ तदैव तदाज्ञया

निशीथे प्रेखे निधाय नंदपत्न्यां जातायां

योगनिद्रायां संसुप्ते जगति सति यमुनामुत्तीर्य

महावनमेत्य यशोदाशयने सुतं निधाय तां

सुतामादाय पुनर्वसुदेवो गृहानाययौ ॥१२॥

अथ कारागारे बालध्वनिं श्रुत्वा शत्रुभीतः कंसः

समागत्य जातमात्रां कन्यां गृहीत्वा शिलापृष्ठे पातयामस ॥१३॥

तदैव तद्धस्तात्समुत्पत्त्यांबरे योगनिद्रा भूत्वा

सिद्धचारणगंधर्वमुनिगणैः स्तूयमाना कंसमिदमाह -

हे खल तव पूर्वशत्रुर्यत्र क्व वा जातो वृथा देवकीवसुदेवौ

दीनौ दुनोषीत्युक्त्वा सा विंध्याचलं जगाम ॥१४॥

इत्युक्तो विस्मितः कंसो देवकीं वसुदेवं च

विमुच्य पूतनादीन् दैत्यान्समाहुय चानिर्दशान्निर्दशा

न्बालान्हंतुमाज्ञां चकार तेऽपि तथा चक्रुः ॥१५॥

अथ नंदोऽपि पुत्रजन्मोत्सवं श्रुत्वा महोत्सवं

चकारैवं कंसभयमिषेण व्रजं प्राप्तौ रामकृष्णौ

स्वमाययालक्षितौ व्रजवासिनां कृपां कर्तुं

जातमात्रावद्भुतां बाललीलां चक्रतुः ॥

कौरवेन्द्र भूयः श्रोतुमिच्छसि किम् ॥१६॥

इति श्रीगर्गसंहितायां बलभद्रखण्डे

श्रीबलभद्रश्रीकृष्णजन्मोत्सवो नाम पंचमोऽध्यायः ॥५॥

हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

balabhadrakhaṇḍaḥ - pañcamo'dhyāyaḥ
 kṛṣṇa-balarāmañamotsavam -
 duryodhana uvāca -
 munīndrāho ahaṃ dhanyo'smi purā saṃkarṣaṇasya
 bhakto'smi tvayā smṛito bhagavato vāsudevasya
 saprabhāvaṃ mähātmyaṃ paramādībhutaṃ śrutamatrāvatārau
 bhūtvā bhūmyāṃ rāmakṛṣṇau pituḥ purātkathaṃ vraje
 gatavaṃtau vrajavāsibhīrna jñātau kathamabhūtāṃ ca taducyātām ||1||
 prāḍīvipāka uvāca -
 athaikadā mathurāyāṃ yadupuryyāmugrasenāgrājo devako
 devakīṃ sūtāṃ vasudevāya dadāvatha varavadvohḥ prayāṇakāle
 kaṃsa ugrasenātmajastayoḥ syaṃdanāṃ nodayāmāsa ||2||
 tadaiva devavāṇi kaṃsamāha || re yāṃ vahase'syāścāṣṭamo
 garbho hi tvāṃ haniṣyatīti śrutvā sa mahāsuraḥ

kālanemisutaḥ kaṃsaḥ khaḍgapāñirbhaginīṃ haṃtuṃ pravṛttaḥ ||3||
 tadaiva vasudevastaṃ bodhayitvā prāhaināṃ mā mārāṣyāḥ
 putrānsamarpayiṣye yataste bhayaṃ jātāṃ mamāpi ||
 iti śrutvā tadvākyasāravitkaṃsastau
 kārāgāre kārayitvā niścinto'pyabhavat ||4||
 atha devakyāḥ prathamāṃ jātāṃ putra kaṃsāya vasudevaḥ pradadau ||
 taṃ satyavādīnaṃ jñātvā kaṃso'rbbhakaṃ na jaghāna ||5||
 aṅkānāṃ vāmato gatisatathā devānāṃ tasmādayaṃ vā śatruḥ
 sarve yādavā devāḥ saṃti tava vadhamicchaṃtīti
 nāravadākyātpunarjāntāṃ jātamaṃ nirjaghāna ||6||
 atha kaṃsabhayātpalāyitānāṃ yadūnāṃ mahānkaṣṭho
 babhūva || atha saptamo garbho devakyā bhagavānanamto
 hyabhavat || tattejagāḥ śrīkṛṣṇājñāyā yogamāyā
 devakyudarātsaṃnikṛṣya vasudevasya bhāryāyāṃ kaṃsabhayādī-

gokulasthitāyāṃ rohiṇyāmarpayitumājagāma ||7||
 tattraite ślokāḥ -
 devakyā saptame garbhe haṛṣaśokavivarddhane ||
 vrajaṃ praṇīte rohiṇyāmanaṃte yogamāyayā ||
 aho garbhaḥ kva vigata ityūcurmāthurā janāḥ ||8||
 atha vraje paṃcadīneṣu bhādre
 svātau ca ṣaṣṭhyāṃ ca site budhe ca ||
 uccairgrahaiḥ paṃcabhirāvṛte ca
 lagne tulā"khye dinamadhyadeśe ||9||
 sureṣu varṣatsu ca puṣpavarṣaṃ
 dhaneṣu muṇicatsu ca vāribiṇdūn ||
 babhūva devo vasudevapatīnyāṃ
 vibhāsayannaṃdagṛhaṇi svabhāsā ||10||
 naṃdo'pi kurvañchisujātakarma

dadau dvijebhyo niyutaṃ gavāṃ ca ||
 gopānsamāhūya sugāyakānāṃ
 rāvairmahāmaṃgalamātātāna ||11||
 athāṣṭamo devakyāḥ paripūrṇatamo bhagavān
 śrīkṛṣṇacandro'vatātāra || tadaiva tadājñāyā
 nīśithe preṃkhe nidhāya naṃdapatīnyāṃ jātāyāṃ

yoganidrāyāṃ saṃsupte jagati sati yamunāmuttīrya
mahāvanametya yaśodāśayane sutam nidhāya tām
sutāmādāya punarvasudevo grhānāyayau ||12||
atha kārāgāre bāladvaniṃ śrutvā śatrubhītaḥ kaṃsaḥ
samāgatyā jātāmātrāṇ kanyāṃ grhītvā śilāprṣṭhe pātayāmasa ||13||
tadaiva taddhastāsamutpattiyāṃbare yoganidrā bhūtvā
siddhacāraṇagaṇdharvamunigaṇaiḥ stūyamānā kaṃsamidamāha -
he khala tava pūrvasātruryatra kva vā jāto vṛthā devakīvasudevau

dīnau dunoṣṭiyuktā sā viṃdhyācalaṃ jagāma ||14||
ityukto vismitaḥ kaṃso devakīm vasudevam ca
vimucya pūtanādīn daityānsamāhūya cānirdaśānnirdaśā
nbālānhaṇtumājñāṇaṃ cakāra te'pi tathā cakruḥ ||15||
atha naṃdo'pi putrajanmotsavaṃ śrutvā mahotsavaṃ
cakāraivaṇ kaṃsabhaḥyamiṣeṇa vrajaṃ prāptau rāmakṛṣṇau
svamāyayālakṣitau vrajavāsināṃ kṛpāṃ kartum
jātāmātrāvad bhūtaṃ bālānilāṃ cakratuḥ ||
kauravendra bhūyaḥ śrotumicchasi kim ||16||
iti śṛīgargasamhitāyāṃ balabhadrakhaṇḍe
śrībalabhadraśrīkṛṣṇajanmotsavo nāma pañcamo'dhyāyaḥ ||5||
hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

The appearance of Sri Balarama and Sri Krishna

Duryodhana said, "Muniraja! In a previous life, I was a devotee of Lord Sankrishna, so I am blessed. You reminded me of this. At the same time, you heard the most wonderful glory of Lord Vasudeva with his influence. Now please explain how Lord Balarama and Srikrishna Chandra descended to earth and moved from their father's city Mathura to Vraj and how they lived in secret form with the Vrajas. 1.

There are these verses -

Devaki: The sevenfold exultation of joy. Vrajam pranite Rohinyamante Yogamaya. Aho Garbha: The people of Euthuchurmathura in the past. 8. It is the fifth day of the month of Bhadra and the sixth day of the month of Sita and Budha. Uchhaigraha: Panchabhiravritta takes place on a similar day in the middle of the day. 9. Sureshu Varshatsu and Pushpavarsha Ganena Munchatsu and Waribindu. It is called Devo Vasudevapatya or Vibhasayana Nanda Griha Swabhasa. 10. Give birth to a child by giving birth to a child without giving birth to a child. Gopan Samhaya Sugayikanam Ravairamhamangalmattan. 11.

Devaki's seventh womb was one of joy and sorrow. Yogamaya took her to Vrajma and placed her in Rohini's womb. Then the people of Mathura said, "Ah! Where did Devaki's womb go? It is a matter of great wonder. Five days after that, on the sixth day of the month of Bhadrpada in the month of Shukupaksha, which was associated with the Swati Nakshatra and Wednesday, at midday, in the Tula Laggram, when the five planets were located high, in the Vrajma, Mahatma Balaram appeared, revealing the Nanda-Bhavan through his radiance from the womb of Vasudeva's wife Rohini. At that time they showered water droplets and the gods showered flowers. Nandaji performed the jatakarma-samskara on the infant. A million cows were donated to the Brahmins, then the gopas

were invited and the Mahamahotsav was celebrated with the music of good singers. 8-11 | (Shribalbhadrakhand chapter 1 to 6)

Thereafter, at the stroke of midnight, the most perfect Lord Srikrishna Chandra descended from Devaki's eighth womb. At the same time, Yogamaya appeared here as a maiden from the womb of Nandarani Yashodaji. The whole world had fallen asleep under the influence of Yogamaya. Then at the command of Lord Krishna, Vasudeva took Krishna Chandra and reached Vrindavan across the Yamuna and went to Yashoda's bedroom and put the child Krishna to sleep in Yashoda's barn and returned to his place with the bride. The child's cries were then heard in the prison. Kansa, terrified of the enemy, arrived immediately and picked up the young girl he had just born and pinned her to a rock. Just at that moment, the maiden, free from Kansa's hands, leaped with great force and went up into the sky and became the form of Yogamaya. The Siddhas, the Charanas, the Gandharvas, and the Munis were in praise of him. Yogamaya said to Kansa, "O wicked one! Your former enemy has been born somewhere. Why are you unnecessarily harassing these poor poor Vasudeva Devaki? Having said this, she went to Yogamaya Vindhyachal. Kansa was greatly astonished by these words of the goddess. Then he left Devaki and Vasudeva and called the demons Putana and others and ordered them to kill all the children born within ten days. 'According to Kansa, the demons began to kill children. Here Nandana also heard of the birth of a son and planned a grand celebration. O King of lords! Thus, on the pretext of fear of Kansa, Lord Balarama and Krishna came to Vraja. He lived there secretly out of desperation and began performing various miraculous child-reels as soon as he appeared in Braj to please the Brajas. What do you want to hear now? . 12-16 |

Thus the fifth chapter titled 'Prakatya of Sri Balarama and Sri Krishna' was completed in the dialogue of Sri Pradvipaka Muni and Duryodhana under the Sri Balabhadra Khanda in the Srigarghasamhita. 5.

Sanskrit source · Hindi control witness

Balabhadra-khaṇḍa · Chapter 6

Chapter 184 of 263 · 18 detected Sanskrit verse markers

Sanskrit

बलभद्रखण्डः - षष्ठोऽध्यायः
 प्राङ्विपाककृतं दुर्योधनसमीपे रामकृष्णयोः व्रजलीलावर्णनम् -
 दुर्योधन उवाच -
 मुनीन्द्र रामोऽनंतोऽनंतलीलः श्रीकृष्णोऽपि च भूम्यां
 भूत्वा रराज ॥ तस्य संक्षेपेण चरित्रं वद ॥ व्रजे किं
 मथुरायां किं द्वारकायां किमत्र किमन्यत्र किं चकार ॥१॥
 प्राङ्विपाक उवाच -
 अथ ह वाव श्रीकृष्णो जातमात्रोऽद्भुतां लीलां
 पूतनामोक्षशकटासुरतृणावर्तवधयुतां विश्वरूपदर्शन-
 दधिचौर्यब्रह्मांडदर्शनयमलार्जुनद्रुमखंडभंगादिसंयुक्तां
 दुर्वाससो मायादर्शनवैभवां श्रीमद्गार्गाचार्यवर्णित-
 राधाकृष्णनामौदार्यमाहात्म्ययुक्तां सुरजेष्टकारित-
 वृषभानुवरनंदिनीविवाहरासमंडलकथामंडितां चकार ॥२॥
 ततः श्रीवृन्दावनागमने सति वत्सासुरबकासुराद्यसुराणां
 वधं कृत्वा गोपालैः सह गोचारणे वृन्दावनादिवनेषु विचचार ॥३॥
 अथ तालवने धेनुकासुरं खरस्वनं स्वपद्भ्यां ताडयंतं
 भुजदंडाभ्यां गृहीत्वा महाबलो बलदेवस्तालवृक्षे तं
 पातयित्वा पुनरापतंतं भूपृष्ठे पोथयामास ॥ मूर्च्छितो
 भग्नमस्तकः सद्यस्तन्मुष्टिप्रहारेण निधनं जगाम ॥४॥
 अथ श्रीकृष्णः कालियदमनदावाग्निपानादीनि चरित्राणि
 कृत्वा श्रीराधाप्रेमप्रकाशप्रीतिपरीक्षणवृन्दावनविहार-
 दानमानलीलाहावभावयुक्तां शंखचूडवधादि-
 शिवासुर्युपाख्यानकथां कथनीयां लीलां चकार ॥५॥
 अथैकदा गिरिराजपूजने कृते भग्नबलिर्निद्रः
 सांवर्तमेधमण्डलैर्ब्रजमण्डले ववर्ष ॥ तदा भगवान्
 भयातुरं व्रजं वीक्ष्य माभैष्टेत्यभयं दत्वा एककरेण
 गिरिराजं समुत्पाट्योच्छिर्लीभं बाल इव दधार
 ह वाव सप्तवर्षीयः सप्ताहं सुस्थिरं स्थितः ॥६॥
 अथेन्द्रः सर्वदेवगणैर्भयभीतः श्रीकृष्णचंद्रश्रीमत्पादारविंदद्वयं
 प्रणम्य किरीटेन नतः स्तुत्वा तदभिषेकं कृत्वा महेंद्रराट्
 सुरभिसुरमुनिभिः सार्द्धं स्वर्गं जगाम ॥७॥
 तदद्भुतं गोवर्धनोद्धारणं दृष्ट्वा गोपा

विसिस्म्युस्तेभ्यो मुक्तारोपणादिवैभवं संदर्शयामासुः ॥८॥
 अथ श्रुतिरूपर्षिरूपा मैथिला कौशलायोध्यापुरवासिनी
 यज्ञसीतापुलिन्दकारमावैकुण्ठश्चेतद्वीपोर्ध्ववैकुण्ठाजितपद-
 श्रीलोकाचलवासिनी सखी दिव्यादिव्यात्रिगुणवृत्तिभूमि-
 गोपीजनदेवश्रीजालंधरीबर्हिष्मतीपुरंध्यप्सरःसुतलवासिनी-
 नागेन्द्रकन्यादिभिर्गोपीयूथैः पृथक् पृथक्
 श्रीकृष्णो ब्रजमण्डले रासमंडलं चकार ॥९॥
 एकदा गाश्चारयन्सबलः श्रीकृष्णो गोपालबालैर्भांडीरे बाललीलां
 बाह्यवाहकलक्षणां कृतवान् ॥ तत्र प्रलम्बो गोपरूपी
 दैत्यो विहारे विहारविजयं रामं स्वपृष्ठे निधायोवाह ॥१०॥

अथ ह वाव मथुरां गंतुमुद्यतं गिरीन्द्रस्य सदृशदेहं
 तमुद्दीक्ष्य पृष्टगतो बलदेवो महाबलो रुषा मुष्टिना
 शिरसि महाद्रिं यथाद्रिभित्ताड तेन सद्यो विशीर्णमस्तको
 वज्रहतो गिरिरिव स दैत्यो भूम्यां निपपात ॥११॥
 एकदा ग्रीष्मे मुंजारण्यगतासु गोषु गोपालेषु च
 सत्सु सद्यः संभूतो दावाग्निः प्रलयाग्निरिव ववृधे ॥
 ततः कृष्णरामेति वदतः पाहि पाहीति गोपालान्
 शरणं गतान् वीक्ष्य लोचनानि निमीलयताशु
 माभैष्टेत्युक्त्वा तमग्निमपिबत् ॥१२॥
 अथ ह वाव भांडीराद्यमुनातीरे गोपालगोगणं नीत्वा
 प्राप्तोऽभूतत्राशोकवने यज्ञपत्न्यानीतं भोजनं कृतवान् ॥१३॥
 अथ चैकदा ब्रजे नन्दराजे वरुणग्रस्ते वरुणस्य
 मानभंगं कृत्वा नन्दादिभ्यो गोपेभ्योऽपि
 सर्वलोकनमस्कृतं वैकुण्ठं दर्शयामास ॥१४॥

अथाबिकावने श्रीकृष्णः सरस्वतीतीरे नन्दं
 ग्रसतं सुदर्शनं सर्पं किलाखिललोकपालवन्दितेन
 श्रीमच्चरणारविन्देन स्पृष्ट्वा सर्पदेहातं मोचयामास ॥१५॥
 अथ सबलः श्रीकृष्णो निलायनक्रीडायां घोररूपं
 व्योमासुरं कंससखं भुजदंडाभ्यां गृहीत्वा
 दशदिशासु भ्रामयन् भूपृष्ठे पोथयामास ॥१६॥
 तथारिष्टासुरं कंसप्रणोदितं वृषरूपं शृङ्गयुतः
 समुद्धृत्य पातयामास ॥ अथ नारदमुखाच्छ्रुत-
 श्रीकृष्णकथेन कंसेन प्रणोदितं केशिनं
 श्रीकृष्णस्तन्मुखे स्वभुजप्रवेशेन संममर्देत्थमनेका
 लीलाः सहसा ब्रजमंडले बलेन कारयामास ॥१७॥
 इति श्रीगर्गसंहितायां बलभद्रखण्डे प्राड्विपाकदुर्योधनसंवादे
 रामकृष्णव्रजलीलावर्णनं नाम षष्ठोऽध्यायः ॥६॥

हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

balabhadrakhaṇḍaḥ - śaṣṭho'dhyāyaḥ
 prāḍ□vipākakṛtaṃ duryodhanasamīpe rāmakṛṣṇayoḥ vrajaḥlīlāvarṇanam -
 duryodhana uvāca -
 munīndra rāmo'naṃto'naṃtalīlāḥ śrīkṛṣṇo'pi ca bhūmyāṃ
 bhūtvā rarāja || tasya saṃkṣepeṇa caritraṃ vada || vraje kiṃ
 mathurāyāṃ kiṃ dvārakāyāṃ kimatra kimanyatra kiṃ cakāra ||2||
 prāḍ□vipāka uvāca -
 atha ha vāva śrīkṛṣṇo jātamātro'd□bhutāṃ līlāṃ
 pūtanāmokṣaśakaṭṣasuratṛṇāvartavadhayutāṃ viśvarūpadarśana-
 dadhicauryabrahmāṇḍadarśanayamalārjunadrumakhaṇḍabhaṃgādisamyuktāṃ
 durvāsaso māyādarśanavaibhavaṃ śrīmad□gargācāryavarṇita-
 rādḥākṛṣṇanāmaudāryamāhātmyayuktāṃ surajeṣṭhakārīta-
 vṛṣabdhānuvaranaṇḍinivivāharāsamaṇḍalakathāmaṇḍitāṃ cakāra ||2||
 tataḥ śrīvṛndāvanāgamane sati vatsāsuraḥbākasurādyaśurāṇāṃ

vadhaṃ kṛtvā gopālāḥ saha gocāraṇe vṛṇḍāvanādīvanēṣu vicāra ||3||
 atha tālavane dhenukāsuraṃ kharasvanaṃ svapad□bhyāṃ tādāyamaṃtaṃ
 bhujadamaṇḍābhīyāṃ grhītvā mahābalo baladevastālavṛkṣe taṃ
 pātayitvā punarāpataṃtaṃ bhūprṣṭhe pothayāmāsa || mūrccchito
 bhagnamastakaḥ sadyastanmuṣṭīprahareṇa nidhanaṃ jagāma ||4||
 atha śrīkṛṣṇaḥ kālīyadamanadāvāgnipānāḍīni caritrāṇi
 kṛtvā śrīrādḥāpremaprakāśapṛītiparīkṣaṇavṛṇḍāvanavīhāra-
 dānāmanāḥlīlāhāvabhāvayuktāṃ saṃkhacūḍavadvādī-
 śvāsuryyupākhyānakathāṃ kathaniyāṃ līlāṃ cakāra ||5||
 athaikadā girirājapūjane kṛte bhagnabalirīndraḥ
 sāṇvartameghamaṇḍalairvrajamaṇḍale vavarṣa || tadā bhagavān
 bhayāturaṃ vrajaṃ vikṣya mābhaiṣṭetyabhayaṃ datvā ekakareṇa
 girirājaṃ samutpāṭyocchilīṇḍhram bāla iva dadhāra
 ha vāva saptavarṣīyaḥ saptāhaṃ susthiraṃ sthitaḥ ||6||

athendrah sarvadevagaṇairbhayaabhītaḥ śrīkṛṣṇacamaṇḍraśrīmatpādāraviṇḍadvayaṃ
 praṇamiya kirīṭeṇa nataḥ stutvā tadabhiṣekaṃ kṛtvā mahēndrarāt
 surabhisuramunibhiḥ sārddhaṃ svargaṃ jagāma ||7||
 tadad□bhutaṃ govardhanoddhāraṇaṃ dṛṣṭvā gopā
 viśisṃyustebhyo muktāropanādivaibhavaṃ saṃdarśayāmāsuḥ ||8||
 atha śrutirūparśirūpā maithilā kauśalāyodhyāpuravāsīnī
 yajñasītāpulindakāramāvaikuṇṭhaśvetadvīpordhvavaikuṇṭhājītapada-
 śrīlokācalavāsīnī sakḥī divyādivyātriguṇavayrttibhūmi-
 gopījanadevaśrījālaṇḍharībarhiṣmatīpuramḍhryapsaraḥsūtalavāsīnī-
 nāgendrakanyādibhīrgopīyūthaiḥ prthak prthak
 śrīkṛṣṇo vrajamaṇḍale rāsamaṇḍalaṃ cakāra ||9||
 ekadā gāścārayansabalaḥ śrīkṛṣṇo gopālabālairbhāṇḍīre bālāḥlīlāṃ
 vāhyavāḥkalakṣaṇāṃ kṛtavān || tatra pralambo goparūpī
 daityo vihāre vihāravijayaṃ rāmaṃ svaprṣṭhe nidhāyovāha ||10||

atha ha vāva mathurāṃ gaṇitumudyataṃ girīṇḍrasya sadṛśadehaṃ
 tamudvikṣya prṣṭagato baladevo mahābalo ruṣā muṣṭīnā

śīrasi mahādriṇ yathādrībhittatāḍa tena sadyo viśīrṇamastako
 vajrahato giririva sa daityo bhūmyāṇ nīpāpāta ||11||
 ekadā grīṣme muṇjāraṇyagatāsu goṣu gopāleṣu ca
 satsu sadyaḥ saṁbhūto dāvāgnīḥ pralayāgniriva vavṛdhe ||
 tataḥ kṛṣṇarāmeti vadataḥ pāhi pāhīti gopālān
 śaraṇaṇ gātān vikṣya locanāni nīmīlayatāśu
 mābhaiṣṭetyuktā tamagnimāpibat ||12||
 atha ha vāva bhāmḍīrādyamunātīre gopālagogaṇaṇ nītvā
 prāpto'bhūttatṛāśokavane yajñapat□nyānītaṇ bhojanaṇ kṛtavān ||13||
 atha caikadā vraje nandarāje varuṇagraste varuṇasya
 mānabhaṇgaṇ kṛtvā nandādībhyo gopebhyo'pi
 sarvalokanamaskṛtaṇ vaikuṇṭhaṇ darśayāmāsa ||14||

athāmbikāvane śrīkṛṣṇaḥ sarasvatītīre nandaṇ
 grasaṇtaṇ sudarśanaṇ sarpaṇ kilākhilalokapālavandītena
 śrīmaccaraṇāravinīdena sprṣtvā sarpadehāttaṇ mocayāmāsa ||15||
 atha sabalaḥ śrīkṛṣṇo nilāyanakṛīḍāyāṇ corarūpaṇ
 vyomāsuraṇ kaṇsasakhaṇ bhujadaṇḍābhyaṇ grhītvā
 daśadīśāsu bhrāmayan bhūprṣṭhe pothayāmāsa ||16||
 tathāśrīṣṭāsuraṇ kaṇsapraṇoditaṇ vṛṣarūpaṇ śrīṅgayoḥ
 samud□dhr̥tya pātayāmāsa || atha nāradamukhācchruta-
 śrīkṛṣṇakathena kaṇsena praṇoditaṇ keśīnaṇ
 śrīkṛṣṇastanmukhe svabhujapraveśena saṇmamardetthamanekā
 līlāḥ sahasā vrajamaṇḍale balena kārayāmāsa ||17||
 iti śrīgargasamhitāyāṇ balabhadrakhaṇḍe prāḍ□vipākaduryodhanasaṇvāde
 rāmākṛṣṇavrajalīlavarṇanaṇ nāma ṣaṣṭho'dhyāyaḥ ||6||
 hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

Description of Sri Rama Krishna's Vraja Lila by Pradvipaka Muni

Duryodhana asked, "Muniraj! Lord Ananta Sri Balarama and Lord Krishna, the Ananta-Leelaka, roamed the earth in incarnation. Now, please summarize what feats they performed in Vrajams, Mathurams, Dwarakams and elsewhere? . 1.

The sage Pradvipaka replied, "Duryodhana! Lord Krishna started the miraculous Lila as soon as he appeared. He granted salvation to Putana, saved Shaktasura and Trees, showed the form of the universe to (the Mother), stole the dowry, made him see the universe in his face, uprooted the trees of Yamalarjuna, and showed the effect of Maya to Durvasa. Srimad Gargacharya described the beauty and glory of the name Radhakrishna. Brahma got Vrishabhanu married Rajnandini Radhika to Lord Krishna in the Rasa Mandala of Bhandir-Van. After this, both Krishna and Balarama went to Vrindavan and killed demons like Vatsasura and Vakasura, roamed Vrindavan grazing cows with the Gopals. Then the donkey-like demon Dhenukasura, who lived in the Talavana, tried to hurt Balaramji by driving his pony. Then powerful Baldevji caught him with both hands and killed him by throwing him on a palm tree. When he rose again, Balaram threw him back to the ground. As a result, his head was broken and he was paralyzed. Balramji then quickly hit him with a punch, which took his life. Subsequently, Krishna performed plays such as Kalianaga Daman, Davagni-Pana, then tested his love for Sreedhaji by expressing his love for him, went on a pilgrimage to Vrindavan, performed many sermons such as the expressive Danlila and Manlila, Shankhachudadika Vada, and

Shivasuri-Upakhyān. At some point thereafter, Govardhan Puja was performed. Enraged at Indra's deprivation of the yajna-part, the clouds of Samvartaka and others began to rain heavily on the celestial body. All the residents of the village were in a state of panic. Seeing him eager, Lord Krishna gave Abhaya Dan, saying, "Do not be afraid." He then overthrew Giriraj Govardhan and placed Govardhan on one of his hands, just as the boy picked up Chhatrak (Kukrumutta). As a seven-year-old, Krishna stood motionless without lifting the mountain in his hands for seven full days. Indra, along with the entire pantheon, was then terrified and bowed with great humility at the auspicious couplet feet of Lord Krishna, praising and anointing him. They then ascended to heaven with Kamadhenu Surabhi and the gods and sages. All the Gopas were amazed to see this marvellous form of Govardhan-dharana. Then Lord Krishna showed the miraculous opulence of growing pearls by sowing pearl seeds in the fields to the Gopas. 2 - 8. (Shribalbhadrakhand chapters 1 to 6)

Subsequently, Lord Krishna created separate Rasa Mandala with Gopi yutras like Shrutirupa, Rishirupa, Kosaldeshavasini, Ayodhyavasini, Maithili, Yajnasita, Pulindaka, Ramavaikunthavasini and Shwetha Dweepavasini, Utartha Vaikunthavasini, Ajitapada-vasini, Srilokachalavasini, Divya, Adivya, Trigunavritti, Bhumi, Gopi, Devashri, Jalandhari, Barahishmati, Purandhri, Apsara, Nagendrakanya, etc. 9.

At one time, Shrikrishnachandra along with Shri Balramji went to graze cows in the Bhandiravan with the Gopavalkas. They went there and played games of carrying and carrying each other. At that time, a demon named Prahlabhasura entered the game in the guise of a cowherd child, and Balaram was victorious over him. So he put them on his back and started to walk. He wanted to go to Mathura, an asura with a huge body like Giriraja, so that Amit-mighty Shribaldevji, riding on the asura's back, in a fit of rage, hit Indra on the head with a fist as if he were hitting a mountain. Asura's head was crushed like a mountain by the lightning strike, and he fell to the ground in an instant. 10-11 | (Shribalbhadrakhand chapter 1 to 6)

Once upon a time, on a hot summer day, all the cows and goats went into a dense forest. Just then, a massive fire started there and spread all over the place. Then the Gopals said, "O Rama! O Krishna! Let us protect, protect the Gopals who have taken refuge. These are the calls that have been made. God immediately said - 'Do not be afraid. Close your eyes, all of you. Saying this, the Lord drank from the fierce scream. Subsequently, Lord Krishna, accompanied by Gopala and the cows, reached the banks of the Yamuna from the Bhandiravana and took the food brought by the wives of Yajñadeekshit Dvijon in the Ashokavana. Then one day in Vraja, Nanda Baba was abducted by the Varuna god, then the god defamed Varuna and made the gopas like Nanda and others have darshan of the saluted Vaikuntha by the entire world. Then one day, at Ambika Kanan, on the banks of the Saraswati River, a serpent named Sudarshan began to devour Nandaji. Then Lord Krishna touched him with his lotus feet saluted by all the ombudsmen. He became free from the serpent body as soon as he received the stage touch. Once upon a time, Lord Krishna was playing with Balramji, a game of pranks and thieves playing with children. At the same time, Kansaka's companion Vyomasura came there in the form of a thief. Lord Krishna caught him with both his outstretched arms and flung him in ten directions, knocking him to the ground. Similarly, Kansaka-sent Arishtasura came in the form of a bull. The god also knocked him down by grabbing both his horns. Then Narada went and narrated all these pastimes of Krishna to Kansa. Hearing this, Kansa sent Keshiko, Lord Srikrishnachandra penetrated his arm into his mouth and pierced his throat. In this way, Lord Krishna, along with Balramji, composed many wonderful lilas in the Vraja Mandala. 12-17 |

Thus was completed the sixth chapter in the Srigargasamhita under the Sribalabhadra Khanda, the dialogue of Sri Pradvipaka Muni and Duryodhana, titled "The Narration of the Vrajilila of Sri

Ramakrishna." 6.

Sanskrit source · Hindi control witness

Balabhadra-khaṇḍa · Chapter 7

Chapter 185 of 263 · 18 detected Sanskrit verse markers

Sanskrit

बलभद्रखण्डः - सप्तमोऽध्यायः

मथुरा-लीला वर्णनम् -

प्राङ्विपाक उवाच -

अथ मथुरायां रामकृष्णौ यानि चरित्राणि

कृतवन्तौ तानि संक्षेपेण युवराज शृणुतात् ॥

अथ कालनेमिसुतेन कंसेन प्रयुक्तोऽक्रूरो

रामकृष्णौ समानेतुं ब्रजमण्डलमागतवान् ॥१॥

तत्र गंतुमभ्युद्यितं नन्दराजसूनुं वीक्ष्य गोपीगणा विरहातुरा बभूवुः ॥

पृथक् पृथक् तानाश्वास्य भगवान् रथमारुह्य सबलोऽक्रूरेण यदुपुरीं

गच्छन्मार्गे यमुनाजलेषु श्वाफल्काय स्वधाम दर्शयामास ॥२॥

अथ पूर्वाह्णे मथुरोपवने स्थित्वापराह्णे मथुरापुरीं सर्वतो ददर्श ॥

अथ रामकृष्णौ देवौ पुराणौ पुरुषौ लीलया नटवरवेषधरौ दिदृक्षवः

पौराश्च पुरंदर्यः कर्माणि त्यक्त्वा व्यधावन्नापगा उदधिमिव तौ

कोटिकंदर्पहरं सौंदर्यं स्वं संदर्शयन्तौ चेतो हरन्तौ विचेरतुः स्म ॥३॥

अथ भगवान् राजमार्गे तद्याचितवस्त्रापण्यदास्यतं

रजकं रंगकारं कराग्रेण सर्वेषां पश्यतां निर्जघान

तथा वस्त्रवेषं कुर्वते वायकाय स्वसारूप्यं प्रदात् ॥४॥

ततः सैरंध्रीं कुब्जां त्रिवक्रां चंदनादानमिषेणज्वीं

त्रिलोकसुन्दरीं कृत्वा ततो वैश्यजनान्समाभाष्य मथुराभक्तैः

सहितो धनुःस्थले विवेश ॥ अथ हेमचित्रं सप्ततालकं सहस्रशः

पुरुषैर्नेतुमशक्यं बृहद्भारं चाष्टधातुमयलक्षभारसमं

यज्ञमंडपधृतं कंसाय भार्गवेण दत्तं साक्षाच्छेषमिव

कुंडलीभूतं कोदण्डं वैष्णवं वीक्ष्य प्रसह्याददे ॥५॥

तदैव पश्यतां लोकानां सज्यं कृत्वा लीलयाऽऽकृष्य कर्णपर्यन्तं

दोर्दंडाभ्यां यथेक्षुदंडं वेतंडः शुडादंडेन कोदंडं मध्यतो बभञ्ज ॥६॥

भज्यमानधनुषष्टङ्कारेण सप्तलोकबिलैः सह सर्वं ब्रह्माण्डं ननाद ॥

ततस्तारा दिग्गजाश्च विवेलुः ॥ सर्वं भूखंडमंडलं

स्थालीव घटिकाद्वयमात्रं प्रचकंपे ॥७॥

अथापराह्णे रंगभूमिद्वारि द्विपं कुवलयपीडं समेत्य क्षणं

बाललीलया युद्धं कृत्वा शुण्डादंडे संगृहीत्वा त्वितस्ततो

भ्रामयित्वा बालकः कमंडलुमिव भूपृष्ठे तं पातयामास ॥८॥

तमित्थं निहत्य रंगभूमौ कंससभायां जनतायै यथाभावं

दर्शनं दत्त्वा मल्लयुद्धं कृत्वा चाणूरमुष्टिककूटशलतोशलकान्
 कंसस्याग्रे सर्वेषां पश्यतां भूपृष्ठे रामकृष्णौ पातयामासतुः ॥९॥
 अथ तत्कर्म वीक्ष्य दुर्वचनानि विकथमानस्य कंसस्य
 मधुसूदनः सहसोत्पत्य मञ्चं महोन्नतं समारुरोह ॥१०॥
 ततः सत्वरं मृत्युमिवागतं वीक्ष्य मंचादुत्थाय तं
 निर्भर्त्सयन्नुन्मना द्रुतं कंसः खड्गघर्मणी जगृहे ॥
 हरिः सहसा यर्मासिसंयुक्तं कंसं सविषं फणींद्रमिव
 तुंडविभागाभ्यां विराडिव दोर्दंडाभ्यां बलात्समग्रहीत् ॥११॥
 अथ ताक्ष्यतुण्डात्फणीव कंसो भुजबंधाद्वलाद्विनिर्गत्य
 पतत्खड्गघर्मा पुनरुद्यतोऽभूत्पुनर्मञ्चे बलिनी

वेगान्मर्दयन्तौ शैले सिंहाविव शुशुभाते ॥१२॥
 ततो बलादुत्पतंतं कंसं शतहस्तमंबरे कृष्ण उत्पतन्
 श्येनं श्येन इव तं समग्रहीत् ॥ पुनर्गच्छंतं दैत्यपुंगवं
 प्रचण्डभुजदण्डाभ्यां गृहीतत्रैलोक्याधार इतस्ततो
 भ्रामयित्वा महांबरान्मंचोपरि पातयामास ॥१३॥
 ततस्तडित्पातादद्भुमखंड इव भग्नदंडो मंचो बभूव ॥
 स वज्रांगः पतितोऽपि किंचिद्व्याकुलः सहसोत्थाय
 महात्मना पुनर्युयुधे ॥ पुनस्तं भुजदंडाभ्यां भगवान्
 गृहीत्वा मंचे क्षिप्त्वा हृदयमारुह्य तन्मौलिं गृहीत्वा सद्यः
 केशेषु गृह्य मंचादरंगोपरि पातयित्वा शैलादगंडशिलामिव
 तस्योपरिष्ठात्सनातनः सर्वाधारोऽनंतविक्रमो वेगात्स्वयं निपपात ॥
 तयोर्निपातेन निम्नीभूतं भूखंडमंडलं स्थालीव दंडत्रयं सहसा चकंपे ॥१४॥
 अथ संपरेतं भोजराजं यदुराजो भूमिगतं नागेन्द्रं मृगेन्द्र इव
 सर्वेषां पश्यतां विचकर्ष ॥ तदैव भूभुजां हाहाकार असीदहो वैरभावेन

यं भजन्कंसोऽपि तस्य सारुष्यं भृंगिणः कीटक इव जगाम ॥१५॥
 ततः कंसं मृतं सहसा वीक्ष्य समागतांस्तस्यानुजान्
 खड्गघर्मधरान् दृष्ट्वा बलभद्रो मुद्गरं नीत्वा
 सर्वतोऽभिजघान ॥ तदा देवदुंदुभयो नेदुर्जयध्वनिश्चाभूद्देवाः
 पुष्पैर्ववृषुर्विद्याधर्यो ननुतुर्विद्याधरगन्धर्वकिन्नरा जगुः ॥१६॥
 अथ सर्वानाश्वास्य पितरौ विमोक्षयोग्रसेनाय राज्यं दत्त्वोपवीतं
 प्राप्य संदीपनाद्विद्या अधित्य तस्मै मृतं सुतं दक्षिणां दत्त्वा
 शंखं हत्वा मथुरामेत्य वसन् व्रजशांत्यै चोद्धवं प्रेषयित्वा
 पुनः स्वयं व्रजं गत्वा राधायै गोपीभ्यश्च दर्शनं दत्त्वा
 रासमध्ये ऋभुमोक्षं कृत्वा पुनर्मथुरायां माथुरेशो रराज ॥
 रामोऽपि कोलवधं कृत्वा तस्यां विरराजेति
 तयोर्मथुरायां सहस्रशः पवित्राणि चरित्राणि बभूवुः ॥१७॥
 इति श्रीगर्गसंहितायां बलभद्रखण्डे

मथुरालीलावर्णनं नाम सप्तमोऽध्यायः ॥७॥

हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

balabhadrakhaṇḍaḥ - saptamo'dhyāyaḥ

mathurā-līlā varṇanam -

prāḍḍvipāka uvāca -

atha mathurāyāṁ rāmakṛṣṇau yāni caritrāṇi
kṛtavantau tāni saṁkṣepeṇa yuvarāja śṛṇutāt ||
atha kālanemisutena kaṁsena prayukto'krūro

rāmakṛṣṇau samānetuṁ vrajamaṇḍalamāgatavān ||1||

tatra gaṇtumabhyudyitāṁ nandarājasūnuṁ vīkṣya gopigaṇā virahāturā babhūvuḥ ||

prthak prthak tānśvāsya bhagavān rathamāruhya sabalo'krūreṇa yadupurīṁ
gacchanmārge yamunājaleṣu śvāphalkāya svadhāma darśayāmāsa ||2||

atha pūrvāhṇe mathuropavane sthītavāparāhṇe mathurāpurīṁ sarvato dadarśa ||

atha rāmakṛṣṇau devau purāṇau puruṣau līlayā naṭavaraveśadharau didṛkṣavaḥ

paurāśca purāṇdhryaḥ karmāṇi tyaktvā vyadhāvannāpagā udadhimiva tau
koṭīkaṇḍarpaharaṁ saumḍaryaṁ svaṁ saṇḍarśayantau ceto harantau viceratuḥ sma ||3||

atha bhagavān rājamārge tadyācitavastrāṇyadāsyamtaṁ

rajaḥkaṇḍaṁ raṁgakāraṁ karāgreṇa sarveṣāṁ paśyatāṁ nirjaghāna

tathā vastraveṣaṁ kurvate vāyākāya svasārūpyaṁ pradāt ||4||

tataḥ sairamḍhriṁ kubjāṁ trivakraṁ caṇḍanādānamiṣeṇaṁjvīṁ

trilokasundarīṁ kṛtvā tato vaiśyajanānsamābhāṣya mathurārbbhakaiḥ

sahito dhanuḥsthale viveśa || aha hemacitraṁ saptatālakam sahasraśaḥ

puruṣairnetumaśakyaṁ bṛhadbhāraṁ cāṣṭadhātumayalakṣabhārasamaṁ

yajñamaṇḍapadhṛtaṁ kaṁsāya bhārgaveṇa dattaṁ sāksāccheṣamiva

kuṇḍalibhūtaṁ kodaṇḍam vaiṣṇavaṁ vīkṣya prasahyādade ||5||

tadaiva paśyatāṁ lokānāṁ saṁjyaṁ kṛtvā līlayā'krṣya karnaparyantaṁ

doraṇḍābhyaṁ yatheḥsudaṇḍam vetamaṇḍaḥ śuḍādaṇḍena kodaṇḍam madhyato babhaṇja ||6||

bhājyamānadhanuṣaṣṭaṅkāreṇa saptalokabilaiḥ saha sarvaṁ brahmāṇḍam nanāda ||

tatastārā diggaṇāśca viceluḥ || sarvaṁ bhūkhaṇḍamaṇḍalam

sthāliva ghaṭikādvayamātraṁ pracakampe ||7||

athāparāhṇe raṁgabhūmidvāri dvipaṁ kuvalayāpīḍam sametya kṣaṇaṁ

bālaḥlīlayā yuddhaṁ kṛtvā śuṇḍādaṇḍe saṁgrhītṛtṛtastato

bhrāmāyitvā bālakaḥ kamaṇḍalumiva bhūprṣṭhe taṁ pātayāmāsa ||8||

tamitthaṁ nihatyā raṁgabhūmau kaṁsasabhāyāṁ janatāyai yathābhāvaṁ

darśanaṁ datvā mallayuddhaṁ kṛtvā cāṇīramuṣṭīkakūṭaśalatośalakān

kaṁsasyāgre sarveṣāṁ paśyatāṁ bhūprṣṭhe rāmakṛṣṇau pātayāmāsatuḥ ||9||

atha tatkarma vīkṣya durvacanāni vikatthamānasya kaṁsasya

madhusūdanaḥ sahasotpatya māñca mahonnataṁ samāruraha ||10||

tataḥ satvaraṁ mṛtyumivāgataṁ vīkṣya maṁcādutthāya taṁ

nirbhartsayannunmanā drutaṁ kaṁsaḥ khaḍgacarmaṇi jagrhe ||

hariḥ sahasā carmāsisaṇyuktaṁ kaṁsaṁ saviṣaṁ phaṇīṇḍramiva

tuṇḍavibhāgābhyaṁ virāḍiva doraṇḍābhyaṁ balātsamagrahit ||11||

atha tārkṣyatunḍātphaṇīva kaṁso bhujabaṇḍhādbalādvinirgatya

patatkhaḍgacarmā punarudyato'bhūtpunarmañce balīnau

vegānmardayantau śaile śiṅhāviva śuśubhāte ||12||
 tato balādutpatantaṃ kaṃsaṃ śatahastamaṃbare kṛṣṇa utpatan
 śyenaṃ śyena iva taṃ samagrahit || punargacchantaṃ daityapuṅgavaṃ
 pracaṇḍabhujadaṇḍābhyaṃ grhītatrailokyādhāra itastato
 bhrāmayitvā mahāṃbarānmaṇicopari pātayāmāsa ||13||
 tatataḍṭipātād□drumakhaṇḍa iva bhagnadaṇḍo maṇco babhūva ||
 sa vajrāṅgaḥ patito'pi kiṃcidvyākulaḥ sahasoṭthāya
 mahātmanā punaryuyudhe || punastaṃ bhujadaṇḍābhyaṃ bhagavān
 grhītvā maṇce kṣiptvā hṛdayamāruhya tanmauliṃ grhītvā sadyaḥ
 keśeṣu grhya maṇicād□raṃgopari pātayitvā śailād□gaṇḍaśilāmiva
 tasyopariṣṭāsanātanaḥ sarvādhāro'namtavikramo vegātsvayaṃ nipapāta ||
 tayornipātena nimnibhūtaṃ bhūkhaṇḍamamaṇḍalaṃ sthālīva daṇḍatrayaṃ sahasā cakaṃpe ||14||
 atha saṃparetaṃ bhojarājaṃ yadurājo bhūmigataṃ nāgendraṃ mṛgendra iva
 sarveṣāṃ paśyatāṃ vicakarṣa || tadaiva bhūbhujāṃ hāhākāra asidaho vairabhāvena
 yaṃ bhajankaṃso'pi tasya sārūpyaṃ bhṛṅgiṇaḥ kīṭaka iva jagāma ||15||
 tataḥ kaṃsaṃ mṛtaṃ sahasā vikṣya samāgatāṃstasyānujān
 khaḍgacarmadharān dṛṣṭvā balabhadro mudgaraṃ nītvā
 sarvato'bhijaghāna|| tadā devadumḍubhayo nedurjayadhvaniścābhūddevāḥ
 puṣpairivapṛṣṭurvidyādharyo nanrturvidyādharaḡandharvakinnarā jaguḥ ||16||
 atha sarvānāśvāsya pitarau vimokṣyograsenāya rājyaṃ datvopavitaṃ
 prāpya saṃdīpanāḍvidyā adhitya tasmai mṛtaṃ sutaṃ dakṣiṇāṃ datvā
 śaṅkhaṃ hatvā mathurāmetya vasan vrajaśāṃtyai coddhavaṃ preṣayitvā
 punaḥ svayaṃ vrajaṃ gatvā rādhāyai gopībhyasca darśanaṃ datvā
 rāsamaḍhye ṛbhūmokṣaṃ kṛtvā punarmathurāyāṃ māthureṣo rarāja ||
 rāmo'pi kolavadhaṃ kṛtvā tasyāṃ virarājeti
 tayormathurāyāṃ sahasraśaḥ pavitrāṇi caritrāṇi babhūvuḥ ||17||
 iti śrīgargasamhitāyāṃ balabhadrakhaṇḍe
 mathurālīlavarṇanaṃ nāma saptaṃo'dhyāyaḥ ||7||

hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

Description of the Mathura-Leela of Shri Rama-Krishna

The sage Pradvīpaka said, "Crown Prince Duryodhana! Let me briefly describe the feats performed by Lord Balaramji and Srikrishnachandra in Mathura. After some time, Kalanimikumar Kansa sent Akrurji to summon Balarama and Krishna. Akrurji arrived at Vrajam. The gopis were despondent at the sight of Krishna being offered to go to Mathura. God assured them by calling them all separately. Then, riding a chariot with Balramji himself, Akrurji accompanied him to Mathura. On the way, Yamunaji fell on the road. In its waters, the god made Akrur have a darshan of his Tej or abode. He then reached Mathura in the early hours of the morning and watched Mathurapuri from all sides till the afternoon. Rama-Krishna, disguised as a human in the form of Leela, is the Puranic Purusha. All the men and women of Mathura yearned to have a darshan of him, and they left all their work and ran to him, as the rivers run to the sea. Lord Rama-Krishna, who crushed the faces of millions of Kamadevas, showed his beauty to everyone, and they roamed freely, taking away everyone's heart. 1-3 | (Shribalabhadrakhand Chapter 7 to 13)

Subsequently, on the highway, God requested clothes from Dhobi and Rangrej; but when he did not give the clothes, he struck them with his hands at the sight of everyone, freeing both Dhobi and Rangrej from that life. God then found a tailor. He adorned them with garments, and God gave them

their likeness. Then Kubja found Sairandhri. She was crooked from three places. On the pretext of receiving sandalwood, the Lord made it straight. She became a beauty in all three worlds. He then went to the place where Kansaka's bow had been kept, having interacted with the Vaishya merchants there and taking some children with him. The bow was studded with gold and was as long as seven palm trees. He could not even be carried by thousands of men. The bow was made of eight metals, was extremely heavy, and weighed as much as a million pounds. Kansa got that bow from Parashurama. That Vaishnava (related to Lord Vishnu) bow was exactly spherical like that of Lord Sesha. Lord Krishna saw it and took it by force; then, in the sight of all the people, he offered the bow enthusiastically and took it away with a twinkle in his eye. He then supported both arms and broke them in the same manner as an elephant breaks a cane with its trunk. The ominous sound of the bow breaking echoed throughout the universe, including the underworld. The stars and giants were distracted from their places. Not only that, but the whole universe trembled like a plate for two hours. 4 - 7.

In the afternoon, the Kuvalayapida elephant was seen at the entrance of the stadium. Bhagavan approached her and fought with her for a moment in the form of Ballila, then grabbed her trunk, moved her around, and then knocked her to the ground just as the child would have knocked Kamandalu down. After slaying the Kuvalayapida elephant in this manner, Sribalarama and Krishnachandra reached the Kansa-constructed theatre and gave appropriate visions to all the people seated there according to their respective moods. Then, after reaching the arena, they set out for a malla-yuddha and in front of Kansa, Lord Balarama and Krishna-Chandra, in front of everyone, destroyed Chanur, Mushti, Koota, Shaal, and Tausala. Seeing these actions of Krishna, Kamsa began to despise him through illusions. Meanwhile, Lord Krishna jumped on to the very high stage of that bitter-talking Kansaka. Kamsa, seeing that Krishna appeared immediately like death, rose from the dais and took up the shield and the sword in his hands at that very moment, condemning the Lord. Krishna immediately grabbed the shield-sword-wielding kansaka with his fierce arms, just as Garuda would grab the venomous serpent with his beak. But just as the serpent escaped from Garuda's beak, Kansa got out of God's armband and prepared to fight again with a shield and sword. Both Lord Krishna and Kansa came on stage and attacked each other with speed, adorned as if two lions were fighting on a mountain. Kamsa then leaped a hundred hands up into the sky, and Lord Krishna likewise leaped and caught him like a falcon. Kansa again escaped from Krishna's hands, then Krishna, who was wearing a triloka, again grabbed him with his fierce armbands and flung him from space to the stage. Just as a tree is uprooted by lightning, the pillars of the stage are broken as soon as Kanske falls. The Kansa, with a stern body like Vajra's, fell down. Once he felt some restlessness; but then he suddenly woke up and started fighting with Mahatma Krishna. Lord Krishna, holding it with his arms, knocked it down on the stage and they sat on its chest. They then grabbed his head and pulled his hair, throwing it down the stage into the arena just as they were about to drop a rock from the mountain. Then the Lord Himself, the Eternal, the Mighty, the Everlasting, the All-Powerful, leaped swiftly from the stage and ascended to the top of Kansa. The fall of the two thus caused the earth to plummet a little, and the whole earth trembled like a plate for three hours. The lives of the Kanskas were taken away. As the lion dragged Gajraj lying on the ground, they started dragging Kansa's body. The kings were filled with consternation. People were like, 'Oh no! How miraculous it is that Kansa, who remembers with enmity, is also received by the likeness of that Lord, just as the worm turns into a beetle. 8-15 | (Shribalabhadrakhand chapter 7 to 13)

Seeing Kansa's death, his younger brothers rushed to the spot with shields and swords. Balabhadra's gaze fell on him and he raised his mug and struck from all sides, knocking everyone to the ground. Then the cries of the gods were kindled. There were shouts of cheering everywhere. The gods

showered them with flowers. Vidyadharis started dancing and chanting hymns to Vidyadhar, Gandharva and Kinnar Bhagavan. Lord Krishna then freed the parents by assuring everyone and handed over the kingdom to Ugrasena. Then on completion of Yajñopavita-samskara, he went to Sandipani Muni and studied all the Vidyas. In the southern form, dead Guruputras were brought and provided, killing Shankhasura. Then they came and settled in Mathura. The Lord sent Udhava there to relieve the agony of Vraja. Then go there yourself and have your darshan of Shri Radha and the Gopis in the Rasmandal. In the rasa, Ribhu liberated the sage, then Mathurama ascended the throne, acting in a manner similar to that of Mathuranaresh. Balamaji also performed auspicious rites at Mathurapuri by slaying Kolasura. Thus thousands of sacred and peculiar pastimes of Lord Krishna and Balarama took place in Mathura. 16-17 |

Thus was completed the seventh chapter in the Srigargasamhita under the Sribalabhadra Khanda, the dialogue of Sripra Vipaka Muni and Duryodhana, titled 'The Description of Shri Rama-Krishna's Mathura-Leela'. 7.

Sanskrit source · Hindi control witness

Balabhadra-khaṇḍa · Chapter 8

Chapter 186 of 263 · 19 detected Sanskrit verse markers

Sanskrit

बलभद्रखण्डः - अष्टमोऽध्यायः

द्वारकालीलावर्णनम् -

प्राङ्विपाक उवाच

अथ युवराज धार्तराष्ट्र तयोर्द्वारकालीला संक्षेपेण शृणुतात् ॥

ततः कंसस्य पारोक्ष्यं सौहृदं कुर्वतं समागतं जरासंधं जित्वा

द्वारकाख्यं समुद्रे दुर्गं निर्माय तत्रैकरात्रेण ज्ञातीन्समाधाय

मुचकुंददृशा कालं घातयित्वा पुनश्च रामकृष्णौ

प्रवर्षणाद्विमेत्य तस्माद्द्वारकायां जग्मतुः ॥१॥

अथ ब्रह्मलोकात्समागतो रैवतः सुतां रत्नयुतां विधिवद्बलशालिने

बलभद्राय दत्त्वा तपः कर्तुं बदर्याख्यं वनं गतवान् ॥२॥

अथ श्रीकृष्णः शत्रूणां पश्यतां कुंडिनपुरादरुक्मिणीं

जहार तथा जांबवतीं सत्यभामां कालिं दीं मित्रविदां

नाग्निजितीं भद्रां लक्ष्मणां च भौमं हत्वा

षोडशसहस्रं शतं च राजकन्या उवाह ॥३॥

राजन् भीष्मककन्यायां रुक्मिण्यां श्रीकृष्णस्य

पुत्रः प्रथमं कामदेवावतारः पितृसमसुंदर आसीत् ॥

तस्मादनिरुद्धः सुरज्येष्ठावतारोऽभूत् ॥४॥

अथैकदोगसेनराजसूयाध्वरे नागवल्लीं गृहीत्वा

दिग्विजयार्थं निर्गतः प्रद्युम्नो यादवैर्भर्तृभिः सह

जंबूद्वीपे नवखण्डविजयं कुर्वन् कामदुघनदसमीपे

वसंतमालतीपुराधिसेन पतंगेन गंधर्वराजेन युयुधे ॥५॥

तत्र गदायुद्धे गदामादाय गदो बलदेवानुजो गदाधरं

स्वगदया पतङ्ग तताड ॥ सोऽपि तं हृदि चौजसा

जघानेत्यं तयोर्गदायुद्धं घटिकाद्वयं बभूव ॥ ततः

पतंगगदाप्रहारेण गदो युद्धे क्षणं मूर्च्छां जगाम ॥६॥

तदा हाहाकारे जाते कोटिमार्तंडसन्निभो बलभद्र

आविर्भूत्वा गंधर्वाणां सर्वं बलं हलाग्रेण समाकृष्य

तदुपरि क्लिष्टमुशलताडनं चकार ॥ तेन युगपत्सर्वं

सैन्यं सभटद्विपरथं व्यूर्णोबभूव ॥७॥

अथ पतंगोऽपि विरथो भयभीतस्तस्मात्पुरीं गत्वा

पुनर्योद्धुं यादवैः सेनाव्यूहं चकार ॥ तच्छ्रुत्वा क्रुद्धो

बलभद्रो गंधर्वाणां महापुरीं शतयोजनविस्तीर्णां

वसंतमालतीनाम्नीं सर्वां हलेन संविदार्य सहसा
 कामदुघे नदे संकर्षणो विचकर्ष ॥८॥
 अथ ह वाव पतितैर्गृहैर्हाकारे जाते तिर्यक्पोतमिवाधूर्णा
 समस्तां नगरीं वीक्ष्य गंधर्वैर्गंधवेशः पतंगः कृतान्जलिर्धर्षितो
 विश्वकर्मकृतानां विमानानां द्विलक्षं गजानां चतुर्लक्षं
 चाश्वशतार्बुदं च दिव्यानां रत्नानां भारं दशशतार्बुदं च बलिं
 नीत्वा बलशालिने बलाय दत्त्वा प्रदक्षिणीकृत्य प्रणनाम ॥९॥
 अथ तथा सांबमोक्षार्थं बलभद्र इहागतो भवतां पश्यतां
 पुरमिदं हलाग्रेण संविदार्य श्रीगंगां साक्षात्संकर्षणो विचकर्ष ॥
 तथैव नागकन्याभिर्गोपीभिर्निर्मिते रासमंडले कालिन्दिं हलाग्रेण विचकर्ष ॥१०॥

अथैकदा द्विविदो नाम वानरः सुग्रीवसचिवो भौमसखो नारदेन प्रेरितो
 हरिं योद्धुकामोऽवतरद्रैवतकाचलमेत्य बलेन घटिकाघतुष्टयं युयुधे ॥
 द्रुमदण्डशिलामुष्टिभिर्विनिघ्नन्तं तं बलभद्रो मुसलेन मूर्ध्नि निजघान ॥
 पुनर्न मृतं मुष्टिना घातयित्वा पलायंतं भुजदंडाभ्यां गृहीत्वा
 रैवतकाचलपृष्ठे पातयित्वाच्युताग्रजो दृढेन मुष्टिना हृदि तं तताड ॥
 तत्पतनेन सटकः शैलैर्द्रः कमंडलुरिव चकंपे ॥११॥
 अथ ह वाव राजजन्नद्य भवतां पांडवैः सह युद्धोद्यमं श्रुत्वा
 तीर्थाभिषेकव्याजेन ब्राह्मणैर्नागरैः सहितः पुराद्विनिर्गतो
 द्वारकां प्रदक्षिणीकृत्य सिद्धाश्रमप्रभासयोः स्नात्वा पश्चिमायां
 दिशि सरस्वतीप्रतिस्रोतः सैधवारण्यजंबूमार्गोत्पलावर्ता-
 र्बुदहेमवंतसिंधूनुपस्पृश्य पृथग्बिंदुसरस्त्रितकूपसुदर्शनात्रितैशानसाग्नेय-
 वायवसौदासगुहतीर्थश्राद्धदेवादीनि तीर्थानि स्नात्वोत्तरस्यां दिशि
 कैलासकरवीरमहायोगगणेशकौबेरप्राग्ज्योतिषरंगवल्ली-
 सीतारामक्षेत्रचैत्रदेशवसंततिलकादशार्णभद्राकूर्मतीर्थपुष्पमाला-

चित्रवनचंद्रकांतानैःश्रेयसमनुपर्वतचक्षुःकामशालिनीकामवनवेदक्षेत्र-
 सीतापृथुतीर्थ-तपोभूमिलीलावतीवेदनगरगांधर्वशक्रभीमरथी-
 श्रीजाह्नवीकालिंदीहरिद्वारकुरुक्षेत्रमथुरापुष्करेषु स्नात्वा
 पुनस्तस्माच्छांभलं सौकरं प्राप्य चान्यानि कुर्वन्
 तीर्थानि साक्षात्संकर्षणो नैमिषारण्यं जगाम ॥१२॥
 तं समागतं वीक्ष्य शौनकादयो मुनयः समुत्थाय ववदिरे चार्चयन् ॥१३॥
 तत्र वेदव्यासशिष्यं रोमहर्षणमप्रत्युत्थायिनं वीक्ष्य करस्थेन
 कुशाग्रेण तं जघानेति तदा हाहेतिवादिनो मुनीन् वीक्ष्य लोकपावनोऽपि
 लोकसंग्रहार्थं द्वादश मासान् तीर्थस्नानेन विशुद्धये मनो दधे ॥१४॥
 तत्रेत्वलसुतो बल्वलो नाम दैत्य उपावृते पर्वणि
 पांसुवर्षणप्रचंडेन वायुना पूयशोणितविष्णूत्रसुरामांसदुर्गन्धेन
 समागतः खे दृष्टोऽभूत् ॥ अथ ललज्जिह्वं वज्रांगं
 भिन्नकज्जलांजनचयकृष्णं तप्तताम्रश्रभुभयंकरं

ब्रह्मशांतये हलाग्रेण समाकृष्य गगनान्मुसलेन मूर्ध्नि बलभद्रस्तं

तताड ॥ तत्ताडनेनाकाशात्सोऽपि कमंडलुरिव व्यसुः पपात ॥१५॥

अथ प्रसन्ना मुनयोऽपि रामं संस्तुत्यावितथाशिषः

प्रयुज्य वृत्रघ्नं विबुधा इवाभ्यर्षिचन् तैरभ्यनुज्ञातः

सरयूकौशिकीमानससरोवरगंडकीगौतमीषु

स्नात्वायोध्यानदिग्रामबर्हिष्मतीब्रह्मावर्तादीन्युपस्पृश्य

तीर्थराजं प्रयागं जगाम ॥ तत्रायुतगजदानं यकार ॥१६॥

ततश्चैत्रकूटविन्ध्याचलकाशीविपाशाशोणमिथिलागयादिषु

स्नात्वा गंगासागरसंगमं जगाम ॥ तत्र सुवर्णं शृङ्गाम्बरसंयुक्तं

पृथक् सुवर्णरत्नभारसहितं गवां कोटिशतं ब्राह्मणेभ्यः प्रादात् ॥

ततः क्रमशो दक्षिणस्यां दिशि महेन्द्राद्रिसप्तगोदावरीवेणीपंपाभीमरथी-

स्कंदक्षेत्रश्रीशैलर्वेकटकांचीकावेरीश्रीरंगर्षभाद्रिसमुद्रसेतुकृत-

मालाताम्रपर्णीमलयाचलकुलाचलदक्षिणसिंधुफाल्गुनपंचाप्सरो-

गोकर्णशृंगारकातापीपयोष्णीनिर्विन्ध्यादण्डकरेवा-

माहिष्मत्यवंतिकादीनि तीर्थानि साक्षात्संकर्षणः करिष्यति स्म ॥

ततस्त्वत्सहायार्थं विशसने चागमिष्यति ॥१७॥

इदं बलभद्रचरित्रं पवित्रं सर्वपापाभिहरणं तीर्थयात्रावर्णनं नितरां

मया वर्णितं सर्वमंगलकारणं कौरवेन्द्र किं भूयः श्रोतुमिच्छसि ॥१८॥

इति श्रीगर्गसंहितायां बलभद्रखण्डे प्राड्विपाकदुर्योधनसंवादे

द्वारकालीलावर्णनं नामाष्टमोऽध्यायः ॥८॥

हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

balabhadrakhaṇḍaḥ - aṣṭamo'dhyāyāḥ

dvārakālīlāvarṇanam -

prāḍvīpāka uvāca

atha yuvarāja dhārtarāṣṭra tayordvārakālīlā saṃkṣepeṇa śṛṇutāt ||

tataḥ kṛtsasya pāroksyaṃ sauhṛdaṃ kurvataṃ samāgataṃ jarāsaṃdhaṃ jītvā

dvārakākhyāṃ samudre durgāṃ nirmāya tatraikarātreṇa jñāntinsamādhāya

mucakunīdaśrāḥ kālaṃ ghātayitvā punaśca rāmakṛṣṇau

pravaraṣaṇādrimetya tasmād dvārakāyāṃ jagmatuḥ ||1||

atha brahmalokātsamāgato raivataḥ sūtāṃ ratnāyutāṃ vidhivad balasāline

balabhadraya datvā tapaḥ kartuṃ badaryākhyāṃ vanāṃ gataṃ ||2||

atha śrīkṛṣṇaḥ śatrūṇāṃ paśyatāṃ kuṇḍinapurād rukmiṇīṃ

jāhara tathā jāmbavatīm satyabhāmāṃ kālīṃdīm mitravandīm

nāgijitīm bhadrāṃ lakṣmaṇāṃ ca bhaumaṃ hatvā

śoḍaśasahasraṃ śataṃ ca rājakanyā uvāha ||3||

rājan bhīṣmakakanyāyāṃ rukmiṇyāṃ śrīkṛṣṇasya

putraḥ prathamāṃ kāmadevāvatāraḥ piṭṛsamasuṇḍara āsīt ||

tasmādaniruddhaḥ surajyeṣṭhāvatāro'bhūt ||4||

athaikadograsenarājasyūḍhivare nāgavallīm grhītvā

digvijayārthī nīrgataḥ pradyumno yādavairbhrātṛbhiḥ saha
 janībūdviṇe navakhaṇḍavijayaṃ kurvan kāmādughanadasamīpe
 vasaṃtamālātīpurādhiśena patamīgena gaṃdharvarājena yuyudhe ||5||
 tatra gadāyuddhe gadāmādāya gado baladevānījo gadādharāṃ
 svagadāyā patāṇga tatāḍa || so'pi taṃ hr̥di caujasā
 jaghānetthaṃ tayorgadāyuddhaṃ ghaṭikādvaṃgaṃ babhūva || tataḥ
 patamgaḍadāprahāreṇa gado yuddhe kṣaṇaṃ mūrccāṃ jagāma ||6||
 tadā hāhākāre jāte koṭimārtamḍasannibho balabhadra
 āvirbhūtā gaṃdharvāṇāṃ sarvaṃ balaṃ halāgreṇa samākṛṣya
 tadupari kliṣṭamuśalatādānaṃ cakāra || tena yugapatsarvaṃ

sainyaṃ sabhaṭadvīparathaṃ cūrṇibabhūva ||7||
 atha patamgo'pi viratho bhayabhītastasmātpurīm gatvā
 punaryoddhūṃ yādavaiḥ senāvīyūhaṃ cakāra || tacchrutvā kruddho
 balabhadro gaṃdharvāṇāṃ mahāpurīm śatayojanavistīrṇāṃ
 vasaṃtamālātīnāmṇi sarvāṃ halena saṃvidārya sahasā
 kāmādughe nade saṃkarṣaṇo vicakarṣa ||8||
 atha ha vāva patitairgrhairhāhākāre jāte tīryakpotamivāghhūrṇāṃ
 samastāṃ nagarīm vīkṣya gaṃdharvaigamdhaveśaḥ patamgaḥ kṛtāṃjalirdharṣito
 viśvakarmakṛtānāṃ vimānānāṃ dvilakṣaṃ gaḍjānāṃ caturlakṣaṃ
 cāśvaśatārḍbudaṃ ca divyānāṃ rat□nānāṃ bhāraṃ daśaśatārḍbudaṃ ca baliṃ
 nītvā balaśāline balāya dattvā pradakṣiṇīkṛtya praṇānāma ||9||
 atha tathā sām̐bamokṣārthaṃ balabhadra ihāgato bhavatāṃ paśyatāṃ
 puramīmāṇaṃ halāgreṇa saṃvidārya śṛigaṃgāṃ sākṣātsaṃkarṣaṇo vicakarṣa ||
 tathaiva nāgakanyābhīrgopībhirnīrmite rāsamaṇḍale kālīndīm halāgreṇa vicakarṣa ||10||

athaikadā dvivido nāma vānaraḥ sugrīvasacivo bhaumasakho nāradena prerito
 hariṃ yoddhukāmo'vataradraivataḥkalametya balena ghaṭikācātuṣṭayaṃ yuyudhe ||
 drumadaṇḍasīlāmūṣṭībhirvinighnantaṃ taṃ balabhadro musalena mīrdhni nijaghāna ||
 punarna mṛtaṃ muṣṭinā ghātayitvā palāyaṃtaṃ bhujadaṇḍābhīyāṃ grhītvā
 raivataḥkalapr̥ṣṭhe pātayitvācyutāgrajo dṛdhena muṣṭinā hr̥di taṃ tatāḍa ||
 tatpātanaṇa saḍaṃkaḥ śaileṇdraḥ kamaṇḍaluriva cakaṇpe ||11||
 atha ha vāva rājannadya bhavatāṃ pāṇḍavaiḥ saha yuddhodyamaṃ śrutvā
 tīrthābhīṣekavyājena brāhmaṇairnāgaraiḥ sahitaḥ purādvinīrgato
 dvārakāṃ pradakṣiṇīkṛtya siddhāśramaprabhāsayoḥ snātṛvā paścīmāyāṃ
 dīśi sarasvatīpratīśrotaḥ saim̐dhavāraṇyajaṃbūmārgotpalāvartā-
 rbudahemavaṃtasim̐dhūnapasṛṣya pṛthag□bim̐dusarastritakūpasadarāśanātritaśanasāgneya-
 vāyavasaudāsaguhatīrthāśrāddhadevādīni tīrthāni snātottarasyaṃ dīśi
 kailāśakaravīramahāyogagaṇeśakauberaprāggyotīṣaraṃgavallī-
 sītārāmākṣetracaitradeśavasam̐tatīlakādaśārṇabhadrākūmatīrthapūṣpamālā-

citravanacamaṇḍrakāṃtānaiḥśreyasamanuparvatacakṣuḥkāmaśālinīkāmavanavedakṣetra-
 sītāpṛthutīrtha-tapobhūmīlīlāvatīvedanagaragaṃdharvaśakrabhīmarathi-
 śṛījāhnavikālīm̐dharīdvārakurukṣetramathurāpūṣkareṣu snātṛvā
 punastasmāccchāṃbhalāṃ saukaraṃ prāpya cānyāni kurvan
 tīrthāni sākṣātsaṃkarṣaṇo naimīśāraṇyaṃ jagāma ||12||
 taṃ samāgataṃ vīkṣya śaunakādāyo munayaḥ samutthāya vavaṇḍire cārcayan ||13||
 tatra vedāvyaśaśīṣyaṃ romaharṣaṇamapratyutthāyinaṃ vīkṣya karasthena
 kuśāgreṇa taṃ jaghāneti tadā hāhetivādīno munīn vīkṣya lokapāvano'pi
 lokasaṃgrahārtha dvādaśa māsān tīrthasnānena viśuddhaye mano dadhe ||14||
 tatrelvalasuto balvalo nāma daītya upāvr̥te parvaṇi
 pāṃsuvarṣaṇapracamaṇena vāyunā pūyaśoṇitaviṇmūtrasurāmāṃsadurgandhena

saṁāgataḥ khe dr̥ṣṭo'bhūt || aṭha laḷajjihvaṁ vajrāṅgaṁ
bhinnakajjalāṁjanacayaḥkṛṣṇaṁ taptatāmrāśmaśrubhayamkaraṁ
brahmaśāntaye halāgreṇa samākṛṣya gaganānmusalena mūrdhni balabhadraṣṭam

tatāḍa || tattāḍanenākāśātso'pi kamaṇḍaluriva vyasuḥ papāta ||15||
aṭha prasannā munayo'pi rāmaṁ saṁstutyāvitathāśiṣaḥ
prayujya vṛtraghnaṁ vibudhā ivābhyaṣiṁcan tairabhyanuḡṇātāḥ
sarayūkauśikimānasasarovaragaṇḍakīḡgautamiṣu
snātvāyodhyānaṁdigrāmabarhiṣmatibrahmāvartādīnyupaspr̥śya
tīrtharājaṁ prayāgaṁ jagāma || tatrāyutagajadānaṁ cakāra ||16||
tataścitrakūṭāvindhīyācalakāśvīpāśāsoṇamithilāgayādīṣu
snātvā gaṇḡgāsāgarasaṁgamaṁ jagāma || tatra suvarṇa śṛṅgāmbarasaṁyuktaṁ
pṛthak suvarṇarataṁnabhārasahitaṁ gavāṇi koṭīsatāṁ brāhmaṇebhyaḥ prādāt ||
tataḥ kramaśo dakṣiṇasyāṁ dīśi mahendrādṛisaptagodāvarīveṇipamḡpābhimarathī-
skaṇḍakṣetraśrīṣailarveṇikaṭakāṇcīkāverīśrīraṇḡgarṣabhādṛisamudrasetuḡṛta-
mālātāmrapaṇḡmalayācalakulācaladakṣiṇasīmḡdhuphālgunapaṇcāpsaro-
gokaṇḡśūrpārakātāpīpayoṣṇīnirvindhīyādaṇḡdakarevā-
māhiṣmatyavaṁtikādīni tīrthāni sāḡśātsaṁkarṣaṇaḥ kariṣyati sma ||

tatastvatsahāyārthaṁ viśasane cāgamiṣyati ||17||
idaṁ balabhadracaritraṁ pavitraṁ sarvapāpābhīharaṇaṁ tīrthayātrāvārṇanaṁ nitarāṁ
mayā varṇitaṁ sarvamaṇḡgalakāraṇaṁ kauraveṇḡdra kiṁ bhūyaḥ śrotumicchasi ||18||
iti śṛḡgargasamḡhitāyāṁ balabhadrakhaṇḡḍe prāḡḍvipākadyodyodhanasaṁvāde
dvārakālīlāvarṇanaṁ nāmāṣṭamo'dhyāyaḥ ||8||
hariḥ oṁ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

Description of the Dwarka-Leela of Sri Rama-Krishna

The sage Pradvipaka said, "Crown Prince Duryodhana." Now listen briefly to the Dwarka-Leelas of Lord Sri Balarama and Shri Krishna. Dhritarashtra - Tanaya! When Kansa died, Jarasandha came to maintain an intimate friendship with him in his absence. The Lord triumphed over him. Subsequently, Dwarka Fort was built in the middle of the sea. Then he sent all his relatives there in one night and arranged for them to stay. When Kalayavana arrived, he was killed by Muchukunda. Subsequently, both Balaramji and Krishna went to Pravarshana Parvata and from there left for Dwarka. 1.

King Revata, who had returned from Brahmaloḡa, arrived with Revati, a maiden adorned with jewels and ornaments, and formally presented her to Pratapi Balaramji. Then King Revata went to Badarikashrama to perform penance. After that, Krishna went to Kundinpur and seeing the enemies, took away Rukminiḡ and killed Jambavati, Satyabhama, Kalindi, Mitravinda, Nagagrajiti, Bhadra and Lakshmanaka and Bhowmasur and captured sixteen thousand and one hundred princesses. The king! Pradyumna, the first son of Lord Krishna, was born to Bhishmakumari Rukmini. These Kamadeva avatars were as beautiful as their father, Krishna. From these was born Aniruddha, an incarnation of Brahma. 2 - 4. (Shribalabhadrakhand chapter 7 to 13)

Dear Duryodhana. Subsequently, on hearing of your belligerence with the Pandavas, Balramji set out from Puri on the pretext of a pilgrimage, circumnavigating Dwarka with the citizens and Brahmins. He then bathed in Siddhashrama and Prabhas. Saraswati, Pratisrota, Sandhavarnya, Jambumarg, Utpalavarta, Arbud (Abu), Hemavant and Sindhundam located in the western direction performed

separate ablutions. Subsequently, he attained enlightenment in the pilgrimages of Bindusara, Tritakupa, Sudarshana, Atrithirtha, Aushanas, Agni, Vayava, Saudas, Guhatirtha, and Shraddha Deva. Thereafter, he went north and bathed in the pilgrimages of Kailasa, Karavira, Mahayoga, Ganesha, Kauber, Pragjyotisha, Rangavalli, Sitaram, etc., Chaitradesh, Vasantatilaka, Dasharna, Bhadra, Kurmatirtha, Pushpamala, Chitravana, Chandrakanta, Naishreya, Manu Parvata, Chakshya, Kamsalini, Kamavana, Veda Kshetra Sita, Prithutirtha, Tapobhumi, Leelavati, Vednagar, Gandharva, Shakra, Bhimarathi, Srijahanavi, Kalindi, Haridwar, Kurukshetra, Mathura, and Pushkar. Thence to Sambhalgram and Sukarshetra (Sauron). Thus, while travelling to the shrines, the direct link reached Sri Balaramji Naimisharanyam. 12-13 |

On seeing Balramji, the Shaunkadi sages stood up and paid obeisance to him. Veda Vyasa's disciple Romaharshana was seated there. They did not stand up. Balram saw this and killed Muni with the same machete as his hands. Seeing this, all the sages began to groan. Balramji saw all this. Despite being the purifier of all worlds, he took a vow to perform Tirtha-Sran for twelve months with the desire of his purification for the collection of the world. There lived a demon named Balval, the son of Ilval. He would rain dusty and foul-smelling feces, blood, feces, urine, meat, etc., along with terrible storms on festive occasions in Naimisharanya. His tongue was always twinkling, his limbs as firm as a diamond. He had a black figure similar to Kajjalgiri and the demon with a mustache beard resembling scorched copper looked very terrible. For the peace of the sage-Brahmins, Balaram pulled the terrible demon into the sky and struck him on the head with a musket. He succumbed to his injuries and fell down from the sky like a kamandaluki. Thereafter, the sages, with their mouths gleaming with joy, praised Balaramji, blessed him with great blessings, and anointed Balaramji in the same manner as the gods had anointed Indra, who had slain Vritrasura. Subsequently, taking orders from the sages, Balramji went on a pilgrimage to shrines like Saryu, Kaushiki (Kosi), Mansarovar, Gandaki, and Gautami. Then after bathing in pilgrimages like Ayodhya, Nandigram, Berhishmati and Brahmavarta, he reached the Tirtha king Prayag and donated ten thousand elephants there. Subsequently, he went to the Ganges-Sagar-Sangam by bathing in the pilgrimages of Chitrakoot, Vindhyachal, Kashi, Vipasha, Shona, Mithila, and Gaya, and there donated a hundred million cows adorned with golden horns and beautiful clothes to the Brahmins. Each gopar was separately laden with a weight of gold and gems. Thereafter, Lord Sankarshana himself went south from there and visited Mahendraadi Parbat, Sapta Godavari, Veni, Pampa, Bhimarathi, Skandakshetra, Srisailam, Venkata, Kanchi, Kaveri, Sriranga, Rishabadri, Samudra Setu, Kritamala, Tamraparni, Malayachal, Kulachal, Dakshinesindhu, Phalgunatirtha, Panchapsara, Gokarna, Shurparaka, Tapi, Payoshni, Nirvindhya, Dandaka, Rewa, Mahishmati, and Avantika, respectively. Then they will come to your aid at Vishasan (Kurukshetra). This is what I described to you as the most sacred pilgrimage-character of Balabhadraji. Kouravendra. It is the all-purpose sacrament, the expiation of all sins. Now what else do you want to hear? . 14-18 |

Thus, the eighth chapter titled 'Narration of Sri Rama-Krishna's Dwarka-Leela' was completed in the dialogue of Sri Pradvipaka Muni and Duryodhana under the Srivallabhadra Khanda in the Srigarghasamhita. 8.

Sanskrit source · Hindi control witness

Balabhadra-khaṇḍa · Chapter 9

Chapter 187 of 263 · 12 detected Sanskrit verse markers

Sanskrit

बलभद्रखण्डः - नवमोऽध्यायः

रासक्रीडाकथनम् -

दुर्योधन उवाच -

मुनिशार्दूल भगवान्बलभद्रो नागकन्याभि-

गोपीभिः कदा कालिंदीकूले विजहार ॥१॥

प्राङ्विपाक उवाच -

एकदा द्वारकानगराद्धितालाकं रथमास्थाय सुरान्दिदक्षुः

परमुत्कंठो नन्दराजगोकुलगोपालगोपीगणसंकुलः

संकर्षण आगतश्चिरोत्कंठाभ्यां नन्दराजयशोदाभ्यां

परिष्वक्तो गोपीगोपालगोभिर्मिलित्वा

तत्र द्वौ मासौ वासन्तिकौ घावात्सीत् ॥२॥

अथ च या नागकन्याः पूर्वोक्तास्ता गोपकन्या भूत्वा

बलभद्रप्राप्त्यर्थं गर्गाचार्याद्बलभद्रपञ्चांगं गृहीत्वा तेनैव

सिद्धा बभूवुः ॥ ताभिर्बलदेव एकदा प्रसन्नः कालिन्दीकूले

रासमण्डलं समारेभे ॥ तदैव चैत्रपूर्णमायां

पूर्णचन्द्रोऽरुणवर्णः सम्पूर्णं वनं रञ्जयन् विरेजे ॥३॥

शौतला मन्दयानाः कमलमकरंदरेणुवृंदसंवृताः

सर्वतो वायवः परिववुः ॥ कलिंदगिरिनन्दिनी-

चलल्लहरीभिरानन्ददायिनी पुलिनं विमलं ह्याचितं

चकार ॥ तथा च कुञ्जप्रागणानिकुञ्जपुञ्जैः

स्फुरल्ललितपल्लवपुष्पपरागैर्मयूरकोकिलपुंस्कोकिल-

कूजितैर्मधुपमधुरध्वनिभिर्ब्रजभूमिर्विभ्राजमाना बभूव ॥४॥

तत्र क्वणदघण्टिकनूपुरः स्फुरन्मणिमयकटकटिसूत्र-

केयूरहारकिरीटकुंडलयोरुपरि कमलपत्रैर्नीलांबरो

विमलकमलपत्राक्षो यक्षीभिर्यक्षराडिव

गोपीभिर्गोपराड्यसमण्डले रेजे ॥५॥

अथ वरुणप्रेषिता वारुणी देवी पुष्पभारगंधलोभि-

मिलिंदनादितवृक्षकोटरेभ्यः पतन्ती सर्वतो वनं

सुरभीचकार ॥ तत्पानमदविह्वलः कमलविशालताम्राक्षो

मकरध्वजावेशचलदधुर्याङ्गभङ्गो विहारखेदप्रस्वेदांबुकणै-

र्गलद्गंडस्थलपत्रभङ्गो गर्जेद्भगतिर्गजेन्द्रशुण्डादंडसम-

दोर्दंडमण्डितो गजीभिर्गजराजेन्द्र इवोन्मत्तः सिंहासने

न्यस्तहलो मुसलपाणिः कोटींदुपूर्णमण्डलसंकाशः
 प्रोद्गमदरत्नमञ्जीरप्रचलनूपुरप्रक्वणत्कनककिंकिणीभिः
 कंकणस्फुरताटकपुरटहारश्रीकंठांगुलीयशिरोमणिभिः
 प्रविडंबिनीकृतसर्पिणीश्यामवेणीकुन्तलललित-
 गंडस्थलपत्रावलिभिः सुन्दरीभिर्भगवान् भुवनेश्वरो
 विभ्राजमानो विरराज अथ च रेमे ॥६॥
 अथ ह वाव कालिन्दीकूलकांतारपर्यटनविहार-
 परिश्रमोद्यत्स्वेदबिंदुव्याप्तमुखारविंदः स्नानार्थं
 जलक्रीडार्थं यमुनां दूरात्स आजुहाव ॥
 ततस्त्वनागतां तटिनीं हलाग्रेण कुपितो

विचकर्ष इति होवाच ॥७॥
 अद्य मामवज्ञाय नायासि मयाहुतापि मुसलेन
 त्वां कामचारिणीं शतधा नेष्य एवं निर्भर्त्सिता सा
 भूरिभीता यमुना चकिता तत्पादयोः पतितोवाच ॥८॥
 राम राम संकर्षण बलभद्र महाबाहो तव परं विक्रमं
 न जाने ॥ यस्यैकस्मिन्मूर्ध्नि सर्षपवत्सर्वं भूखण्डमण्डलं
 दृश्यते ॥ तस्य तव परमनुभावमजानंती प्रपन्नां
 मां भोक्तुं योग्योऽसि ॥ त्वं भक्तवत्सलोऽसि ॥९॥
 इत्येव याचितो बलभद्रो यमुनां ततो व्यमुञ्चत्पुनः
 करेणुभिः करीव गोपीभिर्गोपराड् जले विजगाह ॥
 पुनर्जलाद्विनिर्गत्य तटस्थाय बलभद्राय सहसा यमुना
 घोपायनं नीलांबराणि हेमरत्नमयभूषणानि दिव्यानि
 च ददौ ह वाव तानि गोपीयूथाय पृथक् पृथक् विभज्य
 स्वयं नीलांबरे वसित्वा कांचनीं मालां नवरत्नमयीं

धृत्वा महेंद्रो वारणेंद्र इव बलभद्रो विरेजे ॥१०॥
 इत्थं कौरवेन्द्र यादवेन्द्रस्य रमतः सर्वा वासन्तिकीर्निशा
 व्यतीता बभूवुः ॥ भगवतो बलभद्रस्य हस्तिनापुरमिव
 वीर्यं सूचयतीव ह्यद्यापि च कृष्टवर्त्मना यमुना वहति ॥
 इमां रामस्य रासकथां यः शृणोति श्रावयति च स
 सर्वपापपटलं छित्वा तस्य परस्परमानन्दपदं प्रतियाति ॥
 किं भूय श्रोतुमिच्छसि ॥११॥
 इति श्रीगर्गसंहितायां बलभद्रखण्डे प्राड्विपाकदुर्योधनसंवादे
 रामरासक्रीडावर्णनं नाम नवमोऽध्यायः ॥९॥
 हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

ityeva yācito balabhadro yamunāṃ tato vyamuñcatpunah
 kareṇubhiḥ kariva gopibhirgoparāḍḍjale vijagāha ||
 punarjalādvinirgatya taṭasthāya balabhadrāya sahasā yamunā
 copāyanam nīlāmbarāṇi hemaratnamayabhūṣaṇāni divyāni
 ca dadau ha vāva tāni gopīyūthāya prthak prthak vibhajya
 svayam nīlāmbare vasitvā kāmcaniṃ mālāṃ navaratnamayam

dhṛtvā mahendro vāraṇendra iva balabhadro vireje ||10||
 itthaṃ kauravendra yādavendrasya ramataḥ sarvā vāsantikīrmiśā
 vyatitā babhūvuḥ || bhagavato balabhadrasya hastināpuramiva
 vīryam sūcayatīva hyadyāpi ca kṛṣṭavartmanā yamunā vahati ||
 imāṃ rāmasya rāsakathāṃ yaḥ śṛṇoti śrāvayati ca sa
 sarvapāpapaṭalaṃ chitvā tasya paraspamānandapadaṃ pratiyāti ||
 kiṃ bhūya śrotumicchasi ||11||
 iti śṛīgargasamhitāyāṃ balabhadrakhaṇḍe prāḍḍvipākāduryodhanasamvāde
 rāmarāsakṛdīdāvarṇanam nāma navamo'dhyāyaḥ ||9||
 harīḥ om tatsat śṛīkṛṣṇārpaṇamastu ||

English rendering

Description of Shri Balramji's Raas Leela

Duryodhana asked, "O Lord, Munisattam. When did Lord Balabhadra, along with the Nagakanya Gopis, roam on the banks of the Yamuna? . 1.

The sage Pradwipak said, "Once upon a time, Balramji felt a great longing to see his friends and relatives. They then set out from Dwarka on a chariot laden with their taladhvaja and reached Gokul, full of cows, gopalas, and gopis. Nandraj and Yashodaji were also eager to see him for a long time, so they took him to heart. Balabhadra then met cows, gopis and gopals and stayed there for two whole spring months. The first Nagakanyas who are described as Gopis proved it by obtaining the calendar of Balabhadra from Gargacharya. Balabhadra, pleased by his influence, played the rasa with him in the rasam-mandala on the banks of the Kalindi. That day was the full moon of Chaitra. The full moon of the Arun Varna was rising and painting the entire forest with its colorful rays. The cold wind was blowing slowly all over the place for nectar and pollen from the lotus. The blissful Yamuna was sweeping through the serene backwaters with its turbulent waves. The courtyard of the well was adorned with various gardens and covered with gleaming beautiful Pallavas and pollen from flowers. The peacocks and cuckoos were humming in melodious tones, and the melodious voice of the sweet-drinking Madhukars was giving the eloquent Bhraj-Bhoomi a very graceful reception. (Shribalabhadrakhand chapter 7 to 13)

Nupur was making a sweet sound at Balramji's feet. They were adorned with gilded beads, earrings, necklaces, crowns, and coils. The shade of lotus was on his forehead. They were dressed in blue and blue. He had eyes similar to those of Vimal Kamal. Such Sribaldevji was surrounded by gopis in the Rasmandal, surrounded like a Yakshagana king with Yakshinis. 2 - 5.

Subsequently, inspired by Varuna, the goddess Varuna appeared and began to flow through the groves of trees. The fragrance of that flowering plant made the whole forest fragrant. Madhukar-Punj started spending time with Madhukar-Punj out of Madhuk's greed. Varuni-Panse Mad-Vihal, Kamal-Dale-like Vishal and Arun-eyed Baldevji's limbs trembled with love. Subsequently, due to manual labour, droplets of water droplets appeared on his face and he washed away the paintings on

his foreheads. Subsequently, Baldevji, who was Gajrajaki-Si Chalawale and had arms as large as Gajendra Airavata's trunk, began to play with the gopis in a manner similar to that of the frenzied Matanga elephants. He was adorned with a plough and a moustache on his lion-skull-like shoulder. They were scattering as fast as the rays of billions of full moons. Flamboyant jewels adorned Manjeer, Chanchal Nupur, Swarnamayi Kinkini with melodious words, Kadha, Tatak, necklace, Shrikanth, rings and the divine Manibhushan on the head. Lord Balaram, the All-Bhuvanapati, with his Krishna Alakavalaiki braid adorned with beautiful petals painted on his forehead and adorned with black beads, sat there and began to perform Ras-Vihar. 6.

Then, while wandering and playing in the forest on the banks of the Yamuna, Baldevji's face showed drops of sweat on the lotus. Then he called out to Yamuna ji from afar to perform Sran and Jal-Krida, but Yamuna was not Arya. Baldev then angrily pulled Yamunaji out of the light boat and said, "I called you today, but you did not come after insulting me. You are going to act arbitrarily. Alright, now let me cut you into a hundred pieces with this piece of paper. 'When Balaramji rebuked Yamuna Ji in this manner, she fell on his feet in great fear and said, 'O Lokabhiram Ram! This is the contraction. Balabhadra. Oh dear Lord! Oh! I did not know your immense strength and power. You have the entire territory lying on one head like mustard. I am unaware of your supreme influence and have taken refuge in you. You are a devotee. Let go of me On praying in this way, Goparaja Balabhadra left the Yamuna and, like Gajaraja with the elephants, he began to play water sports with the gopis. Subsequently, on his exit from the Yamuna, Yamuna Ji came and presented him with many blue garments and ornaments of gold and jewels. Duryodhana! Balramji distributed all those garments among the separate gopis and himself became seated like an Airavata, wearing a garland of gold made of indigo and new gems. Kouravendra! Thus, the playful Yadav Shrestha Balramji spent the spring night. Just as the sight of Hastinapur shows the valor of Lord Balramji, so to this day, the Yamunaji, flowing in a crooked path, is conveying his power. The person who listens or narrates the context of this Raslila of Lord Balaram is liberated from all sins and attains the rank of Paramananda. The Crown Prince! What do you want to hear now? . 7-11 | (Shribalabhadrakhand chapter 7 to 13)

Thus, a new chapter titled 'Narration of the Raslila of Sri Balarama' was completed in the dialogue of Sri Pradvipaka Muni and Duryodhana under the Sri Balabhadra Khanda in the Sri Garga Samhita. 9.

Sanskrit source · Hindi control witness

Balabhadra-khaṇḍa · Chapter 10

Chapter 188 of 263 · 23 detected Sanskrit verse markers

Sanskrit

बलभद्रखण्डः - दशमोऽध्यायः

बलरामपूजापद्धतिः -

दुर्योधन उवाच -

भगवन् गर्गाचार्येण गोपीयूथाय कथं दत्तं

बलभद्रपञ्चाङ्गं तत्कृपया वदतात् ॥ त्वं सर्वज्ञोऽसि ॥१॥

प्राङ्निपाक उवाच -

कौरवेन्द्र एकदा गर्गाचार्यः कलिंदनन्दिनीं

स्नातुं गर्गाचलाद्व्रजमंडलं याजगाम ॥

तत्रैकांते मरुल्लीलैजललितलतातरुपल्लवपुष्पगंधमत्तमिलिंदपुञ्जे

कालिंदीकूलकलितनिकुंजे श्रीरामकृष्णध्यानतत्परं

गर्गाचार्यं प्रणम्य नागेन्द्रकन्याः स्म इति जातिस्मरा

गोपकन्याः श्रीमद्बलभद्रप्राप्त्यर्थं सेवनं पप्रच्छुस्तासां

परमां भक्तिं वीक्ष्य पद्धतिपटलस्तोत्रकवचसहस्रनामानि

गोपीयूथाय स प्रददौ ॥ किं भूयस्त्वं

तद्ग्रहणं कर्तुमिच्छसि वदतात् ॥२॥

दुर्योधन उवाच -

रामस्य पद्धतिं ब्रूहि यथा सिद्धिं ब्रजाम्यहम् ॥

त्वं भक्तवत्सलो ब्रह्मन् गुरुदेव नमोस्तु ते ॥३॥

प्राङ्निपाक उवाच -

राममार्गस्य नियमं शृणु पार्थिवसत्तम ॥

येन प्रसन्नो भवति बलभद्रो महाप्रभुः ॥४॥

सहस्रवदनो देवो भगवान् भुवनेश्वरः ॥

न दानैर्न च तीर्थैश्च भक्त्या लभ्यस्त्वनन्यया ॥५॥

सत्संगमेत्याशु शिक्षेद्भक्तिं वै श्रीहरेगुरोः ॥

स सिद्धः कथितो जातं यस्य वै प्रेमलक्षणम् ॥६॥

ब्राह्मे मुहुर्ते वोत्थाय रामकृष्णोति च ब्रुवन् ॥

नत्वा गुरुं भुवं चैव ततो भूम्यां पदं न्यसेत् ॥७॥

वार्य्युपस्पृश्य रहसि स्थितो भूत्वा कुशासने ॥

हस्तावुत्संग आधाय स्वनासाग्रनिरीक्षणः ॥८॥

ध्यायेत्परं हरिं देवं बलभद्रं सनातनम् ॥

गौरं नीलांबरं हृद्यं वनमालाविभूषितम् ॥९॥

एवं ध्यानपरो नित्यं प्रीत्यर्थं हलिनः प्रभोः ॥

त्रिकालसंध्याकृच्छुद्धो मौनी क्रोधविवर्जितः ॥१०॥
 अकामी गतलोभश्च निर्मोहः सत्यवाग्भवेत् ॥
 द्विवारं जलपानार्थं एकभुक्तो जितेन्द्रियः ॥११॥
 क्षौमाम्बरो भूमिशायी भूत्वा पायसभोजनः ॥
 एवं निर्जितषड्वर्गो भवेदेकाग्रमानसः ॥१२॥
 तस्य प्रसन्नो भवति सदा संकर्षणो हरिः ॥
 परिपूर्णतमः साक्षात्सर्वकारणकारणः ॥१३॥
 इत्थं श्रीबलभद्रस्य कथिता पद्धतिर्मया ॥
 कौरवेन्द्र महाबाहो किं भूयः श्रोतुमिच्छसि ॥१४॥
 दुर्योधन उवाच -

मुनीन्द्र देवदेवस्य पटलं ब्रूहि मे प्रभोः ॥
 येन सेवां करिष्यामि तत्पदाम्बुजयोः सदा ॥१५॥
 प्राङ्विपाक उवाच -
 बलस्य पटलं गुह्यं विद्धि सिद्धिप्रदायकम् ॥
 एकांते ब्रह्मणा दत्तं नारदाय महात्मने ॥१६॥
 प्रणवं पूर्वमुद्धृत्य कामबीजं ततः परम् ॥
 कालिंदीभेदनपदं संकर्षणमतः परम् ॥१७॥
 चतुर्थ्यंतं द्वयं कृत्वा स्वाहां पश्चाद्विधाय च ॥
 मंत्रराजमिमं राजन् ब्रह्मोक्तं षोडशाक्षरम् ॥१८॥
 जपेल्लक्षं व्रती भूत्वा सहस्राणि च षोडश ॥
 इहामुत्र परां सिद्धिं संप्राप्नोति न संशयः ॥१९॥
 अथ जप्तस्य मंत्रस्य महापूजां समाचरेत् ॥
 द्वात्रिंशत्पत्रसंयुक्तं कर्णिकाकेसरोज्ज्वलम् ॥२०॥
 भव्यं कंजं पञ्चवर्णं लिखित्वा स्थंडिले शुभे ॥

तस्योपरि न्यसेद्वाजन् हेमसिंहासनं शुभम् ॥
 तस्मिन् श्रीबलदेवस्य परमर्चां प्रपूजयेत् ॥२१॥
 ॐ नमो भगवते पुरुषोत्तमाय वासुदेवाय संकर्षणाय
 सहस्रवदनाय महानन्ताय स्वाहा ॥ अनेन
 मन्त्रेण शिखाबन्धनं कृत्वा सर्वतस्तं प्रणम्य
 तत्संमुखो भूत्वा स्वयं नतो भवेत् ॥
 ॐ जयजयानंत बलभद्र कामपाल तालांक
 कालिंदीभंजन आविराविर्भूय मम सम्मुखो भवेति ॥
 अनेन मंत्रेणावाहनं कुर्यात् ॥ ॐ नमस्तेऽस्तु सीरपाणे
 हलमुसलधर रौहिणेय नीलांबर राम रेवतीरमण
 नमस्तेऽस्तु ॥ अनेन मंत्रेणासनपाद्यार्घ्यस्नानमधुपर्क-
 धूपदीपयज्ञोपवित-नैवेद्यवस्त्रभूषणगंधपुष्पाक्षतपुष्पाञ्जलि-
 नीराजनादीनुपचारान् प्रकल्पयेत् ॥ ॐ विष्णवे मधुसूदनाय

वामनाय त्रिविक्रमाय श्रीधराय हृषिकेशाय पद्मनाभाय

दामोदराय संकर्षणाय वासुदेवाय प्रद्युम्नायानिरुद्धाय
अधोक्षजाय पुरुषोत्तमाय श्रीकृष्णाय नमः ॥
इति पादगुल्फजानूरुकट्युदरपार्श्वपृष्ठिभुजाकंधरनेत्रशिरांसि
पृथक् पृथक् पूजयामीति मंत्रेण सर्वाङ्गपूजां कुर्यात् ॥
अथ शंखचक्रगदापद्मासिधनुर्बाणहलमुसलकौस्तुभ-
वनमालाश्रीवत्सपीतांबरनीलांबरवंशीवेत्रगरुडांकतालोक-
रथदारुकसुमतिकुमुदकुमुदाक्षश्रीदामादीन् प्रणवपूर्वेण
चतुर्थ्यतेन नमः संयुक्तेन नाममंत्रेण पृथक् पृथक्
संपूज्य ॥ तथा विष्वक्सेनवेदव्यासदुर्गाविनायक-
दिक्पालग्रहादीन् कमले सर्वतः स्वे स्वे स्थाने संपूजयेत् ॥
पुनः परिसमूहनादिस्थालीपाकविधानेन वैश्वानरं संपूज्य
पूर्वोक्तेन मूलमन्त्रेण पंचविंशतिसहस्राण्याहुतीर्जुह्यात् ॥
तथाष्टौ सहस्राणि द्वादशाक्षरेण तथाष्टौ सहस्राणि
चतुर्व्यूहमन्त्रेणाहुतीर्जुह्यात् ॥ ततोऽग्निं प्रदक्षिणीकृत्य
नमस्कृत्याचार्यं महार्हवस्त्रसुवर्णाभरणताम्रपात्रसवत्सगो-
सुवर्णदक्षिणाभिः संपूज्य तथा ब्राह्मणान्भोजनाद्यैः संपूज्य
नगरजनेभ्यो भोजनं दत्त्वाऽऽचार्यान्प्रणमेत् ॥ इत्थं बलस्य
पटलानुसारेण योऽनुस्मरति इहामुत्र सिद्धिसमृद्धिभिः
संवृतो भवति ॥ श्रीरामपटलं गुह्यं मया ते ह्यनुवर्णितम् ॥
सर्वसिद्धिप्रदं राजन् किं भूयः श्रोतुमिच्छसि ॥ २२ ॥
इति श्रीगर्गसंहितायां बलभद्रखण्डे प्राङ्विपाकदुर्योधनसंवादे
पद्धतिपटलवर्णनं नाम दशमोऽध्यायः ॥ १० ॥
हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

balabhadrakhaṇḍaḥ - daśamo'dhyāyaḥ
balarāmapīṭhāpaddhatiḥ -
duryodhana uvāca -
bhagavan gargācāryeṇa gopīyūthāya katham dattam
balabhadrapañcāṅgaṃ tatkrpayā vadatāt || tvaṃ sarvajña'si || 1 ||
prāṇīpāka uvāca -
kauravendra ekadā gargācāryaḥ kalīṇdanandinīm
snātum gargācalādvrajamaṇḍalaṃ cājagāma ||
tatraikāṃte maruṭlīlajallalīlatatātarupallavapuṣpagamḍhamattamilīṇdapuñje
kalīṇḍikūlakalitanikuñje śrīrāmakṛṣṇadhyānatatparaṃ
gargācāryaṃ praṇamya nāgendrakanyāḥ sma iti jātismarā
gopakanyāḥ śrīmad□balabhadraprāptyartham sevanaṃ papracchustāsāṃ
paramāṃ bhaktīm vikṣya paddhatiṣṭalastotrakavacasahasranāmāni
gopīyūthāya sa pradadau || kiṃ bhūyastvaṃ

tadgrahaṇaṃ kartumicchasi vadatāt ||2||
 duryodhana uvāca -
 rāmasya paddhatiṃ brūhi yathā siddhiṃ vrajāmyaham ||
 tvam bhaktavatsalo brahman gurudeva namostu te ||3||
 prāḍvīpāka uvāca -
 rāmamārgasya niyamaṃ śṛṇu pārthivasattama ||
 yena prasanno bhavati balabhadro mahāprabhuḥ ||4||
 sahasravādano devo bhagavān bhuvaneśvaraḥ ||
 na dānairna ca tīrthaiśca bhaktyā labhyastvananyayā ||5||
 satsaṃgametyāśu śikṣedbhaktiṃ vai śrīharerguroḥ ||
 sa siddhaḥ kathito jātamaṃ yasya vai premalakṣaṇam ||6||
 brāhme muhūrte cotthāya rāmakṣṇeti ca bruvan ||
 natvā guruṃ bhuvanī caiva tato bhūmyāṇi padaṃ nyaset ||7||
 vāryyupaspṛśya rahasi sthito bhūtvā kuśāsane ||

hastāvutsaṃga ādhāya svanāsāgranirikṣaṇaḥ ||8||
 dhyāyetparaṃ hariṃ devaṃ balabhadraṃ sanātanam ||
 gauraṃ nīlāmbaraṃ hṛdyaṃ vanamālāvibhūṣitam ||9||
 evaṃ dhyānaparo nityaṃ prityarthaṃ halinaḥ prabhoḥ ||
 trikālasaṃdhyākṛcchuddho maunī krodhaviavarjitaḥ ||10||
 akāmī gatalobhaśca nirmohaḥ satyavāgbhavet ||
 dvivāraṃ jalapānārthī ekabhukto jīvendriyaḥ ||11||
 kṣaumaṃbaro bhūmiśāyī bhūtvā pāyasabhojanaḥ ||
 evaṃ nirjitaścaḍvargo bhavedekāgramānasaḥ ||12||
 tasya prasanno bhavati sadā saṃkarṣaṇo hariḥ ||
 paṇipūrṇatamaḥ sākṣātsarvakāraṇakāraṇaḥ ||13||
 itthaṃ śrībalabhadrasya kathitā paddhatirmayā ||
 kauravendra mahābāho kiṃ bhūyaḥ śrotumicchasi ||14||
 duryodhana uvāca -

munīndra devadevasya paṭalaṃ brūhi me prabhoḥ ||
 yena sevāṃ kariṣyāmi tatpadāmbujayoḥ sadā ||15||
 prāḍvīpāka uvāca -
 balasya paṭalaṃ guhyaṃ viddhi siddhipradāyakam ||
 ekāṃte brahmaṇā dattaṃ nārādāya mahātmane ||16||
 praṇavaṃ pūrvamudāhṛtya kāmabījāṃ tataḥ param ||
 kālīṇḍībhedanapadaṃ saṃkarṣaṇamataḥ param ||17||
 caturthyaṃtaṃ dvayaṃ kṛtvā svāhāṃ paścādvīdhāya ca ||
 maṃtrarājamimaṃ rājan brahmoktaṃ śoḍaśākṣaram ||18||
 japellakṣaṇaṃ vrati bhūtvā sahasraṇī ca śoḍaśa ||
 ihāmutra parāṃ siddhiṃ saṃprāpnoti na saṃśayaḥ ||19||
 atha japtasya maṃtrasya mahāpūjāṃ samācaret ||
 dvātriṃśatpatrasaṃyuktaṃ karṇikākesarojjvalam ||20||
 bhavyaṃ kaṇjaṃ pañcavarṇaṃ likhitvā sthaṇḍile śubhe ||

tasyopari nyasedrājan hemasihāsaṃ śubham ||
 tasmin śrībaladevasya paramarcāṃ prapūjayet ||21||
 oṃ namo bhagavate puruṣottamāya vāsudevāya saṃkarṣaṇāya
 sahasravadanāya mahānantāya svāhā || anena
 mantreṇa śikhābandhanaṃ kṛtvā sarvataṣṭaṃ praṇamya
 tatsaṃmukho bhūtvā svayaṃ nato bhavet ||
 oṃ jayajayāṇanta balabhadra kāmāpāla tālāṃka
 kālīṇḍībhaṃjana āvirāvīrbhūya mama sammukho bhaveti ||

anena maṁtreṇāvāhanam kuryāt || oṁnamaste'stu sīrapāṇe
 halamusaladhara rauhiṇeya nīlāmbara rāma revatīramaṇa
 namaste'stu || anena maṁtreṇāsanapādyārgghyasnānamadhuparka-
 dhūpadīpayajñopavita-naivedyavastrahbhūṣaṇagamdhapuṣpākṣatapūṣpāñjali-
 nīrājanādīnupacārān prakalpayet || oṁviṣṇave madhusūdanāya
 vāmanāya trivikramāya śrīdharāya hṛṣīkeśāya padmānābhāya

dāmodarāya saṁkarṣaṇāya vāsudevāya pradyumnāyāniruddhāya
 adhokṣajāya puruṣottamāya śrīkṛṣṇāya namaḥ ||
 iti pādagulphajānūrukaṭyudarapārśvaprṣṭhibhujākamdharanetraśīrāṁsi
 prthak prthak pūjayāmīti maṁtreṇa sarvāṅgapūjām kuryāt ||
 atha śaṁkhacakraḡadāpadmāsīdhanurbāṇahalamusalakaustubha-
 vanamālāśrīvatsapītāṁbarānīlāmbaravaṇṣīvetragaruḡmkaṭātālāṅka-
 rathadārukasumatikumudakumudākṣaśrīdāmādin praṇavapūrvēṇa
 caturthyamtena namaḥ saṁyuktēna nāmamaṁtreṇa prthak prthak
 saṁpūjya || tathā viṣvakṣenavedavyāsādurgāvināyaka-
 dīkṣapāgrahādīn kamale sarvataḥ sve sve sthāne saṁpūjayet ||
 punaḥ parisamūhanādīsthālipākavidhānena vaiśvānaram saṁpūjya
 pūrvoktena mūlamantrēṇa pañcaviṁśatisahasrāṇyāhutiṛjuhuyāt ||
 tathāṣṭau sahasrāṇi dvādaśākṣareṇa tathāṣṭau sahasrāṇi
 caturvyūhamantreṇāhutiṛjuhuyāt || tato'gnim pradakṣiṇīkṛtya

namaskṛtyācāryaṁ mahārhaveastrasuvārṇābharaṇatāmrapāstrasavatsago-
 suvarṇadakṣiṇābhīḥ saṁpūjya tathā brāhmaṇānbhojanādyaiḥ saṁpūjya
 nagarajanebhyo bhojanam datvā"cāryānpṛaṇamet || itthaṁ balasya
 paṭālānūsāreṇa yo'nusmarati ihāmutra siddhisamṛddhibhīḥ
 saṁvṛto bhavati || śrīrāmapaṭālaṁ guhyaṁ mayā te hyanuvarṇitam ||
 sarvasiddhipradaṁ rājan kiṁ bhūyaḥ śrotumicchasi ||22||
 iti śrīgargasaṁhitāyām balabhadrakhaṇḍe prāḡvipākadhuryodhanasaṁvāde
 paddhatīpaṭalavarṇanaṁ nāma daśamo'dhyāyaḥ ||10||
 hariḥ oṁ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

Worship of Sri Balabhadraji - Methods and Patras

Duryodhana said, "Oh my God! You are the omniscient being. Please explain how Shri Gargacharya Ji provided the Balabhadra Calendar for the war of the Gopis. 1.

The sage Pradvīpaka said, "Kururaja! Once Gargji walked from Gargachal to Brajpur to bathe in the Yamuna. The fine vines of the banks of the Yamuna were swaying by the gusts of wind. The hordes of illusionists, drunk with the scent of flowers, were humming. In solitude, under a park on the banks of the Yamuna, Śrīgacharya began to meditate on Lord Balarama and Lord Krishna. At that time, the gopis came and paid obeisance to him. They remembered that we are the nagendra-kannis of a previous birth. He then asked Gargaji for means of service to obtain Balabhadraji. Seeing this unparalleled devotion of the girls, Gargaji provided them with the method, the padala, the stotra, the kavach, and the Sahasranama - the almanac instrument - to accomplish their purpose. Now tell me, what else do you want to hear? . 2.

Duryodhana said, "Brahman Gurudev! You are a devotee, I salute you. Please describe Balramji's method ', by knowing which I can achieve siddhi. 3.

Pradvipaka Muni said - Rajasattam. Listen to the rules of the Balabhadra system by which Mahaprabhu Balaramji is pleased. He is the patron saint of Lord Balaram. He is the Lord of all the worlds. They cannot be obtained by many donations and pilgrimages. They are derived only from 'exclusive devotion'. Bhakti of Balramji, the elder brother of Sriharika, can be attained quickly through Satsang. Those in whom the love-lakshana-bhakti arises are the Siddha Purus. At Brahma Muhurta, as soon as you wake up, chant the names of Lord Rama-Krishna, then bow to Gurudev and Prithvi (MNS) and set foot on the earth. After this, after bathing, sit on a kushasana in the desolation, place both hands on your knees, and meditate on the supreme deity, Sanatan Hari Bhagwan Shri Balramji, with your eyes fixed on the front of your nose. They have a golden hue. He is wearing a blue shirt. They are adorned with forest garlands. There is a large statue of Manmohan. One should meditate on such Haldhar Bhagwan Balaram Ji daily to please him. The seeker should be purified from within outside, maintain silence, and renounce anger and offer Sandhya-vandana in all three tenses. May there be no desire, greed, and temptation. Speak the truth Be astute and eat the emulsion only once. Have the snack twice. Put on the sacred silk cloth and lie down on the ground. Thus, upon conquering the six enemies and performing the focused Manas bhajan, the most direct of all reasons, Lord Sri Sankarshana Ji, is forever enraptured. Mahabahu Kauravaraja! This is how I described Mahatma Balbhadraji's 'Paddhati', now what else do you want to hear? . 4-14 | (Shribalabhadrakhand chapter 7 to 13)

Duryodhana said, "Muniraja! Now listen to Devdev Balramji's' Patal', by which I can always serve his lotus feet. 15.

Pradvipak Muni said - The board of Lord Balramji is of great secrecy and accomplishment. It was first given by Brahma to Mahatma Naradji in a secluded place. One should first write Pranav (Om) and then Kambij (Ki). After this, the two stanzas 'Kalindibhedan' and 'Sankarshana' should be written in quadrant and swaha should be added at the end. On doing so, 'Om ki Kalindibhednaya Sankarshanaya Swaha' - this becomes the mantra. This is said by the shodashakshara mantra king Brahmaji. A person should take a fast and chant one lakh sixteen thousand hymns of this mantra. In doing so, the seeker attains, without doubt, the ultimate perfection in this world and the Hereafter. Special Mahapuja should be performed after chanting the mantra. (His Statute is this -) The King! Draw a beautiful five-colored lotus with thirty-two bright petals of saffron at the Karnika on a picturesque pedestal. Place an auspicious golden throne over it. Worship Balramji well by placing the supreme idol of Balramji on top of him. Let 'Om Namo Bhagavate Purushottamaya Vasudevaya Sankarshanaya Sahasravadnaya Mahanantaya Swaha' be the torchbearer with this mantra. Then pay obeisance to Sri Balarama in all directions and sit before him with utmost humility. Then 'Om jaya jayanant balabhadra kampil talank kalindibhanjan aviravirbhuya mam sambhakho bhava. 'Read it and make an appeal. 16-22 |

Thereafter Namasteastu Sirpane Halmusaldhar Rohinayya Nilambar Ram Revatiraman Namasteastu.

By this mantra, asana, padya, arghya, sranya, yajnopavita, vastra, bhushan, gandha, akshat, puspa, madhuparka, dhoopa, diya, naivedya, puspanjali, etc. provide healing. the latter

'Om Vishnave Madhusudanaya Vamnaya Trivikramaya Damodaraya Sridharaya Hrishikeshaya Padmanabhaya Sankarshanaya Vasudevaya Pradyumnayaniruddhayadhokshaya Purushottamaya Srikrishnaya Namah. '

- Worship the feet, gulph, thighs, thighs, loins, abdomen, back, back, arms, shoulders, limbs, eyes, and head, etc., separately with this mantra. After this, add the words' Namah 'at the end by putting

the Chaturthi inflection before and after the words 'Om 'and' Daruka ', ' Sumati ', ' Kumud ', ' Kumudaksha ', and ' Shridama ' - marked with the flags of Shankha, Chakra, Gada, Padma, Asi, Dhanush, Vetra, Hal, Musal, Kaustubh, Vanamala, Shrivatsa, Pitambar, Neelambar, Vamsi, Vetra, Garudanka, and Talank. This will make 'Om Shankhaya Namah', 'Om Chakraya Namah' - such a form. Worship everyone with these mantras. Similarly, Vishvaksena, Vedavyasa, Durga, Ganesha, Dikpala, and Navagraha should also be worshipped separately at their respective places on each side of the lotus. Thereafter, the aforementioned 'Omki Kalindibhednaya Sankarshanaya Swaha' is performed by worshipping the fire god with the method of local cooking like parsamohan. 'Give twenty-five thousand invocations with this mantra. Then similarly 'Om Namō Bhagavate Vasudevaya' from this Dwadashakshara mantra eight thousand and Chatuvyunhasanjyaka 'Om Namō Bhagavate Tubhya Vasudevaya Sakshine. Pradyumnaayaniruddhaya Namah Sankarshanaya Cha. ' - Give eight thousand invocations with this mantra. Then circumambulate the fire and greet the acharya and please him by giving him valuable clothes, gold ornaments, copper vessels, Savatsa cow, and gold, etc. Then worship the Brahmins and feed them and the townspeople. Then pay obeisance to the acharya. A man who performs the mnemonic worship of Sri Balarama according to this Padala system is enriched by various accomplishments and prosperity in this world and the Hereafter. O King! I heard this secret and omnipresent 'Patal' of Lord Balramji, what more do you want to hear? . 23-25 |

This was completed the tenth chapter in the Srigargasamhita under the Sribalabhadra Khanda, the dialogue of Sri Pradvipaka Muni and Duryodhana, titled 'The Worship and Patal of Sri Balabhadraji'. 10.

Sanskrit source · Hindi control witness

Balabhadra-khaṇḍa · Chapter 11

Chapter 189 of 263 · 12 detected Sanskrit verse markers

Sanskrit

बलभद्रखण्डः - एकादशोऽध्यायः

बलरामस्तोत्रम् -

दुर्योधन उवाच -

स्तोत्रं श्रीबलदेवस्य प्राङ्विपाक महामुने ॥

वद मां कृपया साक्षात्सर्वसिद्धिप्रदायकम् ॥१॥

प्राङ्विपाक उवाच -

स्तवराजं तु रामस्य वेदव्यासकृतं शुभम् ॥

सर्वसिद्धिप्रदं राजञ्छृणु कैवल्यदं नृणाम् ॥२॥

देवादिदेव भगवन् कामपाल नमोऽस्तु ते ॥

नमोऽनन्ताय शेषाय साक्षाद्रामाय ते नमः ॥३॥

धराधराय पूर्णाय स्वधाम्ने सीरपाणये ॥

सहस्रशिरसे नित्यं नमः संकर्षणाय ते ॥४॥

रेवतीरमण त्वं वै बलदेवाच्युताग्रजः ॥

हलायुध प्रलंबघ्न पाहि मां पुरुषोत्तम ॥५॥

बलाय बलभद्राय तालांकाय नमो नमः ॥

नीलांबराय गौराय रौहणेयाय ते नमः ॥६॥

धेनुकारिमुष्टिकारिः कूटारिर्बल्वलांतकः ॥

रुक्म्यारिः कूपकर्णारिः कुम्भाडारिस्त्वमेव हि ॥७॥

कालिंदीभदनोऽसि त्वं हस्तिनापुरकर्षकः ॥

द्विविदारिर्यादवेन्द्रो ब्रजमंडलमंडनः ॥८॥

कंसभातृप्रहन्तसि तीर्थयात्राकरः प्रभुः ॥

दुर्योधनगुरुः साक्षात्पाहि पाहि प्रभो त्वतः ॥९॥

जय जयाच्युतदेव परात्पर

स्वयमनन्तदिगंतगतश्रुत ॥

सुरमुनींद्रफणीन्द्रवराय ते

मुसलिने बलिने हलिने नमः ॥१०॥

यः पठेत्सततं स्तवनं नरः

स तु हरेः परमं पदमाव्रजेत् ॥

जगति सर्वबलं त्वरिर्मर्दनं

भवति तस्य धनं स्वजनं धनम् ॥११॥

इति श्रीगर्गसंहितायां बलभद्रखण्डे

बलभद्रस्तवराजवर्णनं नामैकादशोऽध्यायः ॥११॥

हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

balabhadrakhaṇḍaḥ - ekādaśo'dhyāyaḥ
 balarāmastotram -
 duryodhana uvāca -
 stotraṃ śrībaladevasya prāḍvipāka mahāmune ||
 vada māṃ kṛpayā sākṣātsarvasiddhipradāyakam ||1||
 prāḍvipāka uvāca -
 stavarājaṃ tu rāmasya vedavyāsakṛtaṃ śubham ||
 sarvasiddhipradaṃ rājāñchṛṇu kaivalyadaṃ nṛṇām ||2||
 devāḍideva bhagavan kāmāpāla namo'stu te ||
 namo'nantāya śeṣāya sākṣādrāmāya te namaḥ ||3||
 dharādharāya pūrṇāya svadhāmne sīrapāṇaye ||
 sahasraśirase nityaṃ namaḥ saṃkarṣaṇāya te ||4||
 revatīramaṇa tvaṃ vai baladevācyutāgrajāḥ ||
 halāyudha pralaṃbaghna pāhi māṃ puruṣottama ||5||

balāya balabhadrāya tālāṃkāya namo namaḥ ||
 nīlāṃbarāya gaurāya rauhaṇeyāya te namaḥ ||6||
 dhenukārimuṣṭikārīḥ kūṭārīrbalvalāṃtakāḥ ||
 rukmyārīḥ kūpakarṇārīḥ kumbhāṃḍāristvameva hi ||7||
 kāliṃdībhedano'si tvaṃ hastināpurakarṣakāḥ ||
 dvivīdārīryādevaṃdro vrajamaṇḍalamāṇḍanaḥ ||8||
 kaṃsabhātṛprahantasi tīrthayātrākaraḥ prabhuḥ ||
 duryodhanaguruḥ sākṣātpāhi pāhi prabho tvataḥ ||9||
 jaya jayācyutadeva parātpara
 svayamanantadigaṃtagataśruta ||
 suramunīṇdraphaṇīndravaraṇāya te
 musaline baline haline namaḥ ||10||
 yaḥ paṭhatsatataṃ stavanaṃ naraḥ
 sa tu hareḥ paramaṃ padamāvrajet ||

jagati sarvabalaṃ tvarimardanaṃ
 bhavati tasya dhanam svajanaṃ dhanam ||11||
 iti śrīgargasaṃhitāyāṃ balabhadrakhaṇḍe
 balabhadrastavarājavarṇanaṃ nāmaikādaśo'dhyāyaḥ ||11||
 hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

Sri Balarama Stotra

Duryodhana said, "Mahamuni Pradvipakji! Now please tell me the hymn of Lord Sri Balarama, which is the one that directly grants all the siddhis. 1.

The sage Pradvipaka said, "O king! Balramji's Stotra is composed by Shri Vedavyasji, it is also supposed to bestow all the siddhis and moksha on humans. Listen to this auspicious hymn. 2 | (Shribalabhadrakhand Chapter 7 to 13)

"Oh dear God! Oh my goodness! Kaampal! Hello there. O Balramji! You are truly eternal and Sheshji, salutations to you. You are the earth-bearer, the perfect Brahman, the self-luminous, the hand-held, the cross with a thousand heads. My salutations to you are eternal. Purushreshtha Balaram Ji! You are the elder brother of Lord Achyuta, the lord of Revati, the plow is your weapon, and you are the destroyer of Prahlabhasura. You protect me. My repeated salutations to Lord Balarama, Balabhadra and Taladhvaja. You are blonde, wearing a sapphire, the Kumar of Rohini; salute to you. You are the enemy and destroyer of Dhenukasura, Mushtikasura, Kuta, Balvala, Rukmi, Kupakarna, and Kumbanda. You are the piercer of Kalindi, the charm of Hastinapur, the slayer of the double monkeys, the king of the Yadavas, and the embellisher of the Vraja Mandala. You have slain the brothers of Kansa, you are the master of all and a pilgrim. You are the direct guru of Duryodhana. O Lord! Protect me, protect me, protect me. Oh dear! Your Jai Ho, Jai Ho. O Most High God! You yourself are glorified in infinity and direction. You are the best of gods, sages and lords of serpents. My salutations to Bhagwan Balram Ji who wears the plough and the muslin. A person who recites this stavarajam continuously attains the Paramapada of Sriharike. In the world, he is endowed with all the forces that can subdue the enemy, and he is endowed with wealth and an abundance of relatives.

3-11 |

Thus was completed the eleventh chapter in the Srigargasamhita, the dialogue of Sri Pradvipaka Muni and Duryodhana under the Sribalabhadrakhand. 11.

Sanskrit source · Hindi control witness

Balabhadra-khaṇḍa · Chapter 12

Chapter 190 of 263 · 13 detected Sanskrit verse markers

Sanskrit

बलभद्रखण्डः - द्वादशोऽध्यायः

बलराम कवचम् -

दुर्योधन उवाच -

गोपीभ्यः कवचं दत्तं गर्गाचार्येण धीमता ॥

सर्वरक्षाकरं दिव्यं देहि मङ्गं महामुने ॥१॥

प्राङ्विपाक उवाच -

स्नात्वा जले क्षौमधरः कुशासनः

पवित्रपाणिः कृतमन्त्रमार्जनः ॥

स्मृत्वाथ नत्वा बलमच्युताग्रजं

संधारयेद्धर्मसमाहितो भवेत् ॥२॥

गोलोकधामाधिपतिः परेश्वरः

परेषु मां पातु पवित्रकीर्तनः ॥

भूमण्डलं सर्षपवद्विलक्ष्यते

यन्मूर्ध्नि मां पातु स भूमिण्डले ॥३॥

सेनासु मां रक्षतु सीरपाणि-

र्युद्धे सदा रक्षतु मां हली च ॥

दुर्गेषु चाव्यान्मुसली सदा मां

वनेषु संकर्षण आदिदेवः ॥४॥

कलिंदजावेगहरो जलेषु

नीलांबरो रक्षतु मां सदाग्नौ ॥

वायौ च रामोऽवतु खे बलश्च

महार्णवेऽनन्तवपुः सदा माम् ॥५॥

श्रीवासुदेवोऽवतु पर्वतेषु

सहस्रशीर्षा च महाविवादे ॥

रोगेषु मां रक्षतु रौहिणेयो

मां कामपालोऽवतु वा विपत्सु ॥६॥

कामात्सदा रक्षतु धेनुकारिः

क्रोधत्सदा मां द्विविदप्रहारी ॥

लोभात्सदा रक्षतु बल्वलारि-

मोहात्सदा मां किल मागधारिः ॥७॥

प्रातः सदा रक्षतु वृष्णिधुर्यः

प्राप्ते सदा मां मथुरापुणेन्द्रः ॥

मध्यन्दिने गोपसखः प्रपातु
 स्वराट् पराङ्गोऽवतु मां सदैव ॥८॥
 सायं फणीन्द्रोऽवतु मां सदैव
 परात्परो रक्षतु मां प्रदोषे ॥
 पूर्णं निशोथे च दुरन्तवीर्यः
 प्रत्यूषकालेऽवतु मां सदैव ॥९॥
 विदिक्षु मां रक्षतु रेवतीपति-
 दिक्षु प्रलंबारिरथो यदृद्धहः ॥
 ऊर्ध्वं सदा मां बलभद्र आरा-
 त्तथा समन्ताद्बलदेव एव हि ॥१०॥

अन्तः सदाव्यात्पुरुषोत्तमो बहि-
 नर्गिन्द्रलीलोऽवतु मां महाबलः ॥
 सदांतरात्मा च वसन् हरिः स्वयं
 प्रपातु पूर्णः परमेश्वरो महान् ॥११॥
 देवासुराणां भयनाशनं च
 हुताशनं पापघनेन्धनानाम् ॥
 विनाशनं विघ्नघटस्य विद्धि
 सिद्धासनं वर्मवरं बलस्य ॥१२॥
 इति श्रीगर्गसंहितायां बलभद्रखण्डे
 स्तोत्रकवचवर्णनं नाम द्वादशोऽध्यायः ॥१२॥
 हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

balabhadrakhaṇḍaḥ - dvādaśo'dhyāyaḥ
 balarāma kavacam -
 duryodhana uvāca -
 gopibhyaḥ kavacaṃ dattaṃ gargācāryeṇa dhīmatā ||
 sarvarakṣākaraṇḍi divyaṃ dehi mahyaṃ mahāmune ||1||
 prāṭṭvīpāka uvāca -
 snātvā jale kṣaumatkaraḥ kuśāsanāḥ
 pavitrāpāṇiḥ kṛtamantramārjanaḥ ||
 smṛtvātha natvā balamacūṭāgrajāṃ
 saṃdhārayeddharmasamāhito bhavet ||2||
 golokadhāmādhipatiḥ pareśvaraḥ
 pareṣu māṇ pātu pavitrakīrtanaḥ ||
 bhūmaṇḍalaṃ sarṣapavadvilakṣyate
 yanmūrdhni māṇ pātu sa bhūmimaṇḍale ||3||

senāsu māṇ rakṣatu śīrapāṇi-
 ryuddhe sadā rakṣatu māṇ hālī ca ||
 durgēṣu cāvyaṇmusālī sadā māṇ
 vaneṣu saṃkarṣaṇa ādidevaḥ ||4||

kalimḍajāvegaharo jaleṣu
 nīlāmbaro rakṣatu māṃ sadāgnau ||
 vāyau ca rāmo'vatu khe balaśca
 mahārṇave'nantavapuḥ sadā māṃ ||5||
 śrīvāsudevo'vatu parvateṣu
 sahasraśīrṣā ca mahāvivāde ||
 rogeṣu māṃ rakṣatu rauhiṇeyo
 māṃ kāmāpālo'vatu vā vipatsu ||6||
 kāmātsadā rakṣatu dhenukārīḥ
 krodhatsadā māṃ dvividaprahārī ||

lobhātsadā rakṣatu balvalāri-
 rmohātsadā māṃ kila māgadhārīḥ ||7||
 prātaḥ sadā rakṣatu vṛṣṇidhuryaḥ
 prāhṇe sadā māṃ mathurāpurendraḥ ||
 madhyandīne gopasakhaḥ prapātu
 svarāṭ parāhṇe'vatu māṃ sadaiva ||8||
 sāyaṃ phaṇīmdro'vatu māṃ sadaiva
 parātparo rakṣatu māṃ pradōṣe ||
 pūrṇe nīṣithe ca durantavīryaḥ
 pratyūṣakāle'vatu māṃ sadaiva ||9||
 vidikṣu māṃ rakṣatu revatīpati-
 rdikṣu pralāmbārīradho yadūdvaḥaḥ ||
 ūrdhvaṃ sadā māṃ balabhadra ārā-
 ttathā samantād□baladeva eva hi ||10||

antaḥ sadāvvyātpuruṣottamo bahi-
 rnāgendralīlo'vatu māṃ mahābalaḥ ||
 sadāntarātmā ca vasan hariḥ svayaṃ
 prapātu pūrṇaḥ parameśvaro mahān ||11||
 devāsuraṇāṃ bhayanāśanaṃ ca
 hutāśanaṃ pāpacayendhanānām ||
 vināśanaṃ vighnaghaṭasya viddhi
 siddhāśanaṃ varnavaraṃ balasya ||12||
 iti śrīgargasamhitāyāṃ balabhadrakhaṇḍe
 stotrakavacavarṇanaṃ nāma dvādaśo'dhyāyaḥ ||12||
 hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

Sribalram Kavach

Duryodhana said, "Your Majesty." Grant me the divine shield that Dhiman Gargacharya gave to the Gopis, protecting them in every way. 1.

The sage Pradvipaka said - let a man bathe in water and wear silk clothes, sit on a cushion, and purify the mantras by wearing the sacred thread of Kush on his hands. Thereafter, may Achyutagraj pay obeisance to Lord Balaram by remembering him. Then concentrate the mind and put on the mantral armour. 2.

May God protect me from the enemies, the Lord who is the Lord of Golokdham, whose chanting is most holy. May those on whose heads the earth seems like mustard protect me in the Lord's earth. May Lord Haldar always protect me in the army and in battle. May the Muslim God protect me in the fort and the Adidev God protect me in the Sankarshana forest. May the Lord of waters and the Lord of sapphires, who restrains the flow of the Yamuna, continue to protect me. May Lord Rama protect me in Vayu (storm). May Lord Baldev in the void (sky) and Lord Anantavapu in the great ocean protect me always. May Lord Vasudeva protect me on the mountains. May the Lord protect me in times of great strife, the Lord of a thousand heads, the Lord of grace in sickness, and the Lord of adversity. May the Lord always protect me from Kama (desire), the enemy of Dhenukasura. May the God who strikes the duality protect me always from the wrath, the God who is the enemy of the falcon, the God of greed, and the God of the enemy of the germ. May Lord Vrishnidhury always protect me in the morning, Lord Mathurapuri-Nareesh in the morning (ascending the day of Prahar), Gopasakha in the afternoon and Swarat Bhagwan in the afternoon (past the day). May Lord Phanindra always protect me in the evening and during the time of supreme sorrow. May the almighty protect me always at midnight and at the time of Pratyusha. May I always be protected by Revatipati in the corners, Prahlabhasura's enemies in the directions, Yaduvaha below, Balabhadra above, and Lord Baldevji in all directions, far or near. May Purushottama protect me from within and Mahabal Nagendralil from outside forever and may the perfect God, the great Hari himself, always reside in my heart and protect me always in the best form. 3-11 | (Shribalabhadrakhand chapter 7 to 13)

Consider this excellent armour of Shri Balabhadra Ji as the Siddhasana, the destroyer of the fear of gods and demons, the direct form of fire to burn the fuel of sin, and the destroyer of the components of obstacles. 12.

Thus was completed the twelfth chapter in the dialogue of Sri Pradvipaka Muni and Duryodhana under the Sri Balabhadra Khanda in the Srigarghasamhita, titled 'Sri Balaramakavacha'. 12.

Sanskrit source · Hindi control witness

Balabhadra-khaṇḍa · Chapter 13

Chapter 191 of 263 · 145 detected Sanskrit verse markers

Sanskrit

बलभद्रखण्डः - त्रयोदशोऽध्यायः
बलराम सहस्रनामम् -
दुर्योधन उवाच -
बलभद्रस्य देवस्य प्राङ्विपाक महामुने ॥
नाम्नां सहस्रं मे ब्रूहि गुह्यं देवगणैरपि ॥१॥
प्राङ्विपाक उवाच -
साधु साधु महाराज साधु ते विमलं यशः ॥
यत्पृच्छसे परमिदं गर्गोक्तं देवदुर्लभम् ॥२॥
नाम्नां सहस्रं दिव्यानां वक्ष्यामि तव चाग्रतः ॥
गर्गाचार्येण गोपीभ्यो दत्तं कृष्णातटे शुभे ॥३॥
ॐ अस्य श्रीबलभद्रसहस्रनामस्तोत्रमंत्रस्य
गर्गाचार्य ऋषिः अनुष्टुप् छन्दः संकर्षणः
परमात्मा देवता बलभद्र इति बीजं रेवतीति शक्तिः
अनंत इति कीलकं बलभद्रप्रीत्यर्थे जपे विनियोगः ॥

अथ ध्यानम्
स्फुरदमलकिरीटं किंकिणीकंकणाहं
चलदलककपोलं कुंडलश्रीमुखाब्जम् ॥
तुहिनगिरिमनोज्ञं नीलमेघांबराढ्यं
हलमुसलविशालं कामपालं समीडे ॥४॥
ॐ बलभद्रो रामभद्रो रामः संकर्षणोऽच्युतः ॥
रेवतीरमणो देवः कामपालो हलायुधः ॥५॥
नीलांबरः श्वेतवर्णो बलदेवोऽच्युताग्रजः ॥
प्रलंबघ्नो महावीरो रौहिणेयः प्रतापवान् ॥६॥
तालाङ्को मुसली हली हरिर्यदुवरो बली ॥
सीरपाणिः पद्मपाणिर्लगुडी वेणुवादनः ॥७॥
कालिदिभेदनो वीरो बलः प्रबल ऊर्ध्वगः ॥
वासुदेवकलानन्तः सहस्रवदनः स्वराट् ॥८॥
वसुर्वसुमतीभर्ता वासुदेवो वसूतमः ॥

यद्वृत्तमो यादवेन्द्रो माधवो वृष्णिवल्लभः ॥९॥
द्वारकेशो माथुरेशो दानी मानी महामनाः ॥
पूर्णः पुराणः पुरुषः परेशः परमेश्वरः ॥१०॥
परिपूर्णतमः साक्षात्परमः पुरुषोत्तमः ॥

अनन्तः शाश्वतः शेषो भगवान्प्रकृतेः परः ॥११॥
 जीवात्मा परमात्मा च ह्यंतरात्मा ध्रुवोऽव्ययः ॥
 चतुर्व्यूहश्चतुर्वेद-श्चतुर्मूर्तिश्चतुष्पदः ॥१२॥
 प्रधानं प्रकृतिः साक्षी संघातः संघवान् सखी ॥
 महामना बुद्धिसखश्चेतोऽहंकार आवृतः ॥१३॥
 इन्द्रियेशो देवातात्मा ज्ञानं कर्म च शर्म च ॥
 अद्वितीयो द्वितीयश्च निराकारो निरञ्जनः ॥१४॥
 विराट् सम्राट् महौघश्च धारः स्थास्तुश्चरिष्णुमान् ॥
 फणीन्द्रः फणिराजश्च सहस्रफणमण्डितः ॥१५॥
 फणीश्वरः फणी स्फूर्तिः फूत्कारी चीत्करः प्रभुः ॥

मणिहारो मणिधरो वितली सुतली तली ॥१६॥
 अतली सुतलेशश्च पातालश्च तलातलः ॥
 रसातलो भोगितलः स्फुरद्दन्तो महातलः ॥१७॥
 वासुकिः शंखचूडाभो देवदत्तो धनंजयः ॥
 कंबलाश्वो वेगतरो धृतराष्ट्रो महाभुजः ॥१८॥
 वारुणीमदमत्ताङ्गो मदघूर्णितलोचनः ॥
 पद्माक्षः पद्ममाली च वनमाली मधुश्रवाः ॥१९॥
 कोटिकंदर्पलावण्यो नागकन्यासमर्चितः ॥
 नूपुरी कटिसूत्री च कटकी कनकांगदी ॥२०॥
 मुकुटी कुण्डली दण्डी शिखण्डी खंडमंडली ॥
 कलिः कलिप्रियः कालो निवातकवचेश्वरः ॥२१॥
 संहारकदुर्द्धवयुः कालाग्निः प्रलयो लयः ॥
 महाहिः पाणिनिः शास्त्रभाष्यकारः पतञ्जलिः ॥२२॥
 कात्यायनः पक्विमाभः स्फोटायन उरङ्गमः ॥

वैकुण्ठो याज्ञिको यज्ञो वामनो हरिणो हरिः ॥२३॥
 कृष्णो विष्णुर्महाविष्णुः प्रभविष्णुर्विशेषवित् ॥
 हंसो योगेश्वरः कूर्मो वाराहो नारदो मुनिः ॥२४॥
 सनकः कपिलो मत्स्यः कमठो देवमंगलः ॥
 दत्तात्रेयः पृथुर्वृद्ध ऋषभो भार्गवोत्तमः ॥२५॥
 धन्वन्तरिर्नुसिंहश्च कलिर्नारायणो नरः ॥
 रामचन्द्रो राघवेन्द्रः कोशलेन्द्रो रघुहहः ॥२६॥
 काकुत्स्थः करुणासिंधू राजेन्द्रः सर्वलक्षणः ॥
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 सुकिर्तिः सुयशाः स्फीतो यशस्वी रंगरंजनः ॥१०६॥
 रागषट्को रागपुत्रो रागिणीरमणोत्सुकः ॥

दीपको मेघमल्हारः श्रीरागो मालकोशकः ॥१०७॥
 हिन्दोलो भैरवाख्यश्च स्वरजातिस्मरो मृदुः ॥
 तालो मानप्रमाणश्च स्वरगम्यः कलाक्षरः ॥१०८॥
 शमी श्यामी शतानन्दः शतयामः शतक्रतुः ॥
 जागरः सुप्त आसुप्तः सुषुप्तः स्वप्न उर्वरः ॥१०९॥
 उर्जः स्फूर्जो निर्जरश्च विज्वरो ज्वरवर्जितः ॥
 ज्वरजिज्वरकर्ता च ज्वरयुक् त्रिज्वरो ज्वरः ॥११०॥
 जांबवान् जंबुकाशंकी जंबूद्वीपो द्विपारिहा ॥
 शात्मलिः शात्मलिद्वीपः प्लक्षः प्लक्षवनेश्वरः ॥१११॥
 कुशधारी कुशः कौशी कौशिकः कुशविग्रहः ॥
 कुशस्थलीपतिः काशीनाथो भैरवशासनः ॥११२॥
 दाशार्हः सात्वतो वृष्णिर्भोजोऽधकनिवासकृत् ॥
 अंधको दुन्दुभिद्योतः प्रद्योतः सात्वतां पतिः ॥११३॥
 भूरसेनोऽनुविषयो भोजवृष्ण्यंधकेश्वरः ॥

आहुकः सर्वनीतिज्ञ उग्रसेनो महोग्रवाक् ॥११४॥
 उग्रसेनप्रियः प्रार्थ्यः पार्थो यदुसभापतिः ॥
 सुधर्माधिपतिः सत्त्वं वृष्णिचक्रावृतो भिषक् ॥११५॥
 सभाशीलः सभादीपः सभाग्निश्च सभारविः ॥
 सभाचंद्रः सभाभासः सभादेवः सभापतिः ॥११६॥
 प्रजार्थदः प्रजाभर्ता प्रजापालनतत्परः ॥
 द्वारकादुर्गसंचारी द्वारकाग्रहविग्रहः ॥११७॥
 द्वारकादुःखसंहर्ता द्वारकाजनमंगलः ॥
 जगन्माता जगत्त्राता जगद्भर्ता जगत्पिता ॥११८॥
 जगद्बन्धुर्जगद्भ्राता जगन्मित्रो जगत्सखः ॥
 ब्रह्मण्यदेवो ब्रह्मण्यो ब्रह्मपादरजो दधत् ॥११९॥
 ब्रह्मपादरजःस्पर्शी ब्रह्मपादनिषेवकः ॥
 विप्रांघ्रिजलपूतांगो विप्रसेवापरायणः ॥१२०॥
 विप्रमुख्यो विप्रहितो विप्रगीतमहाकथः ॥

विप्रपादजलाद्वाङ्गो विप्रपादोदकप्रियः ॥१२१॥
 विप्रभक्तो विप्रगुरुर्विप्रो विप्रपदानुगः ॥

अक्षौहिणीवृतो योद्धा प्रतिमापंचसंयुतः ॥१२२॥
 चतुरोऽगिराः पद्मवर्ती सामंतोद्धृतपादुकः ॥
 गजकोटिप्रयायी च रथकोटिजयध्वजः ॥१२३॥
 महारथश्चातिरथो जैत्रं स्यंदनमास्थितः ॥
 नारायणास्त्री ब्रह्मास्त्री रणश्लाघी रणोद्भटः ॥१२४॥
 मदोत्कटो युद्धवीरो देवासुरभयंकरः ॥
 करिकर्णमरुत्प्रेजत्कुंतलव्याप्तकुंडलः ॥१२५॥
 अग्रगो वीरसंमर्दो मर्दलो रणदुर्मदः ॥
 भटः प्रतिभटः प्रोच्यो बाणवर्षी सुतोयदः ॥१२६॥
 खड्गखंडितसर्वांगः षोडशाब्दः षडक्षरः ॥
 वीरघोषः क्लिष्टवर्षाङ्गो वज्रभेदनः ॥१२७॥
 रुगणवज्रो भग्नदंडः शत्रुनिर्भत्सनोद्यतः ॥

अट्टहासः पट्टधरः पट्टराज्ञीपतिः पटुः ॥१२८॥
 कलः पटहवादित्रो हुंकारो गर्जितस्वनः ॥
 साधुर्भक्तपराधीनः स्वतंत्रः साधुभूषणः ॥१२९॥
 अस्वतंत्रः साधुमयः साधुग्रस्तमना मनाक् ॥
 साधुप्रियः साधुधनः साधुज्ञातिः सुधाघनः ॥१३०॥
 साधुचारी साधुचित्तः साधुवासी शुभास्पदः ॥
 इति नाम्नां सहस्रं तु बलभद्रस्य कीर्तितम् ॥१३१॥
 सर्वसिद्धिप्रदं नृणां चतुर्वर्गफलप्रदम् ॥
 शतवारं पठेद्यस्तु स विद्यावान् भवेदिह ॥१३२॥
 इन्दिरां च विभूतिं चाभिजनं रूपमेव च ॥
 बलमोजश्च पठनात्सर्वं प्राप्नोति मानवः ॥१३३॥
 गंगाकूलेऽथ कालिंदिकूले देवालये तथा ॥
 सहस्रावर्तपाठेन बलात्सिद्धिः प्रजायते ॥१३४॥
 पुत्रार्थं लभते पुत्रं धनार्थं लभते धनम् ॥

बंधात्प्रमुच्यते बद्धो रोगी रोगान्निवर्तते ॥१३५॥
 अयुतावर्तपाठे च पुरश्चर्याविधानतः ॥
 होमतर्पणगोदानविप्रार्चनकृतोद्यमात् ॥१३६॥
 पटलं पद्धतिं स्तोत्रं कवचं तु विधाय च ॥
 महामंडलभर्ता स्यान्मंडितो मंडलेश्वरैः ॥१३७॥
 मतेभकर्णप्रहिता मदगंधेन विह्वला ॥
 अलं करोति तद्द्वारां भ्रमद्भृंगावली भृशम् ॥१३८॥
 निष्कारणः पठेद्यस्तु प्रीत्यर्थं रेवतीपतेः ॥
 नाम्नां सहस्रं राजेन्द्र स जीवन्मुक्त उच्यते ॥१३९॥
 सदा वसेत्तस्य गृहे बलभद्रोऽप्युताग्रजः ॥
 महापातक्यपि जनः पठेन्नामसहस्रकम् ॥१४०॥

छित्त्वा मेरुसमं पापं भुक्त्वा सर्वसुखं त्विह ॥
 परात्परं महाराज गोलोकं धाम याति हि ॥१४१॥
 श्रीनारद उवाच -

इति श्रुत्वाऽच्युताग्रजस्य बलदेवस्य पंचांगं
 धृतिमान् धार्तराष्ट्रः सपर्यया सहितया परया
 भक्त्या प्राङ्विपाकं पूजयामास ॥ तमनुज्ञाप्याशिषं दत्त्वा
 प्राङ्विपाको मुनीन्द्रो गजाह्वयात्स्वाश्रमं जगाम ॥१४२॥
 भगवतोऽनंतस्य बलभद्रस्य परब्रह्मणः कथां
 यः शृणुते श्रावयते तयाऽऽनंदमयो भवति ॥१४३॥
 इदं मया ते कथितं नृपेन्द्र
 सर्वार्थदं श्रीबलभद्रखंडम् ॥
 शृणोति यो धाम हरेः स याति
 विशोकमानंदमखंडरूपम् ॥१४४॥
 इति श्रीगर्गसंहितायां बलभद्रखण्डे प्राङ्विपाकदुर्योधनसंवादे
 बलभद्रसहस्रनामवर्णनं नाम त्रयोदशोऽध्यायः ॥१३॥
 हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

balabhadrakhaṇḍaḥ - trayodaśo'dhyāyaḥ
 balarāma sahasranāmam -
 duryodhana uvāca -
 balabhadrasya devasya prāḍvipāka mahāmune ||
 nāmnām sahasraṃ me brūhi guhyaṃ devagaṇairapi ||1||
 prāḍvipāka uvāca -
 sādhu sādhu mahārāja sādhu te vimalaṃ yaśaḥ ||
 yatprcchase paramidaṃ gargoktaṃ devadurlabham ||2||
 nāmnām sahasraṃ divyānām vakṣyāmi tava cāgrataḥ ||
 gargācāryeṇa gopibhyo dattaṃ kṛṣṇātāṭe śubhe ||3||
 oṃasya śrībalabhadrasahasranāmastrotramaṃtrasya
 gargācārya ṛṣiḥ anuṣṭup chandaḥ saṃkarṣaṇaḥ
 paramātmā devatā balabhadra iti bijaṃ revatiti śaktiḥ
 ananta iti kīlakaṃ balabhadraprītyarthe jape viniyogaḥ ||
 atha dhyānam
 sphuradamalakirītaṃ kiṃkiṇikaṃkaṇārhaṃ
 caladalakapolam kuṇḍalaśrīmukhābjam ||
 tuhinagirimanojñam nīlameghāṃbarāḍḍhyaṃ
 halamusalaviśālam kāmapālam samīde ||4||
 oṃ balabhadro rāmabhadro rāmaḥ saṃkarṣaṇo'cyutaḥ ||
 revatīramaṇo devaḥ kāmapālo halāyudhaḥ ||5||
 nīlāṃbaraḥ śvetavarṇo baladevo'cyutāgrajaḥ ||
 pralaṃbaghno mahāvīro rauhiṇeyaḥ pratāpavān ||6||
 tālāṃko musalī hālī harīryaduvaro balī ||
 śīrapāṇīḥ padmapāṇīraguḍī veṇuvādanaḥ ||7||

kālīmḍibhedano vīro balaḥ prabala ūrdhvagaḥ ||
 vāsudevakalānantaḥ sahasravadanah svarāt ||8||
 vasurvasumatibhartā vāsudevo vasūttamaḥ ||

yadūttamo yādavendro mādhave vṛṣṇivallabhaḥ ||9||
 dvārakeśo mātihureśo dānī mānī mahāmanāḥ ||
 pūrṇaḥ purāṇaḥ puruṣaḥ pareśaḥ parameśvaraḥ ||10||
 paripūrṇatamaḥ sākṣātparamaḥ puruṣottamaḥ ||
 anantaḥ śāśvataḥ śeṣo bhagavānprakṛteḥ paraḥ ||11||
 jīvātmā paramātmā ca hyaṇitarātmā dhruvo'vyayaḥ ||
 caturvyūhaścaturveda-ścaturmūrtiścatuspadaḥ ||12||
 pradhānaḥ prakṛtiḥ sākṣī saṃghātaḥ saṃghavān sakhī ||
 mahāmanā buddhisakhaśceto'haṃkāra āvṛtaḥ ||13||
 indriyeśo devātātmā jñānaḥ karma ca śarma ca ||
 advitīyo dvitīyaśca nīrākāro nirañjanaḥ ||14||
 virāt samrāt mahaughaśca dhāraḥ sthānuścariṣṇumān ||
 phaṇīndraḥ phaṇirājaśca sahasraphaṇamaṇḍitaḥ ||15||
 phaṇīśvaraḥ phaṇī sphūrṭiḥ phūṭkāri citkaraḥ prabhuh ||

maṇihāro maṇidharo vitalī sutalī talī ||16||
 atalī sutaleśaśca pātāleśca talāṭalaḥ ||
 rasātalo bhogīṭalaḥ sphuraddanto mahāṭalaḥ ||17||
 vāsukīḥ śaṃkhacūḍābho devadatto dhanamjayah ||
 kaṃbalāśvo vegataro dhṛtarāṣṭro mahābhujah ||18||
 vāruṇīmadamattāṅgo madaghūrṇītalocanaḥ ||
 padmākṣaḥ padmamālī ca vanamālī madhuśravāḥ ||19||
 koṭīkaṃdarpalāvanyaḥ nāgakanyāsamarcitah ||
 nūpurī kaṭisūtrī ca kaṭakī kanakāṃgadī ||20||
 mukuṭī kuṇḍalī daṇḍī śikhaṇḍī khaṇḍamaṇḍalī ||
 kalīḥ kalipriyah kālō nivātakavaceśvaraḥ ||21||
 saṃhārakadrurdravayuh kālāgniḥ pralayo layah ||
 mahāhiḥ pāṇinīḥ śāstrabhāṣyakāraḥ patañjaliḥ ||22||
 kātyāyanaḥ pakvimābhaḥ sphoṭāyana uraṅgamaḥ ||

vaikunṭho yājñiko yajño vāmano hariṇo hariḥ ||23||
 kṛṣṇo viṣṇurmahāviṣṇuḥ prabhaviṣṇurviśeṣavit ||
 haṃso yogeśvaraḥ kūrmo vārāho nārado munīḥ ||24||
 sanakaḥ kapilo matsyah kamaṭho devamaṃgalaḥ ||
 dattatreyah prthuvṛddha ṛṣabho bhārgavottamaḥ ||25||
 dhanvantarīnṛṣiṃhaśca kalīnārāyaṇo naraḥ ||
 rāmacandro rāghavendraḥ kośalendro raghūdvaḥ ||26||
 kākutsthaḥ karuṇāśiṃdhū rājendraḥ sarvalakṣaṇaḥ ||
 śūro dāśarathīstrāt kausalyānandavarddhanaḥ ||27||
 saumitrīrbharato dhanvī śatrughnaḥ śatrutāpanaḥ ||
 niṣaṃgī kavacī khadgī śarī jyāhatakoṣṭhakaḥ ||28||
 baddhagodhāṅgulitrāṇaḥ saṃbhukodaṇḍabhaṃjanaḥ ||
 yajñatrātā yajñabhartā mārīcavadhakārakaḥ ||29||
 asurāristāṭakārīrvibhīṣaṇasaḥāyakraḥ ||

pitṛvākyakaro harṣī virādhārivanecaraḥ ||30||
 munīrmunipriyaścitra-kūṭāraṇyanivāśakraḥ ||
 kabaṇḍhah daṇḍakeśo rāmo rājīvalocanaḥ ||31||

mataṅgavanasamcārī netā paṁcavaṭīpatih ||
 sugrīvaḥ sugrīvasakho hanumatprītamānasaḥ ||32||
 setubandho rāvaṇāri-rlaṁkādahanaatapaḥ ||
 rāvaṇyariḥ puṣpakastho jānakivirahāturaḥ ||33||
 ayodhyādhīpatih śrīmā-llavaṇāriḥ surārcitaḥ ||
 sūryavaṁśī caṁdravaṁśī vaṁśīvādyaviśāradaḥ ||34||
 gopatirgopavṛṁdeśo gopo gopīśatāvṛtaḥ ||
 gokuleśo gopaputro gopālo gogaṇāśrayaḥ ||35||
 pūtanārī-bakārīśca tṛṇāvartanipātakaḥ ||
 aghāṛīrdhenukārīśca pralaṁbārīrvrajeśvaraḥ ||36||
 ariṣṭahā keśīśatrurvyomāsurasavināśakṛt ||

agnipāno dugdhapāno vṛṁdāvanalatāśritaḥ ||37||
 yaśomatīsuto bhavyo rohiṇīlālitaḥ śīśuḥ ||
 rāsamaṇḍalamadhyastho rāsamaṇḍalamamḍanaḥ ||38||
 gopikāśatayūthārthī śaṁkhacūḍavadhodyataḥ ||
 govardhanasamuddhartā śakrajīd-vrajarakṣakaḥ ||39||
 vṛṣabhānuvaro naṁda ānando nandavardhanaḥ ||
 nandarājasutaḥ śrīśaḥ kaṁsārīḥ kāliyāṁtakaḥ ||40||
 rajakāriṁmuṣṭikārīḥ kaṁsakodaṇḍabhaṁjanaḥ ||
 cāṇūrārīḥ kūṭhaṁtā śalāristośalāṁtakaḥ ||41||
 kaṁsabrāṭṛnihantā ca mallayuddhapravartakaḥ ||
 gajāhantā kaṁsahantā kālāhantā kalarīkahā ||42||
 māgadadhārīryavanahā pāṇḍuputrasahāyākṛt ||
 caturbhujāḥ śyāmalāṁgaḥ saumyaścaupagavipriyaḥ ||43||
 yuddhabhṛduddhavasakhā mantri mantraviśāradaḥ ||

vīrahā vīramathanaḥ śaṁkhacakraḡadādharah ||44||
 revaticittahartā ca revatīharasavardhanaḥ ||
 revatīprāṇanāthaśca revatīpriyakāraḥ ||45||
 jyotīrjyotiṣmatibhartā raivatādrivihārakṛt ||
 dhṛtīnātho dhanādhyakṣo dānādhyakṣo dhaneśvaraḥ ||46||
 maithilārcitapādābjo mānado bhaktavatsalaḥ ||
 duryodhanagururgurvigadāśīkṣākarah kṣamā ||47||
 murārīrmadano mando'niruddho dhanvināṇ varah ||
 kalpavṛkṣaḥ kalpavṛkṣī kalpavṛkṣavanaprabhuḥ ||48||
 syamantakamaṇīmānyo gāṁḍīvi kauraveśvaraḥ ||
 kumbhāṇḍakhaṇḍanakarah kūpakarṇaprahārakṛt ||49||
 sevyo raivatajāmātā madhumādhavasevitaḥ ||
 balīṣṭhapuṣṭasarvāṁgo hrṣṭaḥ puṣṭaḥ praharṣitaḥ ||50||
 vārāṇasīgataḥ kruddhaḥ sarvaḥ paumḍrakaghātakaḥ ||

sunandī śikhari śīlpī dvividāṁgaṇīśūdanaḥ ||51||
 hastināpurasaṁkarṣī rathī kauravapiṇjitaḥ ||
 viśvakarmā viśvadarmā devaśarmā dayānidhiḥ ||52||
 mahārājacchatradharo mahārājopalakṣaṇaḥ ||
 siddhagītaḥ siddhakathaḥ śuklacāmaravijitaḥ ||53||
 tārākṣaḥ kīraṇāśaśca bimboṣṭhaḥ susmitacchaviḥ ||
 karīndrakaradordaṇḍaḥ pracaṇḍo meghamaṇḍalaḥ ||54||
 kapāṭavakṣāḥ pīnāṁsaḥ padmapādasphuraddyutiḥ ||
 mahavibhūtibhūteśo baṁdhamokṣī samīkṣaṇaḥ ||55||
 caidyāśatruḥ śatrusaṁdho daṁṭavaktraniśūdakaḥ ||

ajātaśatruḥ pāpaghno haridāsasahāyakaṛt ||56||
 śālabāhuḥ śālvahantā tīrthayāyī janeśvaraḥ ||
 naimiṣāraṇyayātrārthī gomatiṭiravāsakaṛt ||57||
 gaṇḍakisnānavānsragvī vajrayantivirājitaḥ ||

amlānapaṇkajadharmo vipāśī śoṇasaṇṇplutaḥ ||58||
 prayāgatīrtharājaśca sarayūḥ setubandhanaḥ ||
 gayāśiraśca dhanadaḥ paulastyaḥ pulahāśramaḥ ||59||
 gaṇḍāsāgarasaṇḍārthī saptagodāvarīpatīḥ ||
 veṇī bhīmarathī godā tāmraparṇī vaḥodakā ||60||
 kṛtamālā mahāpuṇyā kāverī ca payasvinī ||
 pratiḥi suprabhā veṇī trivenī sarayūpamā ||61||
 kṛṣṇā paṇḍpā narmadā ca gaṇḍā bhāgīrathī nadī ||
 siddhāśramaḥ prabhāśca bindurbindusarovaraḥ ||62||
 puṣkaraḥ saimdhavo jaṇbū naranārāyaṇāśramaḥ ||
 kurukṣetrapatī rāmo jāmādagṇyo mahāmuniḥ ||63||
 ilvalātmajahantā ca sudāmāsaukhyadāyakaḥ ||
 viśvajīdviśvanāthaśca trīlokaṇḍījayī ||64||
 vasantamālatikarṣī gado gadyo gadāgrajaḥ ||

guṇārṇavo guṇanidhīrḡṇapātro guṇākaraḥ ||65||
 raṇḡavallījalākāro nīrḡṇaḥ saḡṇo br̥hat ||
 dṛṣṭaḥ śruto bhavadābhūto bhaviṣyaccālpavīgrahaḥ ||66||
 anādirādīrānandaḥ pratyagdhāmā nīrantaraḥ ||
 guṇātītaḥ samaḥ sāmyaḥ samadṛī nirvikalpakaḥ ||67||
 gūḍhāvūḍho ḡṇo ḡaṇḡo guṇābhāso guṇāvṛtaḥ ||
 nityo'kṣaro nirvikāro'kṣaro'jasrasukho'mṛtaḥ ||68||
 sarvagaḥ sarvavitsārthaḥ samabuddhīḥ samaprabhaḥ ||
 akledyo'chedya āpūrṇo śoṣyo dāhyo nivartakaḥ ||69||
 brahma brahmadharmo brahmā jñāpako vyāpakaḥ kavīḥ ||
 adhyātmako'dhibhūtaścādhidaivaḥ svāśrayāśrayaḥ ||70||
 mahāvāyurmahāvīraścēṣṭārūpatanusthitaḥ ||
 prerako bodhako bodhī trayovīṇśatiko gaṇaḥ ||71||
 aṇśāṇśaśca narāveśo'vatāro bhūparisthitaḥ ||

maharjanastapaḥsatyaṇi bhūrbhuvahṣvaritī tridhā ||72||
 naimittikaḥ prākṛtika ātyaṇṭikamayo layaḥ ||
 sargo visargaḥ sargādīrnirodho rodha ūtimān ||73||
 manvantarāvatāraśca manurmanusuto'naghaḥ ||
 svayaṇbhūḥ śāṇbhavaḥ śaṇkuḥ svāyaṇbhuvasaḥāyakaṛt ||74||
 surālayo devagīrimerurhemārcito girīḥ ||
 girīšo gaṇanāthaśca girīšo girīgahvaraḥ ||75||
 vīmḍhyastrikūṭo mainākaḥ suvelaḥ pāribhadrakaḥ ||
 patanḡaḥ śīśiraḥ kaṇko jārudhīḥ śailasattamaḥ ||76||
 kālaṇjaro br̥hatsānurdarībhr̥nnaṇḍikeśvaraḥ ||
 saṇṭānastarurājaśca mandārāḥ pārijātakaḥ ||77||
 jayaṇṭakṛjjayaṇṭtāṇḡo jayantīdigjayaḡkulaḥ ||
 vṛtrahā devalokaśca śaśī kumudabāṇḍhavaḥ ||78||
 nakṣatreśaḥ sudhāśiṇḍhurṇḡgaḥ puṣyaḥ punarvasuḥ ||

hasto'bhījica śravaṇo vaidhṛtīrbhāskarodayaḥ ||79||
 aindraḥ sādhyāḥ śubhaḥ śuklo vyatīpāto dhruvaḥ sītaḥ ||

śiśumāro devamayo brahmaloko vilakṣaṇaḥ ||80||
 rāmo vaikuṇṭhanāthaśca vyāpi vaikuṇṭhanāyakaḥ ||
 śvetadvīpo jītapado lokālokācalāśritāḥ ||81||
 bhūmirvaikuṇṭhadevaśca koṭibrahmāṇḍakārakaḥ ||
 asaṅkhyabrahmāṇḍapati-rgolokeśo gavāṃ patiḥ ||82||
 golokadhāmādhiśaṇo gopikākaṇṭhabhūṣaṇaḥ ||
 śrīdhārāḥ śrīdharo līlādharo gīrīdharo dhurī ||83||
 kuṇṭadhārī trīśūlī ca bibhatsī ghargharasvanaḥ ||
 śūlasūcyarpitagaḇo gaḇacarmadharo gaḇī ||84||
 aṃtramālī muṇḇdamālī vyālī daṇḇḇakamaṇḇḇaluḥ ||
 vetālabhṛd□bhūtasamḇhaḥ kūśmāṇḇḇaganaśaṇvṛtaḥ ||85||
 pramatheśaḥ paśupatirmṇḇḇānīśo mṛḇo vṛṣaḥ ||

kṛtāṇṭakālasamḇhārīḥ kūṭaḥ kalpāṇṭabhairavaḥ ||86||
 ṣaḇḇānāno vīrabhadro dakṣayajñavighātakaḥ ||
 kharparāśī viṣāśī ca śaktihastaḥ śivārthadaḥ ||87||
 pinākāṭaṇṭkārakaraścalajjhaṇṭkārānūpuraḥ ||
 paṇḇḇitastarkavidvānvai vedapāṭhī śrutiśvaraḥ ||88||
 vedāṇṭakṛtsāṇṭkhyasāśtrī mīmāṇśī kaṇānāmabhāk ||
 kāṇḇḇādirgautamo vādī vādo naiyāyiko nayaḥ ||89||
 vaiśeṣiko dharmasāśtrī sarvasāśtrārthatattvaḇaḥ ||
 vaiyākaraṇaḇṛcchamaḇo vaiyāsāḥ prākṛtīrvacaḥ ||90||
 pāurāśarīsamhitāvitkāvyakṛnnāṭakapradāḥ ||
 paurāṇikaḥ śmṛtikaḇo vaidyo vidyāviśāradāḥ ||91||
 alaṇṭkāro lakṣaṇārtho vyaṇḇgyavidghanavad□dhvaniḥ ||
 vākyasphoṭaḥ padasphoṭaḥ sphoṭavṛttiśca sārthavit ||92||
 śṛṇḇgāra ujjvalaḥ svaccho'd□bhuto hāsyo bhayānakaḥ ||

aśvattho yavabhoḇī ca yavakṛīto yavāśanaḥ ||93||
 prahlādarakṣakaḥ śnigdha ailavaṇṣavivarddhanaḥ ||
 gatādhirambarīśāṇḇo vigādhirḇḇādhināṇ varaḥ ||94||
 nānāmaṇīsamākīṛṇo nānārat□navibhūṣaṇaḥ ||
 nānāpuṣpadharaḥ puṣpī puṣpadhanvā prapuṣpitaḥ ||95||
 nānācamḇdanagaṇḇdhāḇḇyo nānāpuṣparasārcitaḥ ||
 nānāvaramayo varṇo nānāvastradharaḥ sadā ||96||
 nānāpadmakaraḥ kauśī nānākauśeyaveṣadhṛk ||
 rat□nakaṇṭbaladhārī ca dhautavastrasamāvṛtaḥ ||97||
 uttariyadharaḥ parṇo ghanakaṇṭcukasamḇhavaṇ ||
 pīṭoṇṇīṣaḥ sitoṇṇīśo raktoṇṇīśo digambaraḥ ||98||
 divyāṇḇo divyaracano divyalokavilokitaḥ ||
 sarvopamo nirupamo golokāṇḇḇikṛtāṇḇḇaḇaḥ ||99||
 kṛtasvotsamḇgaḇo lokaḥ kuṇḇḇalībhūta āsthitaḥ ||

māthuro māthurādarśī calatkhaṇṭjanalocanaḥ ||100||
 dadhihartā dugḇdharo navanītasitāśanaḥ ||
 takrabhuk takrahārī ca dadhicauryakṛtaśramaḥ ||101||
 prabhāvatībaddhakaro dāmī dāmodaro damī ||
 śikatābhūmicārī ca bālakelīrvrajārbhakaḥ ||102||
 dhūlidhūsarasarvāṇḇaḥ kākapakṣadharaḥ sudhīḥ ||
 muktakeśo vatsavṛmdaḥ kālīmḇḇīkūlavikṣaṇaḥ ||103||
 jalakolāhālī kūlī paṇḇkaprāṇḇgaṇalepakāḥ ||
 śrīvṛmdāvanasamcārī vaṇṣīvaṭataṭasthitaḥ ||104||

mahāvananivāsī ca lohārgalavanādhīpaḥ ||
 sādhuḥ priyatamaḥ sādhyāḥ sādhuśo gatasādhvasaḥ ||105||
 raṅganātho viṭṭhaleśo muktinātho'ghanāśakaḥ ||
 sukirṭiḥ suyaśāḥ sphīto yaśasvī raṅgarāṃjanāḥ ||106||
 rāgaṣaṭko rāgaputro rāgiṇīramaṇotsukaḥ ||

ḍīpako meghamalhāraḥ śrīrāgo mālakośakaḥ ||107||
 hindolo bhairavākhyāśca svarajātismaro mṛduḥ ||
 tālo mānapramāṇaśca svaragamyāḥ kalākṣaraḥ ||108||
 śamī śyāmi śātānandaḥ śatayāmāḥ śatakratuḥ ||
 jāgaraḥ supta āsuptaḥ suṣuptaḥ svapna urvaraḥ ||109||
 urjaḥ sphūrjo nirjaraśca vijvaro jvaravarjitaḥ ||
 jvarajijivarakartā ca jvarayuk trijvaro jvaraḥ ||110||
 jāmbavān jāmbukāśaṃki jāmbūdvīpo dvīpārīhā ||
 śālmaliḥ śālmalīdvīpaḥ plakṣaḥ plakṣavaneśvaraḥ ||111||
 kuśadhārī kuśaḥ kauśī kauśikaḥ kuśavigrahaḥ ||
 kuśasthalīpatiḥ kāśīnātho bhairavaśāśanaḥ ||112||
 dāśārhaḥ sātvalo vṛṣṇīrḥhoj'dhakanivāsakṛt ||
 aṃdhako dundubhīrdyotāḥ pradyotāḥ sātvatām patiḥ ||113||
 śūraseno'nuviṣayo bhojavṛṣṇyamdhakeśvaraḥ ||

āhukaḥ sarvanītiṅṇa ugraseno mahogravāk ||114||
 ugrasenapriyaḥ prārthyaḥ pārtho yadusabhāpatiḥ ||
 sudharmādhīpatiḥ sattvaṃ vṛṣṇicakrāvṛto bhīṣak ||115||
 sabhāśīlaḥ sabhādhīpaḥ sabhāgniśca sabhāraviḥ ||
 sabhācaṃdraḥ sabhābhāṣaḥ sabhādevaḥ sabhāpatiḥ ||116||
 prajārthadaḥ prajābhartaḥ prajāpālanatatparaḥ ||
 dvārakādurgasaṃcārī dvārakāgrahavigrahaḥ ||117||
 dvārakādūhkaśaṃhartā dvārakājanamaṃgalaḥ ||
 jaganmātā jagatṛtā jagad□bhartaḥ jagatpitā ||118||
 jagad□baṃdhurjagad□bhrātā jaganmitro jagatsakhaḥ ||
 brahmaṇyadevo brahmaṇyo brahmapādarajo dadhat ||119||
 brahmapādarajaḥ sparśī brahmapādaniṣevakaḥ ||
 viprāṃghrījalapūtāṃgo viprasevāparāyaṇaḥ ||120||
 vipramukhyo viprahito vipragītamahākathaḥ ||

viprapādajalārdrāṅgo viprapādodakapriyaḥ ||121||
 viprabhakto vipraguruvīpro viprapadānugaḥ ||
 akṣauhiṇīvṛto yoddhā pratīmāpaṃcasamaṃyutaḥ ||122||
 caturōṃ'girāḥ padmavartī sāmāntod□dhr̥tapādūkaḥ ||
 gajākoṭīprayāyī ca rathakoṭījayadhvajāḥ ||123||
 mahārathaścātīratho jaitraṃ syaṃdanamāsthitaḥ ||
 nārāyaṇāstrī brahmāstrī raṇaślāghī raṇod□bhaṭaḥ ||124||
 madotkaṭo yuddhaviro devāsuraḥ bhayaṃkaraḥ ||
 karikaṇamarutprejatkuṃṭalavyāptakuṃṭalaḥ ||125||
 agrago vīrasaṃmardo mardalo raṇadurmadaḥ ||
 bhaṭaḥ pratibhaṭaḥ procyo bāṇavarṣī sutoyadaḥ ||126||
 khaḍgakhamaḍitasarvāṃgaḥ śoḍaśābdaḥ ṣaḍakṣaraḥ ||
 vīraghoṣaḥ kṣiṭṭavapurvajrāṃgo vajrabhedanaḥ ||127||
 ruṅṇavajro bhagnadaṃḍaḥ śatrunirbhatsanodyataḥ ||

aṭṭahāsaḥ paṭṭadharah paṭṭarājñipatiḥ paṭuḥ ||128||
 kalah paṭahavāditro huṃkāro garjitasvanah ||
 sādḥurbhaktaparādhīnaḥ svataṃtraḥ sādḥubhūṣaṇaḥ ||129||
 asvataṃtraḥ sādhumayaḥ sādḥugrastamanā manāk ||
 sādḥupriyaḥ sādḥudhanaḥ sādḥujñātiḥ sudhāghanaḥ ||130||
 sādḥucārī sādḥucittaḥ sādḥuvāsī śubhāspadaḥ ||
 iti nāmnām sahasraṃ tu balabhadrasya kīrtitam || 131||
 sarvasiddhipradaṃ nṛṇām caturvargaphalapradam ||
 śatavāraṃ paṭhedyastu sa vidyāvān bhavediḥa ||132||
 indirāṃ ca vibhūtiṃ cābhijanaṃ rūpameva ca ||
 balamojaśca paṭhanātsarvaṃ prāpnoti mānavaḥ ||133||
 gaṃgākūle'tha kālīṃdikūle devālaye tathā ||
 sahasrāvartapāṭhena balātsiddhiḥ prajāyate ||134||
 putrārthī labhate putraṃ dhanārthī labhate dhanam ||

baṃdhātpramucyate baddho rogī rogānnivartate ||135||
 ayutāvartapāṭhe ca puraścaryāvidhānataḥ ||
 homatarpaṇagodānaviprārcanakṛtodyamāt ||136||
 paṭalaṃ paddhatiṃ stotraṃ kavacaṃ tu vidhāya ca ||
 mahāmaṇḍalabhartā syānmaṇḍito maṇḍaleśvaraīḥ ||137||
 mattebhakarṇaprahītā madagaṇḍhena viḥvalā ||
 alaṃkaroti taddvārāṃ bhramad□bhṛṃgāvalī bhṛśam ||138||
 niṣkāraṇaḥ paṭhedyastu prītyarthaṃ revatīpateḥ ||
 nāmnām sahasraṃ rājeṃdra sa jīvanmukta ucyate ||139||
 sadā vasettasya gr̥he balabhadro'cyutāgrajaḥ ||
 mahāpātakyapi janaḥ paṭhennāmasahasrakam ||140||
 chittvā merusamaṃ pāpaṃ bhuktvā sarvasukhaṃ tviha ||
 parātparaṃ mahārāja golokaṃ dhāma yāti hi ||141||
 śrīnārada uvāca -

iti śrutvā'cyutāgrajasya baladevasya paṃcāṃgaṃ
 dhṛtimān dhārtarāṣṭraḥ saparyayā sahityā parayā
 bhaktyā prād□vipākaṃ pūjayāmāsa || tamanujñāpyāśiṣaṃ datvā
 prād□vipāko munīndro gajāhvayātsvāśramaṃ jagāma ||142||
 bhagavato'nanṭasya balabhadrasya parabrahmaṇaḥ kathāṃ
 yaḥ śṛṇute śrāvayate tayā"naṃdamayo bhavati ||143||
 idaṃ mayā te kathitaṃ nṛpendra
 sarvārthadaṃ śrībalabhadrakhaṇḍam ||
 śṛṇoti yo dhāma hareḥ sa yāti
 viśokamānaṃdamakhaṇḍarūpam ||144||
 iti śṛīgargasamhitāyāṃ balabhadrakhaṇḍe prād□vipākaduryodhanasamvāde
 balabhadrasahasranāmanavaraṇaṃ nāma trayodaśo'dhyāyaḥ ||13||
 hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

Balabhadra - Sahasranama

Duryodhana said, "O great prince! Tell me the Sahasranama of Lord Balabhadra, which is confidential and unknown even to the gods. 1.

Sadhu! The sage Pradwipak said, "Sadhu, Maharaj! Your fame is absolutely pure. What you have questioned is narrated by Param Devdurlabh Sahasranam Gargajike. I am describing to you those divine Sahasranamas. Gargacharya had bestowed this Sahasranama on the Gopis on the auspicious banks of the Yamuna. 2.

Upanayana Om Asya Sri Balabhadra Sahastranamastotrasya Mantrasya Gargacharya Rishi, Anushtupa Chanda:, Sankarshana: Paramatma Devta, Balabhadra Iti Bijam, Revatiramana Iti Shakti:, Ananta Iti Keelikam, Balabhadra Prietyarte Jape Upanayana:." 3.

(This Balabhadra Sahasranamastotra form of mantra is Gargacharya Rishi, Anushtupa is Chanda, Paramatma is Sankarsha Devta, Balabhadra is Seed, Revatiramana is Shakti, Eternal is Key, it is appropriated for the love of Sri Balabhadra. 3 |) (Shribalabhadrakhand chapter 7 to 13)

After reading this, leave the Sahasranama water to the reader. Then meditate as follows -

Dhyana Fursadamalakritam Kinkinkankanayi Chaladalkapolam Kundalashrimukhabjam. Tuhinagiri Manojana Nilameghambaradacha Halmusalavishal Kampalam Samide. 4. whose immaculate crown is shining, adorned with earrings and bracelets, whose foreheads are adorned with vibrant alcoves, whose faces are illuminated by lotus coils, who are as gracefully bright as the Himalayas, and wearing sapphires. I praise Lord Kampala Balabhadra, the great plough-bearer. 4.

1. Om Balabhadra, 2. Rambhadra, 3. Rama, 4. Sankarshana, 5. Achyuta, 6. Revatiramana, 7. Deva, 8. Kampala, 9. Halayudha. 5.

10. Nilambar, 19. Shwetavarna, 12. Baldev, 13. Achyutagraj, 14. Pralabhagna, 15. Mahavira, 16. Rohinayya, 17. Pratapavana. 6.

18. Talanka, 19. Musali, 20. Hali, 21. Hari, 22. Yaduvar, 23. Bali, 24. Sirapani, 25. Padmapani, 26. Lagudi, 27. Venuvadana. 7.

28. Kalindibhedan, 29. Veera, 30. Bal, 31. Prabal, 32. Uttarga, 33. Vasudevakala, 34. Ananta, 35. Sahasravadana, 36. Swara. 8.

37. Vasu, 38. Vasumati, 39. Bharata, 40. Vasudeva, 41. Vasuttam, 42. Yaduttam, 43. Yadavendra, 44. Madhava, 45. Vrishnivallabha. 9.

46. Dwarakesh, 47. Mathuresh, 48. Dani, 49. Mani, 50. Mahamana, 51. Purna, 52. Purana, 53. Purusha, 54. Paresh, 55. Parameshwara. 10.

56. The Absolute, 57. The Absolute, 58. The Supreme, 59. The Infinite, 60. The Eternal, 61. The Shesh, 62. The Divine, 63. On the Nature. 11.

64. Jivatma, 65. Paramatma, 66. Antaratma, 67. Dhruva, 68. Avyaya, 69. Chaturayuha, 70. Chaturvedi, 79. Chaturmurti, 72. Chatushpada. 12 | (Shribalabhadrakhand Chapter 7 to 13)

73. Pradhan, 74. Prakriti, 75. Sakshi, 76. Sanghavana, 77. Sanghavana, 78. Sakhi, 79. Mahamana, 80. Budhisakh, 81. Chet, 82. Ego, 83. Avrita. 13.

84. Indresh, 85. Devata, 86. Atman, 87. Jnana, 88. Karma, 89. Shame, 90. Unique, 91. II. 92. Formless, 93. Nirvana. 14.

94. Virat, 95. Samrat, 96. Mahugh, 97. Aadhar, 98. Sthastu, 99. Charishnumana, 100. Phanindra, 101. Phaniraj, 102. Sahasra Phanamandit. 15.

103. Phanishwar, 104. Phani, 105. Furti, 106. Futkari, 107. Cheetkar, 108. Prabhu, 109. Manihara, 110. Manidhar, 111. Vitali, 112. Sutali, 113. Tali. 16.
114. Atali, 115. Sutaresh, 116. Patal, 117. Talatal, 118. Rasatal, 119. Bhogital, 120. Spuraddanta, 121. Mahatal. 17.
122. Vasuki, 123. Shankhachudabha, 124. Devadatta, 125. Dhananjaya, 126. Kambalashva, 127. Vegatar, 128. Dhritarashtra, 129. Mahabhuja. 18.
130. Varunimadamattang, 131. Madaghurnit-lochan, 132. Padmaksha, 133. Padmamali, 134. Vanamali, 135. Madhushrava. 19.
136. Kotikandarpalavanya, 137. Nagakanya - Dedicated, 138. Nupuri, 139. Katki, 141. Kanakangadi. 20. (Shribalabhadrakhand chapter 7 to 13)
- Katisutri, 140.142. Mukuti, 143. Kundali, 144. Dandi, 145. Shikhandi, 146. Khandamandali, 147. Kali, 148. Kalipriya, 149. Kaal, 150. Nivatakavchesvara. 21.
151. Saharkruta, 152. Rudravapu, 153. Kalagni, 154. Pralaya, 155. Laya, 156. Mahahi, 157. Panini, 158. Shastrakar, 159. Bhashya-kar, 160. Patanjali. 22.
161. Katyayana, 162. Fakkikabhu, 163. Poshtayana, 164. Urangam, 165. Vaikuntha, 166. Yajnik, 167. Yajna, 168. Vamana, 169. Harina, 170. Hari. 23.
171. Krishna, 172. Vishnu, 173. Mahavishnu, 174. Prabhavishnu, 175. Visheshvitta, 176. Hansa, 177. Yogesvara, 178. Kurma, 179. Varaha, 180. Narada, 181. Muni. 24.
182. Sanak, 183. Kapila, 184. Matsya, 185. Kamath, 186. Deomangal, 187. Dattatreya, 188. Prithu, 189. Vriddha, 1900. Rishabha, 1990. Bhargavottam. 25.
192. Dhanvantari, 193. Nrusingha, 194. Kalki, 195. Narayana, 196. Nar, 197. Ramachandra, 1980. Raghavendra, 199. Koslendra, 200. Raghudvah. 26.
201. Kakutstha, 202. Karunasindhu, 203. Rajendra, 204. Sarvakshana, 205. Shura, 206. Dasarathi, 207. Trata, 208. Kausalyanandavardhana. 27.
209. Saumitri, 210. Bharata, 211. Dhanvi, 212. Shatrughra, 213. Shatrughna, 214. Nishangi, 215. Kavachi, 216. Khadgi, 217. Shari, 218. Jyathakosthaka. 28.
219. Badhagodhangulitran, 220. Shambhu-Kodandabhanjan, 229. Yajñatrāta, 222. Yajñabharta, 223. Marichavadhakaraka. 29.
224. Asurari, 225. Tadkari, 226. Vibhishana Sahayakrut, 227. Pitruvakakar, 228. Harshi, 229. Viradhari, 230. Vanechar. 30.
231. Muni, 232. Muni priya, 233. Chitra-Kutaranya Niwasakrita, 234. Kabandha, 235. Dandakesh, 236. Rama, 237. Rajivlochan. 31.
238. Matanga, 239. Vanachari, 240. Netta, 241. Panchavatipati, 242. Sugriva, 243. Sugrivasakha, 244. Hanumatapritamanasa. 32.
245. Setubandha, 246. Ravanaari, 247. Lankadahantapara, 248. Ravanyari, 249. Pushpakastha, 250. Janakivirahatur. 33.

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This Sahasranama is supposed to bestow all kinds of siddhis and the four-fold (Artha, Dharma, Kama, Moksha) fruits on humans. He who recites it a hundred times is learned in this world. By reciting this Sahasranama, a person attains Lakshmi, Vaibhav, birth in Sadvamsa, form, strength, and radiance - everything. On the banks of the Ganges and the Yamuna, or in a Devalaya (temple), performing a thousand of its recitations forcibly leads to siddhi. From its recitation, wealth is obtained by the son of the son's desire and by the moneylender. The human in bondage is freed from it, and the patient goes away. The person who recites this Sahasranama ten thousand times with the method of Purusharana, with the padala, stotra, and kavacham, and performs the ritual of worshipping Homa, Tarpan, Godana, and Brahmana, is the Chakravarti King, the lord of all the worlds. He is surrounded by many feudal lords. Enchanted by the aroma of the drink, the illusionists, hurt by the elephant's stinging ears, fly to its gate and continue to decorate it. Rajendra. If a person recites this Sahasranama to the delight of Revati-Ramana Bhagwan Balabhadra Ji in a carefree manner, he becomes lifeless. Achyutagraj Balabhadra Ji always resides in her house. O Your Majesty. Even a grossly sinful person, if he recites this Sahasranama, will have all his sins cut off like his spine, and he will enjoy all the pleasures in this world and finally travel to the supreme world. 132-141 |

Naradji says - Hearing this calendar of Achyutagraj Sri Balabhadraji, Dhritiman Duryodhana worshipped Pradvipaka Muni with a sense of service and utmost devotion. Subsequently, Munindra Pradvipakji blessed Duryodhana and obtained his permission and left Hastinapur for his ashram. The man who listens or narrates the story of the Supreme Being, Lord Ananta Sribalabhadra, becomes blissful. Nripendra I have already described to you the Balabhadra Khand, which fulfills all these desires. A person who listens to it attains the blissful abode of Lord Sri Hari without sorrow. 142-144 |

Thus was completed the thirteenth chapter of the Pravipaka-Duryodhana dialogue under the Sribalabhadra Khanda in the Srigarghasamhita, the "Sribalabhadra Sahasranama." 13.

Sanskrit source · Hindi control witness

Vijñāna-khaṇḍa · Chapter 1

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Sanskrit

बहुलाश्व उवाच -

हरेः श्रीकृष्णचंद्रस्य भक्तिमार्गस्तु यः परः ॥
तं वदाशु मुने मह्यं येन भक्तो भवाम्यहम् ॥१॥
श्रीनारद उवाच -
भक्तिमार्गं वदिष्यामि वेदव्यासमुखाच्छ्रुतम् ॥
येन प्रसन्नो भवति भगवान् भक्तवत्सलः ॥२॥
शङ्खं विजित्य कृष्णेन भुजदंडबलोद्धृतम् ॥
द्वारावत्यां सभा दिव्या सुधर्मा नाम मैथिल ॥३॥
यत्र मंडपदेशस्य वैदूर्यस्तंभपंक्तयः ॥
राजंते कोटिशो राजन् विश्वकर्मविनिर्मिताः ॥४॥
पद्मरागखचिद्भूमौ श्रेण्यो वै विदुमाचिताः ॥
यत्र चित्रवितानानि भ्राजन्ते मौक्तिकालिभिः ॥५॥
सिंहासनानि कुड्यानि कालमेघतडिद्भुभिः ॥
जांबूनदसुवर्णानां स्फुरत्कुण्डलकोटिभिः ॥६॥

बालार्करत्नकेयुरकांचीकंकणनूपुरैः ॥
शतचंद्रप्रतीकाशाः स्फुरत्कुण्डलमण्डिताः ॥७॥
गायंति यत्र गंधर्व्यो विद्याधर्यो मुदान्विताः ॥
नृत्यंत्यः कलवादित्रैः स्पर्द्धावत्यः परस्परम् ॥८॥
यस्याश्चतुर्षु कोणेषु देववृक्षैर्मनोरमैः ॥
नंदनं सर्वतोभद्रं ध्रौव्यं चैत्ररथं वनम् ॥९॥
लक्षाणि यत्र राजेन्द्र सरांसि विमलानि च ॥
सहस्रदलपद्मानि भ्रमरैः संकुलानि च ॥१०॥
दशयोजनविस्तीर्णा पंचयोजनमूर्ध्वगा ॥
एतादृशी सुधर्माऽऽस्ते पताकाध्वजमंडिता ॥११॥
यत्र प्रविष्टः पुरुष आत्मानं मन्यते परम् ॥
यत्सिंहासनमासाद्य शक्रोऽहमिति मन्यते ॥१२॥
यद्यत्त्रैलोक्यचातुर्यं तस्य देहे प्रवर्तते ॥
यावत्तिष्ठेत्तत्र तावद्भूमिषट्कं न चैव हि ॥१३॥

यावंतश्च जनास्तत्र प्रविशन्ति नरोत्तम ॥
स्वप्नभावेण सहसा तावती सा प्रकाशते ॥१४॥
षट्पंचाशत्कोटिसंख्या यादवा यत्र सानुगाः ॥
तच्च्यत्वरस्यैकदेशे दृश्यंते ते च मैथिल ॥१५॥

परिपूर्णतमः साक्षाच्छ्रीकृष्णो भगवान्स्वयम् ॥
यत्रास्ते तस्य राजेन्द्र वर्णनं कः करोति हि ॥१६॥
अथ तस्यां सुधर्मायां यदुकोटिसमावृतः ॥
उग्रसेनो गीयमानः सूतमागधवन्दिभिः ॥१७॥
आकाशादागतः साक्षाद्वेदव्यासो महामुनिः ॥
पाराशर्यो घनश्यामस्तडित्पिंगजटाधरः ॥१८॥
तं दृष्ट्वा सहसोत्थाय यदुराजः कृताञ्जलिः ॥
नत्वाऽऽसनं सोपचारं दत्वा तत्संमुखोऽभवत् ॥१९॥
उग्रसेन उवाच -
अद्य मे सफलं जन्म सफलं गेहमद्य मे ॥

अद्य मे सफलो धर्मो ब्रह्मंस्त्वय्यागते सति ॥२०॥
सदानंदेषु कुशलं कृष्णेष्टं भवत्सु हि ॥
वद मे कुशलं देव येन स्वस्थो भवाम्यहम् ॥२१॥
यत्र यत्र व्रजंतस्ते त्वादृशाः साधवः प्रभो ॥
तत्र तत्र भवेत्सिद्धिर्लौकिकी पारलौकिकी ॥२२॥
यत्र क्षणं स्थिताः संतस्तत्र साक्षात्स्वयं हरिः ॥
किमु लोकगुणा ब्रह्मान्पाराशर्य महामुने ॥२३॥
मया तु पुण्यं यज्ञो वा किं कृतं पूर्वजन्मनि ॥
येन वै द्वारकाराज्यं प्राप्तोऽहं मुनिपुङ्गव ॥२४॥
भवादृशा विप्रमुख्या गृहमायांति नित्यशः ॥
तस्मात्परं हि सुकृतं जाने स्वस्य न संशयः ॥२५॥
व्यास उवाच -
धन्योऽसि राजशार्दूल धन्या ते विमला मतिः ॥
परं कृतं त्वया राजन्सुकृतं पूर्वजन्मनि ॥२६॥

पुरा त्वं मरुतो राजन् कृत्वा यज्ञं जगज्जितम् ॥
निष्कारणोऽभूर्मनसा प्रसन्नोऽभूद्धरिस्तदा ॥२७॥
अनिमित्तेन भावेन प्राप्तं वेदं परं तव ॥
परिपूर्णतमः साक्षाच्छ्रीकृष्णो भगवान्हरिः ॥२८॥
असंख्यब्रह्मांडपतिर्गोलोकेशः परात्परः ॥
सोऽयं भक्त्या वशीभूतः स्ववशस्तव मंदिरे ॥२९॥
अहो भोजपते मुक्तिं ददाति भजतां हरिः ॥
न कर्हिचिद्भक्तियोगं दुर्लभं विद्धि तं नृप ॥३०॥

Roman transliteration

bahulāśva uvāca -
hareḥ śrīkṛṣṇacandraśya bhaktimārgastu yaḥ paraḥ ||
taṁ vadāśu mune mahyaṁ yena bhakto bhavāmyaham ||1||
śrīnārada uvāca -

bhaktimārgaṃ vadiṣyāmi vedavyāsamukhācchrutam ||
 yena prasanno bhavati bhagavān bhaktavatsalaḥ ||2||
 śaṅkhaṃ vijīṭya kṛṣṇena bhujadaṃḍabalodḍhṛtam ||
 dvārāvatyāṃ sabhā divyā sudharmā nāma maithila ||3||
 yatra maṇḍapadeśasya vaidūryastaṃbhapaṃktayaḥ ||
 rājante koṭiṣo rājan viśvakarmavinirmitāḥ ||4||
 padmarāgakhacidbhūmau śreṇyo vai vidrumācitāḥ ||
 yatra citravitānāni bhrājante mauktikālībhiḥ ||5||
 śiṃhāsanāni kuḍyāni kālameghataḍḍiyubhiḥ ||
 jāṃbūnadasuvarṇānāṃ sphuratkuṇḍalakotiḥ ||6||

bālārkaratṇakeyurakāṃcikaṃkaṇanūpuraiḥ ||
 śatacaṇḍrapratikāśāḥ sphuratkuṇḍalamāṇḍitāḥ ||7||
 gāyaṃtī yatra gaṇḍharvyo vidyādharṇyo mudānvitāḥ ||
 ṛṣṭyaṃtīyaḥ kalavāḍitraiḥ sparadhāvatyāḥ parasparam ||8||
 yasyāścaturṣu koṇeṣu devavṛkṣairmanoramaiḥ ||
 naṃdanāṃ sarvatobhadraṃ dhrauvyaṃ caitrarathaṃ vanam ||9||
 lakṣāṇi yatra rājendra sarāṃsi vimalāni ca ||
 sahasradalapadmāni bhramaraiḥ saṃkulāni ca ||10||
 daśayojanavistīrṇa pañcayojanamūrdhvangā ||
 etādṛśī sudharmā"ste patākādhvajamaṇḍitā ||11||
 yatra praviṣṭaḥ puruṣa ātmānaṃ manyate param ||
 yatsiṃhāsanamāsādyā śakro'hamiti manyate ||12||
 yadyattrailokyacāturyaṃ tasya dehe pravartate ||
 yāvattiṣṭhattatra tāvadūrmīṣaṭkaṇa na caiva hi ||13||

yāvaṃtāśca janāstatra praviśanti narottama ||
 svaprabhāveṇa sahasā tāvati sā prakāśate ||14||
 ṣaṭpaṃcāśatkoṭisaṃkhyā yādavā yatra sānugāḥ ||
 taccatvarasyaikadeśe dṛśyante te ca maithila ||15||
 paripūrṇatamaḥ sākṣācchrikṛṣṇo bhagavānsvayam ||
 yatrāste tasya rājendra varṇanaṃ kaḥ karoti hi ||16||
 atha tasyāṃ sudharmāyāṃ yadukoṭisaṃāvṛtaḥ ||
 ugraseno giyamānaḥ sūtamāgadhavandibhiḥ ||17||
 ākāśādāgataḥ sākṣādvedavyāso mahāmuniḥ ||
 pārāśaryo ghanaśyāmastaḍḍitpiṅgaṇaḥ ||18||
 taṃ dṛṣtvā sahasotthāya yadurājāḥ kṛtāṃjalīḥ ||
 natvā"sanaṃ sopacāraṃ datvā tatsaṃmukho'bhavat ||19||
 ugrasena uvāca -
 adya me saphalaṃ janma saphalaṃ gehamadya me ||

adya me saphalo dharmo brahmaṃstvayyāgate sati ||20||
 sadānaṃdeṣu kuśalaṃ kṛṣṇeneṣṭaṃ bhavatsu hi ||
 vada me kuśalaṃ deva yena svastho bhavāmyaham ||21||
 yatra yatra vrajaṃtaste tvādṛśāḥ sādavaḥ prabho ||
 tatra tatra bhavetsiddhirlaukiki pārālaukiki ||22||
 yatra kṣaṇaṃ sthitāḥ saṃtastatra sākṣātsvayaṃ hariḥ ||
 kimu lokaguṇā brahmānpārāśarya mahāmune ||23||
 mayā tu puṇyaṃ yajño vā kiṃ kṛtaṃ pūrvajanmani ||
 yena vai dvārakārājyaṃ prāpto'haṃ munipuṅgava ||24||
 bhavadṛśā vipramukhyā gṛhamāyānti nityaśaḥ ||
 tasmātparaṃ hi sukrtaṃ jāne svasya na saṃśayaḥ ||25||

vyāsa uvāca -

*dhanyo'si rājaśārdūla dhanyā te vimalā matiḥ ||
paraṃ kṛtaṃ tvayā rājansukṛtaṃ pūrvajanmani ||26||*

*purā tvaṃ maruto rājan kṛtvā yajñaṃ jagajitam ||
niṣkāraṇo'bhūrmanasā prasanno'bhūddharistadā ||27||
animittena bhāvena prāptaṃ cedam paraṃ tava ||
paripūrṇatamaḥ sākṣācchrīkṣṇo bhagavānhariḥ ||28||
asaṃkhyabrahmāṇḍapatingolokeśaḥ parātparaḥ ||
so'yaṃ bhaktiā vaśībhūtaḥ svavaśtava maṃdire ||29||
aho bhojapate muktiṃ dadāti bhajatāṃ hariḥ ||
na karhicid bhaktiyogaṃ durlabhaṃ viddhi taṃ nṛpa ||30||*

English rendering

Vedavyasa's arrival in Dwarka and his welcome by Ugrasena

King Bahulashva said, "Munna! Describe the path of devotion to Lord Krishna, which is the best and under whose influence I too become a devotee. 1.

Narada said, "O king! I describe the path of devotion that I heard from the mouth of Vedavyasa. This is the path on which the devotee, Lord Krishna, is pleased. 2.

Janakji! By conquering the arrogant Indra with the strength of his armbands, Lord Krishna had established a divine assembly called Dwarakamaen Sudharma. The king! Millions of rows of vaidya-bead pillars composed by Vishwakarma adorned its pavilion. The land there was covered with lotus flowers. It had many sections carved out of coral walls, adorned with colorful candles and hanging bead curtains. Its walls were shaped like a throne. They were adorned with millions of gleaming urns of jambooned gold, radiating lightning-like light that flickered in a dark cloud. There were jewelled keyurs, kardanis, kankans, and nupurs that shone like the morning sun, the Gandharvaki women, who radiated the light of hundreds of moons, sang with joy, and the Vidyadharis, with melodious instruments, danced in harmony. The four corners of it were adorned with forests called Nandana, Sarvatabhadra, Dhruvya, and Chaitra Ratha with graceful Deva trees. Your Majesty! Millions of ponds with clean water and many thousands of lotuses full of illusions were to be seen under the precinct. The Sudharma Sabha of this type was adorned with flags and ensigns and had ten yojana extensions. It had a height of. The man in it thinks he is the best. The one who gets the throne there starts imagining 'I am Indra'. All the ingenuity that Triloki possesses begins to reside in that man's body. The longer a person stays there, the longer they do not have the six types of urmis (disorders) - grief, death, and hunger. Your Majesty! The larger the number of humans who enter, the larger the congregation becomes. Janakji! The Yadavs numbered fifty-six crores. All of them, including the attendants, were confined to a quarter of the courtyard of the said meeting-house. Your Majesty! Who can describe a meeting where the most perfect Lord Shrikrushna Chandra was directly seated.

One day, Maharaja Ugrasena was sitting in that assembly. Crores of Yadavas surrounded him. Yarn, Magadha, and Vandyondwara were being used to glorify the king. Directly Parasharakumar Munivar Vedavyasa Ji reached there by air. The brightness of his body was as bright as a cloud, and he wore a yellow turban like lightning. On seeing them, Yaduraja immediately stood up and bowed before Muni with folded hands. Then, after placing him on a pedestal and offering the treat of worship, he stood before Muni. 3-19 |

Vyasji said, "Maharaj! Blessed are you, and thank you for your pure intellect. The king! In a previous life, you had done the greatest virtue. The king! Your name was Marutta. You had performed a yajna called Vishwajit without any desire in your mind. This pleased Lord Srihari. It is through your sincerity that you have received this supreme good fortune. Srikrishnachandra is truly the most perfect Lord Srihari. The infinite universe is subject to them and they are the masters of the transcendent Lord Goloka. Even when they are absolutely free, they live in your palaces under the sway of devotion. Yuduraja! It is strange that God grants salvation to those who sing hymns, but never the means of devotion. The king! Therefore, consider bhakti yoga to be very rare. 26-30 |

Thus ended the first chapter titled 'Arrival of Sri Vedavyasa at Dwarka' in Narada Bahulashva-Samvad under Sri Vigyan Khand in Sri Garga Samhita. 1.

Sanskrit source · Hindi control witness

Vijñāna-khaṇḍa • Chapter 2

Chapter 193 of 263 • 31 detected Sanskrit verse markers

Sanskrit

उग्रसेन उवाच -

धन्योऽस्म्यनुगृहीतोऽस्मि तव वर्णननिर्वृतः ॥
हृदुद्भूतं च संदेहं दूरीकर्तुं भवान् क्षमः ॥१॥
कर्मणां सनिमित्तानां का गतिः किं च लक्षणम् ॥
कति भेदा हि तेषां वै वद ब्रह्मन् यथा तथा ॥२॥
व्यास उवाच -

गुणैः सर्वाणि कर्माणि सनिमित्तानि संति हि ॥
तान्येव चानिमित्तानि राजन् त्यक्तफलानि हि ॥३॥
सनिमित्तं च यत्कर्म बंधनं विद्धि यादव ॥
अनिमित्तं च यत्कर्म मोक्षदं परमं शुभम् ॥४॥
सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ॥
तैर्व्याप्तं हि जगत्सर्वं सर्वार्थमिव विष्णुना ॥५॥
सत्त्वे प्रलीनाः स्वर्थाति नरलोकं रजोलयाः ॥
तमोलयास्तु नरकं यांति कृष्णं हि निर्गुणाः ॥६॥

पंचाग्नितप्ता अतपन् ये राजन् ब्रजवासिनः ॥
लोकं सप्तऋषीणां तु ते यांति गतकल्मषाः ॥७॥
संन्यासाश्रमकर्तारस्त्रिदंडधृतपाणयः ॥
जितेन्द्रियमनोधर्माः सत्यलोकं व्रजंति हि ॥८॥
अष्टांगयोगयोगीन्द्रा निर्मला उर्ध्वरितसः ॥
जनलोकं महलोकं यांति ते नात्र संशयः ॥९॥
यज्ञकर्ता शक्रलोके वसते शाश्वतीः समाः ॥
दानीं चांद्रमसं लोकं व्रती सौरं व्रजत्यलम् ॥१०॥
तीर्थयायी घाग्निलोकं सत्यसंधश्च वारुणम् ॥
वैष्णवाश्चापि वैकुण्ठं शैवाः शैवं व्रजंति हि ॥११॥
पितृन् यजंति ये नित्यं सुखैश्वर्यप्रजेष्ववः ॥
दक्षिणेन पथाऽऽर्यम्णा पितृलोकं व्रजंति ते ॥१२॥
स्वर्लोकं वै तथा स्मार्ताः पंचपूजनसंयुताः ॥
प्रजापतियजो यांति दक्षादींश्च प्रजापतीन् ॥१३॥

भूतानि यांति भूतेज्या यक्षान् यक्षयजस्तथा ॥
ये यस्य भक्तास्तल्लोकान्यांति राजन् संशयः ॥१४॥
तथा पापरता राजन्दुःसंगवशवर्तिनः ॥
यमलोकं च ते यांति निरयैर्दारुणैर्वृतम् ॥१५॥

पुनरावर्तिनो लोकाः सर्वे चाब्रह्मलोकतः ॥
 पुनरावर्तिनो लोकान् विद्धि राजन् महामते ॥१६॥
 कर्मणां सनिमित्तानां मार्गमेष गतागतः ॥
 तावत्प्रमोदते स्वर्गे यावत्पुण्यं समाप्यते ॥१७॥
 क्षीणपुण्यः पतत्यर्वागनिच्छन्कालचालितः ॥
 यादवेन्द्र महाबाहो तस्मात्कर्मफलं त्यजेत् ॥१८॥
 भक्तो निष्कारणो भूत्वा ज्ञानवैराग्यसंयुतः ॥
 प्रेमलक्षणया वाचा हरिभक्तजनप्रियः ॥१९॥
 भजेच्छ्रीकृष्णपादाब्जमभयं हंससेवितम् ॥
 योः मृत्युः सर्वलोकानां बलात्संहारकारकः ॥२०॥

स यत्र भगवद्भाम्नि गतः सन्मृत्युमाप्नुयात् ॥२१॥
 उग्रसेन उवाच -
 सर्वे लोका हि भगवन्पुनरावर्तिनः स्मृताः ॥
 तेभ्यो जातं च वैराग्यं मनसो मे न संशयः ॥२२॥
 श्रीकृष्णधाम परमं यतो नावर्तते गतः ॥
 तल्लोकं वद मे ब्रह्मन् क्व चास्ते सर्वतः परम् ॥२३॥
 श्रीव्यास उवाच -
 ब्रह्मांडेभ्यो बहिर्द्धाम श्रीकृष्णस्य महात्मनः ॥
 यद्गता न निवर्तते तद्गोलोकं विदुः परम् ॥२४॥
 ब्रह्मांडोऽयं जीवसंघः पञ्चाशत्कोटियोजनैः ॥
 विस्तृतः परतो द्वाभ्यां शतकोटिविलंघितः ॥२५॥
 यदंतरगतो राजन् लक्ष्यते परमाणुवत् ॥
 तदंतरगताश्चान्ये कोटिशो ह्यंडराशयः ॥२६॥
 न तद्भासयते सूर्यो न शशांको न पावकः ॥

कामक्रोधश्च लोभश्च न मोहो यत्र याति च ॥२७॥
 न यत्र शोको न जरा न मृत्युर्नातिरेव च ॥
 न प्रधानं न कालश्च विशंते च गुणाः कुतः ॥२८॥
 शब्दब्रह्माप्यनिर्वाच्यं तद्वर्णयितुमक्षमः ॥
 श्रीकृष्णतेजःसंभूतास्तत्र संति च पार्षदाः ॥२९॥
 अकिंचनाश्च ये दांताः शांता वै समचेतसः ॥
 श्रीकृष्णवद्रपादाब्जामकरंदरसालयाः ॥३०॥
 प्रेमलक्षणया भक्त्या सदा निष्कारणाः पराः ॥
 लोकानुल्लंघ्य तद्धाम यांति रजन्न संशयः ॥३१॥

Roman transliteration

ugrasena uvāca -
 dhanyo'smyanugrāhito'smi tava varṇananirvṛtaḥ ||
 hr̥ṣṭa bhūtaṃ ca saṃdehaṃ dūrīkartuṃ bhavān kṣamaḥ ||1||

karmaṇāṃ sanimittānāṃ kā gatiḥ kiṃ ca lakṣaṇam ||
 kati bhedā hi teṣāṃ vai vada brahman yathā tathā ||2||
 vyāsa uvāca -
 guṇaiḥ sarvāṇi karmāṇi sanimittāni saṃti hi ||
 tāṇyeva cānimittāni rājan tyaktaphalāni hi ||3||
 sanimittam ca yatkarma bandhanaṃ viddhi yādava ||
 animittam ca yatkarma mokṣadam paramaṃ śubham ||4||
 satvam rajastama iti guṇāḥ prakṛtiṣaṃbhavāḥ ||
 tairvyāptam hi jagatsarvam sarvārthamiva viśṇunā ||5||
 satve pralīnāḥ svaryāṃti naralokaṃ rajolayāḥ ||
 tamolayāstu narakam yāṃti kṛṣṇam hi nirguṇāḥ ||6||

pañcāgnitaptā atapan ye rājan vṛjavāsinaḥ ||
 lokaṃ saptaṣṭīnāṃ tu te yāṃti gatakalmaṣāḥ ||7||
 saṃnyāsāśramakartārastridaṃḍadhṛtapāṇayaḥ ||
 jīteṇdriyamanodharmāḥ satyalokaṃ vrajaṃti hi ||8||
 aṣṭāṅgayogayogūndrā nirmalā urdhvaretasaḥ ||
 janalokaṃ maharokaṃ yāṃti te nātra saṃśayaḥ ||9||
 yajñakartā śakraloke vasate śāśvatīḥ samāḥ ||
 dānī cāṇḍramasaṃ lokaṃ vratī sauram vrajatyalam ||10||
 tīrthayāyi cāgnilokaṃ satyasamdhāśca vāruṇam ||
 vaiṣṇavāścāpi vaikuṇṭham śaivāḥ śaivaṃ vrajaṃti hi ||11||
 pītṛṇ yajaṃti ye nityaṃ sukhaiśvaryaprajepsavaḥ ||
 dakṣiṇena pathā "ryyamṇā pītṛlokaṃ vrajaṃti te ||12||
 svarlokaṃ vai tathā smārtāḥ pañcapūjanasaṃyutāḥ ||
 prajāpatiyajo yāṃti dakṣādīmśca prajāpatin ||13||

bhūtāni yāṃti bhūtejyā yakṣān yakṣayajastathā ||
 ye yasya bhaktāstallokānyāṃti rājanna saṃśayaḥ ||14||
 tathā pāparatā rājanduḥsaṃgavaśavartinaḥ ||
 yamalokaṃ ca te yāṃti nirayairdāruṇairvṛtam ||15||
 punarāvartino lokāḥ sarve cābrahmalokataḥ ||
 punarāvartino lokān viddhi rājan mahāmate ||16||
 karmaṇāṃ sanimittānāṃ mārgameṣa gatāgataḥ ||
 tāvatpramodate svarge yāvatpuṇyam samāpyate ||17||
 kṣīṇapuṇyaḥ patatyarvāganicchankālacālitaḥ ||
 yādavendra mahābāho tasmātkarmaphalaṃ tyajet ||18||
 bhakto niṣkāraṇo bhūtvā jñānavairāgyasaṃyutāḥ ||
 premalakṣaṇayā vācā haribhaktajanapriyāḥ ||19||
 bhajecchṛīkṛṣṇapādābhamabhayaṃ haṃsasevitam ||
 yoh mṛtyuḥ sarvalokānāṃ balātsaṃhārakārakaḥ ||20||

sa yatra bhagavaddhāmnī gataḥ sanmṛtyumāpnuyāt ||21||
 ugrasena uvāca -
 sarve lokā hi bhagavanpunarāvartinaḥ smṛtāḥ ||
 tebhyo jātam ca vairāgyam manaso me na saṃśayaḥ ||22||
 śrīkṛṣṇadhāma paramaṃ yato nāvartate gataḥ ||
 tallokaṃ vada me brahman kva cāste sarvataḥ param ||23||
 śrīvyāsa uvāca -
 brahmāṇḍebhyo bahirdhāma śrīkṛṣṇasya mahātmanaḥ ||
 yadā gatā na nivartaṃte tadā golokaṃ viduḥ param ||24||
 brahmāṇḍo'yaṃ jīvasaṃghaḥ pañcāśatkoṭījojanaiḥ ||

*vistrtaḥ parato dvābhyāṃ śatakoṭivilaṃghitaḥ ||25||
 yadaṃtaragato rājan lakṣyate paramāṇuvat ||
 tadaṃtaragatāścānye koṭiṣo hyaṃḍarāśayaḥ ||26||
 na tad□bhāsayate sūryo na śaśāṃko na pāvakaḥ ||*

*kāmakrodhaśca lobhaśca na moho yatra yāti ca ||27||
 na yatra śoko na jarā na mṛtyurnārtireva ca ||
 na pradhānaṃ na kālāśca viśaṃte ca guṇāḥ kutaḥ ||28||
 śabdabrahmāpyanirvācyam tadvarṇayitumakṣamaḥ ||
 śrīkṛṣṇatejasaṃbhūtāstatra saṃti ca pārśadāḥ ||29||
 akimcanāśca ye dāṃtāḥ sāmītā vai samacetasaḥ ||
 śrīkṛṣṇacāṇḍrapādāḥbāmākaramḍarasālayāḥ ||30||
 premalakṣaṇayā bhaktyā sadā niṣkāraṇāḥ parāḥ ||
 lokānullaṃghya taddhāma yāṃti rajanna saṃśayaḥ ||31||*

English rendering

The representation of motions by Vyasa

King Ugrasena said, "I am filled with gratitude and joy on hearing your description. You have been very kind to me. You alone are capable of dispelling the doubts that arise in my mind. O Brahman! What is the speed of the Sakam karmas, what are their characteristics, and how many distinctions they have? Please state it as a matter of principle. 1-2.

Vyasa said, "O king! All karmas are accomplished by the union with the Gunas, who, upon renouncing the palanquin, become inactive. Yuduraja! Consider what is a righteous deed to be a bondage. The Nishkama Karma that takes place is the giver of salvation. He is, therefore, the Supreme Being. The three gunas, sattva, raja, and tama, originate from nature. Just as all things are imbued with God Vishnu, so is the whole universe imbued with virtues. In the state of Sattva Guna, the souls who emerge go to heaven, those who travel to Rajaguna are the authorities of the male world, and those who die most of the time of Tamaguna have to suffer the torment of hell. Those who are devoid of the relationship of virtues are received by Krishna.

The king! Those who, being forest dwellers, have done penance in the form of consuming the Panchagnis, become innocent and go to the realm of the Saptarishis. Those who follow the rules of Sannyasa Ashrama and are Tridandharis and those who have conquered the senses and the mind-nature are the travelers of Satyaloka. There is no doubt that the Nirmal Chittavali Udhvarta Yogiraja who consumes Ashtanga Yoga goes to Janaloka or Maharloka under its influence. A man performing a yajna ritual finds residence in Indra Loka for many years. The charitable person goes to Chandraloka and the fasting man to Suryaloka. Pilgrims travel to Agni Loka, sworn Varuna Loka, worshippers of Vishnu to Vaikuntha Loka, and worshippers of Shiva to Shiva. Those who worship their ancestors with the desire for happiness, prosperity, and children go to Pitriloka with Arthama from the southern path. Similarly, Smartalogas who worship the five gods are the authorities of the heavenly realm, Daksha, the worshipper of the Prajapatis, etc., visit the realm of the Prajapatis, Bhootalokas who worship the demons, and Yakshas who worship the Yakshas travel to the Yakshalokas. The king! Those who are his devotees go to his world - there is no doubt about it. The king! In the same way, those who succumb to evil associations and are consumed by sin go to Yamaloka, which is surrounded by terrible hells. The great As many people as there are up to Brahmaloaka, there is a return on departure. The king. From this, you understand that whole people

are recursive. This is the motorized speed of the crew. He dwells in the heavenly realm until the virtues of the living entity are exhausted. When virtue is left, it has to fall below Kalki's impulse even if it does not want it. Therefore, O Mahābahu Yādavendra. The palanquin should be discarded in the karma. A man should become a Nishkama devotee, endowed with knowledge and detachment. Then one should worship the lotus feet of Lord Srikrishna Chandra, who is the protector and served by the Paramahansa, by becoming the beloved of the devotees of Lord Srihari through Premalakshana Bhakti. Death, which is determined to destroy all worlds, also calms down when it reaches that Godhead. 3-21 | (Shri VigyanKhand Chapter 1 to 5)

King Ugrasena said, "Oh my God! All of the worlds have been called recursive. This has undoubtedly aroused resentment in my conscience towards all those worlds. O Brahman! Wherever the creature does not return and which is beyond, please tell me where the supreme abode of Lord Krishna is. 22-23 |

Srivyasji said - Wherever the departed beings do not return, that abode of Lord Shrikrushna Chandra is outside the universe. Experts refer to it as the perfect 'Golokdham'. The universe is 500 million yojanas wide, full of life forms. Beyond this, there is water called Brahmadrava, twice that, a billion yojanas wide, in which the universe looks like an atom. It also has millions of other universes in it. Across from it is the Goloka, where there is no sunlight, neither the moon nor the sky. Lust, anger, greed and seduction are not there in motion. There is no mourning, no old age, no death, and no suffering. There is neither nature nor time, then how can there be penetration of virtues. Even the Shabdabrahma (Veda), which is unspeakable in itself, is unable to describe that world. Many councilors, manifested by the radiance of Lord Krishna, live there. The king! There is no doubt that those who are the indomitable devotees who have conquered the senses and the mind, that is, among the worldly beings who have lost nothing, who have the same feelings, who are always immersed in the nectar-forms of Lord Krishna's lotus feet, and who have become completely devoid of love-lakshana devotion and desire for all things, they are the ones who embrace all worlds and go to that supreme Godhead. 24-31 |

Thus ended the second chapter in the Shri Garga Samhita, Narada Bahulashva-Samvad under Shri Vigyan Khand, titled 'The Description of Moves by Vyasji'. 2.

Sanskrit source · Hindi control witness

Vijñāna-khaṇḍa · Chapter 3

Chapter 194 of 263 · 30 detected Sanskrit verse markers

Sanskrit

उग्रसेन उवाच -

श्रुतं तव मुखाद्ब्रह्मन् गुणकर्मगतिर्मया ॥
पुनरावर्तिनो लोकास्तथा संति विनिश्चिताः ॥१॥
निष्कारणाद्धरेः साक्षात्सेवनाद्धाम उत्तमम् ॥
लभते दुर्लभं दिव्यं भक्तानां तच्छ्रुतं मया ॥२॥
भक्तियोगः कतिविधो वद मे वदतां वर ॥
येन प्रसन्नो भवति भगवान् भक्तवत्सलः ॥३॥

श्रीव्यास उवाच -

द्वारावतीश धन्योऽसि श्रीकृष्णो हरीप्रियः ॥
पृच्छसे भक्तियोगं त्वं धन्या ते विमला मतिः ॥४॥
यं श्रुत्वा निर्मलो भूयादविश्वघात्यपि पातकी ॥
तं भक्तियोगं विशदं तुभ्यं वक्ष्यामि यादव ॥५॥
भक्तियोगो द्विधा राजन् सगुणश्चैव निर्गुणः ॥
सगुणः स्याद्बहुविधो निर्गुणश्चैकलक्षणः ॥६॥

सगुणः स्याद्बहुविधो गुणमार्गेण देहिनाम् ॥
तैर्गुणैस्त्रिविधा भक्ता भवन्ति शृणु तान्पृथक् ॥७॥
हिंसा दंभं च मात्सर्यं चाभिसंधाय भिन्नदृक् ॥
कुर्याद्भावं हरौ क्रोधी तामसः परिकीर्तितः ॥८॥
यश ऐश्वर्यविषयानभिसंधाय यत्नतः ॥
अर्चयेद्यो हरिं राजन् राजसः परिकीर्तितः ॥९॥
उद्धीक्ष्य कर्मनिर्हारमपृथग्भाव एव हि ॥
मोक्षार्थं भजते विष्णुं स भक्तः सात्त्विकः स्मृतः ॥१०॥
जिज्ञासुरातो ज्ञानी च तथाऽर्थार्थो महामते ॥
चतुर्विधा जना विष्णुं भजन्ते कृतमंगलाः ॥११॥
एवं बहुविधेनापि भक्तियोगेन माधवम् ॥
भजन्ति सनिमितास्ते जनाः सुकृतिनः परे ॥१२॥
लक्षणं भक्तियोगस्य निर्गुणस्य तथा शृणु ॥
तद्गुणश्रुतिमात्रेण श्रीकृष्णे पुरुषोत्तमे ॥१३॥

परिपूर्णतमे साक्षात्सर्वकारणकारणे ॥
मनोगतिरविच्छिन्ना खंडिताऽहैतुकी च या ॥१४॥
यथाब्धावंभसा गंगा सा भक्तिर्निर्गुणा स्मृता ॥
निर्गुणानां च भक्तानां लक्षणं शृणु मानद ॥१५॥

सर्वभौमं पारमेष्ठ्यं शक्रधिष्यं तथैव च ॥
रसाधिपत्यं योगद्धिं न वाञ्छन्ति हरेर्जनाः ॥१६॥
हरिणा दीयमानं वा सालोक्यं यादवेश्वर ॥
न गृह्णाति कदाचित् सत्संगानन्दनिर्वृताः ॥१७॥
सामीप्यं ते न वाञ्छति भगवद्विरहातुराः ॥
संनिकृष्टे न तत्प्रेम यथा दूरतरे भवेत् ॥१८॥
सारूप्यं दीयमानं वा समानत्वाभिमानिनः ॥
नैरपेक्ष्यान् वाञ्छति भक्तास्तत्सेवनोत्सुकाः ॥१९॥
एकत्वं चापि कैवल्यं न वाञ्छति कदाचन ॥
एवं चेत्तर्हि दासत्वं क्व स्वामित्वं परस्य च ॥२०॥

निरपेक्षाश्च ये शांता निर्वैराः समदर्शिनः ॥
आकैवल्याल्लोकपदग्रहणं कारणं विदुः ॥२१॥
नैरपेक्ष्यं महानन्दं निरपेक्षा जनाः हरेः ॥
जानन्ति हि यथा नासा पुष्पामोदं न चक्षुषी ॥२२॥
सकामाश्च तदानन्दं जानन्ति हि कथंचन ॥
रसकर्ता तथा हस्तो रसस्वादं न वेत्ति हि ॥२३॥
तस्माद्वाजन्भक्तियोगं विद्धि घात्यंतिकं पदम् ॥
भक्तानां निरपेक्षाणां पद्धतिं कथयामि ते ॥२४॥
स्मरणं किर्तनं विष्णोः श्रवणं पादसेवनम् ॥
अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम् ॥२५॥
कुर्वति सततं राजन् भक्तिं ये प्रेमलक्षणाम् ॥
ते भक्ता दुर्लभा भूमौ भगवद्भावभावनाः ॥२६॥
कुर्वन्तो महतोपेक्षां दयां हीनेषु सर्वतः ॥
समानेषु तथा मैत्रीं सर्वभूतदयापराः ॥२७॥

कृष्णपादाब्जमधुपाः कृष्णदर्शनलालसाः ॥
कृष्णं स्मरन्ति प्राणेशं यथा प्रोषितभर्तृकाः ॥२८॥
श्रीकृष्णस्मरणाद्येषां रोमहर्षः प्रजायते ॥
आनंदाश्रुकलाश्चैव वैवर्ण्यं तु क्वचिद्भवैत् ॥२९॥
श्रीकृष्णगोविन्दं हरे ब्रुवन्तः श्लक्ष्णया गिरा ॥
अहर्निशं हरौ लग्नास्ते हि भागवतोत्तमाः ॥३०॥

Roman transliteration

ugrasena uvāca -
śrutam tava mukhād brahman guṇakarmagatirmayā ||
punarāvartino lokāstathā samti viniścatāḥ ||1||
niṣkāraṇāddhareḥ sāksātsevanāddhāma uttamam ||
labhate durlabham divyaṁ bhaktānāṁ tacchrutaṁ mayā ||2||
bhaktiyogaḥ katividho vada me vadatāṁ vara ||
yena prasanno bhavati bhagavān bhaktavatsalaḥ ||3||

śrīvyaśa uvāca -

dvārāvatiśa dhanyo'si śrīkṛṣṇeṣṭha haripriyaḥ ||
 pṛcchase bhaktiyogaṃ tvaṃ dhanyā te vimalā matiḥ ||4||
 yaṃ śrutvā nirmalo bhūyād□viśvaghātyapi pātakī ||
 taṃ bhaktiyogaṃ viśadaṃ tubhyaṃ vakṣyāmi yādava ||5||
 bhaktiyogo dvidhā rājan saguṇaścaiva nirguṇaḥ ||
 saguṇaḥ syād□bahuvidho nirguṇaścaikalakṣaṇaḥ ||6||

saguṇaḥ syād□bahuvidho guṇamārgena dehinām ||
 tairguṇaistrividhā bhaktā bhavanti śṛṇu tānprthak ||7||
 hiṃsā daṃbhaṃ ca mātṣaryyaṃ cābhisamdhāya bhinnadrk ||
 kuryād□bhāvaṃ harau krodhī tāmasaḥ parikīrtitaḥ ||8||
 yaśa aiśvaryaṃ viśayānabhisamdhāya yat□nataḥ ||
 arcayedyo harīm rājan rājasāḥ parikīrtitaḥ ||9||
 uddīśya karmānirhāramaprthagbhāva eva hi ||
 mokṣārthaṃ bhajate viṣṇuṃ sa bhaktaḥ sātvikāḥ smṛtaḥ ||10||
 jñānāsuraṁ tō jñāni ca tathā'rthārthī mahāmata ||
 caturvidhā janā viṣṇuṃ bhajante kṛtamaṅgalāḥ ||11||
 evaṃ bahuvidhenāpi bhaktiyogena mādhavam ||
 bhajanti sanimittāste janāḥ sukrītaḥ pare ||12||
 lakṣaṇaṃ bhaktiyogasya nirguṇasya tathā śṛṇu ||
 tad□guṇaśrutimātreṇa śrīkṛṣṇe puruṣottame ||13||

paripūrṇatame sākṣātsarvakāraṇakāraṇe ||
 manogatiravicinnā khaṇḍitā'haituki ca yā ||14||
 yathābhdhāvaṃbhasā gaṃgā sā bhaktirnirguṇā smṛtā ||
 nirguṇānāṃ ca bhaktānāṃ lakṣaṇaṃ śṛṇu mānada ||15||
 sārvaḥkṛtāṃ pārameṣṭhyaṃ śakradhiṣṇyaṃ tathāiva ca ||
 rasādhipatyāṃ yogarddhiṃ na vāñchanti harerjanāḥ ||16||
 hariṇā dīyamānaṃ vā sālokyāṃ yādaveśvara ||
 na grhṇanti kadācīte satsaṃgānāndanirvṛtāḥ ||17||
 sāmīpyaṃ te na vāñchanti bhagavadvirahātūrāḥ ||
 saṃnikṛṣṭe na tatprema yathā dūratāre bhavet ||18||
 sārūpyaṃ dīyamānaṃ vā samānatvābhīmāninaḥ ||
 nairapekṣyānna vāñchanti bhaktāstatsevanotsukāḥ ||19||
 ekatvaṃ cāpi kaivalyaṃ na vāñchanti kadācana ||
 evaṃ cettarhi dāsatvaṃ kva svāmīvaṃ parasya ca ||20||

nirapekṣāśca ye śāntā nirvairāḥ samadarśinaḥ ||
 ākaivalyaḥkalokapadagrahaṇaṃ kāraṇaṃ viduḥ ||21||
 nairapekṣyaṃ mahānaṃdaṃ nirapekṣā janāḥ hareḥ ||
 jānanti hi yathā nāsā puṣpāmodaṃ na cakṣuṣi ||22||
 sakāmāśca tadānaṃdaṃ jānanti hi kathaṃcana ||
 rasakartā tathā hasto rasasvādāṃ na veti hi ||23||
 tasmādrājanbhaktiyogaṃ viddhi cātyāntikaṃ padam ||
 bhaktānāṃ nirapekṣāṇāṃ paddhatīṃ kathayāmi te ||24||
 smaraṇaṃ kīrtanaṃ viṣṇoḥ śravaṇaṃ pādasevanam ||
 arcanaṃ vandanāṃ dāsaṃ sakhyamātmanivedanam ||25||
 kurvaṃti satataṃ rājan bhaktiṃ ye premalakṣaṇāṃ ||
 te bhaktā durlabhā bhūmau bhagavad□bhāvabhāvanāḥ ||26||
 kurvanto mahatopekṣāṃ dayāṃ hīneṣu sarvataḥ ||
 samāneṣu tathā maitrīm sarvabhūtaḥ ||27||

kṛṣṇapādābhamadhupāḥ kṛṣṇadarśanalālasāḥ ||
kṛṣṇaṃ smaraṃti prāṇeṣaṃ yathā proṣitabhartṛkāḥ ||28||
śrīkṛṣṇasmaranādyeṣāṃ romaharṣaḥ prajāyate ||
ānaṇḍāśrukalāścaiva vaivaṛṇyaṃ tu kvacidbhavet ||29||
śrīkṛṣṇa govīṇḍa hare bruvantaḥ ślakṣṇayā girā ||
aharṇiṣaṃ harau lagnāste hi bhāgavatottamāḥ ||30||

English rendering

Description of Sakam and Nishkam Bhakti Yoga

Srivyasi said, "Dwarakanaresh! You are blessed. You are the lover of Sri Hari and Lord Krishna is your favorite god. You have questioned about Bhakti yoga, by which that pure intellect of yours is also blessed. Yadav! On hearing which even the great sinner who destroys the world is purified, I narrate to you in detail the description of Bhakti Yoga. The king! There are two types of Bhakti yoga, namely Saguna and Nirguna. There are many variations of sagunas and nirgunas have the same characteristic. There are different types of Saguna Bhakti according to the attributes of the body-shares. There are three types of devotees with those qualities. Listen to their descriptions in different ways. An irate man with a discriminatory viewpoint who resorts to violence, arrogance, and machismo and performs Srihariki bhakti has been called a "tamas bhakta." The king! One who diligently worships Srihariki by targeting the themes of fame, opulence, and the senses is counted among the 'Rajasic' devotees. A devotee who worships Lord Vishnu for eternal salvation with the aim of Karmakasha is said to be 'Sattvic'. Excellency! There are four types of men who sing hymns to Lord Vishnu - Artharthi, Artha, Jigyasa and Jnani. They have done their own good. There are several types of these bhakti yoga. The Sakami devotees who worship Sriharika through Bhakti yoga are also very virtuous. 4-12 |

In the same way, now listen to the signs of Nirguna Bhakti Yoga. Just as the waters of the Ganges flow naturally towards the sea, the mind's movement uncontrollably and uncontrollably towards Lord Krishna without reason, even for the most perfect and absolute reasons than hearing, has been called 'Nirguna-bhakti'. Honourable! Now listen to the signs of the Nirguna devotees. Those devotees of God have no inclination towards the kingdom of the unbroken earth, the position of Brahma, Indrasana, the ownership of the underworld, and even the attainments of yoga. Yadweshwara! The bliss of Bhagavad-nirvana casts a shadow over them, so they never accept salokya mukti, even when given by God. They prefer to be distracted by the separation of the selfless devotee God, thinking that the love of being away is not the same as that of being near. Therefore, they also do not desire the liberation of proximity. To some devotees, the Lord grants equal liberation, but being absolute, the devotees do not accept it either. Despite their desire for equality, their longing remains only for the service of God. Such devotees never take Ekatva (Sayujya) or even Kaivalyakas, a form of oneness with Brahman. They mean that if this happens, what will be the difference between the religion of the master and that of the servant. Those who are absolute devotees have the same vision. They have a calm demeanor and do not hold grudges against anyone. He holds that all worldly positions, from the Kaivalya to the Sakambhava, are to be assumed under Sakambhava. Just as the perfume of flowers is known only by the nostrils, the eye does not know it, just as the supreme bliss of the Absolute is known only by the selfless devotee of God. Just as the hand that makes the Rasak is always unaware of the taste of the Rasak, Sakami devotees can never know the bliss. So Raja! Think of this bhakti yoga as the supreme posture. Let me now describe to you the worship practices of the Nishkama devotees - the remembrance of Lord Vishnu, the chanting of his name and attributes, the listening, the service of the feet, the worship, the greeting, the servitude, the companionship, and the

submission of oneself to the feet of the Lord. The king! Devotees who constantly worship God with love are rare in the Bhagavad Bhava world. 13-26 | (Shri VigyanKhand Chapter 1 to 5)

Those who treat elders with respect, kindness towards children in every way, and friendship with their peers, who always have compassion for all living beings, who are the sweethearts of Lord Krishna's lotus feet, who yearn for the sight of Lord Krishna, who remember Lord Krishna like a woman who remembers her foreign master, whose eyes gleam with joy at the remembrance of Lord Krishna, whose body sometimes changes color in separation from God, who sweetly exclaims, "Shri Krishna! Govinda! Green! Those who keep the rosary and keep their fast day and night to Lord Srihari are the best devotees of Bhagavatottam Bhagavan. 27-30 |

Thus was completed the third chapter in the Narada Bahulashva-Samvad under the Shree Vigyan Khanda in the Shree Garga Samhita titled 'Description of Sakam Nishkam Bhakti Yoga'. 3.

Sanskrit source · Hindi control witness

Vijñāna-khaṇḍa • Chapter 4

Chapter 195 of 263 • 30 detected Sanskrit verse markers

Sanskrit

श्रीव्यास उवाच -

खे वायौ सलिले वह्नौ मह्यां ज्योतिर्गणेषु च ॥
श्रीकृष्णदेवं पश्यन्तो हर्षिताश्च पुनः पुनः ॥१॥
श्रीकृष्णो राधिकानाथः कोटिकंदर्पमोहनः ॥
तन्नेत्रगोचरो याति ब्रुवञ्छ्रीनंदनंदनः ॥२॥
सदानंदं च ते दृष्ट्वा प्रहसन्ति प्रहर्षिताः ॥
क्वचिदवदन्ति धावन्ति नन्दन्ति च क्वचित्तथा ॥३॥
क्वचिदगायन्ति नृत्यन्ति क्वचित्तूष्णीं भवन्ति च ॥
कृष्णचंद्रस्वरूपास्ते कृतार्था वैष्णवोत्तमाः ॥४॥
तेषां दर्शनमात्रेण नरो याति कृतार्थताम् ॥
न कालो न यमस्तेषां दंडं दातुं न च क्षमः ॥५॥
गदा कौमोदकी वामे दक्षीणे च सुदर्शनम् ॥
अग्रे शार्ङ्गधनुः पश्चात्पाञ्चजन्यो घनस्वनः ॥६॥
नंदकश्च महाखड्गः शतचन्द्रेषवः शिताः ॥

एतान्यायुधमुख्यानि तांश्च रक्षन्त्यहर्निशम् ॥७॥
तथोपरि महापद्मं छायां कर्तुं पुनः पुनः ॥
गरुडः पक्षवातेन श्रमहर्ता सतामपि ॥८॥
यत्र यत्र गताः संतस्तत्र तत्र स्वयं हरिः ॥
तीर्थोर्कुर्वन् भूमिभागं श्रीमत्पादाब्जरेणुभिः ॥९॥
क्षणं यत्र स्थिताः संतस्तत्र तीर्थानि संति हि ॥
तत्र कोऽपि मृतः पापी याति विष्णोः परं पदम् ॥१०॥
दूरात्संप्रेक्ष्य कृष्णोऽनाधयो व्याधयस्तथा ॥
भूतप्रेतपिशाचाश्च पलायन्ते दिशो दश ॥११॥
नद्यो नदाः पर्वताश्च समुद्राश्च तथापरे ॥
मार्गं ददुश्च साधुभ्योऽनपेक्षेभ्यः समन्ततः ॥१२॥
साधूनां ज्ञाननिष्ठानां विरक्तानां महात्मनाम् ॥
अजातशत्रूणां तेषां दुर्लभं पुण्यवर्जितैः ॥१३॥
यस्मिन्कुले कृष्णभक्तो जायते ब्रह्मलक्षणम् ॥

तत्कुलं विमलं विद्धि मलीमसमपि स्वतः ॥१४॥
राजन् श्रीकृष्णभक्तस्तु पितृन्दश कुलोद्भवान् ॥
प्रियापक्षोऽपि दश च मातृपक्षे तथा दश ॥१५॥
पुरुषानुद्धरेद्राजन्निरयात्पापबंधनात् ॥

साधुसंबंधिनश्चान्ये भृत्या दासाः सुहज्जनाः ॥१६॥
 शत्रवो भारवाहश्च तद्गृहे पक्षिणस्तथा ॥
 पिपीलिकाश्च मशकास्तथा कीटपतङ्गकाः ॥१७॥
 अब्रह्मण्येऽकृष्णसारे सौवीरे कीकटे तथा ॥
 म्लेच्छदेशेऽपि देवेश भक्तो लोकान्पुनाति हि ॥१८॥
 सांख्ययोगं विना राजंस्तीर्थधर्ममखैर्विना ॥
 साधुसंसर्गिनिस्तेऽपि प्रयांति हरिमन्दिरे ॥१९॥
 इत्थं श्रीकृष्णभक्तानां माहात्म्यं कथितं मया ॥
 चतुःपदार्थदं नृणां किं भूयः श्रोतुमिच्छसि ॥२०॥
 उग्रसेन उवाच -

परिपूर्णतमे साक्षाच्छ्रीकृष्णे परमात्मनि ॥
 दन्तवक्त्रस्य दुष्टस्य ज्योतिर्लीनं बभूव ह ॥२१॥
 अहो महदिदं चित्रं सायूज्यं महतामपि ॥
 योग्यं स्याद्विप्रमुख्येद्भ कथं चान्येन शत्रुणा ॥२२॥
 श्रीव्यास उवाच -
 ममाहमिति वैषम्यं भूतानां त्रिगुणात्मनाम् ॥
 क्रोधाद्यैर्वर्तते राजन्न हरौ परमात्मनि ॥२३॥
 हरौ केनापि भावेन मनो लग्नं करोति यः ॥
 याति तद्रूपतां सोऽपि भृंगिणः कीटको यथा ॥२४॥
 स्नेहं कामं भयं क्रोधमैक्यं सौहृदमेव च ॥
 कृत्वा तन्मयतां यांति सांख्ययोगं विना जनाः ॥२५॥
 स्नेहान्नंदयशोदाद्या वसुदेवादयोऽपरे ॥
 कालाद्गोप्यो हरिं प्राप्ता न तु ब्रह्मतया नृप ॥२६॥
 तद्रूपगुणमाधुर्यभावसंलग्नमानसाः ॥

भयात्कंसस्तव सुतस्तत्सायूज्यं जगाम ह ॥२७॥
 क्रोधादयं दंतवक्त्रः शिशुपालादयोऽपरे ॥
 ऐक्याच्च यादवा यूयं सौहृदाच्च वयं तथा ॥२८॥
 तस्मात्केनाप्युपायेन मनः कृष्णे निवेशयेत् ॥
 अहर्निशां हि स्मरणं भवेच्छत्रोर्न कर्हिचित् ॥२९॥
 शत्रुभावं हरौ तस्मात्कुर्वीति दनुजादयः ॥३०॥

Roman transliteration

śrīvīyāsa uvāca -
 khe vāyau salile vahnau mahyām jyotirgaṇeṣu ca ||
 śrīkṛṣṇadevaṃ paśyaṃto harṣitāśca punaḥ punaḥ ||1||
 śrīkṛṣṇo rādhikānāthaḥ koṭikaṃdarpamohanaḥ ||
 tannetragocaro yāti bruvañchrīnaṃdanāṃdanāḥ ||2||
 sadānaṃdaṃ ca te dṛṣṭvā prahasanti praharṣitāḥ ||
 kvacidvadaṃti dhāvaṃti naṃdaṃti ca kvacittathā ||3||

kvacid□gāyaṃti nṛtyaṃti kvacittūṣṇīm bhavanti ca ||
 kṛṣṇacamaṇdrasvarūpāste kṛtārthā vaiṣṇavottamāḥ ||4||
 teṣāṃ darśanamātreṇa naro yāti kṛtārthatām ||
 na kālo na yamasteṣāṃ daṇḍaṃ dātum na ca kṣamaḥ ||5||
 gadā kaumodakī vāme dakṣiṇe ca sudarśanam ||
 agre śārngadhanuḥ paścātpāṃcajanya ghanasvanaḥ ||6||
 naṇḍakaśca mahākhaḍgaḥ śatacandreṣavaḥ śītāḥ ||

etānyāyudhamukhyāni tāṃśca rakṣaṃtyaharniśam ||7||
 tathopari mahāpadmaṃ chāyāṃ kartum punaḥ punaḥ ||
 garuḍaḥ pakṣavātena śramahartā satāmapi ||8||
 yatra yatra gatāḥ saṃtastatra tatra svayaṃ hariḥ ||
 tīrthikurvan bhūmibhāgaṃ śrīmatpādābhjareṇubhiḥ ||9||
 kṣaṇaṃ yatra sthitāḥ saṃtastatra tīrthāni saṃti hi ||
 tatra ko'pi mṛtaḥ pāpī yāti viṣṇoḥ paraṃ padam ||10||
 dūrātsaṃprekṣya kṛṣṇeṣṭā nādhayo vyādhyastathā ||
 bhūtapretapiśācāśca palāyaṃte diśo daśa ||11||
 nadyo nadāḥ parvatāśca samudrāśca tathāpare ||
 mārgaṃ daduśca sādhubhyo'napakṣebhyaḥ samantataḥ ||12||
 sādhnāṃ jñānaniṣṭhānāṃ viraktānāṃ mahātmanām ||
 ajātasatruṇāṃ teṣāṃ durlabhaṃ puṇyavarjitaiḥ ||13||
 yasminkule kṛṣṇabhakto jāyate brahmalakṣaṇam ||

tatkulaṃ vimalaṃ vidhī malīmasamapi svataḥ ||14||
 rājan śrīkṛṣṇabhaktastu pitṛndaśa kulod□bhavān ||
 priyāpakṣe'pi daśa ca mātṛpakṣe tathā daśa ||15||
 puruṣānuddhared□rājannirayaṭpabambhanāt ||
 sādhusaṃbambhinaścānye bhṛtyā dāsāḥ suhrjjanāḥ ||16||
 śatravo bhāravāhaśca tad□grhe pakṣiṇastathā ||
 pipilikāśca maśakāstathā kīṭapataṅgakāḥ ||17||
 abrahmaṇye'kṛṣṇasāre sauviṇe kīkaṭe tathā ||
 mleccadeśe'pi deveśa bhakto lokānpunāti hi ||18||
 sām̐khyayogaṃ vinā rājaṃstīrthadharmamakhairvinā ||
 sādhusaṃsarginaste'pi prayāṃti harimandire ||19||
 itthaṃ śrīkṛṣṇabhaktānāṃ mātmyaṃ kathitaṃ mayā ||
 catuḥpadārthadaṃ nṛṇāṃ kiṃ bhūyaḥ śrotumicchasi ||20||
 ugrasena uvāca -

paripūrṇatame sākṣacchrīkṛṣṇe paramātmāni ||
 dantavaktrasya duṣṭasya jyotirliṇaṃ babhūva ha ||21||
 aho mahadidaṃ citraṃ sāyujyaṃ mahatāmapi ||
 yogyaṃ syādvipramukhyeṇdra kathaṃ cānyena śatruṇā ||22||
 śrīvyaśa uvāca -
 mamāhamiti vaiśamyāṃ bhūtānāṃ triguṇātmanām ||
 krodhādyaivartate rājanna harau paramātmāni ||23||
 harau kenāpi bhāvena mano lagnaṃ karoti yaḥ ||
 yāti tad□rūpatāṃ so'pi bhṛṅgiṇaḥ kīṭako yathā ||24||
 snehaṃ kāmaṃ bhayaṃ krodhamaikyaṃ sauhr̥dameva ca ||
 kṛtvā tanmayatāṃ yāṃti sām̐khyayogaṃ vinā janāḥ ||25||
 snehānnaṃdayaśodādyā vasudevādayo'pare ||
 kālād□gopyo harim̐ prāptā na tu brahmatayā nṛpa ||26||
 tad□rūpaguṇamādhuryabhāvasaṃlagnamānasāḥ ||

*bhayātkāṃsastava sutastatsāyūjyaṃ jagāma ha ||27||
 krodhādayaṃ dāṃtavakraḥ śiṣupālādayo'pare ||
 aikyācca yādavā yūyaṃ sauhrdācca vayaṃ tathā ||28||
 tasmātkenāpyupāyena manaḥ kṛṣṇe niveśayet ||
 aharnīṣaṃ hi smaraṇaṃ bhavēcchatrorna karhicit ||29||
 śatrubhāvaṃ harau tasmātkurvaṃti danujādayaḥ ||30||*

English rendering

Description of the Glory of the Devotee-Saint

Srivyaṣji spoke - who repeatedly rejoiced in the sky, air, water, fire, earth, and planets - constellations and stars, glimpsing Lord Krishna, enchanting millions of Kamadevas - the radhanayaka Sarvatman Nandanandan Srikrishnachandra begins to appear, speaking in front of those devotees. They are filled with immense joy and laughter as they have darshan of that God in the form of eternal bliss. They sometimes talk and sometimes they run. Sometimes they sing, sometimes they dance, and sometimes they keep quiet. They are excellent devotees of Lord Vishnu. They are manifestations of the god Krishna himself. The mere sight of them makes one grateful. Neither Kaala nor Yamaraja is able to punish them. To the left of such devotees is the Kaumodaki mace, to the south is the Sudarshan Chakra, to the front is the Sharanga bow, to the rear is the Panchajanya conch roaring like a cloud, the great sword named Nandana, the shield called Shatachandra, and many sharp arrows - all these principal weapons of the Lord keep them alert and protected day and night. In the same way, the great lotus repeatedly poses to cast a shadow over them. The air of Garudji's wings carries away the labor of those saints. Wherever these aforementioned Mahatma men go, Srihari himself arrives and makes the land a pilgrimage with the pollen of his graceful lotus feet. Where the saints stay even for a moment, the Tithonaka takes up residence. If a sinner also dies at that place, then he attains the supreme position of Lord Vishnu. The demons, ghosts, ghosts, and vampires flee in ten directions, seeing from afar those whom Lord Krishna desires. Rivers, rivers, mountains, seas and other disturbances also give way to men as unexpected ascetics. It is extremely difficult for virtuous human beings to see great men who are sadhus, who are devoted to knowledge, who are devoid of subjects, who do not have enmity with anyone in the world. The clan in which the devotee of Lord Krishna is born, even if the clan itself is filthy, you consider the material of the Brahmin lineage to be very pure. The king! A devotee of Lord Krishna gives strings to ten men of his paternal family. Not only this, ten generations of his maternal family and wife family are also freed from the bondage of hell torment and sins. Men's relatives, pets, servants, courtesans, enemies, load bearers, house birds, ants, mosquitoes, and insects all become holy. Deveshwar is a devotee of Lord Krishna, who purifies people even in a land that is not suitable for a Brahmin to live in and in which the blackbuck is not seen, or in the land of Saubir, Kikat, Magadha, and Mlechchha. The king! Saints who are related to men go to the temple (dham) of Lord Srihari despite being prohibited from Jnana Yoga, Dharma, Tirtha and Yajna. This is how I glorified the devotees of Lord Krishna. Its description makes all four substances available to humans. What do you want to hear next? . 1-20 | (Shri VigyanKhand Chapter 1 to 5)

King Ugrasena asked - Lord Srikrishnachandra is the true Supreme Being. It has been heard that the light of the darkening of the teeth was absorbed in them. Wow! It is a matter of great wonder; for how did the office of sayujya, which Mahatma men deserved, become accessible to any other ordinary person, and that too to an enemy? . 21-22 |

Srivyasji said, "Rajan! 'This is mine, and this is I' - this anomaly dwells in the threefold beings; for they are absorbed by the lusts and wraths. There is no such feeling in the Supreme Lord Srihari. Whoever applies his mind to God in any sense, gets Srihariki svarupata - just like how a worm turns into a beetle. Even without the means of Samkhya yoga, humans attain trance in God by possessing feelings of affection, lust, fear, anger, unity, and amity. The king! Others, such as Nanda Yashoda Adina and Vasudeva, attained God through love and the gopis through lust, and not Brahman. The reason is that he was fond of the form, quality and sweetness of God. Your son Kansa received his blessings out of fear. By the anger of this dentist and others like Shishupala, by the spirit of unity and harmony of all of you Yadavas, and by the benevolence of us, God has become accessible. Therefore, one should concentrate on Lord Krishna by any means. Reminding night and day - this is only possible for the enemy; nowhere else. This is the reason why demons have enmity with Lord Srihari. 23-29 |

Thus was completed the fourth chapter titled 'Description of the Glory of the Devout Saint' in the Narada Bahulashva-Samvad under the Sri Vigyan Khanda in the Sri Garga Samhita. 4.

Sanskrit source · Hindi control witness

Vijñāna-khaṇḍa · Chapter 5

Chapter 196 of 263 · 13 detected Sanskrit verse markers

Sanskrit

श्रीवेदव्यास उवाच -
 वत्साघधैनुकबकीबककेशिकाला-
 रिष्टप्रलंब-कपिबल्ल-शङ्खशाल्वाः ॥
 वैरेण यं किमुत भक्तियुता नरेन्द्र
 प्रापुः परं प्रकृतिपूरुषयोः पुमांसम् ॥१॥
 पूर्वसुरावतिबलौ मधुकैटभाख्यौ
 स्वर्णाक्षहेमकशिपू च तथापराौ च ॥
 वैरं विधाय नृप रावणकुंभकर्णौ
 विष्णोः किलापतुरलं परमं पदं हि ॥२॥
 के के न विष्णूपदमागतवंत आदौ
 प्रह्लाद-बाण-बलि-यक्षविभीषणाद्याः ॥
 सत्संगसंगनिरता बहुमानपात्र-
 श्रीमत्पदाब्ज-मकरंदरजोविलुब्धाः ॥३॥
 देवर्षिगीष्पतिवसिष्ठ-पराशराद्याः

सांख्यायनासितशुकाः सनकादयश्च ॥
 निष्कारणा भुवि चरंत्यरविंदनेत्र-
 पादारविंदमकरंद-मिलिन्दमुख्याः ॥४॥
 यत्युत्कालांग-भरतार्जुनमैथिलाश्च
 गाधिप्रियव्रत-यदुप्रमुखांबरीषा ॥
 निष्कारणाः परमहंसवराश्चरन्ति
 श्रीकृष्णचन्द्रचरितामृतपानमताः ॥५॥
 मंदोदरी च शबरी च मलंगशिष्या-
 स्तारा तथात्रिवनिता निपुणा त्वहल्या ॥
 कुन्ती तथा द्रुपदराजसुता सुभक्ता
 एताः परं परमहंससमाः प्रसिद्धाः ॥६॥
 सुग्रीववालिमुतवातसुतर्क्षराज-
 नागारिगृध्रवरकाकभुशुण्डिमुख्याः ॥
 कुब्जादिवायक-सुदामगुहादायोऽन्ये

तत्संगमेत्य हरिभक्तवरा बभूवुः ॥७॥
 कृष्णं न रोधयति धर्मं तपो न योगः
 सांख्यं न यज्ञ उत तीर्थयमव्रतानि ॥
 छन्दांसि पूर्तनियमावथ दक्षिणा च

नेष्टं न दानमथ भक्तिमृते न कश्चित् ॥८॥
यज्ञव्रताध्ययन-तीर्थतपोनियोगै-
रिष्टस्वधर्मनियमादिक-सांख्ययोगैः ॥
यत्प्राप्यते तदखिलं भवतीह भक्त्या
भक्तेः पदं हि कर्हिचिन्न भवेत्किलैभिः ॥९॥
उद्धारिणी यमपुरस्य च विश्वरूपा-
दुत्तारिणी भवमहार्णववारिवेगात् ॥
संहारिणी विषयसंचितकर्मणा च
सत्कारिणी हरिपदस्य परात्परस्य ॥१०॥
श्रीकृष्णदर्शन-रसोत्सुकभावराज-

दुद्यद्वसंतपरमोत्सवपंचमीयम् ॥
दिव्या लतातिफल-पल्लवभारनम्रा
संराजते हि सततं कुसुमाकरस्य ॥११॥
संमोहकालघनमध्य-तडित्सुरन्ती
शास्त्रार्थदर्शवचसां पददीपिकेयम् ॥
दीपावलिर्विजयते जयकार्तिकस्य
जेतुं गुणान् विजयिनो दक्षमी जयस्य ॥१२॥
सांख्यं च योग इति पार्श्वगते हि दंडे
कीलानि चात्र शतशो गुणभावभेदाः ॥
अस्या क्रमान्नवकथाश्रवणादयश्च
श्रेणीयमस्ति सरला भगवत्पदस्य ॥१३॥

Roman transliteration

śrīvedavyāsa uvāca -
vatsāghadhenukabakībakakeśikālā-
riṣṭapralambha-kapibalvala-śaṅkhaśālvāḥ ||
vairēṇa yaṃ kimuta bhaktiyutā narendra
prāpuḥ paraṃ prakṛtipūruṣayoḥ pumāṃsam ||1||
pūrvāsūravatibalau madhukaīṭababhākyau
svaraṅkāṣahemakaśipū ca tathāparau ca ||
vairāṇ vidhāya nṛpa rāvaṇakumabhakaraṇau
viṣṇoḥ kilāpaturalaṃ paramaṃ padaṃ hi ||2||
ke ke na viṣṇūpadamāgatavaṃta ādau
prahlāda-bāṇa-bali-yakṣavibhīṣaṇādyāḥ ||
satsaṃgasamganiratā bahumānapātra-
śrīmatpadābhja-makaraṃdarajovilubdhāḥ ||3||
devarṣigīṣpativasīṣṭha-parāśarādyāḥ

sāṃkhyāyanāsitaśukāḥ sanakādayaśca ||
niṣkāraṇā bhuvi caraṇtyaraviṃdanetra-
pādāraviṃdamakaraṃda-milindamukhyāḥ ||4||
yatyutkālāṅga-bharatārjunamaitihāśca

gādhīpriyavrata-yadupramukhāmbaṛiṣā ||
 niṣkāraṇāḥ paramahaṃsavarāścāranti
 śrīkṛṣṇacandracaritāmṛtapānamattāḥ ||5||
 maṃdodari ca śabari ca mataṃgaśiṣya-
 stārā tathātrivanitā nipuṇā tvahalyā ||
 kuntī tathā drupadarājasutā subhaktā
 etāḥ paraṃ paramahaṃsasamāḥ prasiddhāḥ ||6||
 sugrīvavālisutavātasutarkṣarāja-
 nāgārigr̥dhavarakākabhūṣuṇḍimukhyāḥ ||
 kubjādivāyaka-sudāmaguhādāyo'nye

tatsaṃgametya haribhaktavarā babhūvuḥ ||7||
 kṛṣṇaṃ na rodhayati dharma tapo na yogah
 sām̐khyam na yajña uta tīrthayamavratāni ||
 chandāṃsi pūrtaniyamāvatha dakṣiṇā ca
 neṣṭaṃ na dānamatha bhaktimṛte na kaścit ||8||
 yajñavratādhyayana-tīrthataponiyogai-
 riṣṭasvadharmaniyamādika-sām̐khyayogaiḥ ||
 yatprāpyate tadakhilam bhavatiha bhaktyā
 bhakteḥpadaṃ hi karhicinna bhavetkilaibhiḥ ||9||
 uddhāriṇi yamapurasya ca viśvarūpā-
 duttāriṇi bhavamahārṇavavārivegāt ||
 saṃhāriṇi viśayasam̐citakarmaṇā ca
 satkāriṇi haripadasya parāt̐parasya ||10||
 śrīkṛṣṇadarśana-rasotsukabhāvarāja-

dudyad□vasaṃtaparamotsavapaṃcamīyam ||
 divyā latātīphala-pallavabhāranamrā
 saṃr̥jate hi satataṃ kusumākaraṣya ||11||
 saṃmohakālaghanamadhya-taḍītsphuranti
 śāstrārthadarśavacasāṃ padāḍīpikeyam ||
 dīpāvalirvijayate jayakārtikasya
 jetuṃ guṇān vijayino daśamī jayasya ||12||
 sām̐khyam ca yoga iti pārśvagate hi daṃḍe
 kilāni cātra śataśo guṇabhāvabhedāḥ ||
 asyā kramānnavakathāśravaṇādāyaśca
 śreṇīyamasti saralā bhagavat̐padasya ||13||

English rendering

Description of the Glory of Devotion

Srīyaśji said, "Rajan! Vatsasura, Aghasura, Dhenukasura, Vakasura, Putana, Keshi, Kaal-Yavana, Arishtasura, Prahlabasura, the monkey named Dwivida, Balvala, Shankha, and Shalva - all of them, when they have attained the Lord beyond nature and man, then those who have the spirit of devotion should attain them, that is to say. The king! In the past, the extremely powerful Madhu and the demon Kaitabha, likewise Hiranyaksha and Hiranyakashipu, and Ravana and Kumbhakarna also came into enmity with Lord Vishnu and attained his supreme position. Then who did not attain the abode of Lord Vishnu like Prahlada, Banasura, Raja Bali, Shankhachuda and Vibhishana, who always loved Satsang and whose hearts were captivated by the graceful lotus petals and pollen of the highly revered God? Devārshi Narada, Brihaspati, Vasistha, Parashara, etc., and Nishkama devotees like

Sankhyayana, Asita, Shukadeva, and Sanaka - who are said to be the principal illusionaries of the lotus-lochan god's lotus-footed lotus nectar - roam the earth selflessly. Yati, Utkala, Anga, Bharata, Arjuna, Janakji, Gadhi, Priyavrata, Yadu, etc., Ambarisha and other nishkama devotees and the superior Paramahansa Ganas roam around enjoying the Amritamayi story of Lord Krishna. Mandodari, Matangmuni's disciple Bhaktimati Shabari, Tara, Atrimuni's Priya Sadhvi Anasuya, Ahalya, Kunti and Drupadarajakumari Draupadi - all of them have been admirable devotee-women. They are as famous as the Paramahansa. The saints of the Triyaka Yonis, such as Sugriva, Angada, Hanuman, Jambavan, Garuda, Jatayu, Kakabhushundi, Kubja, Vayaka, Sudama Mali, and Guha also became great devotees of Sriharika. No one can subjugate Lord Krishna without Dharma, Tapas, Yoga, Samkhya, Yajna, Pilgrimage, Yama-Niyama, Chandrayana, etc. Yajna, vrata, swadhyaya, tapa, tirtha, yoga, puja, niyama, and samkhya yoga - all the fruits that come from them - are accessible in this world through devotion. Moreover, the medal achieved through devotion can never be obtained through these means. This devotion is the salvation of the wicked from the sins of the whole world, the deliverance from the world, the salvation from the flow of the ocean of the world, the destruction of the accumulated karmas by the service of the matter, and the conferment of the office of the Most High Lord God. This devotion is akin to Vasant Panchami to celebrate the ultimate celebration of Lord Krishna's darshan-like rasa, adorned with curiosity. At the same time, it always adorns itself like a spring-time divine vine, leaning on the plentiful fruits and the weight of the Pallavas. Like lightning that shines through a black cloud in the form of a seal, it is like a light that reveals the words of the mysteries hidden in the Bhakti scriptures. It can also be called Diwali of the victorious Kartika and Vijayadashami for the victory over all-conquering qualities. Samkhya and yoga, which have sticks attached to each other, hundreds of qualities and differences of emotions, which have keys, nine differences of Navadha Bhakti's Shravanakirtan, etc., are the only ones in between which the danda (the foot that can stand) is, this is such a simple ladder that reaches the Lord. 1-13 | (Shri VigyanKhand Chapter 1 to 5)

Thus was completed the fifth chapter titled 'Description of the Glory of Bhakti' in the Narada Bahulashva-Samvad under the Sri Vigyan Khanda in the Sri Garga Samhita. 5.

Sanskrit source · Hindi control witness

Vijñāna-khaṇḍa · Chapter 6

Chapter 197 of 263 · 28 detected Sanskrit verse markers

Sanskrit

उग्रसेन उवाच -

कर्मग्रहो गृहस्थोऽयं श्रीकृष्णस्य महात्मनः ॥
सेवां वै केन विधिना कुर्यात्तद्ब्रूहि मे मुने ॥१॥
भक्त्यंकुरो यस्य नास्ति वास्ति तस्य न वर्द्धते ॥
तस्य केन प्रकारेण प्रसन्नः स्याद्धरिः स्वयम् ॥२॥

श्रीव्यास उवाच -

यदि भक्त्यंकुरो न स्यात्सत्संगेन स जायते ॥
बलाद्विवर्द्धते तस्मात्सतां संगं समाचरेत् ॥३॥
कृष्णसेवाविधिं तुभ्यं वक्ष्यामि सुलभं परम् ॥
यया गृहस्थोऽयं शीघ्रं श्रीकृष्णं प्राप्नुयान्मृप ॥४॥
आचार्य्यं कुलसंभूतं श्रीकृष्णध्यानतत्परम् ॥
एतादृशं गुरुं कृत्वा सिद्धो भवति मानवः ॥५॥
गुरोः सेवाविधिं शिक्षेच्छ्रीकृष्णस्य महात्मनः ॥६॥
विष्णुदीक्षाविहीनस्य सर्वं भवति निष्फलम् ॥

निर्गुरोर्दर्शनं कृत्वा हतपुण्यो भवेन्नरः ॥७॥
उत्तराभिमुखं शश्वत्कारयेद्धरिमंदिरम् ॥
तत्र सिंहासनं प्रोच्यं सपीठं कुंभमण्डितम् ॥८॥
सच्चिदानन्द नाम स्यात्सोपानत्रयभूषितम् ॥
महार्हवस्त्रैराच्छन्नं तत्र तुल्यासनं मृदु ॥९॥
पार्श्वोपबर्हणयुतं स्फुरद्धेमांबरावृतम् ॥
नानाचित्रयुतैः कुञ्चैरन्तःपटसमन्वितैः ॥१०॥
सर्वतोमंडलैस्तद्वत्तोरणैः समलंकृतम् ॥
गवाक्षवारियन्त्राढ्यं चतुःशालसुजालकैः ॥११॥
राजतप्राङ्गणो देशः सभामण्डपमण्डितः ॥
तत्र प्राङ्गणमध्ये तु तुलसीमन्दीरं शुभम् ॥१२॥
मन्दिरस्य बहिर्द्वारि कारयेद्दीपिकाद्वयम् ॥
तथा वै कृत्रिमं राजन् सिंहद्वयमधिष्ठितम् ॥१३॥
सुवर्णाशिखरस्याधश्चक्रं च शिखरोपरि ॥

द्वारेऽपि हरिनामानि प्रालेख्यानि शुभानि च ॥१४॥
शंखं पद्मं गदां शार्ङ्गमालेख्यं भित्तिपार्श्वयोः ॥
इषुधी च तथा बाणः सव्ये दक्षिणे एव च ॥१५॥
तथा मन्दिरपृष्ठे वै शतचक्रं च नंदकम् ॥

हलं च मुसलं चैव लेखनीयं प्रयत्नतः ॥१६॥
 सिंहासनस्य पृष्ठे तु गोप्यो गावस्तथैव च ॥
 गोपालास्तत्र सोपाने कपाटे विजयो जयः ॥१७॥
 देहल्यां कल्पवृक्षश्च स्तम्भेषु च लतां शुभाम् ॥
 यत्र तत्र च कुड्येषु श्रीगंगा पापहारिणी ॥१८॥
 वृंदावनं गोवर्धनं यमुनापुलिनानि च ॥
 तथा वै वीरहरणमालेख्यं रासमण्डलम् ॥१९॥
 चित्रकूटः पञ्चवटी लेखनीयं प्रयत्नतः ॥
 रामरावणयोर्युद्धं जानकीहरणं विना ॥२०॥
 दशावतारचित्राणि नरनारायणाश्रमः ॥

सप्तपुर्व्यस्त्रयो ग्रामा नवारण्यं नवोपराः ॥२१॥
 एवं लिखित्वा चित्राणि मन्दिरं कारयेद्बुधः ॥
 वंशीभावोद्यतकरं वक्रीभूतांघ्रिदक्षिणम् ॥२२॥
 किशोराकृति कृष्णस्य रूपं सेव्यतमं स्मृतम् ॥
 तत्प्रतिष्ठां विधायाशु गुरुहस्तेन मंदिरे ॥२३॥
 भक्तः परमया भक्त्या स्थापयेत्तत्परो भवेत् ॥
 तत्प्रसादे च रसनां घ्राणं च तुलसीदले ॥
 न्यसेत्कर्णौ तत्कथायामेवं सेवापरो भवेत् ॥२४॥
 अहर्निशं कृष्णसेवां यः करोति च भाववित् ॥
 तं प्रेमलक्षणं भक्तं विदुर्भागवतोत्तमाः ॥२५॥
 अश्वमेधसहस्राणि राजसूयशतानि च ॥
 राजन् श्रीकृष्णसेवायाः कलां नार्हति षोडशीम् ॥२६॥
 श्रीकृष्णदेशिकस्यापि यः कुर्याद्दर्शनं नरः ॥
 कोटिजन्मकृतैः पापैर्मुच्यते नात्र संशयः ॥२७॥

देहांते तं समानेतुं श्यामसुन्दरविग्रहाः ॥
 रथं नीत्वा प्रधावन्ति गोलोकात्कृष्णपार्षदाः ॥२८॥

Roman transliteration

ugrasena uvāca -
 karmagraho gr̥hastho'yaṃ śrīkṛṣṇasya mahātmanah ||
 sevāṃ vai kena vidhinā kuryāttad▯brūhi me mune ||1||
 bhaktyaṃkuro yasya nāsti vāstī tasya na varddhate ||
 tasya kena prakāreṇa prasannaḥ syāddhariḥ svayam ||2||
 śrīvyaśa uvāca -
 yadi bhaktyaṃkuro na syātsatsaṃgena sa jāyate ||
 balādvivarddhate tasmātsatāṃ saṃgaṃ samācaret ||3||
 kṛṣṇasevāvidhiṃ tubhyaṃ vaksyāmi sulabhaṃ param ||
 ya yā gr̥hastho'yaṃ śighraṃ śrīkṛṣṇaṃ prāpnuyānṛpa ||4||
 ācāryaṃ kulasaṃbhūtaṃ śrīkṛṣṇadhyānatatparam ||
 etādṛśaṃ guruṃ kṛtvā siddho bhavati mānavaḥ ||5||

guroḥ sevāvidhiṃ śikṣecchrīkṣṇasya mahātmanah ||6||
viṣṇudikṣāvihīnasya sarvaṃ bhavati niṣphalam ||

nirgurordarśanaṃ kṛtvā hatapuṇyo bhavennarah ||7||
uttarābhimukhaṃ śaśvatkāraveddharimaṇḍiram ||
tatra śiṃhāsanaṃ procyāṇaṃ sapīṭhaṃ kuṃbhamaṇḍitam ||8||
saccidānanda nāma syātsopānatrayabhūṣitam ||
mahārhavestrairācchannaṃ tatra tulyāsanaṃ mṛdu ||9||
pārśvopabarhaṇayutaṃ sphuraddhemāmbarāvṛtam ||
nānācitrayutaiḥ kuḍyairantaḥpaṭasamanvitaiḥ ||10||
sarvatomaṇḍalaistadvattoraṇaiḥ samalaṃkṛtam ||
gavākṣavāriyantrāḍhyaṃ catuḥśālasujālakaiḥ ||11||
rājataprāṇigaṇo deśaḥ sabhāmaṇḍapamaṇḍitah ||
tatra prāṇigaṇamadhye tu tulasimaṇḍiraṃ śubham ||12||
mandirasya bahirdvāri kāraveddīpikādvayam ||
tathā vai kṛtrimaṃ rājan śiṃhadvayamadhiṣṭhitam ||13||
suvarṇaśikharasyādhaścakraṃ ca śikharopari ||

dvāre'pi harināmāni prālekhyāni śubhāni ca ||14||
śaṃkhaṃ padmaṃ gadāṃ śārṅgamālekhyāṃ bhittipārśvayoḥ ||
īśudhī ca tathā bhāṇaḥ savye dakṣiṇa eva ca ||15||
tathā mandiraprṣṭhe vai śatacaṇdraṃ ca naṃdakam ||
halaṃ ca musalaṃ caiva lekhanīyaṃ prayat□nataḥ ||16||
śiṃhāsanasya prṣṭhe tu gopyo gāvastathaiva ca ||
gopālāstatra sopāne kapāṭe vijayo jayaḥ ||17||
dehalyām kalpavṛkṣaśca stambheṣu ca latāṃ śubhām ||
yatra tatra ca kuḍyeṣu śṛṅgaṃgā pāpahāriṇi ||18||
vṛṇḍāvanaṃ govardhanaṃ yamunāpulināni ca ||
tathā vai cīraharaṇamālekhyāṃ rāsamaṇḍalam ||19||
citrakūṭaḥ pañcavaṭī lekhanīyaṃ prayat□nataḥ ||
rāmarāvapaṇyoryuddhaṃ jānakiharaṇaṃ vinā ||20||
daśavatāracitrāṇi naranārīyaṇāśramaḥ ||

saptapurīyastrayo grāmā navāraṇyaṃ navoparāḥ ||21||
evaṃ likhitvā citrāṇi mandiraṃ kāraved□budhaḥ ||
vaṃśībhāvodyatakaraṃ vakṛībhūtāṃghridakṣiṇam ||22||
kiśorākṛti kṣṇasya rūpaṃ sevayatamaṃ smṛtam ||
tatpratīṣṭhām vidhāyāśu guruhastena maṇḍire ||23||
bhaktaḥ paramayā bhaktiā sthāpayettatparo bhavet ||
tatprasāde ca rasanāṃ ghrāṇaṃ ca tulasīdale ||
nyasetkarṇau tat kathāyāmevaṃ sevāparo bhavet ||24||
aharniṣaṃ kṣṇasevāṃ yaḥ karoti ca bhāvavit ||
taṃ premalakṣaṇaṃ bhaktaṃ vidurbhāgavatottamāḥ ||25||
asvamedhasahasrāṇi rājasūyaśatāni ca ||
rājan śrīkṣṇasevāyāḥ kalāṃ nārhaṃti śoḍaśim ||26||
śrīkṣṇadeśikasyāpi yaḥ kuryāddarśanaṃ naraḥ ||
koṭījanmakṛtaiḥ pāpaimucyate nātra saṃśayaḥ ||27||

dehāṃte taṃ samānetuṃ śyāmasundaravigrahāḥ ||
rathaṃ nītvā pradhāvanti golokāt kṣṇapārśadāḥ ||28||

English rendering

Temple construction and method of idol consecration and worship

Srivyasji said - If bhakti is not sprouted, one should accompany the virtuous. With satsang, the sprout can grow and multiply rapidly. The king! Let me tell you the method of consuming Lord Krishna, under the influence of which even this householder can quickly receive Lord Krishna and which is very accessible. Man attains siddhi by making a guru of those who have originated in the discipline of Acharya and who are eager to meditate on Lord Krishna. Man should learn the method of service of Mahatma Shri Krishna from such a guru. The one who is without the initiation of Lord Vishnu, everything becomes futile. On having darshan of a guru-less human, the virtue of Purusha is destroyed. 3 - 7. (Shri VigyanKhand Chapter 6 to 10)

The Sanatan Bhagavan Sriharika temple should be built facing north. Place a high posture in it and place a pedestal adorned with a Kalash on top of it. Make three steps in it, named Sat, Chit, and Anand. Cover the seat with a valuable cloth and place a cotton pad over it. Surround them with pillows and cover them with a cloth made of gold strands. Draw various patterns on the walls and put curtains inside. Mandaps should be made on all sides and the temple should be well decorated with toran-bandhanwar, windows, water fountains, and nets. Beautiful silver halls should be made in the courtyard of the temple. There, in the middle of the courtyard, is the picturesque terrace of Tulsi. Two elephants should be made on the outer gate of the temple. The king! In the same way, let two simulated lions also sit. The top of the temple is made of gold. On the top make a circle under it. The auspicious name of Sri Hari should be written on the door of the temple side by side. Paint a mace, lotus, conch shell, and a rainbow on one side of the wall. Make only arrow paintings on the right side and arches on the right side. Attempts were made to carve a shield called Shatachandra, a sword named Nandaka, a plough, and a mussel at the rear of the temple. The Gopis and cows were written on the pedestal of the throne, the Gopals on its steps, and 'Jai' and 'Vijay' were written on the keys. The Kalpavriksha on Delhi, the graceful vines on the pillars, the Papanasini Ganga, Yamuna, Vrindavan, Govardhan, Chirharan and Rasmandal on the walls, etc. Then try to draw the battles of Chitrakoot, Panchavati, Rama and Ravana, but not the Janki-Haran episode. Draw portraits of ten avatars, Naranarayanashrama (Badarikashrama), seven puris, three villages, nine forests, and nine fertile lands. Wise men would paint these kinds of paintings and build temples. Then install the idol of Lord Krishna in it. The form considered best for the seva is that of Krishna in his teenage years and he wants to play the flute with his hands and his right leg is crooked. The devotee should, with utmost devotion, install such a form of idol in the temple soon by the Guru and then proceed to the service with utmost devotion. Involve the tongue in the rituals of God's offerings, the nostrils in the fragrance of Tulsi leaves, and the ears in listening to God's stories. In this way, there is a sense of service. The Bhagavatottam men say that the Bhava-knowing man who serves Krishna day and night is the supreme devotee with the trait of love. The king! A thousand Ashvamedha and a hundred Rajasuya Yajnas are not even equal to a fraction of the sixteenth kalaka of Lord Krishna's service. A man who has a darshan of Shrikrushna Chandra's Leelakatha and the preacher of Seva is free from the sins committed by crores of births - there is no doubt about it. When he dies, the councilors of the god with a beautiful idol like Shyamsundar come running with a chariot from Goloka to take him away. 8-28 |

Thus was completed the sixth chapter in the Narada Bahulashva-Samvad under the Srivijana Khand in the Srigarghasamhita, titled 'The Methods of Temple Construction and Vighraha-Prastha and Worship'. 6.

Vijñāna-khaṇḍa · Chapter 7

Chapter 198 of 263 · 29 detected Sanskrit verse markers

Sanskrit

श्रीवेदव्यास उवाच -

ब्राह्मे मुहुर्ते चोत्थाय कशिपोश्च मुदा नृप ॥
 गुरोर्नाम च गोविंदनामानि प्रवदन्मुहुः ॥१॥
 भूमिं नत्वा न्यसेत्पादं जलं स्पृष्ट्वा हरेर्जनः ॥
 उपविश्यासने शीघ्रं सकामो यो यथासुखम् ॥२॥
 हस्तावुत्संग आधाय श्वासजित्प्राणमास्थितः ॥
 ज्ञानमुद्राधरं शांतं श्रीगुरुं स्वस्तिकासनम् ॥३॥
 ध्यात्वा कृष्णं परं ध्यायेद्भक्त एकाग्रमानसः ॥
 किशोरं श्यामलं हृद्यं वंशीवेत्रविभूषितम् ॥४॥
 एवं कृत्वा हरेर्ध्यानं पुनर्गच्छेद्बहिःस्थलम् ॥
 तच्छौचं शृणु राजेन्द्र गृहस्थस्य यथातथम् ॥५॥
 अश्वक्रांतेति मंत्रेण मृत्स्रया च जलेन च ॥
 एका लिंगे गुदे तिस्रस्तथा वामकरे दश ॥६॥
 एतच्चतुर्गुणं प्रोक्तं यतीनां हरिसेविनाम् ॥

तदर्थं रोगिपांथानां स्त्रीशूद्राणां तदर्थकम् ॥८॥
 शौचकर्मविहीनस्य सकला निष्फलाः क्रियाः ॥
 मुखशुद्धिविहीनस्य मंत्रा न फलदाः स्मृताः ॥९॥
 आयुर्बलं यशो वर्चः प्रजाः पशुवसूनि च ॥
 ब्रह्मप्रज्ञां च मेधां च त्वन्नो देहि वनस्पते ॥१०॥
 इति मंत्रं समुच्चार्य कुर्याद्विदन्तधावनम् ॥
 हरितहर्यमंत्रेण सूर्यं नत्वा कृतांजलिः ॥११॥
 प्रणमेद्धरिभक्तांश्च प्रह्लादादीन्समाहितः ॥
 तुलसीमृत्तिकां नीत्वा ततः स्नानं समाचरेत् ॥१२॥
 पठितव्यं प्रयत्नेन श्रीगंगायमुनाष्टकम् ॥
 अयोध्या मथुरा माया काशी कांची अवंतिका ॥१३॥
 पुरी द्वारावती चैव सप्तैता मोक्षदायिकाः ॥
 शालिग्रामो महायोगे शंभलो हरिमन्दिरे ॥१४॥
 नंदिग्रामः कौशले तु त्रयो ग्रामाः प्रकीर्तिताः ॥

दंडकं सैधवारण्यं जंबुमार्गं च पुष्कलम् ॥१५॥
 उत्पलावर्तमारण्यं नैमिषं कुरुजांगलम् ॥
 अर्बुदं हेमवंतं च नवारण्यानि वै विदुः ॥१६॥
 एतानि तीर्थनामानि समुच्चार्य पुनः पुनः ॥

द्वत्थं स्नात्वा ततो बिभ्रदंबरं क्षौममुत्तमम् ॥१७॥
 द्वादशास्तिलकान् बिभ्रदष्टमुद्राधरः परः ॥
 कृतसंध्यः शुचिर्मौनी गत्वा श्रीकृष्णमंदिरम् ॥१८॥
 घंटावाद्यं जयारावं तलशब्दं विधाय च ॥
 उत्तष्ठोत्तिष्ठ गोविंद योगनिद्रां विहाय च ॥१९॥
 उक्त्वापीमां स्मृतिं राजन् भक्त उत्थापयेद्धरिम् ॥
 मंगलार्तिं समादाय भ्रामयंस्तन्मुखोपरि ॥२०॥
 निवेद्य बहुपक्वान्नं नत्वा नत्वा पुनः पुनः ॥
 ततः स्नानं कारयित्वा देशकालप्रभाववित् ॥२१॥
 शृङ्गारं भाववित्कृत्वा वस्त्रभूषणमंगलैः ॥

आर्तिक्यं तु ततः कृत्वा भोज्यान्नं च विधाय च ॥२२॥
 ततो धृत्वा महाभोगं नानारसमयं परम् ॥
 महाभोगार्तिकं कृत्वा कारयेच्छयनं हरेः ॥२३॥
 ततः प्रसादं परमं तुलसीगंधमिश्रितम् ॥
 भुञ्जीत यो हरेर्नित्यं स कृतार्थो न संशयः ॥२४॥
 राजभोगार्तिकं कृत्वा कारयेच्छयनं हरेः ॥
 शंखनादेन विधिवद्भोगं धृत्वा यथाविधि ॥२५॥
 ततः संध्यार्तिकं कृत्वा दुग्धादीन्निवेद्य च ॥
 ततः प्रदोषसमये पुनरार्तिकमाचरेत् ॥२६॥
 धृत्वा भोगं परं मिष्टं कारयेच्छयनं हरेः ॥
 राजसी चैव राजेन्द्र रजसेवेयमस्ति वै ॥२७॥
 सर्वं श्रीकृष्णचन्द्रस्य सेवासलग्नमानसः ॥
 तारयित्वा कुलशतं याति चात्यंतिकं पदम् ॥२८॥
 जन्माष्टमी च कृष्णस्य श्रीरामनवमी तथा ॥

राधाष्टम्यन्नकूटं च द्वादशी वामनस्य च ॥२९॥
 चतुर्दशी नृसिंहस्य तथानन्तचतुर्दशी ॥
 एषु कालेषु कृष्णस्य महापूजां समाचरेत् ॥३०॥

Roman transliteration

śrīvedavyāsa uvāca -
 brāhme muhūrte cotthāya kaśipośca mudā nṛpa ||
 gurornāma ca govīṇḍanāmāni pravadanmuhuh ||1||
 bhūmiṃ natvā nyasetpādamaṃ jalaṃ sprṣtvā harerjanaḥ ||
 upaviśyāsane śighraṃ sakāmo yo yathāsukham ||2||
 hastāvutsaṅga ādhāya śvāsajitprāṇamāsthitaḥ ||
 jñānamudrādharāṃ sāmītaṃ śrīguruṃ svastikāsanam ||3||
 dhyātvā kṛṣṇaṃ paraṃ dhyāyed bhakta ekāgramānasaḥ ||
 kiśoraṃ śyāmalaṃ hr̥dyaṃ vaṃśīvetravibhūṣitam ||4||
 evaṃ kṛtvā harerdhyānaṃ punargacched bahiḥsthalam ||

tacchaucaṃ śṛṇu rājendra gr̥hasthasya yathātatham ||5||
 aśvakraṃteti maṃtreṇa mṛtsnayā ca jalena ca ||
 ekā liṃge gude tisrastathā vāmakare daśa ||6||
 etaccaturguṇaṃ proktaṃ yatīnāṃ harisevinām ||

tadardhaṃ rogipāṃthānāṃ strīśūdrāṇāṃ tadardhakam ||8||
 śaucakarmavihinasya sakalā niṣphalāḥ kriyāḥ ||
 mukhaśuddhivihinasya maṃtrā na phaladāḥ smṛtāḥ ||9||
 āyurbalaṃ yaśo varcaḥ prajāḥ paśuvasūni ca ||
 brahmaprajñāṃ ca medhāṃ ca tvanno dehi vanaspate ||10||
 iti maṃtraṃ samuccārya kuryādvaī dantadhāvanam ||
 haritaharyamaṃtreṇa sūryaṃ natvā kṛtāṃjalīḥ ||11||
 praṇameddharibhaktāṃśca prahlādādāṇsamāhitaḥ ||
 tulasīmṛttikāṃ nitvā tataḥ snānaṃ samācaret ||12||
 paṭhitavyaṃ prayatānena śṛigaṃgāyamunāṣṭakam ||
 ayodhyā mathurā māyā kāśī kāncī avaṃtikā ||13||
 purī dvārāvati caiva saptaitā mokṣadāyikāḥ ||
 śāligrāmo mahāyoge śaṃbhalo harimandire ||14||
 naṃdigrāmaḥ kauśale tu trayo grāmāḥ prakīrtitāḥ ||

daṇḍakaṃ saidhavāraṇyaṃ jaṃbumārgaṃ ca puṣkalam ||15||
 utpalāvartamāraṇyaṃ naimiṣaṃ kurujāṃgalam ||
 arbudaṃ hemavaṃtaṃ ca navāraṇyāni vai viduḥ ||16||
 etāni tīrthanāmāni samuccārya punaḥ punaḥ ||
 ithaṃ snātvā tato bibhṛadaṃbaraṃ kṣaumatam ||17||
 dvādaśāṃstilakān bibhṛadaṣṭamudrādharāḥ paraḥ ||
 kṛtasamdhyaḥ śucīrmauñi gatvā śṛīkṣṇamaṇḍiram ||18||
 ghaṇṭāvādyam jayāravaṃ talaśabdaṃ vidhāya ca ||
 uttaṣṭhottīṣṭha goviṇḍa yoganidrāṃ vihāya ca ||19||
 uktvāpīmāṃ smṛtiṃ rājan bhakta utthāpayeddhārim ||
 maṃgalārtiṃ samādāya bhrāmayaṃstanmukhopari ||20||
 nivedya bahupakvānnaṃ natvā natvā punaḥ punaḥ ||
 tataḥ snānaṃ kārayitvā deśakālaprabhāvavit ||21||
 śṛṅgāraṃ bhāvavitkṛtvā vastrabhūṣaṇamaṃgalaiḥ ||

ārtikyaṃ tu tataḥ kṛtvā bhojyānnaṃ ca vidhāya ca ||22||
 tato dhṛtvā mahābhogaṃ nānārasamaṃ param ||
 mahābhogārtikaṃ kṛtvā kārayecchayaṇaṃ hareḥ ||23||
 tataḥ prasādaṃ paramaṃ tulasīgaṇḍhamīṣṛitam ||
 bhūñjīta yo harernityaṃ sa kṛtārtho na saṃśayaḥ ||24||
 rājābhogārtikaṃ kṛtvā kārayecchayaṇaṃ hareḥ ||
 śaṃkhanādena vidhivadābhogaṃ dhṛtvā yathāvidhi ||25||
 tataḥ saṃdhyaṃ kṛtvā dūghādānvinivedya ca ||
 tataḥ pradoṣasamaye punarārtikamācaret ||26||
 dhṛtvā bhogaṃ paraṃ miṣṭhaṃ kārayecchayaṇaṃ hareḥ ||
 rājasi caiva rājendra rajaseveyamasti vai ||27||
 sarvaṃ śṛīkṣṇacandraśya sevāsaṃlagnamānasaḥ ||
 tārayitvā kulaśataṃ yāti cātyaṃtikaṃ padam ||28||
 janmāṣṭamī ca kṣṇasya śrīrāmanavamī tathā ||

rādhāṣṭamyannakūṭaṃ ca dvādaśī vāmanasya ca ||29||
 caturdaśī nṛsiṃhasya tathānantacaturdaśī ||

eṣu kāleṣu kṛṣṇasya mahāpūjām samācaret ||30||

English rendering

Śrīdevayāsāji said, "Rajan! Get up in the Brahma Muhurta and chant the names of sages like Govinda, Gurudev, and Kashyapa repeatedly. Then he bowed to the land of Haribhakta and set his feet on the ground. Then all the devotees should take a dip and immediately sit on the asana with joy. With your hands folded, hold your breath and meditate on (Gurudev): "Lord Gurudev is wearing the jnanamudra, his form is very calm, and he is seated in the swastikasana. After meditating on Gurudev, the devotee should concentrate and meditate on Lord Shri Krishna Chandra - "The state of Shri Krishna Chandra is adolescent, Shyamal Shri Vighraha, who is very beautiful, adorned with hair and cane. 'Sriharika should thus go out after meditating. Your Majesty! How the householder is holy - now listen to that law in its entirety. 1-5 | (Shri VigyanKhand Chapter 6 to 10)

At the end of defecation with a mantra like 'Ashvakraṇṭe', take clay and purify it by applying clay and water once in the penis, thrice in the anus, ten times in the left hand, seven times in both hands, and three times in each foot. The brahmachari and the vanaprastha should be doubled from this. The purification of the ascetic who serves God is done by quadrupling it. Patient and passersby are to be sanctified by half of this, and Shudras and women by even half. Without defecation, all human activities become useless. There should also be purification of the mouth; for mantras are not fruitful to a man without purification of the mouth. 'One of the plants! Mayst thou bestow upon me age, strength, semen, fame, son, animal, wealth, celestial knowledge and wisdom. Accept the Daatun by chanting this mantra. Acacia, milkweed, cotton, unripe amla, banyan, castor, and foul-smelling trees are prohibited for Datun. Then pay obeisance to Lord Surya with folded hands with the chanting of this mantra 'Haritahaya'. Thereafter, may you be of sound mind and may you pay obeisance to the devotees of Lord Srihari, such as Prahlada. Take a bath by applying Tulasi clay. The ritual recitation of 'Srigangashtaka' and 'Yamunashtaka' should be done while performing the Shraana. Ayodhya, Mathura, Mayawati (Hardwar), Kashi, Kanchi, Avantika (Ujjain) and Dwaravatipuri (Dwarka) - these seven Puris are the givers of salvation. (Therefore these should also be remembered.)) Shalagram in Mahayoga, Sambhalgram in Harimandir and Nandigram in Kosala - these three villages are called (remember these three villages). Dandakaranya, Sandhavaranya, Jambumarg, Pushkal, Utpalavarta, Naimisharanya, Kurujangal, Arbud, and Hemanta are the nine considered Aranyas. Take a bath by reciting the names of all these shrines repeatedly. After the bath, wear fine silk (non-violent) clothes. Hold twelve tilak and eight mudras. Then after doing dusk go to the temple of Lord Krishna in a pure silence. 6-19 |

Clapping bells, uttering words like "Jai Ho, Jai Ho," uttistottishtha govinda yoganidra vishya cha. "Lord Govinda! Abandon yogic sleep and get up - get up, king! This is the (Smarta) mantra to raise the Lord. Wake up Srihariko by pronouncing it. Then take the mangala-arati and rotate it on the face of the god. Then the devotee, who knows the influence of the country and time, and who knows the emotions, should bathe the Lord and adorn the Lord with auspicious garments. Later, perform an aarti and offer food to the Lord. Perform the aarti of Mahabhoga by making the Mahabhoga request of the best food items at various times of the year. Then make the Lord lie down. Then take the supreme offering containing the fragrance of Tulasi daily for yourself. One who worships God in this way, Nitya, becomes grateful - there is no doubt about it. After this, perform the Rajabhoga aarti by making a ritual meditative Rajabhoga request. Then make the Lord lie down. When there are four hours left in the day, lift the Sri Hari by blowing the conch shell as per the order; then perform the Sandhya Aarti and offer milk, etc. On the arrival of Pradosh Kaal, perform Pradosh Ka Aarti. At

night, make Sriharika sleep by offering the best dessert. Rajendra! This is Raj Seva - a form of service only for kings. Hence its name 'Rajaji'. 20-28 | (Shri VigyanKhand Chapter 6 to 10)

A man devoted to the service of Lord Krishna attains the ultimate supreme position by saving a hundred of his clans. On Sri Krishna Janmashtami, Rama Navami, Radha Ashtami, Annakuta, Vamana Dwadashi, Nrusingh Chaturdashi, and Anant Chaturdashi, a grand puja of Lord Krishna should be performed. 29-30 |

Thus was completed the seventh chapter in the Narada Bahulashva-Samvad under the Srivijana Khanda in the Srigarghasamhita, titled 'The Description of Nitya Karma and Worship Methods'. 7.

Sanskrit source · Hindi control witness

Vijñāna-khaṇḍa · Chapter 8

Chapter 199 of 263 · 23 detected Sanskrit verse markers

Sanskrit

श्रीव्यास उवाच -

अथ स्नात्वा च कृत्वा च नित्यनैमित्तिकीं क्रियाम् ॥
पञ्चवर्णसमायुक्तं शुद्धे स्थण्डिलमण्डले ॥१॥
द्वात्रिंशद्वलसंयुक्तं कार्णिकेसरोज्ज्वलम् ॥
विधाय कमलं स्थाप्य विधिवद्वेदसूक्तिभिः ॥२॥
कर्णिकायां न्यसेदराजन्हरेः सिंहासनं शुभम् ॥
तत्र राधां रमां स्थाप्य भूदेवीं विरजां तथा ॥३॥
तन्मध्ये स्थापयेत्साक्षाच्छ्रीकृष्णं पुरुषोत्तमम् ॥
तथाष्टदलमध्ये तु राधिकाष्टसखीः शुभाः ॥४॥
ततोऽष्टदलमध्ये तु श्रीकृष्णस्य तथा सखीन् ॥
तथा षोडशपर्णेषु सखीनां च द्वयं द्वयम् ॥५॥
कमलस्य च पार्श्वेषु शंखं चक्रं गदां तथा ॥
पद्मं च नंदकं शार्ङ्गं बाणांश्च मुसलं हलम् ॥६॥
कौस्तुभं वनमालां च श्रीवत्सं नीलमंबरम् ॥

पीतांबरं तथा वंशीं वेत्रं च स्थापयेद्बुधः ॥७॥
ततः पार्श्वेषु तालाकं गरुडाकं रथं तथा ॥
सुमतिं दारुकं सूतं गरुडं कुमुदं तथा ॥८॥
चंडं चैव प्रचंडं च बलं चैव महाबलम् ॥
कुमुदाक्षं बलं चैव स्थापयेद्यत्नतः सुधीः ॥९॥
तथा दिक्षु च दिक्पालान्संस्थाप्य च पृथक् पृथक् ॥
विष्वक्सेनं शिवं मां च विधिं दुर्गां विनायकम् ॥१०॥
नवग्रहांश्च वरुणं तथा षोडश मातृकाः ॥
तत्पद्माग्रे वीतिहोत्रं स्थण्डिले स्थापयेद्बुधः ॥११॥
आवाहनमासनं च पाद्यमर्घ्यं विशेषतः ॥
स्नानं च मधुपर्कं च धूपं दीपं तथैव च ॥१२॥
यज्ञोपवीतं वस्त्रं च भूषणं गंधमेव च ॥
पुष्पं तथाक्षतांश्चैव नैवेद्यं च मनोहरम् ॥१३॥
आचमनं प्रदातव्यं तांबूलं दक्षिणां तथा ॥

प्रदक्षिणां प्रार्थनां च तथा नीराजनं स्मृतम् ॥१४॥
नमस्कारं ततः कुर्यात्कर्मणा च पृथक् पृथक् ॥
आवाहने तु पुष्पाणि आसने तु कुशद्वयम् ॥
पाद्ये श्यामां च द्वर्वां च विष्णुक्रांतां तथैव च ॥

सौगंधिकानि पुष्पाणि अर्घ्यं योग्यानि यादव ॥१६॥
 चंदनोशीरकपूरकुंकुमागुरुमिश्रितम् ॥
 एतादृशं जलं योग्यं स्नाने राजन्महामते ॥१७॥
 मधुपर्कं ह्यामलकमरविंदं तथा मतम् ॥
 धूपे गंधाष्टकं देयं दीपे कर्पूरमेव च ॥१८॥
 यज्ञोपवीतं पीतं च वस्त्रे पीतांबरं मतम् ॥
 भूषणे चैव सौवर्णं गंधे कुंकुमचन्दने ॥१९॥
 तुलसीमंजरी पुष्पेऽक्षतेषु स्युस्तु तंडुलाः ॥
 नैवेद्ये तु रसाः षट् च भोगा नानाविधा मताः ॥२०॥
 जले गंगाजलं योग्यं यमुनाजलमेव च ॥

जातीफलं च कंकोलमंते चाचमने नृप ॥२१॥
 तांबूले चोषणं त्वेला दक्षिणायां तु हाटकम् ॥
 प्रदक्षिणायां भ्रमणं घृतं नीराजने गवाम् ॥२२॥
 प्रार्थनायां हरेर्भक्तिः प्रेमलक्षणसंयुता ॥
 नमस्कारे महाराज साष्टांगनतविग्रहः ॥२३॥
 ह्वादशाक्षरमंत्रेण शिखां बद्ध्वा शुचिः पुमान् ॥
 उपचरान्पुरस्कृत्य श्रीमुखे संमुखो भवेत् ॥२४॥

Roman transliteration

śrīvyāsa uvāca -
 atha snātvā ca kṛtvā ca nityanaimittikīm kriyām ||
 pañcavarṇasamāyuktaṃ śuddhe sthaṇḍilamaṇḍale ||1||
 dvātriṇśaddalasamāyuktaṃ kārṇikākesarojjuvalam ||
 vidhāya kamalaṃ sthāpya vidhivadvedasūktibhiḥ ||2||
 karṇikāyāṃ nyasedrājānhareḥ siṃhāsanam śubham ||
 tatra rādhāṃ ramāṃ sthāpya bhūdevīm virajāṃ tathā ||3||
 tanmadhye sthāpayetsākṣācchrīkṣṇaṃ puruṣottamam ||
 tathāṣṭadalamadhye tu rādhikāṣṭasakhīḥ śubhāḥ ||4||
 tato'ṣṭadalamadhye tu śrīkṣṇasya tathā sakhīn ||
 tathā ṣoḍaśaparnṣeṣu sakhīnāṃ ca dvayaṃ dvayam ||5||
 kamalasya ca pārśveṣu śaṃkhaṃ cakraṃ gadāṃ tathā ||
 padmaṃ ca naṃdakaṃ śārīgaṃ bāṇāṃśca musalaṃ halam ||6||
 kaustubhaṃ vanamālāṃ ca śrīvatsaṃ nīlamanibaram ||
 pītāmbaram tathā vaṃśśiṃ vetraṃ ca sthāpayedbudhaḥ ||7||
 tataḥ pārśveṣu tālāṃkaṃ garuḍāṃkaṃ rathaṃ tathā ||
 sumatiṃ dārukaṃ sūtaṃ garuḍaṃ kumudaṃ tathā ||8||
 caṇḍaṃ caiva pracaṇḍaṃ ca balaṃ caiva mahābalaṃ ||
 kumudākṣaṃ balaṃ caiva sthāpayedyatnataḥ sudhīḥ ||9||
 tathā dikṣu ca dīpālānsamsthāpya ca prthak prthak ||
 viṣvakṣenaṃ śivaṃ mām ca vidhīm durgāṃ vināyakam ||10||
 navagrahāṃśca varuṇaṃ tathā ṣoḍaśa mātṛkāḥ ||
 tatpadmāgre vitihotraṃ sthaṇḍile sthāpayedbudhaḥ ||11||
 āvāhanamāsanam ca pādyamarghyaṃ viśeṣataḥ ||

snānaṃ ca madhuparkaṃ ca dhūpaṃ dīpaṃ tathaiva ca ||12||
 yajñopavitaṃ vastraṃ ca bhūṣaṇaṃ gaṇḍhameva ca ||
 puṣpaṃ tathākṣatāṃścaiva naivedyaṃ ca manoharam ||13||
 ācamaṇaṃ pradātavyaṃ tāmḇulaṃ dakṣiṇāṃ tathā ||

pradakṣiṇāṃ prārthanāṃ ca tathā nīrājanaṃ smṛtam ||14||
 namaskāraṃ tataḥ kuryātkarmaṇā ca prthak prthak ||
 āvāhane tu puṣpāṇi āsane tu kuśadvayam ||
 pādye śyāmāṃ ca dūrvāṃ ca viṣṇukrāntitāṃ tathaiva ca ||
 saugandhikāṇi puṣpāṇi arghye yogyāni yādava ||16||
 caṇḍanośīrakarpūrakuṃkumāgurumiśritam ||
 etādṛṣaṃ jalaṃ yogyaṃ snāne rājanmahāmate ||17||
 madhuparke hyāmalakamaraviṇḍaṃ tathā matam ||
 dhūpe gaṇḍhāṣṭakaṃ deyaṃ dīpe karpūrameva ca ||18||
 yajñopavitaṃ pītaṃ ca vastre pītāmbaraṃ matam ||
 bhūṣaṇe caiva sauvarṇaṃ gaṇḍhe kuṃkumacandane ||19||
 tulasīmaṇjarī puṣpe'kṣateṣu syustu tamḇulāḥ ||
 naivedye tu rasāḥ ṣaṭ ca bhogā nānāvīdhā matāḥ ||20||
 jale gaṇḍājalaṃ yogyaṃ yamunājalameva ca ||

jātīphalaṃ ca kaṃkolamaṇṭe cācamane nṛpa ||21||
 tāmḇule coṣaṇaṃ tvelā dakṣiṇāyāṃ tu hāṭakam ||
 pradakṣiṇāyāṃ bhramaṇaṃ ghr̥taṃ nīrājane gavām ||22||
 prārthanāyāṃ harerbhaktiḥ premalakṣaṇasaṃyutā ||
 namaskāre mahārāja sāṣṭāṅganataviagrahaḥ ||23||
 dvādaśākṣaramaṇṭreṇa śikhāṃ baddhvā śuciḥ pumān ||
 upacārāṇpuraskṛtya śṛimukhe saṃmukho bhavet ||24||

English rendering

Description of the ritual

Srivyasji said - then make a mandala with five colors on the pure sthanda by performing bathing and daily routine kriya. May the divine radiant lotus be ceremoniously created through the richness of the Vedas. It should have thirty-two pieces and contain saffron and cornea. The king, May Sriharika establish the beautiful throne above Karnika and place Radha, Rama, Bhudevi and Virajaki on it. May the Supreme Personality of Godhead, Lord Krishna, be enshrined directly among those goddesses. Among the eight lotus parties, Radhika's mangalamis are the eight beautiful aunts. Then establish the companions of Lord Krishna in eight groups. Similarly, on sixteen parties, there should be two communities of Sakhis each. Then the wise man should place the conch, chakra, mace, lotus, sword named Nandaka, sharṇgadhanush, arrow, plough, musal, kaustubhamani, vanamala, srivatsa, nilambar, pitambar, vamsi, and cane near the lotus. Then the learned men of Sarathi, Garuda, Kumuda, Nanda, Sunanda, Chanda, Prachanda, Bal, Mahabal, and Kumudaksha, with a chariot with a taladhvaja and garuda dhvaja beside it, should be set up diligently. Similarly, separate poles should be thrown in all directions. Then give seats to Vishvaksena, Shiva, Brahma, Durga, Lakshmi, Ganesha, Navagraha, Varuna, and Shodash Matrikas. Place the Pandita Jan Vetihotra on the altar in front of the lotus. After this, make an appeal and offer asanas, lotuses, special arghas, baths, yajnopavita, clothes, sandalwood, akshat, Madhupark, flowers, incense, lamps, ornaments, delicious naivedya, achaman, tambool, and dakshina. Perform aarti by circumambulating and offering prayers. Then say hello to it. For each karma, there is a different method - use a flower in the

invocation, two kusha in the asana, and Shyamadurva and Aparajita in the padya. (Shri VigyanKhand Chapter 6 to 10) Yadav! Beautifully scented flowers of Arghya should be kept. The king! Add sandalwood, khus, camphor, kumkum, and agaroo to the water in a bowl. Excellency! This type of water is best for a bath. Amla and lotus should be given in Madhuparka, Ashtagandha in incense and camphor in lamps. Yajnopavita in yellow, Pitambar in cloth, gold in place of Bhushan and kumkum and sandalwood in place of Gandhara should be given. Tulsi leaves are considered the best among flowers, rice is considered the best among the akshatos, and a variety of cooked and cooked food items are considered the best among the naivedyas. Only Ganges water and Yamuna water are in the water. The king! After the meal, add nutmeg and walnuts to the boiling water. Add the cloves and cardamom to the tambool. Offer gold in place of dakshina. It is worth wandering around in the episode of circumambulation and taking gourd in the aarti. Your Majesty! The prayer should consist of a loving devotion to Lord Srihariki and, instead of salutations, a humble prostration to the Sashthanga. The priest should then purify himself and tie the lamp with the Dwadashakshara mantra and place all the puja materials in front of the deity. 1-24 |

Thus was completed the eighth chapter in the Narada Bahulashva-samvada under the Srivijana Khanda in the Srigarghasamhita, titled 'The Description of Worship Methods'. 8.

Sanskrit source · Hindi control witness

Vijñāna-khaṇḍa · Chapter 9

Chapter 200 of 263 · 37 detected Sanskrit verse markers

Sanskrit

श्रीव्यास उवाच -

उपचारस्य मंत्राणि वेदोक्तानि शुभानि च ॥

तुभ्यं वक्ष्यामि राजेन्द्र शृणुष्वैकाग्रमानसः ॥१॥

अथावाहनम्

गोलोकधामाधिपते रमापते

गोविंद दामोदर दीनवत्सल ॥

राधापते माधव सात्वतां पते

सिंहासनेऽस्मिन्मम संमुखो भव ॥२॥

अथासनम्

श्रीपद्मारागस्फुरदूर्ध्वपृष्ठं

महार्हवैदूर्यखचित्पदाब्जम् ॥

वैकुण्ठ वैकुण्ठपते गृहाण

पीतं तडिद्धाटककुम्भखण्डम् ॥३॥

अथ पाद्यम्

परं स्थितं निर्मलरौक्मपात्रे

समाहृतं बिंदुसरोवराद्धि ॥

योगेश वेदेश जगन्निवास

गृहाण पाद्यं प्रणमामि पादौ ॥४॥

अथ अर्घ्यम्

जलजद्यम्पकपुष्पसमन्वितं

विमलमर्घ्यमनर्घदरस्थितम् ॥

प्रतिगृहाण रमारमण प्रभो

यदुपते यदुनाथ यदूतम ॥५॥

अथ स्नानम्

काश्मीरपाटीरविमिश्रितेन

सुमल्लिकोशीरवता जलेन ॥

स्नानं कुरु त्वं यदुनाथ देव

गोविंद गोपालक तीर्थपाद ॥६॥

अथ मधुपर्कस्नानम्

मध्याह्नचंद्रार्कभवं मलापहं

सितांगसंपर्कमनोहरं परम् ॥

गृहाण विष्णो मधुपर्कमेनं

संदृश्य पीतांबर सात्वतां पते ॥७॥

अथ वस्त्रम्

विभो सर्वतः प्रस्फुरत्प्रोज्ज्वलं च

स्फुरद्भस्मिरम्यं परं दुर्लभं च ॥

स्वतो निर्मितं पद्मार्कजल्कवर्णं

गृहणांबरं देव पीतांबराख्यम् ॥८॥

अथ यज्ञोपवीतम्

सुवर्णाभमापीतवर्णं सुमंत्रैः

परं प्रोक्षितं वेदविन्निर्मितं च ॥

शुभं पंचकार्येषु नैमित्तिकेषु

प्रभो यज्ञ यज्ञोपवीतं गृहाण ॥९॥

अथ भूषणम्

कनकरत्नमयं मयनिर्मितं

मदनरुक्कदनं सदनं रुचाम् ॥

उषसि पूषसुवर्णविभूषणं

सकललोकविभूषणं गृह्यताम् ॥१०॥

अथ गंधम्

संध्येंदुशोभं बहुमंगलं श्री-

काश्मीरपाटीरकपंकयुक्तम् ॥

स्वमंडनं गन्धघयं गृहाण

समस्तभूमण्डलभारहारिन् ॥११॥

अथाक्षतान्

ब्रह्मावर्ते ब्रह्मणा पूर्वमुप्तान्

ब्राह्मैस्तोयैः सिंचितान्विष्णुना च ॥

रुद्रेणाराद्रक्षितान् राक्षसेभ्यः

साक्षाद्भूमन्नक्षतांस्त्वं गृहाण ॥१२॥

अथ पुष्पाणि

मन्दारसन्तानकपारिजात-

कल्पद्रुमश्रीहरियन्दनानाम् ॥

गृहाण पुष्पाणि हरे तुलस्या

मिश्राणि साक्षान्नवमंजरीभिः ॥१३॥

अथ धूपम्

लवंगपाटीरजचूर्णमिश्रं

मनुष्यदेवासुरसौख्यदं च ॥

सद्यः सुगंधीकृतहर्म्यदेशं

द्वारावतीभूप गृहाण धूपम् ॥१४॥

अथ दीपम्

तमोहारिणं ज्ञानमूर्तिं मनोज्ञं
 लसद्वर्तिकपूरपूरं गवाज्यम् ॥
 जगन्नाथ देव प्रभो विश्वदीप
 स्फुरज्ज्योतिषं दीपमुख्यं गृहाण ॥१५॥
 अथ नैवेद्यम्
 रसैः शरैर्भेदविधिव्यवस्थितं
 रसै रसाढ्यं च यशोमतीकृतम् ॥
 गृहाण नैवेद्यमिदं सुरोचकं
 गव्यामृतं सुन्दर नन्दनन्दन ॥१६॥
 अथ जलम्
 गंगोत्तरीवेगबलात्समुद्धृतं
 सुवर्णपात्रेण हिमांशुशैतलम् ॥
 सुनिर्मलाभं ह्यमृतोपमं जलं
 गृहाण राधावर भक्तवत्सल ॥१७॥
 अथाचमनम्
 राधापते श्रीविरजापते प्रभो
 श्रियः पते सर्वपते च भूपते ॥
 कंकोलजातीफलपुष्पवासितं
 परं गृहाणाचमनं दयानिधे ॥१८॥
 अथ तांबूलम्
 जातीफलैलासुलवंगनाग-
 वल्लीदलैः पूगफलैश्च संयुतम् ॥
 मुक्तासुधाखादिरसारयुक्तं
 गृहाण तांबूलमिदं रमेश ॥१९॥
 अथ दक्षिणा
 नाकपालवसुपालमौलिभि-
 र्वैदितांघ्रियुगल प्रभो हरे ॥
 दक्षिणां परिगृहाण माधव
 लोकदक्ष वरदक्षिणाय ते ॥२०॥
 अथ नीराजनम्
 प्रस्फुरत्परमदीप्तिमंगलं
 गोधृताक्तनवपंचवर्तिकम् ॥
 आर्तिकं परिगृहाण चार्तिहन्
 पुण्यकीर्तिविशदीकृतावने ॥२१॥
 अथ नमस्कारः
 नमोऽस्त्वनंताय सहस्रमूर्तये
 सहस्रपादाक्षिशिरोरुबाहवे ॥

सहस्रनाम्ने पुरुषाय शाश्वते
 सहस्रकोटीयुगधारिणे नमः ॥२२॥
 अथ प्रदक्षिणा
 समस्ततीर्थयज्ञदानपूर्तकादिजं फलम् ॥
 लभेत्परस्य शाश्वतं करोति यः प्रदक्षिणाम् ॥२३॥
 अथ प्रार्थना

हरे मत्समःपातकी नास्ति भूमौ
 तथा त्वत्समो नास्ति पापापहारी ॥
 इति त्वं य मत्वा जगन्नाथ देव
 यथेच्छा भवेते तथा मां कुरु त्वम् ॥२४॥
 अथ स्तुतिः
 संज्ञानमात्रं सदसत्परं मह-
 च्छश्वत्प्रशांतं विभवं समं महत् ॥
 त्वां ब्रह्म वंदे हि सुदुर्गमं परं
 सदा स्वधाम्ना परिभूतकैतवम् ॥२५॥
 एवं संपूज्य देवेशमेभिर्मैत्रैर्महामते ॥
 प्रणम्य विष्णुं सर्वाङ्गपूजां कुर्यात्प्रयत्नतः ॥२६॥
 ॐ नमो नारायणाय पुरुषाय महात्मने ॥
 विशुद्धसत्त्वधीस्थाय महाहंसाय धीमही ॥२७॥
 इति मंत्रेण प्राणायामं कृत्वा

ॐ विष्णवे मधुसूदनाय वामनाय त्रिविक्रमाय
 श्रीधराय हृषीकेशाय पद्मनाभाय दामोदराय
 संकर्षणाय वासुदेवाय प्रद्युम्नाय अनिरुद्धाय
 अधोक्षजाय पुरुषोत्तमाय श्रीकृष्णाय नमः ॥
 इति पादगुल्फजानूरुकट्युदरपृष्ठभुजाकंधरकर्ण-
 नासिकाधरनेत्रशिरःसु पृथक् पृथक् पूजयामीति
 सर्वाङ्गपूजां कुर्यात् ॥ तथा सखीसखशंखचक्रगदा-
 पद्मासिधनुर्बाणहलमुसलादीन् तथा कौस्तुभवनमाला-
 श्रीवत्सपीतांबरनीलांबरवंशीवेत्रादीन् तथा
 तालाङ्गारुडाङ्गकथदारुकसुमतिसारथिगरुड-
 कुमुदचक्रसुन्दरचक्रमहाबलकुमुदाक्षादीन् ॥
 प्रणवपूर्वेण चतुर्थ्यन्तेन नमःसंयुक्तेन नाम्ना
 तथा विष्वक्सेनशिवविधिदुर्गाविनायकदिकपाल-
 वरुणनवग्रहमातृकादीन्मंत्रैः पूजयेत् ॥

ॐ नमो वासुदेवाय नमः संकर्षणाय च ॥
 प्रद्युम्नायानिरुद्धाय सात्वतां पतये नमः ॥२८॥
 इति मंत्रेण शतमाहुतीर्जुह्यात् ॥

देवं प्रदक्षीणीकृत्य महाभोगं निधाय च ॥
 प्रणमेद्दण्डवद्भूमौ मंत्रमेतमुदीरयेत् ॥२९॥
 ध्येयं सदापरिभवघ्नमभीष्टदोऽहं
 तीर्थास्पदं शिवविरचिनुतं शरण्यम् ॥
 भृत्यार्तिहन् प्रणतपाल भवाब्धिपोतं
 वंदे महापुरुष ते चरणारविंदम् ॥३०॥
 इति नत्वा हरिम् राजन्पुनर्निराजनं हरेः ॥
 कारयेद्विधिवद्भक्तो हरिभक्तजनैः सह ॥३१॥
 घटीवाद्यरणदघण्टाकांस्यवीणादिकीचकैः ॥
 करतालमृदङ्गाद्यैः कीर्तनं कारयेद्बुधः ॥३२॥
 नृत्यन्ति श्रीहरेरग्रे भक्ता वै प्रेमविह्वलाः ॥
 जयध्वनिसमायुक्ताः सत्कथागानतत्पराः ॥३३॥
 पुनः प्रभुं नमस्कृत्य मंदिरे तपनोज्ज्वले ॥
 शयनं कारयेत्सम्यक् श्रीकृष्णस्य महात्मनः ॥३४॥
 एवं करोति श्रीकृष्णसेवां यो लग्नमानसः ॥
 प्रणमंति च तं राजन्देवताः स्वर्गसंभवाः ॥३५॥
 सोऽपि राजेन्द्र नाकेऽपि पदं धृत्वा हरेर्जनः ॥
 अंते याति परं धाम गोलोकं योगिदुर्लभम् ॥३६॥
 इति श्रीकृष्णसेवाया विधानं वर्णितं मया ॥
 चतुःपदार्थदं नृणां किं भूयः श्रोतुमिच्छसि ॥३७॥

Roman transliteration

śrīvīyāsa uvāca -
 upacārasya maṇṭrāṇi vedoktāni śubhāni ca ||
 tubhyaṃ vakṣyāmi rājeṃdra śṛṇuṣvaikāgramānasah ||1||
 athāvāhanam
 golokadhāmādhipate ramāpate
 govīṇḍa dāmodara dīnavatsala ||
 rādhāpate mādḥava sātvatām pate
 śiṃhāsane'sminmama saṃmukho bhava ||2||
 athāsanam
 śrīpadmarāgasphuradūrdhvaṣṭhaṃ
 mahārḥavaidūryakhacitpadābjam ||
 vaikunṭha vaikunṭhapate grhāṇa
 pītaṃ taḍiddhātākakumbhakhaṇḍam ||3||
 atha pādyaṃ
 paraṃ sthitaṃ nirmalaraukmapātre
 samāhṛtaṃ biṇḍusarovarādḍhi ||
 yogeśa vedeśa jagannivāsa
 grhāṇa pādyaṃ praṇamāmi pādau ||4||
 atha arghyam
 jalajacampakapuṣpasamanvitaṃ

vimalamarghyamanarghadarasthitam ||
 pratigrhāṇa ramāramaṇa prabho
 yadupate yadunātha yadūttama ||5||
 atha snānam
 kāśmīrapāṭīravimīśritena
 sumallikośīravatā jalena ||
 snānaṃ kuru tvaṃ yadunātha deva
 govinda gopālaka tīrthapāda ||6||

atha madhuparkasnānam
 madhyāhnacandrarābhavaṃ malāpaham
 sitāṃgasam̐parkamanoharam̐ param ||
 grhāṇa viśṇo madhuparkamenam̐
 sam̐dr̥śya pītāmbara sātvatām̐ pate ||7||
 atha vastram
 vibho sarvataḥ prasphuratprojjvalam̐ ca
 sphurad rāśmīramyaṃ paraṃ durlabham̐ ca ||
 svato nirmitam̐ padmakīṃjalkavarṇam̐
 grhaṇām̐baraṃ deva pītāmbarākhyam ||8||
 atha yajñopavitam
 suvarṇābhamāpītavarṇam̐ sumam̐traīḥ
 paraṃ prokṣitam̐ vedavinnirmitam̐ ca ||
 śubham̐ pañcakāryeṣu naimittikeṣu

prabho yajña yajñopavitam̐ grhāṇa ||9||
 atha bhūṣaṇam
 kanakaratnamayaṃ mayanirmitam̐
 madanarukkadanam̐ sadanam̐ rucām ||
 uśasi pūṣasuvārṇavibhūṣaṇam̐
 sakalalokavibhūṣaṇa grhyatām ||10||
 atha gaṇḍham
 saṇḍhyeṇḍuśobham̐ bahumaṇḍgalam̐ śrī-
 kāśmīrapāṭīrakapaṃkayuktam ||
 svamaṇḍanam̐ gandhacayaṃ grhāṇa
 samastabhūmaṇḍalabhārāhārīn ||11||
 athākṣatān
 brahmāvarte brahmaṇā pūrvam̐uptān
 brāhmaistoyaiḥ śimcitānviṣṇunā ca ||

rudreṇārād rākṣatān rākṣasebhyah
 sāksād bhūmannakṣatām̐stvam̐ grhāṇa ||12||
 atha puṣpāṇi
 mandārasantānakapārijāta-
 kalpadrumaśrīharicandanānām ||
 grhāṇa puṣpāṇi hare tulasya
 miśrāṇi sāksānnavam̐ṇjarībhiḥ ||13||
 atha dhūpam
 lavaṃgapāṭīrajacūrṇamiśram̐
 manuṣyadevāsurasaukhyadam̐ ca ||
 sadyaḥ sugaṇḍhikṛtaharmyadeśam̐
 dvārāvatibhūpa grhāṇa dhūpam ||14||
 atha dīpam

tamohārīṇaṃ jñānamūrtiṇ manojñaṃ

lasadvartikarpūrapūraṃ gavāṇyaṃ ||
 jagannātha deva prabho viśvaḍīpa
 sphurajjyotiṣaṃ dīpamukhyaṃ grhāṇa ||15||
 atha naivedyaṃ
 rasaiḥ śarairbhedavidhivyavasthitaṃ
 rasaiḥ rasāḍhyaṃ ca yaśomatīkṛtaṃ ||
 grhāṇa naivedyamidaṃ suocakaṃ
 gavyāmṛtaṃ sundara nandanandana ||16||
 atha jalam
 gaṃgottarīvegabalātsamudhṛtaṃ
 suvarṇapātreṇa himāṇśuśitalaṃ ||
 sunirmalābhaṃ hyamṛtopamaṃ jalam
 grhāṇa rādhāvara bhaktavatsala ||17||
 athācamanaṃ

rādhāpate śrīvirajāpate prabho
 śrīyaḥ pate sarvapate ca bhūpate ||
 kaṃkolajātīphalapuṣpavāsitaṃ
 paraṃ grhāṇācamanaṃ dayānidhe ||18||
 atha tāmbūlaṃ
 jātīphalailāsulavaṅganāga-
 vallidalaiḥ pūgaphalaiśca saṃyutaṃ ||
 muktāsudhākhādirasārayuktaṃ
 grhāṇa tāmbūlamiḍaṃ rameśa ||19||
 atha dakṣiṇā
 nākapālavasupālamaulibhi-
 rvaṃditāṃghriyugala prabho hare ||
 dakṣiṇāṃ pariḡrghāṇa mādḥva
 lokadakṣa varadakṣiṇāya te ||20||

atha nīrājanam
 prasphurātparamadīptimaṅgalaṃ
 godhṛtāktanavapaṃcavartikaṃ ||
 ārtikaṃ pariḡrghāṇa cārtiḥaṇ
 puṇyakīrtiviśadīkṛtāvane ||21||
 atha namaskāraḥ
 namo'stvanamītāya sahasramūrtaye
 sahasrapādākṣīśīrorubāhave ||
 sahasranāmne puruṣāya śāsvate
 sahasrakoṭiyugadhārīṇe namaḥ ||22||
 atha pradakṣiṇā
 samastatīrthayajñādānapūrtakādījaṃ phalaṃ ||
 labhetparasya śāśvataṃ karoti yaḥ pradakṣiṇām ||23||
 atha prārthanā

hare matsamaḥpātakī nāsti bhūmau
 tathā tvatsamo nāsti pāpāpahārī ||
 iti tvam ca matvā jagannātha deva
 yathecchā bhavette tathā māṃ kuru tvam ||24||
 atha stutiḥ

saṃjñānamātraṃ sadasatparaṃ maha-
cchaśvatpraśāntaṃ vibhavaṃ samaṃ mahat ||
tvāṃ brahma vaṃde hi sudurgamaṃ paraṃ
sadā svadhāmnā paribhūtakaitavam ||25||
evaṃ saṃpūjya deveśamebhirmatṛairmahāmate ||
praṇamya viṣṇuṃ sarvāṅgapūjāṃ kuryātprayat□nataḥ ||26||
oṃ namo nārāyaṇāya puruṣāya mahātmāne ||
viśuddhasatvadhīsthyā mahāhamsāya dhīmahi ||27||
iti maṇitreṇa prāṇāyāmaṃ kṛtvā

oṃ viṣṇave madhusūdanāya vāmanāya trivikramāya
śrīdhārāya hṛṣīkeśāya padmānābhāya dāmodarāya
saṃkarṣaṇāya vāsudevāya pradyumnāya aniruddhāya
adhokṣajāya puruṣottamāya śrīkṛṣṇāya namaḥ ||
iti pādagulphajānūrukaṭyudaraṃprsthabhujākamdharakarṇa-
nāsikādharanetraśiraḥsu prthak prthak pūjayāmiti
sarvāṅgapūjāṃ kuryāt || tathā sakḥisakhaśaṃkhacakraḡadā-
padmāsīdhanurbāṇahalamusālādīn tathā kaustubhavanamālā-
śrīvatsapītāmbaranilāmbaravaṃśīvetrādīn tathā
tālāṃkagaruḡāṃkarathadārukasumatisārathigaruḡa-
kumudanaṃdasunaṃdacaṃdamahābalakumudākṣādīn ||
praṇavapūrveṇa caturthyantena namaḥsaṃyuktena nāmnā
tathā viṣvaksenaśivavidhididurgāvināyakaḡdikṣā-
varuṇanavagrahamāṭṛkādīnmaṇṭraiḥ pūjayet ||

oṃ namo vāsudevāya namaḥ saṃkarṣaṇāya ca ||
pradyumnāyaniruddhāya sātvatāṃ pataye namaḥ ||28||
iti maṇitreṇa śatamāhutīrjuhuyāt ||
devaṃ pradakṣiṇīkṛtya mahābhogaṃ nidhāya ca ||
praṇameddaṃḡavad□bhūmau maṇṭrametamudīrayet ||29||
dhyeyaṃ sadāparibhāvaghnamabhiṣṭado'haṃ
tīrthāspadaṃ śivaviraṃcinutaṃ śaraṇyam ||
bhṛtyārtiḥaṃ praṇatapāla bhavābhipotaṃ
vaṃde mahāpuruṣa te caraṇāravīṇdam ||30||
iti natvā hariṀ rājanpunarnīrājanaṃ hareḥ ||
kārayedvidhivad□bhakto haribhaktajānaiḥ saha ||31||
ghaṭivādyaraṇad□ghaṇṭākāṃsyavīṇādīkīcakaiḥ ||
karatālāṃḡdaṇḡādyaiḥ kīrtanaṃ kārayed□budhaḥ ||32||
nṛtyanti śrīhareragre bhaktā vai premavīhvalāḥ ||

jayadhvanisamāyuktāḥ satkathāḡānatatparāḥ ||33||
punaḥ prabhūṃ namaskṛtya maṃdire tapanojjvale ||
śayanaṃ kārayetsamyak śrīkṛṣṇasya mahātmānaḥ ||34||
evaṃ karoti śrīkṛṣṇasevāṃ yo lagnamānasaḥ ||
praṇamaṃti ca taṃ rājandevatāḥ svargasambhavāḥ ||35||
so'pi rājendra nāke'pi padaṃ dhṛtvā harerjanaḥ ||
aṃte yāti paraṃ dhāma golokaṃ yogidurlabham ||36||
iti śrīkṛṣṇasevāyā vidhānaṃ varṇitaṃ mayā ||
catuḥpadārthadaṃ nṛṇāṃ kiṃ bhūyaḥ śrotumicchasi ||37||

English rendering

Description of the ritual and the type of worship

Srivyasji said - Maharaj! The beautiful mantras of offering puja-material are said in the Vedas. Let me describe them for you. Listen with a focused mind. 1. (Worship should be done while chanting mantras. The following are the mantras with their meanings.)

Appeal - Golokdhamadhipate Ramapate Govinda Damodar Dinvasal. Radhapate Madhava Sattvata Pathe will face me on the throne. 2.

Govinda! You are the lord of Golok Dham. It is in your nature to show mercy to the poor. Damodar! You are the Prannath of Lakshmi and Radhika. The Yadavas have a presiding deity. Madhava! Be thou seated before me on this throne. 2.

Asana - Sri Padmaragasphuraduradhvaparishtham Maharha Vaideurya Khachchitapabjam. Vaikuntha Vaikunthape Grihana Pitam Tadiddhatakumbhakandam.

Waikunthapate! The top of this posture has a sapphire glow on the back. Vaidyamani (topaz) is attached to the feet. It is equipped with golden urns that glow like electricity. Please accept it. 3. (Shri VigyanKhand Chapter 6 to 10)

Bindu Sarovar is located on the banks of the Nirmal River. Yogesh Devesh Jagantriwas Grihan Padyam Pranamami Padau

Devash! The best water is brought from Bindusarovar and kept in a clean golden pot. Yogesh! You are the ruler of the universe. I bow to your feet. You have to accept this position. 4.

The Arghya-Jalajachampakapushpam is located in the Vimalamarthyamangadar. Pratigrahana Ramaraman Yadupate Yadunatha Rama-Ramana Prabhu Yadupatta.

O Lord! Yudup! Yadunath! Yudduttam! Consider this pure, exquisite offering, blended with lotus and champa flowers and filled with conch shells. 5.

Jnana-Kashmir Patiravimishthiren Sumallikoshiravata is watery. Stranam Kuru is the pilgrimage site of Yadunath Deva Govinda Gopala.

Govinda! You are the lord of the Yadavas and the protector of the cows. Your feet are a form of pilgrimage. Oh my goodness! The water is fragrant with saffron, sandalwood, jasmine, and poppy seeds. You take a bath with it. 6.

Madhuparka - Madhyaharchandarkabhavashramamam Sittanga Samprasanga Paramahara. Grihanam is the sweet drink of Vishnu. The address is Pitambar Sattvat.

Yudup! You are going to be wearing a Pitambar. The honeycomb is ready for you. It is supposed to relieve the heat-induced labor of a midday heavy beating. The coming together of the Mishri has made it very beautiful. Oh my goodness! You look at it and please accept it. 7.

The costumes are all bright and bright, dimly lit, but rare. The self-made Padmakanjalkavarna Grihanambaram Deva Pitambarakhyam.

O Lord! A cloth called 'Pitambar' is presented. Its radiance is extremely bright, its rays scattering everywhere. This extremely rare garment is made by itself. Its color is like the saffron of a lotus. Please accept it. 8.

Yajñopavita - Suvarṇabhamāpitāvarṇa Sumantra: Parā Prakṣṭa Veda Nirmanitam. Naimitikeshu Prabhava Yajna Yajñopavitam Grihanam in auspicious Panchakaryas.

Oh my goodness! This yajnopavita is light yellow in color, shining like gold. This has been well evidenced by the Uttama Mantras. It is composed by the Vedic Brahmins. Its use in the five cardinal karmas is beneficial. O Lord! You have to accept it. 9. (Shri VigyanKhand Chapter 6 to 10)

The Madannurukkadan Sadan, built by the jeweller Kanakaratramayam, was of interest. Ushasi Poush Suvarṇa Vibhushanam Sakalok Vibhushanam Grihyatam.

The beauty of the universe! This golden jewel made of gold and jewels is present. It is the work of the Mayake Handicraft. It is the storehouse of Prabhaka, which fades away the glow of Kamadeva. Oh my goodness! Accept this jewel that shines like the morning sun. 10.

Gandha-Sandhyendushobham Bahumangalam Shri Kashmirpathikarapankiyutam. The self-sustaining sulfuric acid is responsible for the entire Earth's crust.

Adorned like the evening moon, giving many auspicious days, this fragrant zodiac sign with saffron and camphor is your ornament. The Lord who takes away the burden of all the peoples! You have to accept it. 11.

Akshat-Brahmavarte Brahmana Purvamupatan Brahastoyai: Sinchitan Vishnuna Ch. Rudra is protected by demons: the earth, the stars, the planets, the planets.

What Brahma first sowed in the land of Brahmavarta, which Lord Vishnu irrigated with Vedamaya water and which Shankarji came near and protected from the demons, Lord! Accept those axes for yourself. 12.

Pushpa-Mandara-Santanaka-Parijata-Kalpadrūmashri-Harichandanam's Grihana-Pushpani-Hare Tulasya-Mishrayani-Sakshantṛavamanjari:

Oh my goodness! These flowers of Mandar, Santanaka, Parijata, Kalpavriksha, and Harichandan are present. Tulsi leaves have also been mixed with new seeds, you should take them. 13.

A mixture of sunflower and clove paste is pleasing to the human body. Dhooṇam at the recently perfumed Dharmadesh Dwaravati Bhoopa Grihan.

Dwarakadheesh! Consume incense that is mixed with cloves and malayagiri powder, which has the power to delight gods, demons, and humans, and which immediately makes palaces fragrant. 14.

Deepa-Tamoharinam Gyanamurthy Manojanam Lasadvārthikarpuram Gavajyam. Jagannath Deva Prabhava Vishvadeepa is the main house of bright lights.

O Lord! You are the Lord of the universe and the Publisher of the universe. This prime lamp in the form of a knowledge that destroys darkness is ready for you, which looks very beautiful decorated with lights. It is filled with the ghee of a cow. At the same time, Kapoor has also been left out. Oh my goodness! Accept this lamp with a sparkling flame in this way. 15.

Naivedya-Rasa: Sharaveda Vidhivyavistha Rasa Rasadhabha and Yashomatikritam. The Grihan Naivedyam is a beautiful dance form.

Nandanandan An offering made with shadras and prepared in the Vedic method is available to you. It is rich in juices and was created by Yashodaji. Along with being delicious, the use of cow dung has made it nectarine. So take it upon yourself. 16. (Shri VigyanKhand Chapter 6 to 10)

Hiṃanshu Shitalam is a golden vessel enriched with water-Gangotri momentum. Sunirmalambho Hyamritotopam Jal Grihan Radhavar Bhaktavatsal.

Devotees! This is the nectar water effortlessly obtained from the Ganges stream, which is as cold as a piece of the Himalayas. It is placed in a golden vessel and exudes a very serene aura. Oh dear! You have to accept it. 17.

I was pleased with the quality of the skeleton and the quality of the flowers.

Oh dear! You are the lord of Bhagwati Viraja. Oh my goodness! You are the Prananaṭha of Lakshmi and the Supreme Being of the universe. Oh my goodness! It is an excellent surprise offering, scented with kangols, nutmeg, and flowers. O Lord! Accept it 18.

Tambula-Jatiflaila Sulavanganaga-Vallidalu: Pugfalashka Samyutam. Ramesh is the owner of the house with a free-spirited kitchen.

Ramesh! Accept this tambool with nutmeg, cardamom, cloves, cinnamon, areca nut, pearl millet, and mustard seeds. 19.

Dakshina - Nakpalavusupalamoolibhi - Rvanditangriyugal Prabho Hare. The southern periphery is dominated by Madhava Lokakasvara Dakshinapate.

O Lord! The crowns of Nakapala and Vasupala are worshipped as your twin feet - the lotus. You are the husband of Dakshina. You are very skilled at providing wealth to animals. Oh my goodness! You take this Dakshina. 20.

Nirajan - Prasphuratparamdipamangalam Goghritapoova Panchavartikam. The four virtues of the Arthikam Parigrahana are described in detail.

The Aartihan Deeptimayi with superior illumination is this auspicious aarti. It has fourteen lights soaked in cow dung. O God, who enlarges His holy glory! You have to accept it. 21.

Namaskara - Namosthvanantaya Sahastramurtiye Sahastrapadakshisirubahave. Sahasranamne Purushaya Shashvate Sahasrakoti Yugadharne Namah.

My salutations to the Supreme Personality of Godhead, who is infinite, having thousands of idols, whose feet, thighs, arms, thighs, head, and eyes are also thousands in number, who are eternal, having thousands of names and bearing millions of ages. 22.

Parikshina - The fruit of the offering of all the Tirtha sacrifices. The ad is made permanent by the ad that is circled.

For a person who circumambulates the Supreme Lord, the fruits of the entire pilgrimage, sacrifice, charity, and purification (derived from digging wells, stepwells, gardens, etc.) become accessible. 23. (Shri VigyanKhand Chapter 6 to 10)

Prayer - Hare Matsam: Pataki nahi bhumau and tvatsamo nahi sinapahari. May Lord Jagannath be pleased with you and may Maa Kuru be.

Oh my goodness! There is no sinner in the world like me, and there is no taker of sins like you. O Lord! Realizing this, O Jagannath! Then do to me whatever you think is right. 24.

Praise and understanding are as important as the ability to be at peace with others. Your Brahman Vande is pure and always self-sufficient.

I salute you, the Supreme Brahman, who are the embodiment of consciousness, transcendent of truth and non-existence, who are eternal, who are the embodiment of the transcendent, who are the embodiment of tranquility, who are the embodiment of opulence, who are everywhere equal, who are extremely difficult to attain and who have always despised illusion with their brilliance. 25.

Excellency! Thus, through these mantras, the deity should worship God. Then one should pay obeisance to Lord Vishnu and worship him diligently.

Then - Om Namō Narayanay Puruṣhaya Mahatme. Viśuddha Sattvadhishthaya Mahāhamsa Mahāmāhmi. . (27) - Perform Pranayama by chanting this mantra. Thereafter, my salutations to Lord Viśhnu, Madhusudana, Vamana, Trivikrama, Sridhara, Hrīshikesh, Padmanabha, Damodara, Sankarshana, Vasudeva, Pradyumna, Aniruddha, Adhokshaja and Lord Puruṣhottama Krishna. (These should be saluted.)

Similarly, in the feet, neck, thighs, thighs, loins, abdomen, back, arms, shoulders, ears, nose, eyes, and the head of the Lord, I perform various worships - these should be called Sarvanga-puja.

Then invoke Sakhi, Sakha, Shankha, Chakra, Gada, Padma, Asi, Dhanush, Arrow, Hal, Musal, Kaustubhamani, Vanamala, Srivatsa, Pitambar, Neelambar, Vamsi, Cane, etc., and the chariot with Taladhvaja and Garudadhvaja, Daruka and Sumati Sarathi, Garuda, Kumuda, Nanda, Sunanda, Chanda Mahabal, Kumudaksha, etc., and Viśhvaksena, Shiva, Brahma, Durga, Ganesha, Dikpala, Varuna, Navagraha, and Shodash Matrikas. Add the word 'Namah' to their name by applying Omkar and using Chaturthantaka. Then worship all of them with mantras.

Om Namō Vasudevaya Namah Sankarshanaya Cha. Pradyumnaaniruddhaya sattvatana pataye namah.

- Offerings should be made a hundred times with this mantra. Then circumambulate the Lord and offer the Mahabhoga. Then pay obeisance to the earth with the Sashtanga Dandavata and recite this mantra - 'Goloyam Sada', etc. (It means -) those who are worthy of continuous meditation, whose influence is not to be insulted, who are the purifiers of desires, who are the foundations of tirthas, whom Shiva and Brahma have praised, who are skilled in giving shelter, whose nature is to alleviate the sufferings of servants, who are the maintainers of vows and the vessels for the ocean of the world, Lord Puruṣhottam! I bow to those lotus feet of yours. 26-30 | (Shri VigyanKhand Chapter 6 to 10)

The king! In this way, the devotee pays obeisance to the Lord and performs the ritual aarti again with the devotees of the Lord. At that time, a wise man should chant to God with bells, bells, harps, flutes, cymbals, and mridangam. At that time, Bhagavad devotees dance in front of the God in love, expressing their joy and joy. And they start singing beautiful lilas and kathakas of God. Then pay obeisance again to the Lord and make Mahatma Shrikrushnachandra sleep well in the temple as bright as the sun. 31-34 |

The king! Thus one who is adopted and serves Lord Krishna is worshipped by the heavenly beings. Your Majesty! That Sriharika devotee also steps into heaven on the occasion of death and goes to Goloka, the supreme abode of the Lord, which is also rare for yogis. It is an act of service to the god Sri Krishna Chandra. I have described it to you. It is the giver of all four substances to humans. Now what do you want to hear again? . 35-37 |

Thus the Narada Bahulashva-samvada under the Srivijana Khanda in the Srigrarghasamhita completed a new chapter titled 'The description of the rituals and forms of worship'. 9.

Sanskrit source · Hindi control witness

Vijñāna-khaṇḍa · Chapter 10

Chapter 201 of 263 · 41 detected Sanskrit verse markers

Sanskrit

उग्रसेन उवाच -

सिद्धोऽस्म्यनुगृहीतोऽस्मि त्वया श्रीकृष्णरूपिणा ॥

श्रीकृष्णपद्धतिः साक्षाच्छ्रुता वै विधिवन्मया ॥१॥

अहो लोका महामूढा लोभमोहमदान्विताः ॥

नाप्नुवंति हि वैराग्यं भजंति न हरिं क्वचित् ॥२॥

भगवन्नस्य जगतो मोहकारणमद्भुतम् ॥

कथं जातं वद विभो कथमेतन्निवर्तते ॥३॥

श्रीव्यास उवाच -

यथांभसि प्राप्तमदो विधोः खत-

स्तत्प्रेक्षते केवलमेव वेगतः ॥

तथा हि बिम्ब परमस्य मायया

ममेत्यहं भावगते प्रवर्तते ॥४॥

प्रधानकालाशयदेहजैर्गुणैः

कुर्वन्विकर्माणि जनो निबद्धाते ॥

काचेऽर्भकं सैकत एव जीवनं

गुणे च सर्पं प्रतनोति सोऽक्षिभिः ॥५॥

राजन् जगन्मोहमयं रजोमयं

तमोमयं सत्त्वमयं तथा क्वचित् ॥

मनोविलासं विकृतं च विभ्रमं

विद्ध्याश्विदं लोलमलातयक्रवत् ॥६॥

इदं करिष्यामि करोम्यभूवं

ममेदमस्तीति च वेदमाब्रुवन् ॥

अहं सुखी दुःखयुतः सुहज्जनो

लोकस्त्वहंकारविमोहितो मतः ॥७॥

उग्रसेन उवाच -

वद मे कृपया ब्रह्मैल्लक्षणं परमात्मनः ॥

कतिधा कवयः कृष्णं वदंति जपवर्त्मनि ॥८॥

श्रीव्यास उवाच

सनातनस्यात्र न मृत्युजन्मनी

न शोकमोहौ न जरायुवादयः ॥

अहंमदो व्याधियुतो भयं सुखं

शुचः क्षुधेच्छा न रतिर्न चाधयः ॥ ९॥

आत्मा निरीहो ह्यतनुः स सर्वगो
 नाहंकृतिः शुद्धबलो गुणाश्रयः ॥
 स्वयं परो निष्फल आत्ममंगलो
 ज्ञानात्मको यो विदितो मुनीश्वरैः ॥१०॥
 जागर्ति योऽस्मिच्छयनं गते सति
 नायं जनो वेद स वेद तं हितम् ॥
 पश्यन्तमाद्यं पुरुषं हि यं जनो
 न पश्यति स्वच्छमलं य तं भजे ॥११॥
 यथा नभोऽग्निः पवनो न सज्जते
 घटे न काष्ठे न रजोभिरावृतः ॥

तथा पुमान्सर्वगुणैश्च निर्मलो
 वर्णैर्यथा स्यात्स्फटिकोपमोज्ज्वलः ॥१२॥
 व्यंगेन वा लक्षणया च वाक्यधै-
 रर्थैः पदस्फोटपरायणैः परम् ॥
 न ज्ञायते तद्गुणिनोत्तमेन स-
 द्वाच्यं ततो ब्रह्म कुतस्तु लौकिकैः ॥१३॥
 वदन्ति केचिद्भुवि कर्मकर्तृ य-
 त्कालं च केचित्परमेव शोभनम् ॥
 केचिद्विचारं प्रवदन्ति यच्च तद्-
 ब्रह्मेति वेदांतविदो वदन्ति हि ॥१४॥
 यं न स्पृशंतीह गुणा न कालजा
 मायेन्द्रियं चित्तमनो न बुद्ध्यः ॥
 महन्न वेदो वदतीति तत्परं
 विशन्ति सर्वेऽनलविस्फुलिंगवत् ॥१५॥

हिरण्यगर्भः परमात्मतत्त्वं
 यद्वासुदेवं प्रवदन्ति सन्तः ॥
 विचार्य्य तद्देववरस्वरूपं
 विसृज्य मोहं विचरेदसङ्गः ॥१६॥
 यथेन्दुरेको जलपात्रवृंदगो
 यथाग्निरेको विदितः समिध्यये ॥
 तथा परात्मा भगवाननेकवि-
 दन्तर्बहिः स्यात्स्वकृतेषु देहिषु ॥१७॥
 सूर्योदये नैशतमो विलीयते
 प्रदृश्यते वस्तु गृहे यथा जनैः ॥
 ज्ञानोदये ज्ञानतमः प्रलीयते
 संप्राप्यते ब्रह्म परं तनौ तथा ॥१८॥
 यथेन्द्रियाणां च पृथक्प्रवृत्तिभि-

नानेव तेऽर्थोतिगुणाश्रयः परः ॥

एकं ह्यनंतस्य परस्य धाम त-
तथा मुनीनां किल शास्त्रधर्मभिः ॥१९॥

साक्षाद्धरिर्यः पुरुषोत्तमोत्तमः
श्रीकृष्णचन्द्रो निजभक्तवत्सलः ॥
कैवल्यनाथो नृगमुज्जहार तं
पूर्णं स्वयं ब्रह्म परं नमाम्यहम् ॥२०॥
श्रीनारद उवाच -

इत्युक्त्वा तमनुज्ञाप्य भगवान्बादरायणः ॥
पश्यतां यादवानां च तत्रैवांतरधीयत ॥२१॥
इदं मया ते कथितं हरिभक्तिविवर्द्धनम् ॥
विज्ञानखंडं विशदं श्रोतॄणां मोक्षदं स्मृतम् ॥२२॥
गर्गाचार्येण कथिता नाम्नेयं गर्गसंहिता ॥
सर्वदोषहरा पुण्या चतुर्वर्गफलप्रदा ॥२३॥
गोलोकवृंदावनयोगिरीश्वर-

माधुर्ययोः श्रीमथुरापुरस्य च ॥
द्वारावतीविश्वजितोर्हलायुध-
विज्ञानयोः खंडचयाः पृथङ् नव ॥२४॥
श्रीकृष्णमूर्तिः परमै रसैर्यथा
यथा च भूमिर्भरतादिभिर्भृशम् ॥
तथा हि शश्वन्मुनिगर्गसंहिता
विभाति खंडैर्नवभिर्नृपेश्वर ॥२५॥
यथा हि रत्नैर्नवभिर्विराजते
देवांगुलौ तप्तसुवर्णमुद्रिका ॥
तथा चतुर्वर्गफलप्रदे विधौ
सर्गैर्विसर्गैर्मुनिगर्गसंहिता ॥२६॥
नरेन्द्र शश्वन्मुनिसंहितां ये
शृण्वन्ति भक्त्या हि जनाः पुनीताः ॥
इहैव सौख्यं परमाप्नुवंत-

स्ततस्तु गोलोकपुरं प्रयांति ॥२७॥
कृत्वाथ पीताम्बरवन्दनं त्विमां
शृणोति वंध्या बहुलालसा भृशम् ॥
ह्रस्वेन कालेन गृहांगणे शिशू-
न्सञ्चारयन्ती विचरत्यहर्निशम् ॥२८॥
रोगी पुमान् रोगगणात्प्रमुच्यते
भीतो भयाद्बंधगतश्च बंधनात् ॥
श्रुत्वा कथां निर्धन एति वैभवं

मूर्खो भवेत्पंडित एव सत्त्वरम् ॥२९॥

यः कार्तिके मासि नृपः श्रिया युतः-

शृणोति शश्वन्मुनिगर्गसंहिताम् ॥

स चक्रवर्ती भविता न संशयो

नरेन्द्रहस्तोद्धृतचारुपादुकः ॥३०॥

मनोजवैः सिंधुतुरङ्गमैर्नवै-

र्द्धिपैश्च विंध्याचलसंभवैः परैः ॥

वैतालिकोदगीतयशा महीतले

निषेवितो वारवधूजनैः सह ॥३१॥

सुवर्णशृङ्गं वरताम्रपृष्ठं

सभूषणं रौप्यखुरं सवत्सम् ॥

ददाति खंडं प्रति गोह्वयं यः

प्राप्नोति सर्वं हि मनोरथं सः ॥३२॥

निष्कारणोऽसौ शृणुते विदेहराट्

सर्वामिमां वै मुनिगर्गसंहिताम् ॥

हत्पुण्डरीके वसतेऽस्य सर्वदा

श्रीकृष्णखंदो निजभक्तवत्सलः ॥३३॥

श्रीगर्ग उवाच -

इत्युक्त्वा तमनुज्ञाप्य नारदो देवदर्शनः ॥

सर्वेषां पश्यतां ब्रह्मन्बंरं गतवान्मुनिः ॥३४॥

बहुलाश्वो महाराजः श्रीकृष्णो लग्नमानसः ॥

सर्वतस्तु कृतार्थोऽभूच्छ्रुत्वेमां संहितां हरेः ॥३५॥

तव पश्नोपरि ब्रह्मन्कथिता संहिता मया ॥

श्रुता वा पठिता कैश्चित्कोटियज्ञफलप्रदा ॥३६॥

श्रीशौनक उवाच -

धन्योऽहं च कृतार्थोऽहं त्वत्संगेन महामुने ॥

प्राप्नोमि परमां भक्तिं श्रीकृष्णप्रेमवर्द्धिनीम् ॥३७॥

विशदहृदि मुनीनां मानसे राजहंसः

सकलसुखविराजन्नादमाधुर्यवंशः ॥

जगति विकलदंशः शूरवंशावतंसः

करबलहतकंसः पातु वः सत्प्रशंसः ॥३८॥

इत्युक्त्वा तान्मुनीन्सर्वान् गर्गाचार्यो महामुनिः ॥

अनुज्ञाप्य प्रसन्नात्मा गंतुमभ्युद्यतोऽभवत् ॥३९॥

नवसर्गविसर्गाढ्यां स्वर्गभृद्गर्गसंहिताम् ॥

चतुर्वर्गप्रदामुक्त्वा गर्गो गर्गाचलं ययौ ॥४०॥

शरद्विकचपंकजश्रियमतीव विद्वेषकं

मिलिंदमुनिलेदितं कुलिशकञ्जचिह्नावृतम् ॥

स्फुरत्कनकनूपुरं दलितभक्ततापत्रयं
चलद्भ्युतिपदद्वयं हृदि दधामि राधापतेः ॥४१॥

Roman transliteration

ugrasena uvāca -
siddho'smyanugr̥hīto'smi tvayā śrīkṛṣṇarūpiṇā ||
śrīkṛṣṇapaddhatiḥ sākṣācchrutā vai vidhivanmayā ||1||
aho lokā mahāmūḍhā lobhamohamadānvitāḥ ||
nāpnuvanti hi vairāgyaṃ bhajaṃti na harīṇ kvacit ||2||
bhagavannasya jagato mohakāraṇamadā bhutam ||
kathaṃ jātaṃ vada vibho kathametannivartate ||3||
śrīvyāsa uvāca -

yathāṃbhasi prāptamado vidhoḥ khata-
statprekṣate kevalameva vegataḥ ||
tathā hi bimba paramasya māyayā
mametyahaṃ bhāvagate pravartate ||4||
pradhānakālāśayaḥajairguṇaiḥ
kurvanvikarmāṇi jano nibaddhyate ||

kāce'r bhakaṃ saikata eva jīvanam
guṇe ca sarpaṃ pratanoti so'kṣibhiḥ ||5||
rājan jaganmohamayaṃ rajomayaṃ
tamomayaṃ satvamayaṃ tathā kvacit ||
manovīlāsaṃ vikṛtaṃ ca vibhramaṃ
viddhyāśvīdaṃ lolamalātacakravat ||6||
idaṃ kariṣyāmi karomyabhūvaṃ
mamedamastiti ca vedamābruvan ||
ahaṃ sukhī duḥkhaḥyutaḥ suhr̥jjano
lokastvahaṃkāravimohito mataḥ ||7||
ugrasena uvāca -
vada me kṛpayā brahma-llakṣaṇaṃ paramātmānaḥ ||
katidhā kavayaḥ kṛṣṇaṃ vadaṃti japavartmani ||8||
śrīvyāsa uvāca

sanātanasyātra na mṛtyujanmanī
na śokamohau na jarāyuvādayaḥ ||
ahaṃmado vyādhiyuto bhayaṃ sukhaṃ
śucaḥ kṣudhecchā na ratirna cādhaḥ || 9||
ātmā nirīho hyatanuḥ sa sarvago
nāhaṃkṛtiḥ śuddhabalo guṇāśrayaḥ ||
svayaṃ paro niṣphala ātmamaṃgalo
jñānātmako yo vidito munīśvaraḥ ||10||
jāgarti yo'smiñchayanaṃ gate sati
nāyaṃ jano veda sa veda taṃ hitam ||
paśyantamādyāṃ puruṣaṃ hi yaṃ jano
na paśyati svacchamalaṃ ca taṃ bhaje ||11||
yathā nabho'gniḥ pavano na sajjate
ghaṭe na kāṣṭhe na rajobhirāvrtaḥ ||

tathā pumānsarvaguṇaiśca nirmalo
 varṇairiyathā syātsphaṭikopamojjvalaḥ ||12||
 vyaṃgena vā lakṣaṇayā ca vākpāthai-
 rarthaiḥ padasphoṭaparāyaṇaiḥ param ||
 na jñāyate tad□guṇinottamena sa-
 dvācyam tato brahma kutastu laukikaiḥ ||13||
 vadanti kecid□bhuvī karmakarṇya-
 tkālaṃ ca kecitparameva śobhanam ||
 kecidvicāraṃ pravādanti yacca tad□-
 brahmeti vedāntavido vadanti hi ||14||
 yaṃ na spṛśaṃtīha guṇā na kālajā
 māyendriyaṃ cittamano na buddhayaḥ ||
 mahanna vedo vadatīti tatparaṃ
 viśanti sarve'nalavisphuliṃgavat ||15||

hiraṇyagarbhaḥ paramātmataṭṭvaṃ
 yadvāsudevaṃ pravādanti santaḥ ||
 vicāryya taddevavarasavarūpaṃ
 viśṛjya mohaṃ vicaredasaṅgaḥ ||16||
 yathendureko jalapātravṛṇḍago
 yathāgnireko viditaḥ samiccaye ||
 tathā parātmā bhagavānanekavi-
 dantarbahīḥ syātsvakṛteṣu dehiṣu ||17||
 sūryodaye naiśatamo vilīyate
 pradṛśyate vastu grhe yathā janaiḥ ||
 jñānodaye jñānatamaḥ pralīyate
 saṃprāpyate brahma paraṃ tanau tathā ||18||
 yathendriyāṇāṃ ca pṛthak□pravṛttibhi-
 rñāneva te'rthotiguṇāśrayaḥ paraḥ ||

ekaṃ hyanaṃtasya parasya dhāma ta-
 ttathā muniṇāṃ kila śāstradharmabhiḥ ||19||
 sāḥśāddhariryaḥ puruṣottamottamaḥ
 śrīkṛṣṇacandro nijabhaktavatsalaḥ ||
 kaivalyaṇātho nṛgamujjahāra taṃ
 pūrṇaṃ svayaṃ brahma paraṃ namāmyaham ||20||
 śrīnārada uvāca -
 ityuktvā tamanujñāpya bhagavānbādarāyaṇaḥ ||
 paśyatāṃ yādavānāṃ ca tatraivāṃtaradhiyata ||21||
 idaṃ mayā te kathitaṃ haribhaktivivarddhanam ||
 vijñānakhaṇḍaṃ viśadaṃ śrotṛṇāṃ mokṣadaṃ smṛtam ||22||
 gargaścāryeṇa kathitā nāmneyaṃ gargasamhitā ||
 sarvadoṣaharā puṇyā caturvargaphalapradā ||23||
 golokavṛṇḍāvanayogirīśvara-

mādhuryayoḥ śrīmathurāpurasya ca ||
 dvārāvativīśvajitorhalāyudha-
 vijñānayoḥ khaṇḍacayāḥ pṛthaṅ nava ||24||
 śrīkṛṣṇamūrtiḥ paramai rasairiyathā
 yathā ca bhūmīrbharatādībhīrbhṛṣam ||
 tathā hi śaśvanmunigargasamhitā
 vibhātī khaṇḍairnavabhirṇṛpeśvara ||25||
 yathā hi rat□nairnavabhirvirājate

devāṃgulau taptasuvārṇamudrikā ||
tathā caturvargaphalaprade vidhau
sargairvisargaimunigargasāṇhitā ||26||
narendra śāśvanmunisaṇhitāṃ ye
śṛṇvanti bhaktyā hi janāḥ punitāḥ ||
ihaiva saukhyaṃ paramāpnuvanta-

statastu golokapuraṃ prayāṃti ||27||
kṛtvātha pītāmbaravandanam tvimāṃ
śṛṇoti vaṃdhyā bahulālasā bhṛśam ||
hṛsvena kālena grhāṃgaṇe śīśū-
nsañcārayantī vicaratyāharniśam ||28||
rogī pumān rogagaṇātpramucyate
bhūto bhayādābāṃdhagataśca bāṃdhanāt ||
śrutvā kathāṃ nirdhana eti vaibhavaṃ
mūrkho bhavetpaṇḍita eva satvaram ||29||
yaḥ kārtike māsi nṛpaḥ śrīyā yutaḥ-
śṛṇoti śāśvanmunigargasāṇhitām ||
sa cakravartī bhavitā na saṃśayo
narendrahastodādhṛtacārupādūkaḥ ||30||
manojavaiḥ siṃdhuturaṅgamairnavai-

rdvipaiśca viṃdhyācalasaṃbhavaiḥ paraiḥ ||
vaitālikodgīṭayaśā mahītale
niṣevito vāravadhūjanaiḥ saha ||31||
suvarṇaśṛṅgaṃ varatāmraprṣṭhaṃ
sabhūṣaṇaṃ raupyakhuraṃ savatsam ||
dadāti khaṇḍaṃ prati godvayaṃ yaḥ
prāpnoti sarvaṃ hi manorathaṃ saḥ ||32||
niṣkāraṇo'sau śṛṇute videharāt
sarvāmimāṃ vai munigargasāṇhitām ||
hṛtpuṇḍarīke vasate'sya sarvadā
śrīkṛṣṇacāṃdro nijabhaktavatsalaḥ ||33||
śrīgarga uvāca -
ityuktvā tamanujñāpya nārado devadarśanaḥ ||
sarveṣāṃ paśyātāṃ brahmannāṃbaraṃ gataṃmunīḥ ||34||

bahulāśvo mahārājaḥ śrīkṛṣṇe lagnamānasaḥ ||
sarvatastu kṛtārtho'bhūicchrutvemāṃ saṇhitāṃ hareḥ ||35||
tava paśnopari brahmankathitā saṇhitā mayā ||
śrutā vā paṭhitā kaiścitkoṭiyajñaphalapradā ||36||
śrīśaunaka uvāca -
dhanyo'haṃ ca kṛtārtho'haṃ tvatsaṃgena mahāmune ||
prāpnoti paramāṃ bhaktiṃ śrīkṛṣṇapremavarddhinīm ||37||
viśadahṛdi munināṃ mānase rājahaṃsaḥ
sakalasukhavirājannādamādhuryyavaṃśaḥ ||
jagati vikaladaṃśaḥ śūravaṇśāvataṃsaḥ
karabalahatakaṃsaḥ pātu vaḥ satpraśaṃsaḥ ||38||
ityuktvā tānmunīnsarvān gargācārya mahāmuniḥ ||
anujñāpya prasannātmā gaṇtumabhyudyato'bhavat ||39||
navasargavisargāḍhyāṇ svargabhṛdāgargasāṇhitām ||

*caturvargapradāmuktvā gargo gargācalaṃ yayau ||40||
 śaradvikacapaṃkajaśriyamatīva vidveṣakaṃ
 mīlīṃdamunīlēḍhitaṃ kuṣīśakāñjacīhnāvṛtam ||
 sphuratkanakanūpuraṃ dalitabhaktatāpatrayaṃ
 caladdyutipadadvayaṃ hr̥dī dadhāmi rādhāpateḥ ||41||*

English rendering

Appearance of the Divine

King Ugrasena said - You are the embodiment of Lord Shri Krishna. You have been very kind to me. I heard in detail the way Lord Krishna is worshipped directly from your face. It made me have a successful life. Ahhh! There is a lot of foolishness in the creatures. They have become addicted to greed, seduction, and intoxicants. This does not displease them, nor do they ever worship God. Oh my god. This mystic power of the universe is very wonderful. O Lord! Please explain how this infatuation came about and how it will be resolved. 1-3.

Srivyasji said - Just as many moons are visible in water, they are visible with the fickle speed of water, but in reality they are nothing but mere reflections, just as this illusion is spread as a reflection of the Supreme Lord. Under its influence, the world comes into being when a sense of 'me and I' is created. Virtues originate from Maya, time, conscience, and the body. Humans are bound by these to do the opposite. It is the effect of the senses that the child begins to feel in the mirror, the water in the sand, and the snake in the rope. The king! This world is a fascinating one. It is encoded as Rajoguna and Tamoguna. Sometimes, the virtue of sattva also appears. It is the luxury of the bead, the mere malice, and the illusion of illusion. It changes very quickly, just like the alatacra - know it this way. 'I've done it, done it and will do it; it's mine, it's yours; I'm happy, I'm sad; people are going to love me for no reason' - this is how man keeps saying. I am of the opinion that man has lost his intellect because of ego. 4 - 7. (Shri VigyanKhand Chapter 6 to 10)

Srivyasji said - Sanatana Prabhu is devoid of birth and death. Grief and infatuation do not wash over them either. There is no difference between puberty and old age. The ego - substance, sorrow, pleasure, fear, disease, hunger, thirst, lust, lust, and mental illness - they are indivisible. The soul that the sages have identified is harmless, without a body, has motion everywhere, is devoid of ego, pure strength, possesses all qualities, is transcendent in itself, pure and self-manifest, and is the embodiment of knowledge. That soul remains awake even when this world goes to sleep. This carnal man does not know Him, but He knows all. That is the primordial person. He sees everyone; but this creature cannot see him. I worship that pure and unadulterated soul. 9-11 |

Just as the air does not permeate the heavens through dust and fire through wood, and the pure crystal does not undergo any distortion through colours, it is not imbued with the qualities of the eternal Purusha. He is not the subject of knowledge by the literal sign, the consonant, the rhetorical connotations, the expressive words, and even the best qualities from the word 'Sat'; then how can a worldly being know him? How many people on earth call it 'karta', 'karma', 'kala', 'supreme beauty', and 'vichara'. But the Vedantists call him simply 'Brahman'. That Supreme Brahman is not touched by the qualities that arise from time. Maya, the senses, the mind, the mind, the intellect, and even the essence cannot receive it, the Veda cannot describe it, and like a spark in the fire, all beings merge with it. The same God is the Supreme Being. The saints, who are called Hiranyagarbha, Paramatmattva, and Lord Vasudeva, wandered unattached, disillusioned, contemplating the nature of the supreme deity. 12-16 |

Just as the same moon appears differently in many water vessels and the same fire is present in the infinite woods, so the same Supreme Lord God is residing inside and outside the various beings He has created. Just as the darkness of night is destroyed at sunrise and household objects begin to be visible to humans, so the darkness of ignorance escapes with the advent of knowledge. Then it is in the body that man attains Brahman. Just as the tendencies of the senses are different, and their differences lead to different interpretations of the qualities in the same subject, so is the radiant form of the infinite Supreme Lord God, while the scriptures of the sages are numerous, due to which they are described with distinction. I bow to the Supreme Personality of Godhead, Sri Krishna Chandra, who is the true Srihari, who has become the nature of showing grace to his devotees, who is Kaivalyanatha, and who has redeemed King Nruga, the Supreme Personality of Godhead. 17-20 | (Shri VigyanKhand Chapter 6 to 10)

Thus, says Shrinaradji, Lord Vedavyasa accepted King Ugrasena's departure. He then disappeared there in the sight of all the Yadavas. I have narrated to you this' science section 'that promotes devotion to Lord Srihari. It has been described in detail. It has been said to provide salvation to the listeners. It is described by Gargacharya. Hence the fame of this text with the name Gargasamhita. This Samhita is the one who defeats all defects, the one who is most holy, and bestows all four types of pleasures. It is (so far) described in nine volumes - Goloka, Vrindavan, Giriraj, Madhurya, Mathura, Dwarka, Vishwajit, Balabhadra and Vijnana. Your Majesty! Just as the idol of Lord Krishna is adorned with nine excellent Rasas and the earth has been extremely adorned for nine years like India, this' Garga Samhita ', enshrined through these nine Khandas, continues to shine. Just as the golden seal on Lord Krishna's fingers is adorned with nine jewels, this Garga Samhita, in the form of a four-fold offering, is adorned with nine limbs, such as the Sarga and the Visarga. Your Majesty! Men who devoutly listen to the Munipranita Garga Samhita continuously find abundant bliss in the world and finally leave for Golokdham. If the Vandhya woman, also endowed with an ardent longing for many sons, listens to this Samhita by worshipping Pitambardhara Lord Krishna, she soon begins to move around the courtyard of her house, constantly accompanying many children. Hearing this story, the sick man is freed from diseases, the frightened man from fear, and the bound man from bondage. The poor person gets a lot of wealth and the fool can become a pundit right away. The wealthy king who listens to the 'Gargasamhita' recited by Munipranita in the month of Kartik will undoubtedly become the Chakravarti king and the great kings will hold his feet. He will be endowed with fast-moving Indus-dwelling horses like the bead chariot and huge elephants originating from the Vindhya giri. Vaitalik and others will praise him and the bridegroom will serve him. Whoever has gold horns, copper backs, silver hooves, and is adorned with ornaments, after listening to each section, donates two such cows, all his desires are fulfilled. Janakji! If he listens to the entire 'Garga Samhita' with unwavering devotion, then the devotee, Lord Krishna, takes eternal residence on his heart's lotus. 21-33 |

Srigarghji said, "Brahman! Having said this, the visionary Lord Narada Muni took permission from King Bahulasva and ascended into the sky, watching everyone. Then King Bahulashvana, listening to this code of Lord Srihariki, considered himself a virtuous deed, devoted to Lord Krishna. O Brahman! I have stated this code when you ask me a question. It is the fruit of millions of sacrifices, whether heard or recited by others. 34-36 | (Shri VigyanKhand Chapter 6 to 10)

Srishankaji said, "Munivar! I was blessed and grateful to have you by my side. At the same time, I also received this supreme devotion that increases love for Lord Krishna. May Lord Krishna, the slayer of Kansa, protect you with his armour, who is the swan wandering in the form of the great heart of sages, whose flute is full of joy, whose art is spread throughout the world, who has incarnated in the lineage of Shurasena, and whom the saintly men have sung the praises of. Thus Munivar

Gargacharya blessed all the sages. At the same time, they asked him for permission and agreed to leave. Gargaji then proceeded to Gargachal, presenting the "Garga-Samhita," consisting of nine limbs such as the Sarga-Visarga, which is heaven-giving and skilled in giving all four substances. I place in my heart the twin lotuses of Lord Sriradhpathi, which are becoming extremely detestable due to the adornment of the developed lotuses of the autumn season, the sage-like illusions that they consume constantly, which are covered with the symbols of Vajra and lotus, on which golden spikes are shining, which have always relieved the heat of the devotees and whose divine light is radiating.
37-40 |

Thus was completed the tenth chapter in the Narada Bahulashva-Samvadam under the Srivijana Khanda in the Srigarghasamhita, titled "The Apparition of the Supreme Being." 10.

[Nine volumes of the Srigargha Samhita were completed. Maharshi Gargacharya will resume the story and narrate the Ashvamedha Khanda to narrate the 'Ashvamedha' as it remained. Then the Gargasamhita will be completed.]

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 1

Chapter 202 of 263 · 47 detected Sanskrit verse markers

Sanskrit

अश्वमेधखण्डः - प्रथमोऽध्यायः

गर्ग-वज्रनाभसंवादम् -

मंगलाचरणम्

नारायणं नमस्कृत्य नरं धैव नरोत्तमम् ॥

देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत् ॥१॥

नमः श्रीकृष्णचंद्राय नमः संकर्षणाय च ॥

नमः प्रद्युम्नदेवायानिरुद्धाय नमो नमः ॥२॥

श्रीगर्ग उवाच -

सभायामागतं वीक्ष्य रोमहर्षणनन्दनम् ॥

शौनकः परिपप्रच्छ प्रणिपत्याभिवाद्य च ॥१॥

शौनक उवाच -

त्वन्मुखात्सर्वशास्त्राणि पुराणानि महामते ॥

नानाहरिचरित्राणि श्रुतानि विमलानि वै ॥२॥

पुरा गर्गेण कथिता ममाग्रे गर्गसंहिता ॥

राधामाधवयोर्यस्यां महिमा बहु वर्णितः ॥३॥

अद्याहं श्रोतुमिच्छामि त्वत्तः कृष्णकथां पुनः ॥

सर्वदुःखहरां सौते कथयस्व विचार्य च ॥४॥

श्रीगर्ग उवाच -

अष्टाशीतिसहस्रैश्च मुनिभौ रौमहर्षणिः ॥

पृष्टः प्रोवाच कृष्णस्य स्मरन्यादांबुजं हरेः ॥५॥

सौतिरुवाच

अहो शौनक धन्योऽसि यस्य ते मतिरीदृशौ ॥

कृष्णचंद्रपदद्वन्द्वमकरंदस्पृहावती ॥६॥

संगमं वैष्णवानां च देवाः श्रेष्ठं वदंति हि ॥

पापक्षयकरी यस्माच्छ्रीकृष्णस्य कथा भवेत् ॥७॥

अनंतं कृष्णचंद्रस्य चरितं कल्मषापहम् ॥

किञ्चिज्जानाति ब्रह्मा च तथा किञ्चिदुमापतिः ॥८॥

मशको मादृशः कोऽपि वासुदेवकर्णवे ॥

मोहिता न वदिष्यन्ति यत्र ब्रह्मादयः सुराः ॥९॥

श्रीगर्गो यादवेन्द्रस्य ह्युग्रसेनस्य भूपतेः ॥

अश्वमेधं क्रतुवरं दृष्ट्वा प्रत्याह वैकदा ॥१०॥

धन्यो राजा यादवेन्द्रो यश्चकार क्रतूत्तमम् ॥

श्रीकृष्णस्याज्ञया पुर्यां तेनाहं विस्मयं गतः ॥११॥
 मया वै संहितायां च कथाः कृष्णस्य वर्णिताः ॥
 परिपूर्णतमस्यापि यथा दृष्टा यथा श्रुताः ॥१२॥
 तस्यां वै वाजिमेधस्य कथा न कथिता मया ॥
 अद्याहं कथयिष्यामि हयमेधकथां पुनः ॥१३॥
 यस्याः श्रवणमात्रेण नराणां हि कलौ युगे ॥
 भुक्तिं मुक्तिं च भगवाञ्छीघ्रमेव प्रयच्छति ॥१४॥
 इत्युक्त्वा श्रीमुनिर्गर्गः कृष्णभक्त्या च शौनक ॥
 उग्रसेनस्य यज्ञस्य चरित्रं स ह्यघीकलृपत् ॥१५॥
 हयमेधचरित्रस्य सुमेरुनाम सुन्दरम् ॥

धृत्वा गर्गस्तु भगवान्कृतकृत्योऽभवन्मुने ॥१६॥
 कृत्वा कथामष्टदिनेन श्रीमुनि-
 र्यदोर्गुरुर्बुद्धिमतां वरः परः ॥
 अथाययौ वै मथुरां हरेः पुरीं
 व्रजं नृपेन्द्रं च निरीक्षितुं खलु ॥१७॥
 अंबरादागतं तत्र गर्गं ज्ञानवतां वरम् ॥
 वीक्ष्योत्थाय नमश्चक्रे वज्रनाभो द्विजैः सह ॥१८॥
 स्वर्णसिंहासनं दत्त्वावनिज्य तत्पदाम्बुजे ॥
 अर्चयित्वा पुष्पस्रग्भिर्मिष्टान्नं च न्यवेदयत् ॥१९॥
 तत्पादसलिलं नीत्वा शीर्षे धृत्वा कृताञ्जलिः ॥
 भूत्वा श्रीवज्रनाभस्तु श्यामः पंकजलोचनः ॥२०॥
 पुष्टदेहो बृहद्बाहुर्वीरः षोडशवार्षिकः ॥
 इति होवाच स्वगुरुं शतसिंहसमोद्भटः ॥२१॥
 वज्रनाभ उवाच -

नमस्तुभ्यं स्वागतं ते ब्रह्मन्किं करवाम ते ॥
 मन्ये त्वां भगवद् रूप ब्रह्मर्षीणां वरं परम् ॥ २२॥
 गुरुर्विधिर्गुरू रुद्रो गुरुरेव बृहस्पतिः ॥
 गुरुर्नारायणः साक्षात्तस्मै श्रीगुरवे नमः ॥२३॥
 नराणां च मुनिश्रेष्ठ दर्शनं तव दुर्लभम् ॥
 अस्माकं नितरां देव विषयासक्तचेतसाम् ॥२४॥
 गर्गाचार्यं कुलाचार्यं तेजस्विन् योगभास्कर ॥
 त्वद्दर्शनादपि वयं पाविताः सकुटुम्बकाः ॥२५॥
 श्रुत्वा यद्वनामृषभस्य वाक्यं
 मुनीन्द्रवर्यस्तु महान्महात्मा ॥
 स्मरन्हरेः श्रीचरणारविंदं
 मुदा नृपेन्द्रं निजगाद सद्यः ॥२६॥
 युवराज महाराज यदुवंशशिरोमणे ॥

त्वया साधु कृतं सर्वं पालिता पृथिवीजनाः ॥२७॥

स्थापितश्च त्वया वत्स धर्मो वै पृथिवीतले ॥
विष्णुरातश्च ते मित्रं नृपाश्चान्ये वशाः स्मृताः ॥२८॥
धन्यस्त्वं राजशार्दूल धन्या ते मथुरा पुरी ॥
धन्याश्च ते प्रजाः सर्वा धन्या वै व्रजभूश्च ते ॥२९॥
भुङ्क्ष्व भोगान्भजन्कृष्णं बलं प्रद्युम्नमेव च ॥
अनिरुद्धं च निःशङ्को भूत्वा राज्यं कुरु प्रभो ॥३०॥
सूत उवाच -
इति वाक्यं समाकर्ण्य गर्गस्य नृपसत्तमः ॥
संकर्षणं च श्रीकृष्णं पितरं च पितामहम् ॥३१॥
विरहेण स्मरन् राजा चाश्रुपूर्णमुखोऽभवत् ॥
तं नृपं दुःखितं दृष्ट्वा स्थितं भूमावधोमुखम् ॥३२॥
गर्गस्तु विस्मितः प्राह दुःखं प्रश्नमयन्निव ॥
गर्ग उवाच -
कस्मादरोदिषि राजेन्द्र भयं किं ते मयि स्थिते ॥३३॥

कारणं स्वस्य दुःखस्य वद सर्वं ममाग्रतः ॥
इति तद्वचनं श्रुत्वा राजा न प्राह दुःखितः ॥३४॥
पुनः पृष्टश्च गुरुणा प्राह गद्गदया गिरा ॥
राजोवाच
मां त्यक्त्वा यादवाः सर्वे कृष्णसंकर्षणादयः ॥३५॥
गता देव परं लोकं तेनाहं दुःखितोऽभवम् ॥
स्वाम्यमात्यसुहृद्द्राष्ट्र-कोशदुर्गबलानि च ॥
एकाकिनश्च मे ब्रह्मन्नेते प्रीतिकरा न हि ॥३७॥
मया चरित्रं कृष्णस्य न दृष्टं न श्रुतं वद ॥
दृष्टो यादवसंहारः तस्माद्दुःखं न याति मे ॥३७॥
चतुर्व्यूहेन हरिणा या पुरी शोभिता पुरा ॥
सापि मग्ना समुद्रे तु कृष्णो भक्तेः परं गतः ॥३८॥
कस्य हेतोः किमर्थं य जीवामि शिष्यवत्सल ॥
अद्य यास्यामि गहनं राज्यं कर्तुं न मे मनः ॥३९॥

सूत उवाच -
ततो मुनीनामृषभो महात्मा
श्रुत्वा गिरं यादवसत्तमस्य ॥
संश्लाघ्य दुःखं शमयन् हि तुष्टो
गर्गोऽब्रवीद्भूपतिवज्रनाभम् ॥४०॥
गर्ग उवाच -
वृष्णिप्रवर मद्वाक्यं शृणु शोकविनाशनम् ॥
सर्वपापहरं पुण्यं सावधानतया शुभम् ॥४१॥

यो राजते कुशस्थल्यां कृष्णवन्दो हरिः पुरा ॥
 विराजते स सर्वत्र भक्त्या तं पश्य भूपते ॥४२॥
 अद्य ते कथयिष्यामि भुक्तिमुक्तिप्रदां कथाम् ॥
 शृणु त्वं वसुधानाथ श्रीकृष्णबलयोः परम् ॥४३॥
 सूत उवाच -
 इत्युक्त्वा भगवान्गर्गो वज्राय स्वां च संहिताम् ॥
 कथयामास विप्रेन्द्र पुण्यां नवदिनैः किल ॥४४॥
 इति श्रीगर्गसंहितायामश्वमेधचरित्रे
 सुमेरौ गर्गवज्रनाभसंवादे प्रथमोऽध्यायः ॥१॥
 हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

aśvamedhakhaṇḍaḥ - prathamodhyāyaḥ
 garga-vajranābhasaṁvādam -
 maṁgalācaraṇam
 nārāyaṇaṁ namaskṛtya naraṁ caiva narottamam ||
 devīm saraśvatiṁ vyāsaṁ tato jayamudrayet ||१||
 namaḥ śrīkṛṣṇacandraya namaḥ saṁkarṣaṇāya ca ||
 namaḥ pradyumnadevāyāniruddhāya namo namaḥ ||२||
 śrīgarga uvāca -
 sabhāyāmāgataṁ vīkṣya romaharṣaṇanandanam ||
 śaunakaḥ paṇḍitapraccha praṇipatyābhivādya ca ||१||
 śaunaka uvāca -
 tvanmukhātsarvaśāstrāṇi purāṇāni mahāmate ||
 nānāharicaritrāṇi śrūtāni vimalāni vai ||२||
 purā gargeṇa kathitā mānāgre gargasamhitā ||
 rādhāmādhavayoryasyām mahimā bahu varṇitāḥ ||३||
 adyāhaṁ śrotumicchāmi tvattaḥ kṛṣṇakathāṁ punaḥ ||
 sarvaduḥkhaḥarāṇi saute kathayasva vicārya ca ||४||
 śrīgarga uvāca -
 aṣṭāṣṭisahasraiśca munibhiḥ raumaharṣaṇiḥ ||
 prṣṭaḥ provāca kṛṣṇasya smaraṇpādāmbujaṁ hareḥ ||५||
 sautiruvāca
 aho śaunaka dhanyo'si yasya te matirīdṛśī ||
 kṛṣṇacandraḥpadadvandvamakaraṁdasprhāvati ||६||
 saṅgamāṁ vaiṣṇavānāṁ ca devāḥ śreṣṭhaṁ vadamti hi ||
 pāpakṣayakārī yasmācchrīkṛṣṇasya kathā bhavet ||७||
 anāṇitaṁ kṛṣṇacandraśya caritaṁ kalmaṣāpaham ||
 kiṁcijjānāti brahmā ca tathā kiṁcidumāpatih ||८||
 maśako mādrśaḥ ko'pi vāsudevakathāṁnave ||
 mohitā na vadiṣyanti yatra brahmādayaḥ surāḥ ||९||
 śrīgargo yādavendraśya hyugrasenasya bhūpateḥ ||
 aśvamedhaṁ kratuvaramṁ dṛṣṭvā pratyāha caikadā ||१०||
 dhanyo rājā yādavendra yaścakāra kratūtṭtamam ||

śrīkṛṣṇasyājñayā puryāṇ tenāhaṃ vismayam gataḥ ||11||
 mayā vai saṃhitāyāṃ ca kathāḥ kṛṣṇasya varṇitāḥ ||
 paripūrṇatamasyāpi yathā dṛṣṭā yathā śrutāḥ ||12||
 tasyāṃ vai vājīmedhasya kathā na kathitā mayā ||
 adyāhaṃ kathaiṣyāmi hayamedhakathāṇ punaḥ ||13||
 yasyāḥ śravaṇamātreṇa narāṇāṃ hi kalau yuge ||
 bhuktiṃ muktiṃ ca bhagavāñchighrameva prayacchati ||14||
 ityuktvā śrīmuniṅgargaḥ kṛṣṇabhaktyā ca śaunaka ||
 ugrasenasya yajñasya caritraṃ sa hyacikīrṣat ||15||
 hayamedhacaritrasya sumerunāma sundaram ||

dhṛtvā gargastu bhagavānkr̥takṛtyo'bhavanmmune ||16||
 kṛtvā kathāmaṣṭadinena śrīmuni-
 ryadorgururbuddhimatāṃ varaḥ paraḥ ||
 athāyayau vai mathurāṇ hareḥ purīṇ
 vrajaṃ nṛpeṇdraṃ ca nīrīkṣituṃ khalu ||17||
 aṃbarādāgataṃ tatra gargaṃ jñānavatāṃ varam ||
 vīkṣyotthāya namaścakre vajranābho dvijaiḥ saha ||18||
 svarṇasīmḥāsanaṃ dattvāvanijya tatpadāmbuje ||
 arcayitvā puṣpasragbhirmiṣṭānnaṃ ca nyavedayat ||19||
 tatpādasalilaṃ nītvā śīrṣe dhṛtvā kṛtāṃjalīḥ ||
 bhūtvā śrīvajranābhastu śyāmāḥ paṃkajalocanaḥ ||20||
 puṣṭadeho brhadbāhurvirāḥ ṣoḍaśavarṣikāḥ ||
 iti hovāca svaguruṃ śatasīmhasamodbhaṭaḥ ||21||
 vajranābha uvāca -

namastubhyaṃ svāgataṃ te brahmankiṃ karavāma te ||
 manye tvāṃ bhagavadrūpa brahmarṣiṇāṃ varam param || 22||
 gururvidhīgurū rudro gurureva brhaspatiḥ ||
 gururnārāyaṇaḥ sāḁśāttasmai śrīgurave namaḥ ||23||
 narāṇāṃ ca munīśreṣṭha darśanaṃ tava durlabham ||
 asmākaṃ nitarāṇ deva viṣayāsaktacetasāṃ ||24||
 gargācārya kulācārya tejasvin yogabhāskara ||
 tvaddarśanādapi vayaṃ pāvitāḥ sakuṭumbakāḥ ||25||
 śrutvā yadūnāmṛṣabhasya vākyam
 munīṇdravaryastu mahān mahātmā ||
 smaranhareḥ śrīcaraṇāravinīdaṃ
 mudā nṛpeṇdraṃ nījagāda sadyaḥ ||26||
 yuvarāja mahārāja yaduvaṃśasiromaṇe ||
 tvayā sādhu kṛtaṃ sarvaṃ pālītā prthivījanāḥ ||27||

sthāpitaśca tvayā vatsa dharmo vai prthivitale ||
 viṣṇurātaśca te mītraṃ nṛpāścānye vaśāḥ smṛtāḥ ||28||
 dhanyastvaṃ rājaśārdūla dhanyā te mathurā purī ||
 dhanyāśca te prajāḥ sarvā dhanyā vai vrajabhūśca te ||29||
 bhūṃkṣva bhogānbhajankṛṣṇaṃ balaṃ pradyumnameva ca ||
 aniruddhaṃ ca niḥsaṃko bhūtvā rājyaṃ kuru prabho ||30||
 sūta uvāca -
 iti vākyam samākarṇya gargasya nṛpasattamaḥ ||
 saṃkarṣaṇaṃ ca śrīkṛṣṇaṃ pītaṃ ca pītāmaham ||31||
 virahēṇa smaranrājā cāśrupūrṇamukho'bhavat ||
 taṃ nṛpaṃ duḥkṣitaṃ dṛṣṭvā sthitaṃ bhūmāvadhomukham ||32||

gargastu vismitaḥ prāha duḥkhaṃ praśamayanniva ||
 garga uvāca -
 kasmād─rodiṣi rājeṃdra bhayaṃ kiṃ te mayi sthite ||33||

kāraṇaṃ svasya duḥkhasya vada sarvaṃ mamāgrataḥ ||
 iti tadvacanaṃ śrutvā rājā na prāha duḥkhiṭaḥ ||34||
 punaḥ prṣṭaśca gurunā prāha gadgadayā girā ||
 rājovāca
 mām tyaktvā yādavāḥ sarve kṛṣṇasaṃkarṣaṇādayaḥ ||35||
 gatā deva paraṃ lokaṃ tenāhaṃ duḥkhito'bhavam ||
 svāmyamātyasuhṛd─rāṣṭra-kośadurgabalāni ca ||
 ekākinaśca me brahmannete prītikarā na hi ||37||
 mayā caritraṃ kṛṣṇasya na dṛṣṭaṃ na śrutaṃ vada ||
 dṛṣṭo yādavasamḥārāḥ tasmād─duḥkhaṃ na yāti me ||37||
 caturvyūhena hariṇā yā purī śobhitā purā ||
 sāpi magnā samudre tu kṛṣṇo bhakteḥ paraṃ gataḥ ||38||
 kasya hetoḥ kimarthaṃ ca jīvāmi śiṣyavatsala ||
 adya yāsyāmi gahanaṃ rājyaṃ kartuṃ na me manaḥ ||39||

sūta uvāca -
 tato munināmṛṣabho mahātmā
 śrutvā giraṃ yādavasattamasya ||
 saṃślāghya duḥkhaṃ śamayan hi tuṣṭo
 gargo'bravid─bhūpativajranābham ||40||
 garga uvāca -
 vṛṣṇipravara madvākyaṃ śṛṇu śokavināśanam ||
 sarvapāpaharaṃ puṇyaṃ sāvadhānatayā śubham ||41||
 yo rājate kuśasthalyām kṛṣṇacandro hariḥ purā ||
 virājate sa sarvatra bhaktyā taṃ paśya bhūpate ||42||
 adya te kathayiṣyāmi bhuktimuktiḥpradāṃ kathām ||
 śṛṇu tvam vasudhānātha śrīkṛṣṇabalayoḥ param ||43||
 sūta uvāca -
 ityuktvā bhagavāṅgargo vajrāya svām ca saṃhitām ||

kathayāmāsa vipreṃdra puṇyām navadinaiḥ kila ||44||
 iti śrīgargasamhitāyāmaśvamedhacaritre
 sumerau gargavajranābhasaṃvāde prathamodhyāyaḥ ||1||
 hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

Ashvamedha - Kathaka undertakings; Garg - Vajranabha - dialogues

Narayanam Namaskritya Naram Saiva Narottamam. The goddess Saraswati is said to be the mother of Jayamudirayet. 1. Namah Srikrishnachandraya Namah Sankarshanaya Ch. Namah Pradyumna Devayaniruddhaya Namah Namah 2.

The all-pervading Lord Narayana, the best of men, Saraswati, the goddess of speech who expresses his pastimes in language, and Vedavyasa, the sage who describes the divine pastimes in detail, should bow down and chant Jai (History-Purana, etc.). Salutations to Lord Shrikrushna Chandra, salutations to Sankarshana, salutations to Pradyumradeva, and salutations to Aniruddha. 1-2.

Srigargaji says - Once upon a time, in the assembly of sages, Ugrashravaji, the son of Romaharshana Suta, appeared. When Shaunakji saw him coming, he bowed to him and said (after the skillful question): 1.

Shaunak said, "O Lord! From your mouth, I heard the entire scripture, the Puranas, and the various serene pastimes of Sriharika. In the past, Gargacharya Ji had narrated to me the Garga Samhita, which describes the glory of Shri Radha and Madhava in many ways and more. Sootanandan Today I want to hear from you again the story of Lord Krishna, who took all sorrows. Think about it and tell me that story. 2-4 | (Ashwamedh Khand Chapter 1 to 5)

Shri Gargji says - When eighty-eight thousand sages along with Shaunakji expressed the same curiosity, Romaharshana Kumar said so by remembering the steps of Lord Krishna while sleeping. 5.

The stepson exclaimed, "Ah, Shaunakji! Blessed are you, whose intellect is thus tempted to drink the nectar of Sri Krishna Chandra's couple - Charanarvindoka. May the union of the Vaishnavas be attained, this is called supreme by the gods; for the union of the Vaishnavas leads to the hearing of the story of Lord Krishna, who is the destroyer of all sins. The character of Srikrishna Chandra is the remover of all evils. Little by little Brahmaji knows him and little by little Lord Umavallabha Shiva. How could a mosquito like me know that? The play-story of Lord Vasudeva is an ocean, in which even the gods like the enchanted Brahma will not be able to say anything. (Then what can a man like me say?) Yadvaraja Bhupalashiromani Ugrasena's Yajnapravara Ashvamedha ritual saw Gargacharya return and one day revealed his bead as "Yadveshwara! King Ugrasena is blessed to have edited the Kratusreshtha Ashvamedha at Dwarkapuri at the behest of Lord Krishna. I am amazed to see that sacrifice being performed. In my Samhita, I have narrated in the exact same way the firsthand stories of Lord Krishna. I have not mentioned the story of Ashvamedha Yajna in that Samhita, so I will tell the story of that Ashvamedha again. In the Kali Yuga, by simply listening to that story, Lord Krishna quickly grants enjoyment and salvation to humans. " 6-14 |

Shocking! Having said this, Sri Gargamuni narrated the story of Ugrasena's Ashvamedha Yajna, inspired by devotion to Lord Krishna. He gave 'Ashvamedhacharitra' a beautiful name - 'Sumeru'. 'Oh no! By doing this, Lord Gargacharya became Krittikritya. Sri Garga Muni, the supreme guru and the wisest of the Yadava clan, narrated the story of the Ashvamedha sacrifice for eight days; then he came to Srihariki Mathurapuri to meet Nareshwara Vajra. Seeing Gyanishiromani Gargamuniko there descending from the sky, Vajranabha rose up with the twins and saluted her. Offering him a golden throne to sit on, he offered him sweets by worshipping Munika on both feet of Guruji with lotus petals and garlands. Vishalabahu Shyamsundar Kamalnayan Vajranabhan, who was sixteen years old and had a well-built body, placed the Guru's footstool on his head and said to him with both hands joined. Vajranabha was as powerful as a hundred lions. 15-21 | (Ashwamedh Khand Chapter 1 to 5)

Vajranabha said, "Brahman! Hello there. You are welcome. What are we going to serve you? I consider you to be the embodiment of God. You are the supreme being among the Brahmaris. The Guru is Brahma, the Guru is Rudra, the Guru is Brihaspati and the Gurudev is directly Narayana; salutations to that Sri Guru. O Lord! It is rare for humans to see you. The god That is extremely rare, especially for people with sensual minds like us. Gargacharya! The master of my family! Brilliant! The Yogabhaskar. Your sight alone has made us holy along with our family. 22-25 |

Hearing the words of Yadukulatilaka king Vajranabha, Munindravarya, while contemplating the great saint Sriharika Charanaravinda, immediately exclaimed with joy to Nripeswara Vajranabha: "Yuvaraja! Your Majesty! Yadu-vanshishiromaane! You have done all good deeds; you have obeyed

all the people who live on the earth. Wow! You have established dharma on the ground floor. Vishnurat (Dillipati Parikshit) will be your friend and other kings will also be under your control. The Supreme Being Blessed are you, blessed is your Mathurapuri, blessed are all your subjects, and blessed is your homeland. May you enjoy the supreme bliss while chanting hymns to Shri Krishna, Balarama, Pradyumna and Aniruddha. O Lord! Rule with confidence. " 26-30 |

Ugrashrava Suta says, "Hearing this of Gargaji, King Vajranabha of Nripashreshtha was shaken by the recollection of Krishna, Sankarshana, Pitamaha Pradyumna and father Aniruddha in exile." His face was filled with a stream of tears. King Vajranabha looked sad and stood on the ground facing downwards. Seeing this, he was amazed and spoke softly, assuaging his grief. 31-323 |

Garg asked, "Rajendra! Why are you crying? What are you afraid of while I'm here? You tell me all the reasons for your grief. 33.

Hearing this, the king was sorrowful and could not speak. When the guru asked again, he spoke as follows in prose. 34.

Hearing this, says Sutaji - Yadukulashiromani Vajranabha - the sage Mahatama Garga praised him, and while appeasing him, he spoke to Gargamuni Raja Vajranabha, who was satisfied. 40.

The dragon said, "Vrishnavamshatilaka! Listen to me; this is the destruction of grief. All sins are forgiven, holy and auspicious. You listen to it with care. In the past, Lord Srikrishna Chandra Kushasthali (Dwarka), who resided in Puri, is always and everywhere present. The Earth Now you look at them with devotion. Today I will tell you the story of God, who is the giver of bliss and salvation. Vasudhanath! Listen to that excellent story of Shri Krishna and Balramji. 41-43 |

Sutji says - Wiprawar Shaunak. Saying this, Lord Garga narrated his sacred code to Vajranabha for nine days. 44.

Thus the Ashvamedha character Sumeru in the Srimadurga Samhita completed the first chapter called 'Garga-Vajranabha-Samvad'. 1.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 2

Chapter 203 of 263 · 43 detected Sanskrit verse markers

Sanskrit

अश्वमेधखण्डः - द्वितीयोऽध्यायः

कृष्णलीलावर्णनम् -

सूत उवाच -

इति श्रुत्वा वज्रनाभिर्मुनेः श्रीगर्गसंहिताम् ॥

भृशं मुमोदाथ गुरुं प्रत्युवाच प्रणम्य च ॥१॥

अद्य श्रीकृष्णचन्द्रस्य चरित्रं तु श्रुतं मया ॥

त्वन्मुखान्मुनिशार्दूल तेन दुःखाश्च मे गताः ॥ २॥

मे मनस्तु कृपानाथ पुनः श्रोतुं हरेर्यशः ॥

अतृप्तस्यापि कृष्णस्य वदस्व चरितं परम् ॥३॥

हार्वात्यामुगसेनेन हयमेधः कृतः पुरा ॥

तच्चरित्रं वद मुने किञ्चित्पूर्वं श्रुतं मया ॥४॥

अनुव्रतानां शिष्याणां सुतानां च मुनीश्वर ॥

ब्रूयुर्गुह्यमनापृष्टं गुरवः करुणामयाः ॥५॥

श्रीसूत उवाच -

एवं भाषितमाकर्ण्य यादवानां गुरुर्मुनिः ॥

प्रीतः प्रत्याह राजेन्द्रं स्मरन्पादाम्बुजं हरेः ॥६॥

गर्ग उवाच -

धन्यस्त्वं कृष्णचन्द्रस्य पादयोर्भक्तिरीदृशी ॥

जाता ते यादवश्रेष्ठ दिष्ट्या तु दुर्लभा नृणाम् ॥७॥

कथयाम्यत्र ते राजन्नितिहासं शृणुष्व वै ॥

यस्य श्रवणमात्रेण सर्वपापैः प्रमुच्यते ॥८॥

द्वापारे पीडिता राजन् धरा भारेण पापिनाम् ॥

ब्रह्माग्रे कथयामास सोऽपि श्रुत्वा हरिं ययौ ॥९॥

गत्वा च कथयामास श्रुत्वा श्रीराधिकापतिः ॥

महीमाश्वास्य देवैश्च भारं हर्तुं मनो दधे ॥१०॥

विवाहो वसुदेवस्य मधुपुर्यामभूततः ॥

कंसबोधनषट्पुत्रवधः कंसभयं नृप ॥११॥

मायाज्ञानमुदेवादिस्तुतिः कृष्णसमुद्भवम् ॥

वर्णनं रूपकृष्णस्य वसुदेवस्य संस्तुतिः ॥१२॥

देवक्यादिपुराकृत्यकथनं जगदीशितुः ॥

गोकुलानयनं कन्यापातनं तद्विभाषणम् ॥१३॥

सांत्वनं वसुदेवस्य मोघनं भार्यया सह ॥

कंसदुर्मत्रदैत्येषु साधु बाल उपद्रवः ॥१४॥
 प्रादुर्भूते व्रजे कृष्णे व्रजराजमहोत्सवः ॥
 मथुरागमनं नन्दवसुदेवसमागमः ॥ १५ ॥
 पूतनासुपयःपानं नन्दगोपादिविस्मयः ॥
 शकटव्यत्यये दैत्यचक्रवातवधः शिशोः ॥१६॥
 संलालने मुखे धात्र्या जृम्भणे विश्वदर्शनम् ॥
 रामकेशवयोर्नाम्नोः कारणं केलिरेतयोः ॥१७॥
 धौर्त्यं गोपवधूगेहे प्रसंगान्मृदभक्षणम् ॥
 दर्शनं विश्वरूपस्य नन्दभाग्यपुराकथा ॥१८॥
 चौर्यं हैयङ्गवस्याथ बन्धनं दामभिर्बलात् ॥
 यमलार्जुनयोः शापो भंगश्चैव स्तुतिस्तयोः ॥१९॥
 बालक्रीडोपनन्दादिमंत्रणं गमनं ततः ॥
 वृन्दावने तयोः क्रीडा वयस्यैर्वत्सचारिणोः ॥२०॥
 वत्सासुरस्य च वधो बकाघासुरयोपि ॥
 भोजनं सखिभिस्तीरे यमुनाया हरेर्मुदा ॥२१॥
 वत्साघाहरणं धात्रा कृष्णत्वं वत्सपालयोः ॥
 ब्रह्मणो गमनं पश्चात्स्तुतिः कृष्णरतिर्गतिः ॥२२॥
 गोधारणे महाक्रीडा धेनुकादिवधस्तथा ॥
 व्रज आगमनं कृष्णगोपीनेत्रमहोत्सवः ॥२३॥
 मृतान् विषांभःपानेन गोपान्हरिरजीवयत् ॥
 कालीयदमने स्तोत्रं तद्भार्याणां प्रलापनम् ॥२४॥
 हृदे कालीयसम्बन्धकथनं वह्निमोचनम् ॥
 क्रीडाप्रलंबनिधनं दावाग्नेर्मोचनं गवाम् ॥२५॥
 वर्षाश्ररद्वर्णनं च गोपीनां वचनामृतम् ॥
 व्रतं गोकुलकन्यानां वस्त्राणां हरणं मुदा ॥२६॥
 वनभाग्यकथा गोपप्रार्थना प्रेषणं मखे ॥
 विप्रभार्याप्रसादश्च पश्चात्तापो द्विजन्मनाम् ॥२७॥
 यागभंगो महेन्द्रस्य धृतिगोवर्धनस्य च ॥
 सुरेन्द्रगर्वहरणं गर्गजातकवर्णनम् ॥२८॥
 गोपशंकापगमनमिद्वधेन्वाभियाचितम् ॥
 नन्दस्य मोक्षणं गोपवैकुण्ठगमनं ततः ॥२९॥
 पञ्चाध्यायनिशाक्रीडा सर्पानन्दस्य मोक्षणम् ॥
 शंखचूडवधः पश्चाद्गोपीगीतं वृषार्दनम् ॥३०॥
 कंसनारदसंवादः कंसाकूरकथा ततः ॥
 केशिनो निधनं कृष्णान्नारदर्विकथा ततः ॥३१॥
 व्योमासुरवधोऽकूरागमनं गोकुलेषु च ॥
 दर्शनानन्दहृष्टात्मा रोमांचो गद्गदा गिरः ॥३२॥

संवादो रामकृष्णभ्यां वर्णितं कंसचेष्टितम् ॥
 रामकृष्णप्रयाणं च तथा गोपीप्रलापनम् ॥३३॥
 मथुरागमनं मध्ये हृदे कृष्णस्य दर्शनम् ॥
 स्तुतिः पुरा गतिः पश्चाद्दर्शनं पुरसंपदः ॥३४॥
 रजकस्य शिरश्छेदो वायकस्य वरादयः ॥
 सुदाम्नो वरदानं च कुब्जासंदर्शनं हरेः ॥३५॥
 धनुर्भगः सैन्यवधः कंसदुर्हेतुदर्शनम् ॥
 रंगोत्सवः कुवलयापीडयुद्धविघातनम् ॥३६॥
 दर्शनं रामकृष्णस्य पौराणां प्रेमवर्धनम् ॥
 मल्लानां निधनं रंगे कंसस्य सह बन्धुभिः ॥३७॥
 पित्रोश्च सात्वतं सर्वसुहृदां चैव तोषणम् ॥
 उग्रसेनाभिषेकं च नंदादिव्रजप्रेषणम् ॥३८॥
 ईषदद्विजातिसंस्कारं पठनं च गुरोर्गृहे ॥
 मृतपुत्रप्रदानं च गुरोः पंचजनार्दनम् ॥३९॥
 पुनरागमनं शौरैर्मधुपुर्यां महोत्सवः ॥
 उद्धवप्रेषणं गोपीविलापपरिसात्वनम् ॥४०॥
 मेलनार्थं तु कृष्णस्यागमनं नंदगोकुले ॥
 पुनर्वै कोलदैत्यस्य वधः पश्चात्प्रकीर्तितः ॥४१॥
 कुब्जारतिस्तथाक्रूरप्रेषणं गजसाह्वये ॥
 पांडवेषु च वैषम्यं धृतराष्ट्रस्य बोधनम् ॥४२॥
 इति श्रीगर्गसंहितायामश्वमेधचरित्रे
 सुमेरौ कृष्णलीलावर्णनं नाम द्वितीयोऽध्यायः ॥२॥
 हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

aśvamedhakhaṇḍaḥ - dvitīyo'dhyāyaḥ
 kṛṣṇanilīlāvarṇanam -
 sūta uvāca -
 iti śrutvā vajranābhīrmuneḥ śṛīgargasamhitām ||
 bhṛṣaṇi mumodātha guruṃ pratyuvāca praṇamya ca ||1||
 adya śṛīkṛṣṇandrasya caritraṃ tu śrutaṃ mayā ||
 tvanmukhānmuniśārdūla tena duḥkhāśca me gatāḥ || 2||
 me manastu kṛpānātha punaḥ śrotuṃ hareryaśaḥ ||
 atṛptasyāpi kṛṣṇasya vadaśva caritaṃ param ||3||
 dvārватыāmugrasenena hayamedhaḥ kṛtaḥ purā ||
 taccaritaṃ vada mune kiṃcitpūrvam śrutaṃ mayā ||4||
 anuvratānāḥ śiṣyāṇāṃ sūtānāḥ ca muniśvara ||
 brūyurguhyamanāprṣṭaṃ guravaḥ karuṇāmayāḥ ||5||
 śrīsūta uvāca -

evaṃ bhāṣitamākarṇya yādavānāṃ gururmuniḥ ||
 prītaḥ pratyāha rājendraṃ smaraṇpādāmbujaṃ hareḥ ||6||
 garga uvāca -
 dhanyastvaṃ kṛṣṇacandrasya pādayorbhaktirīdṛśī ||
 jātā te yādavaśreṣṭha diṣṭyā tu durlabhā nṛṇāṃ ||7||
 kathayāmyatra te rājannitihāsaṃ śṛṇuṣva vai ||
 yasya śravaṇamātreṇa sarvapāpaiḥ pramucyate ||8||
 dvāpāre pīḍitā rājan dharā bhāreṇa pāpinām ||
 brahmāgre kathayāmāsa so'pi śrutvā harim yayau ||9||
 gatvā ca kathayāmāsa śrutvā śrīrādhikāpatiḥ ||
 mahīmāśvāsya devaiśca bhāraṃ hartuṃ mano dadhe ||10||
 vivāho vasudevasya madhupuryāmbhūttataḥ ||
 kaṇṣabodhanaṣaṭputravadhaḥ kasaṃbhayaṃ nṛpa ||11||
 māyājñāmanudevādistutiḥ kṛṣṇasamudbhavam ||

varṇanaṃ rūpakṛṣṇasya vasudevasya saṃstutiḥ ||12||
 devakyādīpurākṛtyakathanam jagadīṣituḥ ||
 gokulānayaṇam kanyāpātanaṃ tad vibhāṣaṇam ||13||
 sāṃtvaṇam vasudevasya mocanaṃ bhāryayā saha ||
 kaṃsadurmanṭradaityeṣu sādhu bāla upadravaḥ ||14||
 prādurbhūte vraje kṛṣṇe vrajarājamahotsavaḥ ||
 mathurāgamaṇam naṃdavasudevasamāgamaḥ || 15||
 pūtanāsūpayahpānaṃ nandagopādivismayaḥ ||
 śakaṭavyatyaye daityacakravātavadhaḥ śiśoḥ ||16||
 saṃlālāne mukhe dhātryā jṛmbhaṇe viśvadarśanam ||
 rāmakeśavayornāmnōḥ kāraṇam keliretayoḥ ||17||
 dhaurtyam gopavadhūge prasamgānmṛdabhakṣaṇam ||
 darśanaṃ viśvarūpasya nandabhāgyapurākathā ||18||
 cauryam haiyaṅgavasyātha bandhanaṃ dāmbahirbalāt ||

yamalārjunayoḥ śāpo bhaṅgaścaiva stutistayoḥ ||19||
 bālakṛīḍopanandādīmanṭraṇam gamanaṃ tataḥ ||
 vṛndāvane tayōḥ kṛīḍā vayasūairvatsacārīṇoḥ ||20||
 vatsāsurasya ca vadho bakāghāsuraṇyopi ||
 bhojanaṃ sakhibhistīre yamunāyā harermudā ||21||
 vatsāghāharaṇam dhātṛā kṛṣṇatvaṃ vatsapālayoḥ ||
 brahmaṇo gamanaṃ paścātsutiḥ kṛṣṇaratirgatiḥ ||22||
 gocāraṇe mahākṛīḍā dhenukādivadhastathā ||
 vraja āgamaṇam kṛṣṇagopīnetramahotsavaḥ ||23||
 mṛtān viśāmbhaḥpānena gopānharirajīvayat ||
 kālīyadamane stotraṃ tad bhāryāñāṃ pralāpanam ||24||
 hrade kālīyasambandhakathanam vahnimocanam ||
 kṛīḍāpralambanidhanaṃ dāvāgnermocanaṃ gavām ||25||
 varṣāśaradvārṇanaṃ ca gopīnāṃ vacanāmṛtam ||

vrataṃ gokulakanyānāṃ vastrāñāṃ haraṇam mudā ||26||
 vanabhāgyakathā gopaprārthanā preṣaṇam makhe ||
 viprabhāryāprasādaśca paścāttāpo dvijanmanām ||27||
 yāgabhaṅgo mahendrasya dhṛtirgovardhanasya ca ||
 surendragarvahaṇam gargaḥātākavarṇanam ||28||
 gopaśamkāpagamanamīndradhenvābhiyācitam ||
 nandasya mokṣaṇam gopavaikuṇṭhagamaṇam tataḥ ||29||
 pañcādhyaṇiśākṛīḍā sarpānnaṃdasya mokṣaṇam ||

śaṅkhacūḍavadhaḥ paścād□gopigītaṁ vṛṣārdanam ||30||
 kaṁsanāradasaṁvādaḥ kaṁsākrūrakathā tataḥ ||
 keśino nidhanaṁ kṛṣṇānnāradaśīkathā tataḥ ||31||
 vyomāsurasavadho'krūrāgamaṇaṁ gokuleṣu ca ||
 darśanāṇaṁdahṛṣṭātmā romāṁco gad□gadā girāḥ ||32||
 saṁvādo rāmakṛṣṇābhyāṁ varṇitaṁ kaṁsaceṣṭitam ||

rāmakṛṣṇaprayāṇaṁ ca tathā gopīpralāpanam ||33||
 mathurāgamaṇaṁ madhye hrade kṛṣṇasya darśanam ||
 stutiḥ purā gatiḥ paścāddarśanaṁ purasaṁpadaḥ ||34||
 rajakasya śiraśchedo vāyakasya varādayaḥ ||
 sudāmino varadānaṁ ca kubjāsamdarśanaṁ hareḥ ||35||
 dhanurbhaṁgaḥ saṁnyavadhaḥ kaṁsadurhetudarśanam ||
 raṁgotsavaḥ kuvalayaḥpīḍayuddhaviḥghātanam ||36||
 darśanaṁ rāmakṛṣṇasya paurāṇāṁ premavardhanam ||
 mallānāṁ nidhanaṁ raṁge kaṁsasya saha bandhubhiḥ ||37||
 pitrośca sāmītvanaṁ sarvasuhṛdāṁ caiva toṣaṇam ||
 ugrasenābhiṣekaṁ ca naṁdādivrajaḥpreṣaṇam ||38||
 īṣad□dvijātiṣaṁskāraṁ paṭhanaṁ ca guroṛgrhe ||
 mṛtaputrapradānaṁ ca guroḥ paṁcajanārdanam ||39||
 punarāgamaṇaṁ śaurermadhupuryāṁ mahotsavaḥ ||

uddhavaḥpreṣaṇaṁ gopīvilāpapaṁsīṁtvanam ||40||
 melanārthaṁ tu kṛṣṇasyāgamaṇaṁ naṁdagokule ||
 punarvai koladaityasya vadhaḥ paścātprakīrtitaḥ ||41||
 kubjāratistathākrūrāpreṣaṇaṁ gajasāhvaye ||
 pāṇḍaveṣu ca vaiṣaṁyaṁ dhṛtarāṣṭrasya bodhanam ||42||
 iti śrīgargasamhitāyāmasvamedhacaritre
 sumerau kṛṣṇalīlavarṇaṇaṁ nāma dvitīyo'dhyāyaḥ ||2||
 hariḥ oṁ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

A brief description of the plays of the first half of the Sri Krishna avatar.

Thus, states Sutaji, King Vajranabha was pleased to hear the story of the Srigar Samhita from Gargamuni's mouth. He bowed at the feet of Guru Gargacharya and said to him: "Prabu! Munishreshtha All my sorrows were taken away from the charu character of Lord Krishna that I heard from your face today. Kripanatha. I'm feeling a sense of revulsion after hearing this story; so I'm looking forward to hearing more about the success of Sriharike. Kindly describe the supreme character of Lord Krishna. Oh no! I had heard some things in the past about the first Ashvamedha Yajna ritual performed by Maharaja Ugrasena at Dwarakama. Tell me the full story or character of that Ashvamedha Yajna. Munishwar! Compassionate teachers reveal secrets to their devoted disciples and sons without even asking them. " 1 - 5.

Sutaji says that Yadukulguru Gargamuni was very pleased to hear such a word from Vajranabhaka and spoke to the king in this manner, remembering Sriharike Yugalacharanaravindoka. 6 | (Ashvamedh Khand Chapter 1 to 5)

Gargji said, "Yadav Shrestha! Blessed are you, for you have had such unwavering devotion at the feet of Lord Shrikrushna Chandra, which is rare for other human beings. It is a matter of great fortune

that that devotion is easily accessible to you. The king! Listen to the ancient history I am telling you on this subject. By simply listening to Him, a person is freed from all sins. The king! Suffering from the burden of sinners in Dwapara, Vasundhara expressed her grief to Brahma. Hearing this, Brahma went to Srihariki's refuge where he narrated all the sufferings of the earth. Hearing all this, Sri Vidhyavallabha Krishna assured Vasudha and decided to lift his load with the help of the gods. 7-10 |

Vasudeva was then married to Devaki by Mathurama; then there was Akashvani, a warning to Kansa. Kansa, upon learning of his slaying Devaki's son, killed her six sons in succession. O Lord! Kansa began to feel a sense of dread, and in the spirit of that fear, he saw Krishna-hee-Krishna everywhere. The Lord then commanded Yogamaya, according to which he circumcised Devaki's womb and placed it in Rohini's womb, and she herself appeared as a maiden from Yashoda's womb. Here, the Lord appeared in the womb of Devaki and was praised by the gods Brahma and others. Then came the advent of Lord Krishna. The divine reflection of the form of God Balakrishna is described by the sage Veda-Vyasa. Vasudeva glorified that divine form of God. Jagadishwara Krishna described the pious deeds related to the previous life of Devaki and Vasudeva. Subsequently, as per the divine command, Vasudevji brought Balakrishna to Gokul and took Yashoda's daughter from there. Kansa stoned the maiden to death; but she flew into the sky and told Kansa, 'Your time has appeared somewhere.' Things happened like going near Kansa and consoling Vasudeva Devaki and freeing Vasudeva from bondage with his wife. Kansa caused evil spells in the court of the daityas and an uproar against the saintly men and children. 11-14 |

On the arrival of Lord Krishna in Braj, a grand celebration was held in the palace of Brajraj Nanda. Nandarayaji went to Mathura to make an offering to King Kansa and there he met Vasudevji. On the other hand, the Lord drank the souls of Putana, who had come to Gokul to be breastfed with poisoned milk, with her milk. The Nanda Gopas, who had returned from Mathura, were astonished to see his dead corpse. Then one day, after a slight trauma to Lord Krishna's legs, the chakra filled with milk and curd turned upside down. A demon named 'Grasshopper' in a whirlwind-form was killed by baby Krishna. One day, Maiya was pampering Yashoda Baal-Krishna. Just then, he was born and had a vision of the world in his mother's face. This was followed by the naming ceremonies of Balarama and Krishna. Then in Brajbhumi, these two brothers started having children's games. The houses of the gopanganas were entered and played with cunning behaviour - stealing yogurt and butter. Incidentally, one day he ate clay and showed the entire world to his mother. In the context of how Nanda and Yashoda had access to the joys of nurturing Krishna, there was a discussion of the auspicious past lives of the two. The theft of butter, the forceful binding of trees called 'Yamalarjuna' to the waist with a rope, the dissolution of their curse, the praise of God by both of them, the chanting of children's games, Upananda, etc., the journey from there to Vrindavan, the grazing of calves with their peers there, the slaying of Vatsasura, Vakasura, and Aghasura in the same context, the complimentary food on the Sriharika Yamunata with the companions, the killing of calves and calves by Brahma, the becoming of Krishna's own calves and calves, the departure of Brahma and then the return to praise God upon the cessation of infatuation, the journey of Krishna with his cowherd children to vihara and vraja, 15-23 | (Ashvamedh Khand Chapter 1 to 5)

Thus was completed the second chapter titled 'Description of the pastimes of Lord Krishna' in the Ashvamedha Charitra Sumerum in the Srigarghasamhita. 2.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 3

Chapter 204 of 263 · 34 detected Sanskrit verse markers

Sanskrit

अश्वमेधखण्डः - तृतीयोऽध्यायः

कृष्णकथाकीर्तनम् -

गर्ग उवाच -

जामातृवधसंतप्तजरासंधचमूवधः ॥

बहुशः सेनयोर्युद्धे द्वारकादुर्गकारणम् ॥१॥

यवनस्य वधं दृष्ट्वा मुचकुंदस्य संस्तुतिः ॥

वरं दत्त्वा ततो म्लेच्छवधं कृत्वा धने ततः ॥२॥

नीयमाने वने दूप्तजरासंधात्पलायनम् ॥

रैवतो रेवतीं कन्यां बलदेवसमर्पणम् ॥३॥

रुक्मिणीप्रियसंदेशश्रवणादखिलान्नृपान् ॥

निर्जित्य निर्गमो गेहात् हतवानंबिकागृहात् ॥४॥

नृपैः सांत्वनं वैद्यस्य ततो रुक्मीसमागमः ॥

युद्धापेक्षापराधाद्धै मुंडनं तस्य कृष्णतः ॥५॥

रुक्मिणीदुःखशमनं रामवाक्याच्च मोक्षणम् ॥

ततो विवाहो रुक्मिण्या विधिवत्स्वपुरे मुदा ॥६॥

प्रद्युम्नोत्पत्तिकथनं हरणं सूतिकागृहात् ॥

मायावत्योक्तवृत्तांतं शंबरस्य वधस्ततः ॥७॥

पुनरागमनं गेहे संतोषो द्वारकौकसाम् ॥

सूर्यात्स्यमंतकप्राप्तिर्याचनं तस्य वै हरेः ॥८॥

तत्संबन्धात्प्रसेनस्य वधोऽकीर्तिहरिस्तथा ॥

तन्मार्जनाय ऋक्षस्य गृहेशु गमनं हरेः ॥९॥

युद्धे ज्ञात्वा लोकनाथं जांबवत्याः समर्पणम् ॥

सत्राजिताय च मणिः प्राप्ता श्रीहरिणा बिलात् ॥१०॥

विवाहः सत्यभामायाः पारिबर्हे तथा मणिः ॥

रामेण सह कृष्णस्य गमनं हस्तिनापुरे ॥११॥

अकूरकृतवर्मभ्यां शतधन्वा तु प्रेरितः ॥

सत्राजितं जघानाशु सोऽपि कृष्णेन मारितः ॥१२॥

रामस्तु मिथिलायां च गदाशिक्षा सुयोधने ॥

अकूरे मणिदानं च शक्रप्रस्थे हरिर्गतः ॥१३॥

कालिन्ध्या संगतिः शौरैर्विवाहः स्वपुरे ततः ॥

विवाहो मित्रविन्दायाः सत्यायाश्च तथैव च ॥१४॥

भद्राया लक्ष्मणायाश्च विवाहो हरिणा ततः ॥

पारिजातं तु सत्यायै शक्रं जित्वा ददौ हरिः ॥१५॥

वज्रनाभिरुवाच -

प्रियायै दत्तवान्कस्माच्छक्रं जित्वा सुरदुमम् ॥

श्रीकृष्णस्तत्कथां सर्वा मुने मे ब्रूहि विस्तरात् ॥१६॥

श्रीगर्ग उवाच -

पारिजातैककुसुमे चानीते नारदात्कदा ॥

दत्ते सति श्रीरुक्मिण्यै सत्या तु दुःखिताभवत् ॥१७॥

तां दृष्ट्वा कुपितां प्राह क्रोधागारगतां हरिः ॥

मा शोच कुरु दास्यामि पारिजातद्रुमं च ते ॥१८॥

तदैव कथितं सर्वे कृष्णाग्रे भौमचेष्टितम् ॥

शक्रेण श्रुत्वा भगवान्प्राह पश्यन्कृतांजलिम् ॥१९॥

श्रीकृष्ण उवाच -

मत्प्रियां दुःखितां पश्य रुदन्तीं वृत्रसूदन ॥१९॥

पारिजातस्य वृक्षार्थे किं करिष्याम्यहं वद ॥

यदास्यै पारिजातस्य वृक्षं दास्यसि त्वं हरे ॥२०॥

तदा भौमं ससैन्यं च हनिष्यामि न संशयः ॥

कृष्णभाषितमाकर्ण्य प्रहसन्प्राह वासवः ॥२१॥

इन्द्र उवाच -

पारिजातद्रुमाः सर्वे वर्तते नन्दने च ये ॥

गृहाण तान्स्वतः कृष्ण त्वं हत्वा नरकासुरम् ॥२२॥

तथास्तु चोक्त्वा भगवान्सत्यभामासमन्वितः ॥

गरुडस्कंधमारूढः प्राग्जोतिषपुरं ययौ ॥२३॥

सत्यभामा हरिं प्राह स्वर्गमिद्रे गते सति ॥

सत्योवाच

पूर्वं गृहाण शक्रात्त्वं द्रुमराजं जगत्पते ॥२४॥

कार्ये भूते सति हरे न करिष्यति त्वत्प्रियम् ॥

प्रियावाक्यं समाकर्ण्य प्रियः प्राह प्रियां वचः ॥२५॥

श्रीकृष्ण उवाच -

स पारिजातं यदि न प्रदास्यति

प्रयाच्यमानस्तु मयामरेश्वरः ॥

ततः शचीव्यामुदितानुलेपने

गदां विमोक्ष्यामि पुरंदरोरसि ॥२६॥

इत्युक्त्वा भगवान्कृष्णो भौमासुरपुरं गतः ॥

नानादुर्गैः सप्तभिश्च वेष्टितं च महासुरैः ॥२७॥

सर्वान्बिभेद दुर्गान् वै गदाचक्रशरादिभिः ॥

जघान मुरुदैत्यं च तत्पुत्राञ्जशस्त्रसंयुतान् ॥२८॥

शस्त्रास्त्रवर्षं मुञ्चतं ससैन्यं नरकं हरिः ॥

क्षिप्त्वा चक्रं द्विधा चक्रे गरुडेन जघान च ॥२९॥

हत्वा भौमं जगन्नाथो वररत्नानि यादवः ॥
जग्राह तत्र कन्यानां समूहं वै ददर्श ह ॥३०॥
दैत्यसिद्धनृपाणां च सहस्राणि च षोडश ॥
शताधिकानि कन्याश्च प्रेषयामास स्वां पुरीम् ॥३१॥
गृहीत्वाथ मणिं छत्रं देवमातुश्च कुण्डले ॥
पारिजातद्रुमार्थं वै ययाविद्रपुरीं हरिः ॥३२॥
इति श्रीगर्गसंहितायामश्वमेधचरित्रे
सुमेरौ कृष्णकथावर्णनं नाम तृतीयोऽध्यायः ॥३॥
हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

aśvamedhakhaṇḍaḥ - tṛtīyo'dhyāyaḥ
kṛṣṇakathākīrtanam -
garga uvāca -
jāmātrvadhasaṃtaptajarāsaṃdhacamūvadhaḥ ||
bahuśaḥ senayoryuddhe dvārakādurgakāraṇam ||1||
yavanasya vadhaṃ dṛṣṭvā mucakuṇḍasya saṃstutiḥ ||
varaṃ datvā tato mlecchavadhaṃ kṛtvā dhane tataḥ ||2||
nīyamāne vane dr̥ptajarāsaṃdhātpalāyanam ||
raivato revatiṃ kanyāṃ baladevasamarpaṇam ||3||
rukmiṇīpriyasaṃdeśāravaṇādakhilānnṛpān ||
nirjitya nirgamo gehāt hṛtavānaṃbikāgrhāt ||4||
nṛpaiḥ sāmīvanam caidyasya tato rukmiśamāgamaḥ ||
yuddhāpekṣāparādhādvai muṇḍanam tasya kṛṣṇataḥ ||5||
rukmiṇīduḥkhaśamanam rāmaṇvākyacca mokṣaṇam ||

tato vivāho rukmiṇyā vidhivatsvapure mudā ||6||
pradyumnotpattikathanam haraṇam sūtikāgrhāt ||
māyāvatyoktavṛttāṃtaṃ śaṃbarasya vadhasataḥ ||7||
punarāgamanam gehe saṃtoṣo dvārakaukasām ||
sūryātsyamaṇtakaprāptiryācanam tasya vai hareḥ ||8||
tatsaṃbandhātprasenasya vadho'kīrtirharestathā ||
tanmārjanāya r̥kṣasya grheṣu gamanam hareḥ ||9||
yuddhe jñātvā lokanātham jāṇibavatyāḥ samarpaṇam ||
satrājītāya ca maṇiḥ prāptā śrīhariṇā bilāt ||10||
vivāhaḥ satyabhāmāyāḥ pāribarhe tathā maṇiḥ ||
rāmeṇa saha kṛṣṇasya gamanam hastināpure ||11||
akrūrakṛtavarmabhyāṃ śatadhanvā tu preritaḥ ||
satrājītaṃ jaghānāśu so'pi kṛṣṇena mārītaḥ ||12||
rāmastu mithilāyāṃ ca gadāśikṣā suyodhane ||

akrūre maṇidānam ca śakraprasthe harīrgataḥ ||13||
kālindyā saṃgatiḥ śaurervivāhaḥ svapure tataḥ ||
vivāho mitravindāyāḥ satyāyāśca tathaiva ca ||14||
bhadrāyā lakṣmaṇāyāśca vivāho hariṇā tataḥ ||

pārijātaṃ tu satyāyai śakraṃ jītvā dadau hariḥ ||15||
 vajranābhīrūvāca -
 priyāyai dattavānkaśmācchakraṃ jītvā suradrumam ||
 śrīkṛṣṇastatkathāṃ sarvāṃ mune me brūhi vistarāt ||16||
 śrīgarga uvāca -
 pārijātaikakusume cānīte nāradātkadā ||
 datte sati śrīrukmiṇīyai satyā tu duḥkhitābhavat ||17||
 tām dṛṣtvā kupitām prāha krodhāgāragatām hariḥ ||
 mā śoca kuru dāsyāmi pārijātadrumaṃ ca te ||18||
 tadaiva kathitaṃ sarve kṛṣṇāgre bhaumaceṣṭitam ||

śakreṇa śrutvā bhagavānprāha paśyankṛtāṃjalim ||19||
 śrīkṛṣṇa uvāca -
 matpriyāṃ duḥkhitām paśya rudantiṃ vṛtrasūdana ||19||
 pārijātasya vṛkṣārthe kiṃ kariṣyāmyahaṃ vada ||
 yadāsyai pārijātasya vṛkṣaṃ dāsyasi tvaṃ hare ||20||
 tadā bhaumaṃ sasainyaṃ ca haniṣyāmi na saṃśayaḥ ||
 kṛṣṇabhāṣitamākarmaṇya prahasanaṃprāha vāsavaḥ ||21||
 indra uvāca -
 pārijātadrumāḥ sarve vartaṃte nandane ca ye ||
 grhāṇa tānsvataḥ kṛṣṇa tvaṃ hatvā narakāsuraṃ ||22||
 tathāstu coktvā bhagavānsatyabhāmāsamanvitaḥ ||
 garuḍaskamdhamaṛūḍhaḥ prāgajotiṣapuram yayau ||23||
 satyabhāmā hariṃ prāha svargamindre gate sati ||
 satyovāca

pūrvaṃ grhāṇa śakrātvaṃ drumarājaṃ jagatpate ||24||
 kārye bhūte sati hare na kariṣyati tvatpriyam ||
 priyāvākyaṃ samākarmaṇya priyaḥ prāha priyāṃ vacaḥ ||25||
 śrīkṛṣṇa uvāca -
 sa pārijātaṃ yadi na pradāsyati
 prayācyaṃnastu mayāmareśvaraḥ ||
 tataḥ śacivīyāmuditānulepane
 gadāṃ vimokṣyāmi purāṇdarorasi ||26||
 ityuktvā bhagavānkṛṣṇo bhaumāsurapuram gataḥ ||
 nānādurgaiḥ saptabhiśca veṣṭitaṃ ca mahāsuraḥ ||27||
 sarvānbibheda durgān vai gadācakraśarāḍibhiḥ ||
 jaghāna murudaityaṃ ca tatputrāṇśaśtrasaṃyutān ||28||
 śaśtrāstravarṣaṇaṃ muñcaṇtaṃ sasainyaṃ narakam hariḥ ||
 kṣiptvā cakraṃ dvidhā cakre garuḍena jaghāna ca ||29||

hatvā bhaumaṃ jagannātho vararat□nāni yādavaḥ ||
 jagrāha tatra kanyānāṃ samūhaṃ vai dadarśa ha ||30||
 daityasiddhāṇṇpāṇāṃ ca sahasrāṇi ca śoḍaśa ||
 śatādhikāni kanyāśca preṣayāmāsa svām purīm ||31||
 grhitvātha maṇiṃ chatraṃ devamātuśca kuṇḍale ||
 pārijātadrumārthe vai yayāviṇḍrapurīm hariḥ ||32||
 iti śrīgargasamhitāyāmaśvamedhacaritre
 sumerau kṛṣṇakathāvarṇanaṃ nāma tṛtīyo'dhyāyaḥ ||3||
 hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

A brief description of Sri Krishna's plays from Jarasandha's invasion to Parijata-Haran

Gargji says - Rajan! King Jarasandha was enraged when he heard the news of the murder of his son-in-law Kansa. He attacked Mathurapuri several times with numerous Aksauhini armies and all his forces were annihilated by Krishna and Balarama. On repeated occasions of war between the armies of the two sides, Lord Krishna commissioned Vishwakarma to build a fort named 'Dwarka' in the sea. Meanwhile, Kalayavana was also attacked and after getting him killed by Muchukunda, the Lord heard his praises from their mouths; then he sent them to Badarikashrama with a boon, and after returning from there, he arranged to slay the Mleccha soldiers and bring all their wealth to Dwarkapuri. Just then, the arrogant king Jarasandha arrived. This time, Bhagwan left the battle with a special intention and fled in front of him. A king named 'Raivat' came to Dwarkapuri and offered his daughter Revati to Baldevji. Once upon a time, on hearing the love-message of Princess Rukmini, Lord Krishna went to Kundinpur and there abducted his beloved Rukmini from the temple of Ambikadevi, conquered all the kings there and left for Dwarkapuri. The kings then consoled Chediraj Sisupala and asked him to return home quietly. Rukmi then entered the battlefield with a special vow. Krishna first fought with her; then tied her in chariots and shaved her. This made Rukmini very sad. Balramji pacified them by persuading them and Rukmi was freed from the bondage by telling Balramji himself. After this, on reaching Dwarkapuri, Sri Krishna was ceremoniously married to Rukmini with great joy. 1-6 | (Ashwamedh Khand Chapter 1 to 5)

Then one day, along with Balramji, Shri Krishna traveled to Hastinapur. Meanwhile, at the instigation of Akrur and Kritavarma, Shatadhanva killed Satrajit. On hearing this news, Krishna immediately killed Shatadhanva as well. Balaramji stayed in Mithila and started teaching Duryodhana how to fight a donkey. Here Lord Krishna gave the gem to Akrur and went to Indraprastha himself. There, he had access to the Kalindi. She was married to Srihari in his Dwarkapuri. He was similarly married to Mitrabinda and Satya. Subsequently, Bhadra and Lakshmana also got married to Srihari. Once upon a time, Lord Krishna conquered Devaraja Indra and took his wife and brought her to Dwarkapuri and gave her to his beloved Satyabhama. 11-15 |

Munne asked Vajranabha. What is the reason for Lord Krishna conquering Devaraja Indra and bringing his Kalpavriksha or Parijata, which he gave to his beloved Satyabhama? Tell me all this story in detail. 16.

Sri Gargaji said - At some time, Devarshi Narada came to Dwarkapuri with a flower of Parijata from heaven. Taking the flower, Lord Krishna handed it over to his disciple Sri Rukmini. This caused great distress to Satyabhama. She went to the Kopa Bhavan. Krishna went there and met an angry Satyabhama and said - 'Do not suffer, I will bring you the Parijata tree. At the same time, Indra came and told Krishna all the tricks of Bhawmasura. Hearing this, the Lord raised his hand and looked at Indra. 17-19 | Sri Krishna said - 'Vritrasudana. Behold, my beloved Satyabhama is weeping bitterly. This weeping is only for the Parijat tree. Tell me, what should I do? Green! If you give the Parijat tree to Satyabhama, I will no doubt destroy Bhoomasura with the army. 'Hearing this of Lord Krishna, Devaraja Indra laughed loudly. 20-21 |

Indra said, "Lord Krishna! You must kill Narakasura and take all the Parijata trees in Nandanvan. 22. (Ashwamedh Khand Chapter 1 to 5)

Saying 'Evamstu', Lord Krishna, along with Satyabhama, stood on Garuda's shoulder and marched towards Pragjyotishpur. When Indra returned to heaven, Satyabhama himself said to Srihari. 23.

Satyabhama said, "Jagatpate! You first take the Vriksharaja Parijata from Indra. Green! Indra will not do your beloved work when he is out of work. 'When Priyaki heard this, the sweetheart told her. 24-25 |

Lord Krishna said, "If Amareshwara Indra does not grant Parijat on my request, I will strike Purandar's chest, where Sachidevi applies sandalwood paste, with a mace." 26.

- Having said this, Lord Krishna went to the town of Bhaumasur. The city was surrounded by seven forts of various types and large asuras. Krishna pierced through the seven forts with his mace, chakra, and arrow. Muru Daitya and his sons were armed and engaged in the defence of the city. Krishna put them all in the lap of time. Then Hell with the army appeared, raining down weapons. Srihari drove the wheel and broke Narakasura into two pieces and annihilated all his army with Garuda. Yadukulatilaka Jagannatha killed Bhaumasura and took all his best jewels. 27-29 |

There he saw a large community of virgins. They numbered sixteen thousand and one hundred. They were the virgins of daityas, siddhas, and rajas. Srihari sent them all to his Dwarkapuri. Then they took Indra's jewel and umbrella and both the Kundals of Devmata Aditi and proceeded to Indrapuri to fetch the Parijat tree. 30-32 |

Thus the third chapter titled 'Narration of the Story of Krishna' was completed in the Ashvamedha Charitra-Sumerum under the Srigarghasamhita. 3.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 4

Chapter 205 of 263 · 39 detected Sanskrit verse markers

Sanskrit

अश्वमेधखण्डः - चतुर्थोऽध्यायः

कृष्णकृतं पारिजातहरणम् -

गर्ग उवाच -

गत्वा स्वर्गं तु शक्राय दत्त्वा छत्रं मणिं तथा ॥

अदित्यै कुण्डले कृष्णो दत्त्वाभिप्रायमब्रवीत् ॥१॥

आभिप्रायं हरेर्ज्ञात्वा वासवो न ददौ दुमम् ॥

देवाञ्जित्वा तदा पारिजातं जग्राह माधवः ॥२॥

सूत उवाच -

इति श्रुत्वा कथां राजा यादवो विस्मयान्वितः ॥

पप्रच्छ स्वगुरुं भूयः श्रद्धधानो हरेर्गुणे ॥३॥

ब्रह्मञ्शक्रस्तु देवेन्द्रो जानन्कृष्णं हरिं परम् ॥

अपराधं तु कृतवान्स कथं ब्रूहि तत्त्वतः ॥४॥

कृष्णाग्रे कथितं सत्यभामया शक्रचेष्टितम् ॥

तस्मान्मे विस्तराद्युद्धमिन्द्रमाधवयोर्वद ॥५॥

गर्ग उवाच -

अदित्या संस्तुतः कृष्णः शक्रवाक्याच्च नन्दनम् ॥

वनं गत्वा पारिजातान्संददर्श बहुन्दुमान् ॥६॥

तेषां मध्ये महावृक्षं मंजरीपुञ्जधारिणम् ॥

क्षीरोदमथनाज्जातं पद्मगन्धसमन्वितम् ॥७॥

सुराणां सुखदं ताम्रपल्लवैः परिवेष्टितम् ॥

वने विभूषणं दिव्यं वरं स्वर्णसमत्वयम् ॥८॥

तं दृष्ट्वा माधवं प्राह सत्यभामा य मानिनी ॥

एनं गृह्णाम्यहं कृष्ण श्रेष्ठं सर्वं वने दुमम् ॥९॥

इत्युक्तः प्रिययोत्पात्य पारिजातं गरुत्मति ॥

लीलयाऽऽरोपयामास प्रहसञ्जगदीश्वरः ॥१०॥

तदैव कुपिताः सर्वे वनपालाः समुत्थिताः ॥

धनुर्बाणधराः कृष्णमूचुः प्रस्फुरिताधराः ॥११॥

इन्द्रप्रियाया वृक्षश्च हतः कस्मात्त्वया नर ॥

यदृच्छया किलास्माकं तृणीकृत्य क्व यास्यसि ॥१२॥

इन्द्राणीप्रीतये देवैः पुरा ह्युदधिमन्थने ॥

उत्पादितोऽयं न क्षेमी गृहीत्वैनं भविष्यसि ॥१३॥

गिरीणां येन सर्वेषां पक्षाः पूर्वं निपातिताः ॥

तं किं वृत्रहणं वीरं जित्वा वृक्षं नयिष्यसि ॥१४॥
 तस्माद्गच्छ महावीर पारिजातं विहाय च ॥
 न दास्यामो दुमं तुभ्यं शक्रस्यानुचरा वयम् ॥१५॥
 यदा दास्यति तुभ्यं वै पारिजातं पुरंदरः ॥
 न निषेधं करिष्यामो वनपाला वयं तदा ॥१६॥
 तेषां भाषितमाकर्ण्य सत्यभामा रुषान्विता ॥
 तूष्णींभूते सति हरावभीता प्राह तान् नृप ॥१७॥
 सत्योवाच -
 का शची पारिजातस्य कः शक्रो वा सुरेश्वरः ॥
 सामान्यः सर्वलोकानां यदीशोऽमृतमंथने ॥१८॥

समुत्पन्नः सुरः कस्मादेको गृह्णाति वासवः ॥
 यथा सुधा यथैवेन्दुर्यथा श्रीर्वनचारिणः ॥१९॥
 सामान्यः सर्वलोकस्य पारिजातस्तथा दुमः ॥
 भर्तुबाहुमहागर्वा रुणद्ध्रेनं मृषा शची ॥२०॥
 तत्कथ्यतामलं क्षान्त्या सत्याहारप्रतिदुमम् ॥
 कथ्यतां च दुतं गत्वा पौलोम्यै वचनं मम ॥२१॥
 सत्यभामा वदत्येतदतिगर्वोद्धताक्षरम् ॥
 यदि त्वं दयिता भर्तुर्यदि वश्यः पतिस्तव ॥२२॥
 मदभर्तुर्हरतो वृक्षं तत्कारय निवारणम् ॥
 जानामि ते पतिं शक्रं युष्माञ्जानामि तत्त्वतः ॥२३॥
 पारिजातं तथाप्येनं मानुषी हरयामि ते ॥
 गर्ग उवाच -

कृष्णप्रियाया वचनं वनपाला निशम्य च ॥२४॥
 इन्द्राणीनिकटं गत्वा प्रोचुः सर्वं यथोदितम् ॥

रक्षकाणां वचः श्रुत्वा शची प्राह रुषान्विता ॥२५॥
 कृष्णं निवारणार्थाय न यास्यंतं पुरंदरम् ॥
 शच्युवाच -

मदीयं पारिजातं वै माधवेन बलीयसा ॥२६॥
 गृहीतं स्वप्रियार्थं वै त्वां तृणीकृत्य वज्रिणम् ॥
 तस्मान्मोचय वृक्षेशं पाकसूदन वृत्रहन् ॥२७॥
 सत्यभामावशं कृष्णं विनिर्जित्य महारणे ॥
 त्वया वै पूर्वमद्रीणां पक्षा वज्रेण शातिताः ॥२८॥
 भयं विसृज्य युद्धाय गच्छ तस्मात्सुरैर्वृतः ॥
 इति श्रुत्वा शचीवाक्यं शक्रो नमुचिसूदनः ॥२९॥
 न चकार तु युद्धाय मनो भयसमन्वितः ॥
 ततश्च बहुशः पत्न्या प्रेरितः कोपयुक्तया ॥३०॥
 तदा कोपेन श्रीकृष्णं निन्दन्प्राह मदान्वितः ॥

इन्द्र उवाच -

येन ते परिजातं वै गृहीतं सुन्दरानने ॥३१॥
 मृधे तं पातयिष्यामि वज्रेण शतपर्वणा ॥
 इत्युक्त्वा वासवो राजन्मारुह्यैरावतं गजम् ॥३२॥
 शुण्डादंढैस्त्रिभिर्युक्तं रक्तकंबलमंडितम् ॥
 चतुर्भिः शोभितं दन्तैर्हिमाद्रिसदृशं शुभम् ॥३३॥
 स्वर्णशृङ्खलया जुष्टं शुशुभे निर्जरिवृतः ॥
 तथा मरुद्गणाः सर्वे यमाग्निवरुणादयः ॥३४॥
 रुद्राश्च द्वादशात्मानो वसवो धनदादयः ॥
 विद्याधराश्च गंधर्वाः साध्याः पितृगणादयः ॥३५॥
 ततस्त्रिंशत्कोटिसंख्याः शक्रस्यानुचराः सुराः ॥
 एते समागताः क्रुद्धा योद्धुं श्रीकृष्णसंमुखे ॥३६॥
 आहुताः केऽपि शक्रेण सहायार्थं तु स्वात्मनः ॥
 तथा तु नारदेनापि केचिद्वेवास्तु प्रेषिताः ॥३७॥
 ततः परिघनिस्त्रिंशगदाभूलपरश्वधैः ॥

बभूवुस्त्रिदशाः सज्जाः शक्रे वज्रकरे स्थिते ॥३८॥
 इति श्रीगर्गसंहितायामश्वमेधचरित्रे
 सुमेरौ पारिजातहरणं नाम चतुर्थोऽध्यायः ॥४॥
 हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

aśvamedhakhaṇḍaḥ - caturtho'dhyāyaḥ
 kṛṣṇakṛtaṃ pārijātaharaṇam -
 garga uvāca -
 gatvā svargaṃ tu śakrāya datvā chatraṃ maṇiṃ tathā ||
 adityai kuṇḍale kṛṣṇo datvābhīprāyamabravit ||1||
 ābhīprāyaṃ harerjñātvā vāsavo na dadau drumam ||
 devāñjītvā tadā pārijātaṃ jagrāha mādhaveḥ ||2||
 sūta uvāca -
 iti śrutvā kathāṃ rājā yādavo vismayānvitaḥ ||
 papraccha svaguruṃ bhūyaḥ śraddadhāno harerguṇe ||3||
 brahmañśakrastu deveṃdro jānankṛṣṇaṃ hariṃ param ||
 aparādhaṃ tu kṛtavānsa kathāṃ brūhi tattvataḥ ||4||
 kṛṣṇāgre kathitaṃ satyabhāmayā śakraceṣṭitam ||
 tasmānme vistarādyuddhamindramādhavayorvada ||5||
 garga uvāca -
 adityā saṃstutaḥ kṛṣṇaḥ śakravākyācca nandanam ||
 vanaṃ gatvā pārijātānsaṃdadarśa bahūndrumān ||6||
 teṣāṃ madhye mahāvṛkṣaṃ maṇjarīpuñjadhārīṇam ||
 kṣīrodamathanājjātaṃ padmagamdhasamanvitam ||7||
 surāṇāṃ sukhadaṃ tāmrapallavaiḥ pariveṣṭitam ||

vane vibhūṣaṇaṃ divyaṃ varaṃ svarṇasamatvacam ||8||
 taṃ dr̥ṣtvā mādhaveṇaṃ prāha satyabhāmā ca mānini ||
 enaṃ grhṇāmyahaṃ kṛṣṇa śreṣṭhaṃ sarvaṃ vane drumam ||9||
 ityuktaḥ priyayotpātya pārijātaṃ garutmatī ||
 līlayā"ropayāmāsa prahasañjagadīśvaraḥ ||10||
 tadaiva kupitāḥ sarve vanapālāḥ samutthitāḥ ||
 dhanurbāṇadharāḥ kṛṣṇamūcuḥ prasphuritādharāḥ ||11||
 indrapriyāyā vṛkṣaśca hṛtaḥ kasmāttvayā nara ||

yadṛcchayā kilāsmākaṃ tṛṇikṛtya kva yāsyasi ||12||
 indrāñiprītaye devaiḥ purā hyudadhimamthane ||
 utpādito'yaṃ na kṣemī grhītvainaṃ bhaviṣyasi ||13||
 girīṇāṃ yena sarveṣāṃ pakṣāḥ pūrvaṃ nipātītāḥ ||
 taṃ kiṃ vṛtrahaṇaṃ viraṃ jītvā vṛkṣaṃ nayiṣyasi ||14||
 tasmād gaccha mahāvīra pārijātaṃ vihāya ca ||
 na dāsyāmo drumam tubhyaṃ śakrasyānucarā vayam ||15||
 yadā dāsyati tubhyaṃ vai pārijātaṃ puraṇḍaraḥ ||
 na niṣedhaṃ kariṣyāmo vanapālā vayam tadā ||16||
 teṣāṃ bhāṣitamākarmaṇya satyabhāmā ruṣānvitā ||
 tūṣṇīm̐bhūte sati harāvabhītā prāha tānnṛpa ||17||
 satyovāca -
 kā śacī pārijātasya kaḥ śakro vā sureśvaraḥ ||
 sāmānyaḥ sarvalokānāṃ yadiśo'mṛtamamthane ||18||

samutpannaḥ suraḥ kasmādeko grhṇāti vāsavaḥ ||
 yathā sudhā yathaiveṇḍuryathā śrīrvanacāriṇaḥ ||19||
 sāmānyaḥ sarvalokasya pārijātastathā drumāḥ ||
 bhartubāhumahāgarvā ruṇaddhyenaṃ mṛśā śacī ||20||
 tatkaṭhyatāmalaṃ kṣāntiā satyāhārapratidrumam ||
 kaṭhyatāṃ ca drutaṃ gatvā paulomyai vacanaṃ mama ||21||
 satyabhāmā vadatyetatadigarvodhdhatākṣaram ||
 yadi tvaṃ dayitā bharturyadi vaśyaḥ patistava ||22||
 madbharturharato vṛkṣaṃ tatkāraya nivāraṇam ||
 jānāmi te patiṃ śakraṃ yuṣmāñjānāmi tatvataḥ ||23||
 pārijātaṃ tathāpyenaṃ mānuṣī harayāmi te ||
 garga uvāca -
 kṛṣṇapriyāyā vacanaṃ vanapālā niśamya ca ||24||
 indrāñinikaṭaṃ gatvā procuḥ sarvaṃ yathoditam ||

rakṣakāñāṃ vacaḥ śrutvā śacī prāha ruṣānvitā ||25||
 kṛṣṇaṃ nivāraṇārthāya na yāsyamtaṃ puraṇḍaram ||
 śacyuvāca -
 madīyaṃ pārijātaṃ vai mādhaveṇa balīyasā ||26||
 grhītaṃ svapriyārthe vai tvāṃ tṛṇikṛtya vajriṇam ||
 tasmānmocaya vṛkṣeṣaṃ pākasūdana vṛtrahan ||27||
 satyabhāmāvaśaṃ kṛṣṇaṃ vinirjitya mahāraṇe ||
 tvayā vai pūrvamadrīṇāṃ pakṣā vajreṇa śātītāḥ ||28||
 bhayaṃ viśṛjya yuddhāya gaccha tasmātsurairvṛtaḥ ||
 iti śrutvā śacīvākyāṃ śakro namucisūdanaḥ ||29||
 na cakāra tu yuddhāya mano bhayasamanvitaḥ ||
 tataśca bahuśaḥ patānyā preritaḥ kopayuktayā ||30||
 tadā kopena śrīkṛṣṇaṃ nindanprāha madānvitaḥ ||

indra uvāca -

yena te parijātaṃ vai grhītaṃ sundarānane ||31||
 mṛdhe taṃ pātayiṣyāmi vajreṇa śataparvaṇā ||
 ityuktvā vāsavo rājannāruhyairāvataṃ gajam ||32||
 śuṇḍādaṃḍāistribhiryuktaṃ raktakaṃbalamaṇḍitam ||
 caturbhiḥ śobhitaṃ dantairhimādrisadrśaṃ śubham ||33||
 svarṇaśṛṅghalayā juṣṭaṃ śuśubhe nirjarairvṛtaḥ ||
 tathā maruḍ□gaṇāḥ sarve yamāgnivaruṇādayaḥ ||34||
 rudrāśca dvādaśātmāno vāsavo dhanadādayaḥ ||
 vidyādharāśca gaṇḍharvāḥ sādhyāḥ pitr̥gaṇādayaḥ ||35||
 tatastrīṣaṭkoṭisaṃkhyāḥ śakrasyaṇucarāḥ surāḥ ||
 ete samāgatāḥ kruddhā yoddhuṃ śrīkṛṣṇasaṃmukhe ||36||
 āhūtāḥ ke'pi śakreṇa sahāyārthaṃ tu svātmanaḥ ||
 tathā tu nāradenāpi keciddevāstu preṣitāḥ ||37||
 tataḥ parighanīstrīṣagadāśūlaparaśvadhāḥ ||

babhūvustridaśāḥ sajjāḥ śakre vajrakare sthite ||38||
 iti śrīgargasaṃhitāyāmaśvamedhacaritre
 sumerau pārijātaharaṇaṃ nāma caturtho'dhyāyaḥ ||4||
 hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

Parijataharan

Srigarji says - Rajan! After going to heaven and giving Indra his umbrella and jewels, Krishna offered both his Kunds to Mother Aditi. He then went on to make his point. Knowing Srihari's intentions, when Indra did not give the Parijat tree, Madhava defeated the gods and took Parijat by force. 1-2.

Sutji says - Shaunak. Yadvanresh Vajra was amazed to hear this story. With reverence for the virtues of Srihari, he again asked his guru - 'Brahman! Indra is the king of the gods. They know that Lord Krishna is the true God Srihari, yet how did they commit a crime against God? State this exactly. Satyabhama had already sensed Indra's antics and made them clear to Krishna. So I'm really looking forward to hearing about this issue. Describe to me in detail this battle of Indra and Madhava. 3-5 | (Ashwamedh Khand Chapter 1 to 5)

Srigarji said, "Rajan! Aditi praised Lord Krishna and Indra also agreed to take Parijat, then Lord Krishna went to Nandanvan and started observing many Parijat trees there. In the midst of them all was a great tree, bearing a multitude of boughs, exquisite in form. The tree is said to have appeared from the depths of the Kshirsagar. It had a lotus-like smell emanating from it. It was surrounded by new Pallavas with copper-colored trees, pleasing to the gods. That beautiful divine tree was the beauty of that forest and its bark was golden. 6 - 8.

When Manini Satyabhama saw the Parijata tree, she said to Madhav, "Lord Krishna! This is the best tree in the whole forest. That's why I love it. When Priya said this, Jagadishwara Krishna laughed and uprooted the Parijata tree and placed it on Garuda's back in a playful manner. At the same time, all the foresters, filled with anger, rose up with bows and arrows, and with fluttering lips, they addressed Lord Krishna, saying, 'O man! This is the Indravallabha Maharani Shachika tree. Why have you hijacked it? Where are you going to go when you willingly mistreat us by thinking we are all like you? In the past, during the churning of the ocean, the gods created this tree to represent Indrani. You

won't be able to stay safe with it. Only by conquering Mahendra, the Vritrasuranishudana hero, who had earlier cut off the wings of all the mountains, will you be able to take this tree. So Mahavir! Leave Parijat here and go. We are followers of Devaraja Indra, so we will not let this tree take you away. We will not stop when the old tree gives it to you. In that case, we will only be protectors by being ourselves. Not of this tree. " 9-16 |

Hearing this speech of the forest guards, Satyabhama was filled with fury. O Lord! Srihari remained silent, but Satyabhama spoke fearlessly to the defenders. 17.

Satyan said - If this Parijat has appeared from the sea at the time of Amrit-Manthan, then it is generally the property of the whole world. Who is your uncle or Devraj Indra of this Parijat? What right do they have to assert their right to it alone? How can the object revealed from the sea be taken by Devaraja Indra alone? Forest guards! Like nectar, like moon, and like Lakshmi is the common wealth of the whole world, so is this Parijata tree. If your husband's arrogant arrogance makes you want to keep it under control, then go and say, there is no need to forgive; do whatever you have to do with it. Satyabhama is getting the Parijat tree kidnapped. Go quickly and tell this to the daughter of the demon Pulom. Every syllable of which is full of great pride and arrogance, says this Vachana Satyabhama. If you are the soul of the husband, and if the husband is in your control, then stop this tree from the hand of my husband, who kidnapped Parijat. I know your husband Indra as well. What are you all gods? I understand all this very well, yet I am humanly kidnapping this Parijat of yours. (If you can stop, then stop). 18-23 |

Hearing this, the poor forest guards became weak, says Shri Gargi. He approached Indrani and narrated everything she had said to him. Hearing about the defenders, Shachiko became very angry. Devaraja Indra was not going to stop Krishna; therefore, he spoke in disgust. 24-253 | Sachin said, "Devraj! You are the Vajradhari. May Pakasana and Vritrasura be the Destroyers. Believing you to be like him, the mighty Madhava has taken my parijat for his beloved Satyabhama; therefore, rescue the tree king from their hands and take it away. Sri Krishna is subject to Satyabhama - he is a toy in the hands of a woman. You shall defeat them in battle and take possession of Parijat. You have cut off the wings of the mountains with lightning in the past, so leave your fear and go to war with the army of the gods. 26-28 |

When Namuchisudana heard this and when Indra, being frightened, did not give up for the war, his wife, who was angry, repeatedly encouraged him, Indra, in a fit of temper, spoke angrily, condemning Krishna. 29-30 | (Ashwamedh Khand Chapter 1 to 5)

Indra said, "Sumukhi! I will surely strike down the one who has taken your life with a hundred rods on the battlefield. 31.

The king! With that, Indra and Airavata mounted an elephant. The elephant had three tusks and a staff. A red blanket or carpet adorned his back. The four teeth adorned the elephant king. The beautiful elephant looked similar to the Himalayas because of its white plumage. A gold chain adorned his feet. He was surrounded by the great Gajraj Devas. At that time, Yama, Agni, Varuna, and all the Marudranas were with Devaraja. Eleven Rudra, twelve Surya, eight Vasu, Kubera, etc., Lokapala, Vidyadhara, Gandharva, Sadhyagana and Pitru Gana, etc., came to follow the thirty-three crore deity Indra. All of them were enraged and came to fight in front of Lord Krishna. Some of these deities were even called by Devaraja Indra for his help, and some were inspired and sent by Devarshi Narada himself. Indra stood up with Vajra in his hands. At the same time, the other gods prepared for battle with spears, swords, maces, spears, and spears. 32-38 |

Thus was completed the fourth chapter called 'Parijat-Haran' in the Ashvamedha Charitra-Sumerum under the Srigarghasamhita. 4.

Sanskrit source · Hindi control witness

Āśvamedha-khaṇḍa · Chapter 5

Chapter 206 of 263 · 56 detected Sanskrit verse markers

Sanskrit

अश्वमेधखण्डः - पञ्चमोऽध्यायः
 इन्द्रेण सह कृष्णस्य युद्धम् -
 गर्ग उवाच -
 अथ दृष्ट्वा कृष्णचन्द्रो गजेन्द्रोपरि शोभितम् ॥
 इंद्रं देवपरीवारं युद्धाय समुपस्थितम् ॥१॥
 शंखं दध्मौ स्वयं कृष्णः शब्देनापूरयन्दिशः ॥
 मुमोच च शरव्रातं सहसायुधसंमितम् ॥२॥
 ततो दिशश्च गगनं दृष्ट्वा बाणशतान्वितम् ॥
 मुमुयुर्विबुधाः सर्वे शराश्चक्रायुधोपरि ॥३॥
 एकैकमस्त्रं शस्त्रं च सुरैर्मुक्तं सहस्रधा ॥
 स्वबाणैर्भगवान्कृष्णाश्चिच्छेद नृप लीलया ॥४॥
 पाशिनश्चाहिपाशं च चिच्छिदे पन्नगाशनः ॥
 यमराजेन प्रहितं दंडं लोकभयंकरम् ॥५॥
 गदया पातयामास भूमौ कृष्णस्तु लीलया ॥
 चक्रेण धनदस्यापि शिबिकां तिलको बहु ॥६॥
 चकार कृष्णः सूर्यं च कोपदृष्ट्या हतौजसम् ॥
 महाग्निमागतं वीक्ष्य मुखेन च पपौ हरिः ॥७॥
 ततो रुद्रगणैर्मुक्ताञ्शूलाश्चिच्छेद वै रुषा ॥
 चक्रेण च हरी रुद्रान्पातयामास बाहुना ॥८॥
 ततो मरुद्गणा देवाः साध्या विद्याधरास्तथा ॥
 मुमुयुर्बाणपटलान्माधवोपरि भूपते ॥९॥
 शरवर्षं प्रमुंचन्तीं सेनां सर्वां समागताम् ॥
 विलोक्य सत्यभामा तु भयं प्राप तदा मृधे ॥१०॥
 तां भीतां प्राह गोविंदः सत्ये त्वं मा भयं कुरु ॥
 आगतां शक्रसेनां वै हनिष्यामि न संशयः ॥११॥
 इत्युक्त्वा भगवान्क्रुद्धो बाणैः शार्ङ्गधनुश्च्युतैः ॥
 ताडयामास विबुधान्क्रोष्टून्सिंहो नखैर्यथा ॥१२॥
 ततः प्रत्याह गरुडं कंसहा कोपपूरितः ॥
 वैनतेय त्वया युद्धं न कृतं रणमंडले ॥१३॥
 तच्छ्रुत्वा तु सभार्यं च स्कन्धे संधारयन्हरिम् ॥
 कोपाद्विष्णुरथः सद्यः पक्षाभ्यां नखरांकुरैः ॥१४॥
 तुंडेन भक्षयन्देवांस्ताडयन्विचचार वै ॥

ततश्च दुद्रुवुर्देवा हन्यमाना गरुत्मता ॥१५॥
 अथ बाणैर्महीपाल इन्द्रोपेन्द्रौ महाबलौ ॥
 परस्परं च वर्षतौ धाराभिरिव तोयदौ ॥१६॥
 ऐरावतेन राजेन्द्र सुपर्णो युयुधे तदा ॥
 गजस्ताक्षर्यं तु दशनैर्जघान गरुडस्तथा ॥१७॥
 गजं तु तुंडपक्षैश्च छिन्नं भिन्नं चकार ह ॥
 सुरैः समस्तैर्युयुधे वज्रिणा च यदूतमः ॥१८॥
 भगवान्मघवंतं वै मघवा मधुसूदन् ॥
 बाणैर्ववृषतुः क्रुद्धावन्योन्यविजिगीषिणौ ॥१९॥
 छिन्नेष्वस्त्रेषु बाणेषु शस्त्रेष्वस्त्रेषु च त्वरम् ॥

 वज्रं जग्राह मघवा भगवाँश्चक्रमेव च ॥२०॥
 हाहाकारस्तदैवासीत्त्रैलोक्ये सघराघरे ॥
 वज्रचक्रधरौ वीक्ष्य सुरेश्वरनरेश्वरौ ॥२१॥
 जग्राह वामहस्तेन क्षिप्तं वज्रं च वज्रिणा ॥
 न मुद्योच हरिश्चक्रं तिष्ठ तिष्ठेत्युवाच च ॥२२॥
 लज्जितं वज्रहीनं च ताक्षर्येण क्षतवाहनम् ॥
 भीतं पलायमानं चालोक्य सत्या जहास वै ॥२३॥
 शची वीक्ष्यागतं शक्रं प्राह कोपेन पुरिता ॥
 एकाकिना माधवेन प्रधने तु विनिर्जितः ॥२४॥
 महासैन्ययुतस्त्वं वै तस्माते धिग्बलं सुर ॥
 अहं गत्वा रणे कृष्णं विनिर्जित्य सुरद्रुमम् ॥२५॥
 मोचयामि न संदेहः पश्य त्वं च सुराधम ॥
 गर्ग उवाच -
 इत्युक्त्वा शिबिकां शौघ्रमारुह्य कुपिता शची ॥२६॥

 योद्धुकामा ययौ राजन्पुनः सुरगणैर्वृता ॥
 तामागतां वीक्ष्य कृष्णो युद्धाय न दधे मनः ॥२७॥
 ततः सत्या हरिं प्राह रुषा प्रस्फुरिताधरा ॥
 अद्य युद्धं करिष्यामि शय्या सार्द्धमहं प्रभो ॥२८॥
 तच्छ्रुत्वा प्रहसन्कृष्णो दत्त्वा तस्यै सुदर्शनम् ॥
 स्थापयित्वा सुपर्णे च जग्राह द्युतरं स्वयम् ॥२९॥
 यदा हरिप्रिया क्रुद्धा युद्धं कर्तुं समागता ॥
 तदा सर्वत्र ब्रह्मांडे चासीत्कोलाहलो महान् ॥३०॥
 भयं प्रापुः सुराः सर्वे विधिशक्रादयो नृप ॥
 तदैव गीष्पती राजन्नाययौ शक्रनोदितः ॥३१॥
 आगत्य वारयामास योद्धुकामां पुलोमजाम् ॥
 बृहस्पतिरुवाच -
 शची शृणु मदीयं वै वचनं बहुबुद्धिदम् ॥३२॥

कृष्णस्तु भगवान्साक्षात्सत्यभामा च धीमती ॥

तया सार्द्धं कथं युद्धं करिष्यसि हरिप्रिये ॥३३॥
तस्मादवज्ञां सत्यज्य ऋभुक्षे त्वं गृहं व्रज ॥
सत्यां वै पारिजातं च दत्त्वा रक्ष सुरान्भयात् ॥३४॥
यद्भयाद्वाति पवनो वह्निर्दहति यद्भयात् ॥
भयाद्यन्मृत्युश्चरति ब्रध्नो व्रजति यद्भयात् ॥३५॥
यस्माद्धिभेति ब्रह्मा वै कपर्दी च पुरंदरः ॥
तं न जानासि कृष्णं वै भौमं हत्वा समागतम् ॥३६॥
गर्ग उवाच -
इति श्रुत्वा शची वाक्यं भामां कृष्णं च लज्जया ॥
नत्वा जगाम सदनमात्मनं च विगर्हती ॥३७॥
ततः शक्रं नमंतं च व्रीडितं वीक्ष्य माधवः ॥
उवाच शक्र मा व्रीडां गते च भिदुरे कुरु ॥३८॥
हृद्धयुद्धे हि चैकस्य भविष्यति पराजयः ॥
इति श्रुत्वा च प्रोवाच वचनं पाकशासनः ॥३९॥

इन्द्र उवाच -
यस्मिञ्जगत्सकलमेतदनादिमध्ये
यस्माद्यतश्च न भविष्यति सर्वभूतात् ॥
तेनोद्भवप्रलयपालनकारणेन
व्रीडा कथं भवति देवि निराकृतस्य ॥४०॥
सकलभुवनसूतेर्मूर्तिरन्यातिसूक्ष्मा
विदितसकलवेद्यैर्ज्ञायते यस्य नान्यैः ॥
तमजमकृतमीशं शाश्वतं स्वेच्छयैनं
जगदुपकृतिमर्त्यं को विजेतुं समर्थः ॥४१॥
इत्युक्त्वा सत्यभामां वै शक्रस्तूष्णीं बभूव ह ॥
ततः प्रहस्य भगवान्प्राह गंभीरया गिरा ॥४२॥
भवान्देवाधिपः शक्र वयं भूमिनिवासिनः ॥
क्षतव्यमपराधं तद्भवता च कृतं मया ॥४३॥
भोः शक्र पारिजातश्च नीयतामुचितास्पदम् ॥

गृहीतोऽयं मया सत्यभामावचनकारणात् ॥४४॥
गृहाण कुलिशं चेदं प्रहितं यत्त्वया मयि ॥
तवैवास्त्रं शुनासीर तद्वैरिषु निवारणम् ॥४५॥

इन्द्र उवाच -
कृष्ण किं मोहयसि मां नरोऽहमिति किं वद ॥
जानीमस्त्वां जगन्नाथं न तु सूक्ष्मविदो वयम् ॥४६॥
योऽसि सोऽसि जगत्त्राण प्रवृत्तौ नाथ संस्थितिः ॥
विश्वस्य शल्यनिष्कर्षं करोषि गरुडध्वज ॥४७॥

अयं च नीयतां कृष्ण पारिजातः कुशस्थलीम् ॥
 नरलोके त्वया त्यक्ते नायं संस्थास्यते भुवि ॥४८॥
 आगमिष्यति गोविन्द स्वयमेव त्रिविष्टपम् ॥
 श्रीगर्ग उवाच -
 तच्छ्रुत्वा वज्रिणे वज्रं दत्त्वा सोऽप्याजगाम कौ ॥४९॥
 द्वारकां द्वारकानाथः स्तूयमानः सुरेश्वरैः ॥
 उपाध्माय ततः कंबुं संस्थितो द्वारकोपरि ॥५०॥
 उत्पादयामास मुदं द्वारकावासिनां नृप ॥
 सुपर्णादवतीर्याथ कृष्णो भामासमन्वितः ॥५१॥
 पारिजातं च निष्कूटे स्थापयामास लीलया ॥
 जुष्टं सुरद्रुमं कृष्णो भ्रमरैः स्वर्गपक्षिभिः ॥५२॥
 अथैकस्मिन्मुहुर्ते वै माधवे माधवः स्वयम् ॥
 उवाह राजकन्याश्च पृथगेहेषु धर्मतः ॥५३॥
 षोडशस्त्रीसहस्राणि अष्टाधिकशतानि च ॥
 तावंति चक्रे रूपाणि परिपूर्णतमो हरिः ॥५४॥
 एकैकस्यां दश दश कृष्णोऽजीजनदात्मजान् ॥
 यावत्य आत्मनो भार्या अमोघगतिरीश्वरः ॥५५॥
 इति श्रीगर्गसंहितायामश्वमेधखंडे श्रीगर्गवज्रनाभसंवादे
 पारिजातानयनं नाम पञ्चमोऽध्यायः ॥५॥
 हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

aśvamedhakhaṇḍaḥ - pañcamo'dhyāyaḥ
 indreṇa saha kṛṣṇasya yuddham -
 garga uvāca -
 atha dṛṣṭvā kṛṣṇacandro gajendropari śobhitam ||
 iṇdraṃ devaparivāraṃ yuddhāya samupasthitam ||1||
 śaṃkhaṃ daghmau svayaṃ kṛṣṇaḥ śabdenāpūrayandiśaḥ ||
 mumoca ca śaravrātaṃ sahasāyudhasaṃmitam ||2||
 tato diśaśca gaganam dṛṣṭvā bāṇaśātānvitam ||
 mumucurvibudhāḥ sarve śarāścakrāyudhopari ||3||
 ekaikamastraṃ śastraṃ ca surairmuktaṃ sahasradhā ||
 svabāñairbhagavānkṛṣṇaściccheda nrpa līlayā ||4||
 pāśinaścāhipāśaṃ ca cicchide pannagāśanaḥ ||
 yamarājena prahitaṃ daṃḍaṃ lokabhayaṃkaram ||5||
 gadaḍyā pātayāmāsa bhūmau kṛṣṇastu līlayā ||
 cakreṇa dhanadasyāpi śibikāṃ tilako bahu ||6||
 cakāra kṛṣṇaḥ sūryaṃ ca kopadṛṣṭyā hataujasam ||
 mahāgnimāgataṃ vīkṣya mukhena ca papau harīḥ ||7||
 tato rudraganairmuktāñśūlāṃściccheda vai ruṣā ||
 cakreṇa ca harī rudrānpātayāmāsa bāhunā ||8||
 tato marudgaṇā devāḥ sādhyā vidyādharāstathā ||

mumucurbāṇapaṭalānmādhavopari bhūpate ||9||
 śaravarṣaṃ pramuṇcaṃtīm senāṃ sarvāṃ samāgatāṃ ||
 vilokya satyabhāmā tu bhayaṃ prāpa tadā mṛdhe ||10||
 tāṃ bhītāṃ prāha govīmḍaḥ satye tvaṃ mā bhayaṃ kuru ||
 āgatāṃ śakrasenāṃ vai haniṣyāmi na saṃśayaḥ ||11||
 ityuktṛvā bhagavānkrudhho bāṇaiḥ śāriḡadhanuścyutaiḥ ||
 tāḍayāmāsa vibudhānkrōṣṭūnsiṃho nakhairiyathā ||12||
 tataḥ pratyāha garuḍaṃ kaṃsaḥ kopapūritāḥ ||

vainateya tvayā yuddhaṃ na kṛtaṃ raṇamaṃḍale ||13||
 tacchrutvā tu sabhāryaṃ ca skandhe saṃdhārayanharim ||
 kopādvīṣṇurathaḥ sadyaḥ pakṣābhyaṃ nakharāṃkuraiḥ ||14||
 tuṃḍena bhakṣayandevāṃstāḍayanvicacāra vai ||
 tataśca dudruvurdevā hanyamānā garutmatā ||15||
 atha bāṇairmahīpāla iṇdropendrau mahābalau ||
 parasparaṃ ca varṣaṃtau dhārābhiriva toyadau ||16||
 airāvatena rājeṇdra suparṇo yuyudhe tadā ||
 gajastārṇkṣyaṃ tu daśanairjaghāna garuḍastathā ||17||
 gajaṃ tu tuṃḍapakṣaiśca chinnaṃ bhinnaṃ cakāra ha ||
 suraiḥ samastairyuyudhe vajriṇā ca yadūttamaḥ ||18||
 bhagavānmaghavaṃtaṃ vai maghavā madhusūdan ||
 bāṇairvavṛṣatuḥ krudhdhavanonyaviḡiḡiṣṇau ||19||
 chinneṣvastreṣu bāṇeṣu śastreṣvastreṣu ca tvaram ||

vajraṃ jagrāha maghavā bhagavā-ścakrameva ca ||20||
 hāhākārastadaivāsitrailokye sacarācare ||
 vajracakraḍharau vikṣya sureśvaranareśvarau ||21||
 jagrāha vāmahastena kṣiptaṃ vajraṃ ca vajriṇā ||
 na mucoca hariścakraṃ tiṣṭha tiṣṭhetyuvāca ca ||22||
 lajjitaṃ vajrahīnaṃ ca tārṇkṣyeṇa kṣatavāhanam ||
 bhītaṃ palāyamānaṃ cālokya satyā jahāsa vai ||23||
 śaci vikṣyāgataṃ śakraṃ prāha kopena pūritā ||
 ekākinā mādhavena pradhane tu vinirjitaḥ ||24||
 mahāsainyayutastvaṃ vai tasmātte dhigbalaṃ sura ||
 ahaṃ gatvā raṇe kṛṣṇaṃ vinirjitya suradrumam ||25||
 mocayāmi na saṃdehaḥ paśya tvaṃ ca surādharma ||
 garga uvāca -
 ityuktṛvā śibikāṃ śiḡhramāruhya kupitā śaci ||26||

yoddhukāmā yayau rājanpunaḥ suragaṇairvṛtā ||
 tāmāgatāṃ vikṣya kṛṣṇo yuddhāya na dadhe manaḥ ||27||
 tataḥ satyā hariṃ prāha ruṣā prasphuritāḍharā ||
 adya yuddhaṃ kariṣyāmi śacyā sārddhamahaṃ prabho ||28||
 tacchrutvā prahasankṛṣṇo dattvā tasyai sudarṣanam ||
 sthāpayitvā suparṇe ca jagrāha dyutaruṃ svayam ||29||
 yadā hariḡpriyā krudhdhā yuddhaṃ kartuṃ samāgatā ||
 tadā sarvatra brahmāṇḍe cāsītkolāhalo mahān ||30||
 bhayaṃ prāpuḥ surāḥ sarve vidhīśakrāḍayo nṛpa ||
 tadaiva ḡiṣṇpatiḥ rājanṇāyayau śakranoditaḥ ||31||
 āgatya vārayāmāsa yoddhukāmāṃ pulomajāṃ ||
 brhaspatiruvāca -
 śaci ṣṇu madīyaṃ vai vacanaṃ bahubuddhidam ||32||

kṛṣṇastu bhagavānsākṣātsatyabhāmā ca dhīmatī ||

tayā sārddhaṃ kathaṃ yuddhaṃ kariṣyasi haripriye ||33||
tasmādavajñāṃ saṃtyajya ṛbhukṣe tvaṃ grhaṃ vṛja ||
satyaṃ vai pārijātaṃ ca datvā rakṣa surānbhayāt ||34||
yad□bhayādvāti pavano vahnirdahati yad□bhayāt ||
bhayādyanmrtyuścarati bradhno vṛjati yad□bhayāt ||35||
yasmādbibheti brahmā vai kapardī ca puraṇḍaraḥ ||
taṃ na jñāsi kṛṣṇaṃ vai bhaumaṃ hatvā samāgatam ||36||
garga uvāca -

iti śrutvā śacī vākyam bhāmāṃ kṛṣṇaṃ ca lajjayā ||
natvā jagāma sadanamātmanaṃ ca vigarhaṭi ||37||
tataḥ śakraṃ namaṇṭaṃ ca vṛḍitaṃ vīkṣya mādhave ||
uvāca śakra mā vṛḍāṃ gate ca bhīdure kuru ||38||
dvaṃdvayuddhe hi caikasya bhaviṣyati parājayaḥ ||
iti śrutvā ca provāca vacanaṃ pākaśāsanaḥ ||39||

indra uvāca -
yasmiṇjagatsakalametadanādimadhye
yasmādyataśca na bhaviṣyati sarvabhūtāt ||
tenod□bhavapralayapālanakāraṇena
vṛḍā kathaṃ bhavati devī nirākṛtasya ||40||
sakalabhuvanasūtermūrtiranyātisūkṣmā
vidītasakalavedyairjñāyate yasya nānyaiḥ ||
tamajamakṛtamiśaṃ śāśvataṃ svecchayainaṃ
jagadupakṛtimartyaṃ ko vijetaṃ samarthaḥ ||41||
ityuktvā satyabhāmāṃ vai śakrastūṣṇiṃ babhūva ha ||
tataḥ prahasya bhagavānprāha gaṃbhīrayā girā ||42||
bhavāndevādhipaḥ śakra vayaṃ bhūminivāsinaḥ ||
kṣaṇṭavayamaparādhaṃ tad□bhavatā ca kṛtaṃ mayā ||43||
bhoḥ śakra pārijātaśca nīyatāmucitāspadam ||

grhīto'yaṃ mayā satyabhāmāvacanakāraṇāt ||44||
grhāṇa kulīṣaṃ cedam prahitaṃ yattvayā mayi ||
tavaivāstraṃ śunāśīra tadvairiṣu nivāraṇam ||45||

indra uvāca -
kṛṣṇa kiṃ mohayasi māṃ naro'hamiti kiṃ vada ||
jānīmastvāṃ jagannāthaṃ na tu sūkṣmavido vayaṃ ||46||
yo'si so'si jagattrāṇa pravṛttau nātha saṃsthitih ||
viśvasya śalyaniṣkarṣaṃ karoṣi garuḍadhvaja ||47||
ayaṃ ca nīyatāṃ kṛṣṇa pārijātaḥ kuśasthalim ||
naraloke tvayā tyakte nāyaṃ saṃsthāsyate bhuvi ||48||
āgamiṣyati govinda svayameva triviṣṭapam ||
śṛīgarga uvāca -
tacchrutvā vajriṇe vajraṃ dattvā so'pyājagāma kau ||49||
dvārakāṃ dvārakānāthaḥ stūyamānaḥ sureśvaraḥ ||

upādhmāya tataḥ kaṃbuṃ saṃsthito dvārakopari ||50||
utpādayāmāsa mudam dvārakāvāsinaṃ nṛpa ||
suparṇādvatīryātha kṛṣṇo bhāmāsamanvitaḥ ||51||
pārijātaṃ ca niṣkūṭe sthāpayāmāsa līlayā ||
juṣṭaṃ suradrumaṃ kṛṣṇo bhramaraiḥ svargapakṣibhiḥ ||52||

athaikasminmuhūrte vai mādhave mādhaveḥ svayam ||
 uvāha rājakanyāśca prthaggeṣu dharmataḥ ||53||
 ṣoḍaśaśrīsaḥsārāṇi aṣṭādikaśatāni ca ||
 tāvaṃti cakre rūpāṇi paripūrṇatamo hariḥ ||54||
 ekaikasyāṇi daśa daśa kṛṣṇo'jjanadātmajān ||
 yāvatyā ātmano bhāryā amoghagatirīśvaraḥ ||55||
 iti śrīgargasaṃhitāyāmaśvamedhakhhaṇḍe śrīgargavajranābhasaṃvāde
 pārijātānayanāṇi nāma pañcama'dhyāyāḥ ||5||
 hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

Sri Krishna's War and Conquest with Devaraja and his Devasena; Parijata's Incarnation at Dwarkapuri

Angered by this, Lord Krishna killed the gods with arrows released from the rainbow in the same manner as a lion drives away jackals with its claws. Kamsanishudana then angrily said to Garuda, "Vinata-nandana! You did not fight in this battlefield. Hearing this, Vishnuratha Garuda, in a fit of rage, with his wife and Krishna on his shoulders, immediately started a war with his feet and wings. They roamed the battlefield, chewing and wounding the gods with their beaks. Devas and people started running here and there after being killed by Garuda. The king! Both Indra and Upendra, the heroes of Mahabali, showered each other with arrows, behaving as if they were two clouds showering a stream of water. Rajendra! At that time, Garuda started fighting with the Airavata elephant. The elephant struck Garuda with its teeth, and Garuda also tore Airavata apart with his beak and wings. 12-17 |

Yadukulatilaka Krishna alone was fighting with all the gods and the Vajradhari Indra. Lord Krishna rained down arrows on Indra and Indra Madhusudana rained down arrows angrily on Krishna. They were both struggling with wanting to win over each other. When all the weapons and arrows were cut off, Indra immediately picked up the Vajra and Lord Krishna took the wheel in his hands. Seeing Deveshwar holding a Vajra and Nareshwara holding a Chakra, the three worlds, including the demons, were in a state of panic at that time. The Vajra wielded by Indra, the Vajra bearer, was captured by Lord Krishna with his left hand, but did not leave his wheel on him. All that was said was 'Stand up, stand up.' Indra did not have a Vajra in his hands. Garuda had damaged his vehicle. Embarrassed and terrified, they began to flee. Seeing them in this state, Satyabhama laughed. 18-23 |

The king! On the other hand, when Sachin saw that Indra had turned his back on the battle, he was furious and rebuked, "Deveshwar! You were fighting Madhava with a huge army of gods, yet he single-handedly defeated you on the battlefield. Therefore, a curse is on your might. Devadham. You watch the spectacle in silence. I myself will go to the battlefield and defeat Krishna and free Parijat, no doubt. " 24-25 |

Srigarji says - Rajan! Having said this, Shachi, filled with anger, soon rose to the occasion and left with a desire for war. Then all the gods went to the battlefield with them. Seeing Sachiko come, Krishna did not get excited about the war. Then Satyabhama's lips trembled with indignation. She said to Srihari, "O Lord! Now I will fight with Shachi. 'Hearing them, Lord Krishna, laughing, handed over the Sudarshan Chakra to them and placed Parijat himself on Garuda and held it. When Sriharipriya Satyabhama descended on the battlefield in anger, there was a great commotion in the universe. O Lord! All the gods, including Brahma and Indra, were terrified. The king! At the same

time, Devguru Brihaspati, inspired by Indra, came there. They came and stopped Pulomputri Shachi who wanted to fight. 26-31 |

Shrigarji says - Shachi was embarrassed to hear this from Devguru and went back home cursing herself by saluting Satyabhama and Shri Krishna. Then seeing the embarrassed Indra bowing down, Shrikrishnapriya Satyabhama said, "Devendra! Don't feel ashamed of having lightning come out of your hand. Defeat in a duel is inevitable in a duel. 'Hearing this statement of his, the Pak government spoke. 37-39 | (Ashwamedh Khand Chapter 1 to 5)

Indra said, "O goddess! How can there be shame in a man who has been defeated by the God of creation, sustenance, and destruction, in whom the whole world exists, from whom it originated, and by the Almighty God from whom it is to be destroyed? All the universes that are the places of origin, whose most subtle image whose formless body is something else, that is, unspeakable, which cannot be counterexamined by words, who is aware of all the knowable elements, only such omniscient Mahatmas whose form is known, whom others never know. Who can conquer the same unborn, eternal, eternal God, who is willingly possessing a human body for the benefit of the world? . 40-41 |

Indra said, "Lord Krishna. Why are you seducing me by saying 'I am human' in your subject? We know, you are Jagadeeshwara. We do not know your subtle nature. O Nath! Whoever you are, you are engaged in the salvation of the world. The flag of Garuda! You purify the kantakoka of the world. Lord Krishna! You take this Parijat to Dwarkapuri. When you forsake the human world, it will no longer be on the surface. Govinda! At that time it will come to heaven on its own. 46-48 |

Srigarji says - Rajan! Hearing this humble promise, Dwarkanath returned his Vajra to the Vajradhari and, hearing his praise from the gods, returned to Sri Krishna Dwarakama. He blew the conch shell while standing there in the sky. Nareshwar. With the sound of that conch shell, he created joy in the hearts of the people of Dwarka and came down from Garuda to the palace with Satyabhama. He castrated Parijat in Satyabhama's home garden. It was inhabited by heavenly birds, and the fairies there drank its fragrant nectar. Madhava religiously married all the princesses he had brought from Pragjyotishpur to Dwarka in different houses within a single muhurta in the month of Madhava. The number of their queens was sixteen thousand one hundred and eighty. The most perfect Srihari made the same form and married her. From the wombs of each of his wives, the infallible God produced ten sons. 49-55 |

Thus was completed the fifth chapter in the Ashvamedha Khanda under the Srigargha Samhita, titled 'Parijataka Anayan'. 5.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 6

Chapter 207 of 263 · 23 detected Sanskrit verse markers

Sanskrit

अश्वमेधखण्डः - षष्ठोऽध्यायः

कृष्णविरितवर्णनम् -

श्रीगर्ग उवाच -

पुनस्ते कथयिष्यामि यशः संक्षेपतो हरेः ॥
 चकार हास्यं भगवान् रुक्मिण्या सह वाद्भुतम् ॥१॥
 अनिरुद्धविवाहे चावधीद्भ्रात्रा तु रुक्मिणम् ॥
 ऊषास्वप्नकथा चित्रलेख्या हरणं हरेः ॥२॥
 पौत्रस्य बन्धनं चापि बाणयादवसंयुगः ॥
 कृष्णशंकरयोर्युद्धे ज्वरसंस्तवनं ततः ॥३॥
 बाणबाहुच्छिदो रुद्रस्तुतिर्बाणस्य रक्षणो ॥
 ऊषाप्राप्तिर्नृगाख्यानं बलस्य च ब्रजगमम् ॥४॥
 गोपीविलापो रामस्य स्तुतिर्गोपीभिरेव च ॥
 यमुनाकर्षणं काशीपतिर्पौंड्रकघातनम् ॥५॥
 कृत्योत्पत्तिर्दाहनं च काश्याः कपिवधस्ततः ॥

सांबस्य बन्धने रामविक्रमो गजसाह्वये ॥६॥
 उग्रसेनराजसूये जघान शकुनिं हरिः ॥
 नारदेन हरेर्लीलादर्शनं गृहमेधिनम् ॥७॥
 आह्निकं वासुदेवस्य राजद्रुतेन वै स्तुतिः ॥
 इन्द्रप्रस्थे च गमनमुद्धवेन च यादवैः ॥८॥
 जरासन्धं च भीमेन निजघान गिरिव्रजे ॥
 सहदेवाभिषेकं च राजभिश्च कृता स्तुतिः ॥९॥
 राजसूये हरेः पूजा शिशुपालवधस्तथा ॥
 दुर्योधनाभिमानस्य भंगः प्रद्युम्नशाल्वयोः ॥१०॥
 युद्धं त्रिनवरात्रं च कृष्णस्यागमनं ततः ॥
 शाल्वस्य दन्तवक्त्रस्य तद्भ्रातुर्लीलया वधः ॥११॥
 ततो गजाह्वये राजन्दुर्द्युतेन च कौरवैः ॥
 विनिर्जितो भ्रातृयुक्तः सभार्यस्तु युधिष्ठिरः ॥१२॥
 वनं जगाम संस्थाप्य पृथां च विदुरगृहे ॥

गत्वारण्ये निवासं वै चकार बहुभिर्दिनैः ॥१३॥
 ततश्च पालयामास महीं दुर्योधनो मुदा ॥
 प्रजास्तं नाभ्यनन्दन्स्म पांडुपुत्रे गते सति ॥१४॥
 अरण्ये वर्तमानान्वै पांडवान्दुःखकर्षितान् ॥

मिलित्वाऽऽश्वासयामास ह्यनंतश्चैकदा हरिः ॥१५॥
दृष्ट्वाथ पांडवान्कृष्णो ह्याजगाम कुशस्थलीम् ॥
उग्रसेनसुधर्मायां शशंस चेष्टितं च तत् ॥१६॥
तच्च श्रुत्वा यादवाश्च प्रोचुः सर्वे हि विस्मिताः ॥
यादवा ऊचुः
किं कृतं धृतराष्ट्रेण दीना भ्रातृसुता अहो ॥१७॥
दुर्बुतेन विनिर्जित्याधर्मान्निष्कासिता गृहात् ॥
स्वाधर्मेण विनश्यति कौरवा राज्यलोलुपाः ॥१८॥
पांडवेभ्यस्तु भगवांस्तस्माद्वास्यति संपदम् ॥
गर्ग उवाच -

इति श्रुत्वा यादवानां वाक्यं च मधुसूदनः ॥१९॥
आययौ वै स्वभवनं सायंकाले नृपेश्वर ॥
आगतं स्वात्मजं वीक्ष्य नमंतं देवकी मुदा ॥२०॥
दत्त्वाऽऽशिषं भोजनं च कारयामास वै सती ॥२१॥
ततः स चाययौ कृष्णः स्वस्त्रीणां मंदिराणि च ॥
प्रियाभिः पूजितस्तत्र चकार शयनं किल ॥२२॥
इति श्रीगर्गसंहितायामश्वमेधखंडे
श्रीकृष्णचरित्रवर्णनं नाम षष्ठोऽध्यायः ॥६॥
हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

aśvamedhakhaṇḍaḥ - ṣaṣṭho'dhyāyaḥ
kṛṣṇacaritavarṇanam -
śrīgarga uvāca -
punaste kathayiṣyāmi yaśaḥ saṅkṣepato hareḥ ||
cakāra hāsyam bhagavān rukmiṇyā saha cād bhutam ||1||
aniruddhāvivāhe cāvadhid bhrātrā tu rukmiṇam ||
ūśāsavṇakathā citralekhayā haraṇam hareḥ ||2||
pautrasya bandhanam cāpi bāṇayādavasamyugāḥ ||
kṛṣṇaśaṅkarayoryuddhe jvarasaṁstavanaṁ tataḥ ||3||
bāṇabāhucchido rudrastutirbāṇasya rakṣaṇe ||
ūśāprāptirṅgākhyānaṁ balasya ca vrajāgamam ||4||
gopivilāpo rāmasya stutirgopibhireva ca ||
yamunākaraṣaṇam kāśīpatipaumḍrakaghātanam ||5||
kṛtyotpattirdāhanaṁ ca kāśyāḥ kapivadhastataḥ ||
sāmbasya bandhane rāmaṁvikramo gajasāhvaye ||6||
ugrasenarājasūye jaghāna śakuniṁ hariḥ ||
nāradena harerlīlādarśanaṁ gṛhamedhinām ||7||
āhnikam vāsudevasya rājadūtena vai stutiḥ ||
indraprasthe ca gamanamuddhavana ca yādavaiḥ ||8||
jarāśandham ca bhīmena nijaghāna girivraje ||
sahadevābhiṣekaṁ ca rājabhiśca kṛtā stutiḥ ||9||

rājasūye hareḥ pūjā śiśupālavadhastathā ||
 duryodhanābhīmānasya bhaṃgaḥ pradyumnaśālvayoh ||10||
 yuddhaṃ trinavarātraṃ ca kṛṣṇasyāgamaṇaṃ tataḥ ||
 śālvasya dantavaktrasya tadā bhrātūrlīlayā vadaḥ ||11||
 tato gajāhvaye rājandurdhūtena ca kauravaiḥ ||
 vinirjito bhrāṭṛyuktaḥ sabhāryastu yudhiṣṭhiraḥ ||12||
 vanaṃ jagāma saṃsthāpya prthāṇaṃ ca viduragrhe ||

gatvāraṇye nivāsaṃ vai cakāra bahubhirdinaiḥ ||13||
 tataśca pālayāmāsa mahiṃ duryodhano mudā ||
 prajāstaṃ nābhyānandansma pāṇḍuput্রে gate sati ||14||
 araṇye vartamānānvai pāṇḍavānduḥkhakarṣitān ||
 militvā "śvāsayaṃmāsa hyanaṃtaścaikadā hariḥ ||15||
 dṛṣṭvātha pāṇḍavānkrṣṇo hyājagāma kuśasthalim ||
 ugrasenasudharmāyāṇaśaṃsa ceṣṭitaṃ ca tat ||16||
 tacca śrutvā yādavāśca procuḥ sarve hi viśmitāḥ ||
 yādavā ūcuḥ
 kiṃ kṛtaṃ dhṛtarāṣṭreṇa dīnā bhrāṭṛsutā aho ||17||
 durdhūtena vinirjityādharmaṇniṣkṣitā grhāt ||
 svādharmeṇa vinaśyaṃti kauravā rājyalolupāḥ ||18||
 pāṇḍavebhyastu bhagavāṃstasmāddāsyaṭi saṃpadam ||
 garga uvāca -

iti śrutvā yādavānāṃ vākyaṃ ca madhusūdanaḥ ||19||
 āyayau vai svabhavanaṃ sāyaṃkāle nṛpeśvara ||
 āgataṃ svātmajaṃ vikṣya namaṃtaṃ devakī mudā ||20||
 datvā "śiṣaṃ bhojanaṃ ca kārayāmāsa vai satī ||21||
 tataḥ sa cāyayau kṛṣṇaḥ svastrīṇāṃ maṃdirāṇi ca ||
 priyābhīḥ pūjitatatra cakāra śayanaṃ kila ||22||
 iti śrīgargasāṇihitāyāmaśvamedhakhaṇḍe
 śrīkṛṣṇacaritravarnanaṃ nāma ṣaṣṭho'dhyāyaḥ ||6||
 hariḥ oṃ tatsat śrīkṛṣṇārpanamastu ||

English rendering

A Brief Description of the Many Characters of Krishna

Srigarji says - Rajan! Now I will again briefly describe to you the success of Sriharika. Once upon a time, Lord Krishna had a wonderful pastime with Rukmini. In Aniruddha's marriage, he had Rukmini's brother Rukmi killed by his brother Balaramji. Banasura's daughter Usha had a dream and discussed it with her friend Chitrakleha. Chitraklehana kidnapped Aniruddha, the grandson of Sriharika. Banasura put them in prison because they were found in the inner city of Kanyaka. Then there was a fierce battle of the Yadavas with Banasura. A war broke out between Lord Krishna and Shankar. At that time, Maheshwara-fever and Vaishnava-fever also fought among themselves. Defeated, Maheshwara-Pyarena praised Lord Krishna. 1-3.

When Banasura's arms began to be pierced by Lord Krishna, Rudra praised the Lord for protecting the demon's life. Aniruddha attained the goal of enlightenment. In front of the Yadava children, Bhagwan narrated the story of King Nrga and saved them. Balramji once travelled to Vraja, at which time the gopis lamented seeing him after a long time. He was also praised by the Gopis. Balramji drew the stream of Yamunaji from a light front for Vrindavan-Vihara. Kashiraja Poundrak was killed

by Lord Krishna. Kashiraja's sons produced kritya by performing purusharana, which led to the invasion of Dwarka. Then Sudarshana Chakra also burnt Kashipuri by burning Kritya. On Mount Raivataka, Balarama slew a monkey named 'Dwivida'. When Duryodhana the Adi imprisoned Samba in Hastinapur, Balaram's valor was evident there. In the Rajasuya sacrifice of Ugrasena, Shakunika was killed by Srihari. Devārshi Narada had a vision of Lord Krishna's household and personal pastimes at Dwarkama. 4 - 7.

The daily routine of Lord Krishna, the praise of Srihariki from the messenger sent by the captive kings, Indraprastha journey of the Lord with the Yadavas and Uddhav, the slaying of Jarasangha by Bhimsen in Girivraj, the coronation of Jarasandha's son Sahadeva, the praise of Krishna by the freed kings, the early worship of Srihariki in the Rajasuya Yajna, the slaying of Shishupala, the rebuttal of Duryodhana's pride, the twenty-seven-day war between Pradyumna and Shalvaka, the arrival of Sri Krishna in Dwarkama, the playful slaying of Shalva, Dantavakra, and his brother Viduratha by the hands of Krishna, etc., were recorded. 8-11 |

The king! Subsequently, the Kauravas organized a prank at Hastinapura, defeated Yudhishtira, along with his brothers and Bharya, and left for the forest, leaving their mother Kunti in Vidura's house. There they lived for a long time in various wilderness areas. Then Duryodhana became king and followed the earth with great joy; but when Yudhishtira, the son of Pandu, left, the people did not congratulate him. Balarama and Krishna met the Pandavas, who were suffering in the forest, one day, and the two made them patient. Along with the Pandavas, Krishna returned to Dwarka. He narrated all the misdeeds of the Kauravas to the court of Ugrasena. Hearing all this, all the Yadavs were amazed and spoke. 12-16 |

The Yadavs said, "Ah! What did King Dhritrashtra do with it? He deceitfully drove the impoverished nephews out of the house by winning them over through deceit and gambling. The Kauravas, who had lost their kingdom, would be destroyed by their iniquity and the Lord would grant the kingdom to the Pandavas. 17-18 |

Srigargaji says - Nripeśvara! Hearing this from the Yadavas, Lord Krishna came to his house in the evening and paid obeisance to the Mother. Seeing the son coming and bowing down, Devaki happily blessed him and the sati sadhvi Devi lovingly fed him. Then Krishna came to the palace of his queens and slept there, worshipped by the beloved. 19-22 |

Thus was completed the sixth chapter in the Ashvamedha Khanda under the Srigargha Samhita, the "Sri Krishna Charitra-Varana." 6.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 7

Chapter 208 of 263 · 56 detected Sanskrit verse markers

Sanskrit

अश्वमेधखण्डः - सप्तमोऽध्यायः

उग्रसेनस्य अश्वमेधयज्ञोद्योगम् -

गर्ग उवाच -

देवर्षिश्चैकदा राजन्दृष्ट्वा रामं च केशवम् ॥
स्ववीणां वादयन्कृष्णगाथां गायन्समाययौ ॥१॥
ब्रह्मलोकात्सर्वलोकान्यश्यन्भास्करसन्निभः ॥
साकं तुंबरुणा पिंगजटाभारेण शोभितः ॥२॥
किञ्चिच्छयामो मृगाक्षश्च काश्मीरतिलकैर्वृतः ॥
पीतेन धौतवस्त्रेण तथा पीतांबरेण च ॥
रंगवल्लीमालया च व्रजस्त्रीचंदनेन च ॥
वृद्धः पंचदशाब्दैश्च मंडितः शुशुभे बहु ॥४॥
दृष्ट्वा तमागतं राजा शक्रसिंहासने स्थितः ॥
सुधर्मायां स द्योत्थाय नत्वा सिंहासनं ददौ ॥५॥
तदंघ्री चावनिज्याथ कृत्वा पूजनमुत्तमम् ॥

तज्जलं मस्तके धृत्वा योग्रसेनस्तमब्रवीत् ॥६॥

उग्रसेन उवाच -

अद्य मे सफलं जन्म सफलं सदनं च मे ॥
अद्यमे सफलश्चात्मा देवर्षे तव दर्शनात् ॥७॥
नमस्तस्मै भगवते नारदाय महात्मने ॥
कामक्रोधविहीनाय ऋषीणां प्रवराय च ॥८॥
किमर्थमागतोऽसि त्वमाज्ञां कुरु ममोपरि ॥
निशम्य वचनं तस्य ऋषिर्निर्जरदर्शनः ॥९॥
उवाच नृपशार्दूलं मनसा नोदितो हरेः ॥
नारद उवाच -
यादवेदं महाराज धन्यस्त्वं पृथिवीपते ॥१०॥
त्वदभक्त्या कौ निवसति बलेन सह केशवः ॥
राजसूयः क्रतुवरः पुरा मद्धचनात्त्वया ॥११॥
कृतः श्रीकृष्णकृपया द्वारकायां सुखेन च ॥

येन त्रिलोके ते कीर्तिर्नृप विस्तारिता भुवि ॥१२॥

राजसूयाश्वमेधौ च कठिनौ मंडलेश्वरैः ॥
हरिभक्तस्य राजेन्द्र सुलभौ चक्रवर्तिनः ॥१३॥
द्वयोर्मध्ये कृतश्चैको राजसूयस्त्वया नृप ॥

तथा युधिष्ठिरेणापि कृतः कृष्णाज्ञया ततः ॥१४॥
 द्वापरांते भारते तु हयमेधः क्रतूत्तमः ॥
 न कृतः केन राज्ञापि मुक्तिदस्त्वघनाशनः ॥१५॥
 द्विजहा विश्वहा गोघ्नो वाजिमेधेन शुद्धयति ॥
 तस्माद्वरं च यज्ञानां हयमेधं वदति हि ॥१६॥
 निष्कारणं नृपश्रेष्ठ वाजिमेधं करोति यः ॥
 ब्रजेत्सुपुर्णकेतोः स सदनं सिद्धदुर्लभम् ॥१७॥
 इति देवर्षिवचनमुग्रसेनो निशम्य च ॥
 हयमेधं यज्ञवरं कर्तुं चक्रे मतिं नृप ॥१८॥
 तदैव सह रामेण कृष्णं वीक्ष्यागतं नृपः ॥

पूजयित्वाऽऽसने स्थाप्य साकं च ऋषिणाब्रवीत् ॥१९॥
 उग्रसेन उवाच -
 देवदेव जगन्नाथ जगदीश जगन्मय ॥
 वासुदेव त्रिलोकेश शृणुष्व वचनं मम ॥२०॥
 मत्पुत्रेण च कंसेन बालकाश्च सहस्रशः ॥
 विनापराधेन हरे मारिताश्च महासुरैः ॥२१॥
 तस्य मुक्तिश्च गोविदं कथं भवति पापिनः ॥
 कस्मिंलोके गतः कंसो बालाघातो वदस्व मे ॥२२॥
 तस्य पापेनाहमपि भीतोऽस्मि जगदीश्वर ॥
 पुत्रस्य पापेन पिता नरके पतति ध्रुवम् ॥२३॥
 पितुः पापेन पतति निरये हि तथा सुतः ॥
 तस्माच्च किं कारिष्येऽहमुपायं वद माधव ॥२४॥
 कथितं नारदेनाद्य तच्छृणुष्व जगत्पते ॥
 विप्रहा विश्वहा गोघ्नो हयमेधेन शुध्यति ॥२५॥

तस्मिन् यज्ञे मनो मेऽस्ति यदि चाज्ञां प्रदास्यसि ॥
 गर्ग उवाच -
 इति तस्य वचः श्रुत्वा मुदा मदनमोहनः ॥२६॥
 मनसि प्राह संपश्यन्धरां भारेण पीडिताम् ॥
 अहो मया तु बहुशो धराभारोऽवतारितः ॥२७॥
 तथापि सति कौ मध्ये सोऽश्वमेधेन नश्यति ॥
 नाहं हनिष्ये शत्रून् वै स्वहस्तेन मृधांगणे ॥२८॥
 इति प्रतिज्ञा तु कृता विदूरथवधे मया ॥
 तस्माच्च प्रेषयिष्यामि स्वपुत्रान् यादवांस्तथा ॥२९॥
 जेतुं वसुंधरां सर्वां हयमेधमिवेषण च ॥
 इति वार्ता वज्रनाभे विष्वक्सेनो विचार्य च ॥३०॥
 सुधर्मायां च प्रहसन्नुग्रसेनमुवाच वै ॥
 श्रीकृष्ण उवाच -

मया हतो महाराज कंसो वैकुण्ठमंदिरम् ॥३१॥

गतो भूत्वा ममाकारः नित्यं वसति तत्र वै ॥
तथा त्वमपि राजेंद्र विपापो दर्शनान्मम ॥३२॥
तथापि हयमेधं त्वं यशोऽर्थे कुरु भूपते ॥
यज्ञेन ते महत्कीर्तिः पृथिव्यां च भविष्यति ॥३३॥
इति तत्कथितं श्रुत्वा कृष्णस्याक्लिष्टकर्मणः ॥
उवाच परमं वाक्यमुग्रसेनो मुदा नृप ॥३४॥
राजोवाच

अद्य देव करिष्येऽहमश्वमेधं क्रतूतमम् ॥
स भविष्यति शीघ्रं वै गोविंद कृपया तव ॥३५॥
हयमेधस्य च विधिं सर्वं मे ब्रूहि विस्तरात् ॥
इति श्रुत्वा च तद्वाक्यमवोचद्विष्टरश्रवाः ॥३६॥
हयमेधविधिं पृच्छ देवर्षिं नारदं प्रति ॥
स तवाग्रे च वदति सर्वज्ञाता यदूढह ॥३७॥
इति वाक्यं हरेः श्रुत्वा यदुराजो मुदान्वितः ॥

सभायां संस्थितं राजन्देवर्षिं निजगाद ह ॥३८॥
तुरंगः कीदृशो भाव्यः कति संख्या द्विजोत्तमाः ॥
दक्षिणा कीदृशी ब्रह्मन् वद मे कीदृशं व्रतम् ॥३९॥
उग्रसेनस्य वचनमाकर्ण्य देवदर्शनः ॥
स्मयमान इव प्राह प्रीत्या कृष्णं विलोकयन् ॥४०॥
श्रीनारद उवाच -

चंद्रवर्णं रक्तमुखं पीतपुच्छं मनोहरम् ॥
सर्वांगसुंदरं दिव्यं श्यामकर्णं सुलोचनम् ॥४१॥
प्रवदति महाराज यज्ञेऽस्मिन्हयमीदृशम् ॥
मधुमासे पूर्णिमायां मोच्योऽयं घोटको नृप ॥४२॥
महावीरैः पालनीयो वर्षमात्रं हयोत्तमः ॥
अश्वस्यागमनं यावद्भविष्यति स्वके पुरे ॥४३॥
निवसेद्धैर्यसंयुक्तस्तावत्कर्ता प्रयत्नतः ॥
यत्र यत्र पुरीषं च मूत्रं च कुरुते हयः ॥४४॥

कर्तव्यं हवनं विप्रैर्दातव्यं गोसहस्रकम् ॥
संलिख्य कांचनं पत्रं स्वनामबलचिह्नितम् ॥४५॥
हयस्य भाले बद्ध्वा च कथनीयमिदं वचः ॥
सर्वे शृणुत राजानो विमुक्तोऽस्ति हयो मया ॥४६॥
कश्चिद्भूयः श्यामकर्णं प्रतिगृह्णातु चेद्भलात् ॥
गृह्णाति यस्तं मानेन स जेतव्यो बलात्स्वयम् ॥४७॥
विप्रा विंशतिसाहस्रा यज्ञादौ कीर्तिता नृप ॥
वेदज्ञाः सर्वशास्त्रज्ञाः कुलीनाश्च तपस्विनः ॥४८॥

अत्र ते कथयिष्यामि समर्थस्त्वं शृणुष्व च ॥
 वाजिमेधे महाराज विप्राणां दीर्घदक्षिणाम् ॥४९॥
 तुरगाणां सहस्रं च गजानां शतमेव च ॥
 द्विशतं स्यंदनानां च सहस्रं च गवां तथा ॥५०॥
 विशद्भारं सुवर्णानां प्रदातव्यं द्विजे द्विजे ॥
 यज्ञस्यादौ तथा चांते ईदृशी दक्षिणा मता ॥५१॥

असिपत्रव्रतं कृत्वा ब्रह्मचर्यसमन्वितः ॥
 कौ पत्न्या सार्द्धमेकत्र कुर्याच्च शयनं नीशि ॥५२॥
 वर्षमात्रं महाराज कर्तव्यं व्रतमीदृशम् ॥
 दीनानां च प्रदातव्यमन्नं वा बहुशो धनम् ॥५३॥
 विधिनानेन राजेन्द्र ऋतुरेष भविष्यति ॥
 असिपत्रव्रतयुतो बहुपुत्रफलप्रदः ॥५४॥
 भीष्मं विना हि मदनं को विजेतुं भवेन्नरः ॥
 तस्माद्भीता न कुर्वति कठिनं चैनमदभुतम् ॥५५॥
 कामं प्रतिविजेतुं वै शक्तिस्ते विद्यते यदि ॥
 कुरु गर्ग समाहुय यज्ञारंभं नृपोत्तम ॥५६॥
 इति श्रीगर्गसंहितायामश्वमेधखंडे
 यज्ञोद्योगवर्णनं नाम सप्तमोऽध्यायः ॥७॥
 हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

aśvamedhakhaṇḍaḥ - saptaṃ dhyāyaḥ
 ugrasenasya aśvamedhayajñodyogam -
 garga uvāca -
 devarṣiścaikadā rājandṛṣṭvā rāmaṇi ca keśavam ||
 svaviṇāṇi vādayankṛṣṇagāthāṇi gāyansamāyayau ||1||
 brahmalokātsarvalokānpaśyanbhāskarasannibhaḥ ||
 sākaṇi tumbaruṇā piṅgajāṭābhāreṇa śobhitaḥ ||2||
 kiṃcicchyaṃ mṛgākṣaśca kāśmiratilakairvṛtaḥ ||
 pīṇa dhautavastreṇa tathā pītāṇbareṇa ca ||
 raṅgavallimālayā ca vrajastricāṇdanena ca ||
 vṛddhaḥ paṃcadaśābdaiśca maṇḍitaḥ śuśubhe bahu ||4||
 dṛṣṭvā tamāgataṇi rājā śakrasimhāsane sthitaḥ ||
 sudharmāyāṇi sa cotthāya natvā simhāsanam dadau ||5||
 tadamghrī cāvanijyātha kṛtvā pūjanamuttamam ||
 tajjalaṇi mastake dhṛtvā cograsenastamabravīt ||6||
 ugrasena uvāca -
 adya me saphalaṇi janma saphalaṇi sadanaṇi ca me ||
 adyame saphalaścātmā devarṣe tava darśanāt ||7||
 namastasmai bhagavate nāradāya mahātmane ||
 kāmakrodhavihīnāya ṛṣiṇāṇi pravaraṇya ca ||8||
 kimarthamāgato'si tvamājñāṇi kuru mamopari ||

niśamya vacanaṃ tasya ṛṣimīrjaradarśanaḥ ||9||
 uvāca nṛpaśārdūlaṃ manasā nodito hareḥ ||
 nārada uvāca -
 yādavameṇdra mahārāja dhyanyastvaṃ pṛthivīpate ||10||
 tvad□bhaktyā kau nivasati balena saha keśavaḥ ||
 rājasūyaḥ kratuvaraḥ purā madvacanāttvayā ||11||
 kṛtaḥ śrīkṛṣṇakṛpayā dvārakāyāṃ sukhena ca ||
 yena triloke te kīrtirnṛpa vistāritā bhuvi ||12||
 rājasūyāśvamedhau ca kāṭhinau maṇḍaleśvaraḥ ||
 haribhaktasya rājendra sulabhau cakravartinaḥ ||13||
 dvayormadhye kṛtaścaiko rājasūyastvayā nṛpa ||
 tathā yudhiṣṭhireṇāpi kṛtaḥ kṛṣṇājñayā tataḥ ||14||
 dvāparāṃte bhārata tu hayamedhaḥ kratūttamaḥ ||
 na kṛtaḥ kena rājñāpi muktidastvaghanāśanaḥ ||15||
 dvījahā viśvahā goghno vājimedhena śuddhyati ||
 tasmādvaraṃ ca yajñānāṃ hayamedhaṃ vadaṃti hi ||16||
 niṣkāraṇaṃ nṛpaśreṣṭha vājimedhaṃ karoti yaḥ ||
 vrajetsuparṇaketoh sa sadanaṃ siddhadurlabham ||17||
 iti devaṛṣivacanamugraseno niśamya ca ||
 hayamedhaṃ yajñavarāṃ kartuṃ cakre matiṃ nṛpa ||18||
 tadaiva saha rāmeṇa kṛṣṇaṃ vikṣyāgataṃ nṛpaḥ ||
 pūjayitvā"sane sthāpya sākāṃ ca ṛṣiṇābravīt ||19||
 ugrasena uvāca -
 devadeva jagannātha jagadīśa jaganmaya ||
 vāsudeva trilokeśa śṛṇuṣva vacamaṃ mama ||20||
 matputreṇa ca kaṃsena bālakāśca sahasraśaḥ ||
 vināparādheṇa hare mārītāśca mahāsuraiḥ ||21||
 tasya muktīśca govinḍaṃ kathaṃ bhavati pāpinaḥ ||
 kasmī~loke gataḥ kaṃso bālāghātī vadasva me ||22||
 tasya pāpenāhamapi bhīto'smī jagadīśvara ||
 putrasya pāpena pitā narake patati dhruvam ||23||
 pituḥ pāpena patati nīraye hi tathā sutaḥ ||
 tasmācca kiṃ kārīṣye'hamupāyaṃ vada mādharma ||24||
 kathitaṃ nāradenādya tacchṛṇuṣva jagatpate ||
 viprahā viśvahā goghno hayamedhena śuddhyati ||25||
 tasmīn yajñe mano me'sti yadi cājñāṃ pradāsyasi ||
 garga uvāca -
 iti tasya vacaḥ śrutvā mudā madanamohanaḥ ||26||
 manasi prāha saṃpaśyandharāṃ bhāreṇa pīḍitām ||
 aho mayā tu bahuśo dharābhāro'vatāritaḥ ||27||
 tathāpi sati kau madhye so'śvamedhena naśyati ||
 nāhaṃ haniṣye śatrūn vai svahastena mṛdhāṃgaṇe ||28||
 iti pratijñā tu kṛtā vidūrathavadhe mayā ||
 tasmācca preṣayiṣyāmi svaputrān yādavāṃstathā ||29||
 jetuṃ vasuṇḍharāṃ sarvāṃ hayamedhamiṣeṇa ca ||
 iti vārtāṃ vajranābhe viśvakṣeno vicārya ca ||30||
 sudharmāyāṃ ca prahasannugrasenamuvāca vai ||
 śrīkṛṣṇa uvāca -
 mayā hato mahārāja kaṃso vaikunṭhamaṇḍiram ||31||

gato bhūtvā mamākāraḥ nityaṃ vasati tatra vai ||
tathāpi tvamapi rājendra vipāpo darśanānmama ||32||
tathāpi hayamedhaṃ tvaṃ yaśo'rthe kuru bhūpate ||
yajñena te mahatkīrtiḥ prthivyaṃ ca bhaviṣyati ||33||
iti tatkathitaṃ śrutvā kṛṣṇasyākliṣṭakarmaṇaḥ ||
uvāca paramaṃ vākyamugraseno mudā nṛpa ||34||
rājovāca
adya deva kariṣye'□hamaśvamedhaṃ kratūttamaṃ ||
sa bhaviṣyati śighraṃ vai govīmḍa kṛpayā tava ||35||
hayamedhasya ca vidhiṃ sarvaṃ me brūhi vistarāt ||
iti śrutvā ca tadvākyamavocadvīṣṭarāśravāḥ ||36||
hayamedhavidhiṃ pṛccha devaṣiṃ nāradaṃ prati ||
sa tavāgre ca vadati sarvajñātā yadūdvaḥ ||37||
iti vākyam hareḥ śrutvā yadurājo mudānvitaḥ ||

sabhāyāṃ saṃsthitaṃ rājandevaṣiṃ nijagāda ha ||38||
turaṅgaḥ kīḍṣo bhāvyaḥ katisamkhyā dvijottamāḥ ||
dakṣiṇā kīḍṣī brahman vada me kīḍṣaṃ vratam ||39||
ugrasenasya vacanamākarmaṇya devadarśanaḥ ||
smayamāna iva prāha prityā kṛṣṇaṃ vilokayan ||40||
śrīnārada uvāca -
caṇḍravarnaṃ raktamukhaṃ pītapucchaṃ manoharam ||
sarvāṅgasuṇḍaraṃ divyaṃ śyāmakarmaṇaṃ sulocanam ||41||
pravadaṃti mahārāja yajñe'sminhayamidṛśam ||
madhumāse pūrṇimāyāṃ mocyo'yaṃ ghoṣako nṛpa ||42||
mahāvīraiḥ pālaniḥ varṣamātraṃ hayottamaḥ ||
aśvasyāgamanaṃ yāvad□bhaviṣyati svake pure ||43||
nivaseddhairiyasaṃyuktastāvatkartā prayat□nataḥ ||
yatra yatra puriṣaṃ ca mūtraṃ ca kurute hayaḥ ||44||

kartavyaṃ havanaṃ viprairdātavyaṃ gosahasrakam ||
saṃlikhya kāmcanam patraṃ svanāmabalacihiṇitam ||45||
hayasya bhāle baddhvā ca kathaniyamidaṃ vacaḥ ||
sarve śṛṇuta rājāno vimukto'sti hayo mayā ||46||
kaścid□bhūyaḥ śyāmakarmaṇaṃ pratigṛhṇātu cedbalāt ||
grhṇāti yastaṃ mānena sa jetavyo balātsvayam ||47||
viprā viṃśatisāhasrā yajñāḍau kīrtitā nṛpa ||
vedajñāḥ sarvaśāstrajñāḥ kulīnāśca tapasvinaḥ ||48||
atra te kathayiṣyāmi samarthastvaṃ śṛṇusva ca ||
vājimedhe mahārāja viprāṇāṃ dīrghadakṣiṇām ||49||
turagāṇāṃ sahasraṃ ca gaḇānāṃ śatameva ca ||
dviśataṃ syaṃdanānāṃ ca sahasraṃ ca gavāṃ tathā ||50||
viṃśad□bhāraṃ suvarṇānāṃ pradātavyaṃ dvije dvije ||
yajñasyāḍau tathā cāṃte idṛśī dakṣiṇā matā ||51||

asipatravratam kṛtvā brahmacaryasamanvitaḥ ||
kau pat□nyā sārddhamekatra kuryācca śayanaṃ niśi ||52||
varṣamātraṃ mahārāja kartavyaṃ vratamidṛśam ||
dīnānāṃ ca pradātavyamannaṃ vā bahuśo dhanam ||53||
vidhinānena rājendra kratuṛeṣa bhaviṣyati ||
asipatravratayuto bahuputraphalapradaḥ ||54||
bhīṣmaṃ vinā hi madanaṃ ko vijetaḥ bhavennaraḥ ||
tasmād□bhūtā na kurvaṃti kaṭhinaṃ cainamad□bhutam ||55||

*kāmaṃ prativijetaṃ vai śaktiste vidyate yadi ||
kuru gargaṃ samāhūya yajñāraṃbhaṃ nṛpottama ||56||
iti śrīgargasaṃhitāyāmaśvamedhakhaṇḍe
yajñodyogavarṇanaṃ nāma saptamo'dhyāyaḥ ||7||
hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||*

English rendering

Devarshi Narada's Arrival from Brahmaloaka; His Reception by King Ugrasena; Description of the Significance of Ashvamedha Yajna by Devarshi; Permission of Lord Krishna and Description of the Method of Ashvamedha Yajna by Naradji

Srigarji says - Rajan! Once upon a time, Devarshi Narada came from Brahmaloaka to meet Balarama and Krishna, playing his veena and singing Sri Krishna's songs, and seeing all the people, came to the ground floor. He seemed to be as radiant as the Sun God. They were accompanied by Tumburu. The weight of the pink jathas was adding to the beauty of his head. His limbs were somewhat dark, his eyes as vast as the eyes of deer, the saffron tilak in Bhaldesh adorned. They were dressed in yellow dhoutavastra and silk pitambara. Devarshi, adorned with Rangavalliki garlands and Gopichandan, was highly decorated from the age of fifteen. 1-4 | (Ashwamedh Khand Chapter 6 to 10)

King Ugrasena ascended the throne given to him by Devaraja at the Sudharma-sabha. When the sage saw him coming, he got up and stood up, bowed at his feet, and gave him the throne to sit on. Then his feet were cleansed and worshipped in the best manner, and King Ugrasena spoke to Narada, placing the Charanodaka on his head. 5 - 6.

Hearing this humble word of King Narada, the divine sage who looked as radiant as the gods, the heart was moved by Srihari and spoke to him. 9.

Narada said, "Yadvaraja! Your Majesty! Prithvi - Nath! Blessed are you; it is because of your devotion that Lord Krishna resides on this earth with Balramji. You had performed the ritual of Kratusreshtha Rajasuya Yajna in the past at my own behest, which was performed happily at Dwarkapuri by the grace of Lord Krishna. Your fame was spread in all the three worlds by the ritual of that sacrifice. Rajasuya and Ashvamedha - these two sacrifices are extremely difficult for the Chakravarti kings to perform. But Rajendra! You are a devout emperor; therefore, both are accessible to you. O Lord! You and King Yudhishtira have completed one of the two yajnas - the Rajasuya Yajna - at the behest of Lord Krishna. After Yudhishtira, no other king in India has performed the ritual of Yajñopravara Ashvamedha at the end of the Dwapara. That sacrifice is the destroyer of all sins and the giver of salvation. Dwijaghatai, Vishwahanta, and Gohataryas are also purified by the Ashvamedha sacrifice; hence, Ashvamedha is said to be the best of all sacrifices. Oh dear Lord! One who performs the Ashvamedha Yajna ritual in a nonchalant manner goes to the supreme abode of Lord Garudadhvaja, which is also rare for Siddhas. 10-17 |

O Lord! Hearing this, King Ugrasena Yajñopravara of Devarshika contemplated the ritual of Ashwamedha. At the same time, King Ugrasena, seeing Lord Krishna approaching him along with Balarama, worshipped him and made him sit on a pedestal and said the following with Devarshi. 18-19 |

Ugrasena said, "Devadeva! Jagannath! Jagadeeswar! Awesome! Vasudeva! Trilokinath! Listen to me Green! My son Kansa, along with the big demons, has killed thousands of children without any crime. Govinda! How will that sinner be redeemed? Tell me where the hairdresser Kansa has been to.

Jagadeeswar! I am also afraid of his sin. The sins of the son surely cause the father to go to hell. In the same way the sins of the father cause the son to fall into hell. So Madhava! Please tell me, what remedy shall I adopt for the salvation of Kansaka? O People of the World! Listen to what Narada ji has said today - 'The Brahma-killer, the world-killer and the cow-hunter are also purified by the ritual of Ashvamedha Yajna. 'I have taken my heart to that sacrifice. If you command, I will perform the ritual. 20-25 | (Ashwamedh Khand Chapter 6 to 10)

Sri Gargaji says - Madan Mohan Bhagwan Shrikrishna was very happy to hear this from Ugrasena and seeing the earth suffering from weight started thinking like this "Ah! I have lifted the weight of the earth many times, yet that weight is still in the universe. It will be resolved by the Ashwamedha Yajna. On the occasion of Viduratha's slaying, I made a vow that 'I will no longer kill enemies on the battlefield with my hand.' For this reason, I myself will not go to war; but I will certainly send my sons and other Yaduvanshis to war. The Ashwamedha would be an excuse. I will try to conquer the whole earth under his guise. "The king. Mindful of this, Lord Krishna smiled and spoke to Ugrasena in the Sudharma Sabha. 26-30 |

Lord Krishna said, "Your Majesty! Kansa has been killed by my hand, so he has certainly gone to Vaikuntha Dham and resides there in a form similar to mine. Rajendra. You are also sinless by having darshan of Me daily, yet you must perform the ritual of Ashvamedha Yajna. Do not do it for the sake of salvation, but for the sake of expanding your glory. Bhopal! This sacrifice will spread your great glory on the earth's surface. 31-33 |

The king. At that time, King Ugrasena was very happy to hear this statement of Lord Krishna, who performed great deeds spontaneously, and spoke this excellent word. 34.

The king said, "Govindadeva." Now I will surely perform the best of the Ashvamedha rituals in the Yajnas and it will be completed soon by your grace. Now tell me in detail all the rituals of Ashvamedha. 35.

Hearing this statement of the king, Lord Krishna, who had extensive fame, said, 'Yadukulatilaka Maharaj! Ask Devarshi Narada the method of Ashvamedha Yajna. They know everything, so they will describe it to you. 'Rajan. Yaduraja Ugrasena was overjoyed when Sriharika heard this word. O Lord! He asked Devarshi, who was sitting in the assembly, as follows: "Devarshi! What should a horse look like in an Ashwamedha Yajna? What should be the number of best dice participating in it? The Brahman Tell me what kind of daksha is there and what kind of vrata my master should follow. " 36-39 | (Ashwamedh Khand Chapter 6 to 10)

Hearing this from Ugrasena, Narada, a visionary god like the gods, smiled at Krishna with a loving gaze. 40.

Srinardji said, "Your Majesty! Men of wisdom say that a white horse, similar to the moon, should be used in this sacrifice. Her face is red, her tail is yellow, and she is beautiful, omnipresent, and divine. She must have dark ears and beautiful eyes. Nareshwar. The horse should be left to roam freely on the full moon day of the month of Chaitra. May the mighty warriors stay together for a year and protect that excellent horse. He must be protected diligently until he returns to his city. The host must be patient for as long as possible and strive to achieve their objective diligently. Wherever the horse urinates and urinates, a havan should be performed by Brahmins and a thousand cows should be donated. On the gold plate, you shall write your name and the sign of the order, and bind it in the horse's loins, and proclaim in various places: 'Hear, all you kings, I have released this horse.' If a king grabs my dark horse with pride and force, he will be defeated by force. 'Narendra! At the beginning of this yajna, it is prescribed to describe twenty thousand Brahmins who are scholars of the Vedas,

philosophers of the entire scriptures, noblemen, and ascetics. 41-48 |

Now let me tell you about the dakshina that is offered in this yajna. You are capable, so listen. Your Majesty! In the Ashvamedha Yajna, the long dakshina of the Brahmins is as follows - each Dwija should be given one thousand horses, one hundred elephants, two hundred chariots, one thousand cows each, and twenty loads of gold. This is the daksha of the beginning of the yajna. The same amount of dakshina should be given at the end of the yajna. One should sleep together on the ground floor with one's wife at night with celibacy following the rules of Asipatra-Vrata. Your Majesty It is necessary to observe such a fast for a year. Poor people should be given food and lots of money. Rajendra! With this method, the yajna will be completed. This yajna, when accompanied by the Asipatra-vrata, is to bestow the majority of the son-like fruits. Without Bhishma, who else is a human being who can conquer Kamadeva? Therefore, people with a cowardly heart do not follow this difficult and wonderful fast. Oh dear Lord! If you have the power to win over Kamadeva, then you should call Gargacharya and start the Yajna. 49-56 |

Thus was completed the seventh chapter called 'Yajna-related industry description' in the Ashvamedha Khanda under the Srigargha Samhita. 7.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 8

Chapter 209 of 263 · 23 detected Sanskrit verse markers

Sanskrit

अश्वमेधखण्डः - अष्टमोऽध्यायः
अश्वमेधस्य अश्वनिर्णयम् -
श्रीगर्ग उवाच -
इति तद्वाक्यमाकर्ण्य स्पष्टाक्षरसमन्वितम् ॥
राजर्षिः प्राह देवर्षि विस्मितः प्रहसन्निव ॥१॥
राजोवाच
मुने यज्ञं करिष्येऽहं यज्ञयोग्यं तुरंगमम् ॥
गत्वा ममाश्वशालायां हयानां त्वं विलोकय ॥२॥
नृपस्य वचनं श्रुत्वा तथेत्युक्त्वा च नारदः ॥
वाजिशालां ययौ तेन दुग्धाभाञ्जलसन्निभान् ॥३॥
स गत्वा तत्र तुरगान्धूम्रवर्णान्मनोहरान् ॥
श्यामवर्णान्कृष्णवर्णान्पद्मवर्णान्ददर्श वै ॥४॥
तथा चान्यत्र शालायां मुग्धाभाञ्जलसन्निभान् ॥
हरिद्राभान्कुंकुमाभान्पलाशकुसुमप्रभान् ॥५॥
तथा चित्रविचित्रांगान्सफटिकांगान्मनोजवान् ॥
तथा चान्यत्र शालायां कौसुभांगान्शुकप्रभान् ॥६॥
इन्द्रगोपनिभान्गौरान्दिव्यान्पूर्णशशिप्रभान् ॥
सिद्धरांगानग्निवर्णान्बालसूर्यसमान् नृप ॥७॥
ईदृशांश्च हयान्दृष्ट्वा नारदो विस्मयान्वितः ॥
उवाच कृष्णसहितमुग्रसेनं हसन्निव ॥८॥
नारद उवाच -
वाजिनस्ते महाराज सर्वे हि बहुसुन्दराः ॥
ईदृशा नैव स्वर्लोके पृथिव्यां च रसातले ॥९॥
वर्तते वाजिशालायां कृष्णस्य कृपया तव ॥
एकोऽपि श्यामकर्णस्तु तेषां मध्ये न दृश्यते ॥१०॥
श्रीगर्ग उवाच -
निश्चम्य वाक्यं देवर्षेर्नृपस्तु दुःखितोऽभवत् ॥
यज्ञो भविष्यति कथं मनसीति विचारयन् ॥११॥
उदासीनं नृपं दृष्ट्वा भगवान्मधुसूदनः ॥
अवोचत्प्रहसन्शीघ्रं मेघगंभीरया गिरा ॥१२॥
श्रीकृष्ण उवाच -
शृणु मद्बचनं राजन्सर्वं शोकं विहाय च ॥

गत्वा ममाश्वशालां वै श्यामकर्णं विलोकय ॥१३॥
 इत्युदीरितमाकर्ण्य कृष्णेन च सुरर्षिणा ॥
 हरेश्च वाजिशालां हि जगाम नृपसत्तमः ॥१४॥
 ददर्श तां स गत्वा च यज्ञयोग्यान्सहस्रशः ॥
 श्यामकर्णान्पीतपुच्छांश्चन्द्रवर्णान्मनोजवान् ॥१५॥
 सर्वांगसुंदरान्दिव्यांस्तप्तहममुखाञ्छुभान् ॥
 एतान्दृष्ट्वा हयान् राजा विस्मयं परमं गतः ॥१६॥
 हर्षेण महता युक्तः कृष्णं नत्वा ब्रवीद्वयः ॥
 राजोवाच
 श्यामकर्णाश्च बहुशो मया चाद्य निरीक्षिताः ॥१७॥

दुर्लभं किं जगन्नाथ त्वदभक्तानां धरातले ॥
 यथा मनोरथः पूर्वं प्रह्लादस्य ध्रुवस्य च ॥१८॥
 आसीत्त्वत्कृपया कृष्ण तथा मम मनोरथः ॥
 इति श्रुत्वा हरी राजन् शार्ङ्गी भूपमवोचत ॥१९॥
 श्रीकृष्ण उवाच -
 एकं त्वं श्यामकर्णानामश्वानां चन्द्रवर्चसाम् ॥
 गृहीत्वा नृपशार्दूल कुरु यज्ञं ममाज्ञया ॥२०॥
 गर्ग उवाच -
 श्रुत्वा वाक्यं हरिं प्राह करिष्येऽहं ऋतूतमम् ॥
 इत्युक्त्वा तेन सहितो नारदेन सभां ययौ ॥२१॥
 ततः कृष्णमनुज्ञाप्य नारदः सहतुम्बुरुः ॥
 राजानमाशिषं दत्वा स्वयंभूसदनं ययौ ॥२२॥
 इति श्रीगर्गसंहितायामश्वमेधखण्डे
 तुरंगदर्शनं नामाष्टमोऽध्यायः ॥८॥
 हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

aśvamedhakhaṇḍaḥ - aṣṭamo'dhyāyaḥ
 aśvamedhasya aśvanirṇayam -
 śrīgarga uvāca -
 iti tadvākyamākarnya spaṣṭākṣarasamanvitam ||
 rājarṣiḥ prāha devarṣiṇ vismitaḥ prahasanniva ||1||
 rājovāca
 mune yajñāṇi kariṣye'haṇi yajñayogyam turaṅgamam ||
 gatvā mamāśvaśālāyāṃ hayānāṃ tvaṃ vilokaya ||2||
 nṛpasya vacanaṃ śrutvā tathetyuktvā ca nāradaḥ ||
 vājīśālāṃ yayau tena dugdhābhāñjalasannibhān ||3||
 sa gatvā tatra turagāndhūmravarṇānmanoharān ||
 śyāmavarṇāṅkṣṇavarṇānpadmavarṇāṇḍadarśa vai ||4||
 tathā cānyatra śālāyāṃ mugdhābhāñjalasannibhān ||

haridrābhāṅkuṁkumābhānpalāśakusumaprabhān ||5||

tathā citravicitrāṅgāṅsphaṭikāṅgāṅmanojavān ||
 tathā cānyatra śālāyāṅ kausuṁbhāṅgāṅśukaprabhān ||6||
 iṇdragopanibhāṅgaurāṇḍivyaṅpūrṇasaśiprabhān ||
 siṇḍūrāṅgāṅagnivarṇāṅbālasūryasamānṇṛpa ||7||
 īdrśāṁśca hayāṇḍrṣṭvā nārado vismayānvitah ||
 uvāca kṛṣṇasaहितamugrasenaṁ hasanniva ||8||
 nārada uvāca -
 vājīnaste mahārāja sarve hi bahusūṇḍarāḥ ||
 īdrśā naiva svarloke pṛthivyāṁ ca rasātale ||9||
 vartate vājīśālāyāṅ kṛṣṇasya kṛpayā tava ||
 eko'pi śyāmakarṇastu teṣāṁ madhye na drśyate ||10||
 śrīgarga uvāca -
 nīsamya vākyam devarṣeṇṇṛpastu duḥkhito'bhavat ||
 yajñō bhaviṣyati katham manasīti vicārayan ||11||

udāsīnaṁ ṇṛpaṁ drṣṭvā bhagavānmadhusūdanaḥ ||
 avocatprahasaṅśighraṁ meghagaṁbhīrayā girā ||12||
 śrīkṛṣṇa uvāca -
 śṇu madvacanaṁ rājansarvaṁ śokaṁ vihāya ca ||
 gatvā mamāśvaśālāṁ vai śyāmakarṇaṁ vilokaya ||13||
 ityudīritamākarṇya kṛṣṇena ca suraṣṇā ||
 hareśca vājīśālāṁ hi jagāma ṇṛpasattamaḥ ||14||
 dadarśa tāṁ sa gatvā ca yajñayogyāṅsahasraśaḥ ||
 śyāmakarṇāṅpītapucchāṁścandravarṇāṅmanojavān ||15||
 sarvāṅgasūṇḍarāṇḍivyaṅstaptahemamukhāṅśubhān ||
 etāṇḍrṣṭvā hayāṅ rājā vismayam paramaṁ gataḥ ||16||
 harṣeṇa mahatā yuktah kṛṣṇaṁ natvābravidvacaḥ ||
 rājovāca
 śyāmakarṇāśca bahuśo mayā cādyā nirīkṣitāḥ ||17||

durlabhaṁ kiṁ jagannātha tvadbhaktānāṁ dharātale ||
 yathā manorathaḥ pūrvaṁ prahlādasya dhruvasya ca ||18||
 āsīttvatkṛpayā kṛṣṇa tathā mama manorathaḥ ||
 iti śrutvā harī rājan śārṅgī bhūpamavocata ||19||
 śrīkṛṣṇa uvāca -
 ekaṁ tvam śyāmakarṇāṅnāmaśvānāṁ candravarcasām ||
 grhitvā ṇṛpaśārdūla kuru yajñam mamājñāyā ||20||
 garga uvāca -
 śrutvā vākyam hariṁ prāha kariṣye'haṁ kratūttamam ||
 ityuktvā tena sahito nāradena sabhāṁ yayau ||21||
 tataḥ kṛṣṇamanujñāpya nāradaḥ sahatumburūḥ ||
 rājānamāśīṣaṁ datvā svayaṁbhūsadanaṁ yayau ||22||
 iti śrīgargasamhitāyāmaśvamedhakhaṇḍe
 turāṅgadarśanaṁ nāmāṣṭamo'dhyāyaḥ ||8||

harīḥ oṁ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

Observation of the Yajna-worthy dark horse

Rajarshi Ugrasena was amazed to hear this eloquent saying of Devarshi Naradaji, says Shri Gargaji. He said to them with a smile. 1.

The king said, "O Lord! I will perform the Ashwamedha Yajna. Go and see the horse that is worthy of this sacrifice in my stables. Pick it up from among the many horses. 2.

Hearing this, the king said, "Very good," and Devarshi Narada went to the stables with Lord Krishna to see horses worthy of sacrifice. There he saw many beautiful horses in shades of purple, black, black, and lotus. Then they went on from there to the other stables. Many horses with milk, water, turmeric, saffron and palash flowers were seen there. Many of the horses were painted red. Many of the organs were as clean as crystal. All of them were equally fast as the beads. Many horses were of the same color as green and copper. Some of the horses were kushumbha-like in color, and others had parrot feathers. Some were red like Indra Gopa, some were golden and many were full moon like Dhaval Kantiwale and Divya. Many of the horses were painted vermilion. Many of the kites looked like a flaming fire. Many of the horses were as bright as the morning sun. O Lord! Naradaji was amazed to see such horses. They laughed and spoke to King Ugrasena, including Krishna. 3 - 8.

Narada said, "Your Majesty! All of your horses are very beautiful. There are no such horses anywhere else on Earth. Such horses are also not seen in the heavens and the netherworld. It is the grace of Lord Krishna that such horses adorn your stables. But in all this, not a single horse is seen who is dark-skinned. 9-10 |

King Ugrasena was sorrowful when he heard the words of Devarshika, says Srigargaji. They thought to themselves, "How will my yajna be now?" Seeing the king sad, Lord Madhusudana smiled and soon spoke in a serious voice like a cloud. 11-12 |

Krishna said, "The king. Listen to me and leave all your worries and go to my stables and see the dark-haired horse. 13.

- Hearing this, Nripateshtha Ugrasena went to his stables with Krishna and Devarshi Narada. There he saw thousands of sacrificial black horses, with yellow tails, as bright as the crescent moon, and as swift as speed beads. All of them had faces that looked like gold. The king was greatly astonished to see such a virtuous, omnipotent and divine horse. Excited by the great joy, he bowed his head to Lord Krishna. 14-163 | (Ashwamedh Khand Chapter 6 to 10)

The king! Hearing this, Srihari, who was wearing a rainbow, spoke thus to the king. 19.

Lord Krishna said, "O Lord! At my command, take one of these bright black horses, like the moon, and begin the sacrifice. 20.

When Sriharika heard this order, the king said to him, "Lord!" says Sri Gargaji. Now I will perform the ritual of Kratusreshtha Ashwamedha. Having said this, he went to the court with Krishna and Narada. There, Narada, accompanied by Tumburu, bid farewell to Krishna, blessed the king, and went to Brahmaloaka. 21-22 |

Thus was completed the eighth chapter in the Ashvamedha Khanda under the Srigargha Samhita, titled 'The Observation of the Ashvakarna'. 8.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 9

Chapter 210 of 263 · 51 detected Sanskrit verse markers

Sanskrit

अश्वमेधखण्डः - नवमोऽध्यायः

उग्रसेनसभायां गर्गागमनम् -

गर्ग उवाच -

अथ राजा कुशस्थल्यां गते देवर्षिसत्तमे ॥

स्वदूतान्प्रेषयामास मामानेतुं नृपेश्वर ॥१॥

त ऊचुरुग्रसेनस्य ममाग्रे वचनं नराः ॥

दूता ऊचुः

देवदेव मुने ब्रह्मन्भूदेवानां शिरोमणे ॥२॥

अस्माकं वचनं सर्वं कृपया शृणु विस्तरात् ॥

कृष्णेच्छया द्वारकायामुग्रसेनेन भो मुने ॥३॥

निरूपितं क्रतुवरं तव शिष्येण धीमता ॥

त्वमागच्छ मुने शीघ्रं तस्मिन् यज्ञमहोत्सवे ॥४॥

श्रीगर्ग उवाच -

तेषामहं वचः श्रुत्वा जग्मिवान्द्वारकां पुरीम् ॥

गर्गाद्यलान्पृथ्रेष्ठ यज्ञकौतुकसंयुतः ॥५॥

ततो दृष्ट्वा पुरीं दूराद्यानर्तं द्वारका मया ॥

नानाद्रुमगणैर्जुष्टा नानाचोपवनैर्युता ॥६॥

नानातडागैर्वापीभिर्नानापक्षिगणैस्तथा ॥

नीलरक्तसितांभोजैः पीतपद्मैः सरोवराः ॥

राजंते कुमुदेश्वैव शुक्लपुष्पैर्नृपेश्वर ॥७॥

बिल्वैः कदंबैर्न्यग्रोधैः शालैस्तालैस्तमालकैः ॥

बकुलैर्नागपुन्नागैः कोविदारैश्च पिप्पलैः ॥

जम्बीरैर्हारसिगारैराम्रैराम्रातकैरपि ॥८॥

केतकीभिर्गोस्तनीभिः कदलीभिश्च जम्बुभिः ॥

श्रीफलैः पिंडखजूरैः खदिरैः पत्रबिंदुभिः ॥९॥

अगरैस्तगरैश्चैव चन्दनै रक्तचन्दनैः ॥

पलाशैश्च कपित्थैश्च प्लक्षैर्वेत्रैश्च वेणुभिः ॥१०॥

मल्लिकाभिर्युधिकाभिर्मोदिनीभिर्महीरुहैः ॥

तथा मदनबाणैश्च सहस्रांशुमुखद्रुमैः ॥११॥

प्रियावंशैर्गुल्मवंशैः कर्णिकारैश्च पुष्पितैः ॥

सहस्राख्यैः कन्दुकैर्वै चागस्त्यैश्च सुदर्शनैः ॥१२॥

चन्द्रकाख्यैश्च कुन्दैश्च कर्णपुष्पैश्च दाडिमैः ॥

अनुजीरैर्नागरंगैराडुकीजानकीफलैः ॥१३॥
 पूगीफलैर्बदामैश्च तूलै राजादनैद्रुमैः ॥
 एलाभिः सेवतीभिश्च तथा वै देवदारुभिः ॥१४॥
 ईदृशैश्च महावृक्षैः शोभिता नगरी हरेः ॥
 कूजंति यत्र राजेन्द्र मयूराः सारसाः शुकाः ॥१५॥
 हंसाः पारावताश्चैव कपोताः कोकिलास्तथा ॥
 सारिकाश्चक्रवाकाश्च खंजनाश्चटकाः किल ॥१६॥
 एते पक्षिगणाः सर्वे वैकुण्ठाच्च समागताः ॥
 कृष्णकृष्णेति मधुरां वाणीं गायंति यत्र हि ॥१७॥
 इत्थं पश्यन् व्रजन् राजन्ददर्श द्वारकामहम् ॥

ताम्ररौप्यसुवर्णैश्च त्रिभिर्दुर्गैश्च वेष्टिताम् ॥१८॥
 गिरिणा रैवतेनापि देववृक्षमयेन च ॥
 रत्नाकरेण गोमत्याऽऽवृतां परिखभूतया ॥१९॥
 कृष्णस्य नगरीं रम्यां कृतकौतुकतोरणाम् ॥
 मुदायुक्तजनाकीर्णां सुवर्णभवनैर्युताम् ॥२०॥
 तथा हाटकहट्टाभिः पताकाभिश्च मंडिताम् ॥
 विष्णोश्च मंदिरैः प्रोच्यैर्महेश्यालयैर्युताम् ॥२१॥
 यदुभिश्च महाशूरैर्विमानैश्च सहस्रशः ॥
 शतशुक्लाटकैश्चैव कलशैर्भर्मकबुरैः ॥२२॥
 रथ्याभिर्मदुराभिश्च दंतिशालाभिरेव च ॥
 गोशालाभिश्च शालाभिः सुरौप्यपथिभिर्युताम् ॥२३॥
 प्रासादैर्नवलक्षैश्च कृष्णस्य परमात्मनः ॥
 तथा षोडशसाहसैर्भवनैर्वेष्टितां पुरीम् ॥२४॥
 द्वारे द्वारे द्वारकायां शूरा वीराश्च कोटिशः ॥

रक्षंत्यहर्निशं राजन्सर्वशस्त्रधराः किल ॥२५॥
 प्रगायंति जनाः सर्वे श्रीकृष्णबलदेवयोः ॥
 गृहे गृहे च नामानि शृण्वन्ति चरितानि च ॥२६॥
 इत्थं विलोकयन्सर्वान्सुधर्मायामहं गतः ॥
 कृष्णेति पादुकारूढस्तुलसीमालया जपन् ॥२७॥
 अथोग्रसेनो राजर्षिर्दृष्ट्वा मां च समागतम् ॥
 समुत्थाय मुदायुक्तः शक्रसिंहासनात्किल ॥२८॥
 षट्पंचाशत्कोटिसंख्यैर्यादवैः सह भूपते ॥
 नत्वा सिंहासने स्थाप्य पूजयामास चाहुकः ॥२९॥
 मदंघ्नी चावनिज्याथ यादवानां च सन्निधौ ॥
 पादोदकं स्वशिरसि धृत्वा प्राह नृपेश्वरः ॥३०॥
 उगेसेन उवाच -
 विप्रेन्द्र नारदमुखाच्छ्रुतं यस्य महत्कलम् ॥

तं यज्ञमश्वमेधाख्यं करिष्येऽहं तवाज्ञया ॥३१॥

यस्याग्निसेवया पूर्वं मनोरथमहार्णवम् ॥
 तेरुर्जगत्पणीकृत्य स कृष्णश्चात्र वर्तते ॥३२॥
 श्रीगर्ग उवाच -
 यादवेन्द्र महाराज सम्यगव्यसितं त्वया ॥
 हयमेधेन ते कीर्तिस्त्रिलोक्यां संभविष्यति ॥३३॥
 कः प्रयास्यति रक्षार्थं तुरगस्य नृपेश्वर ॥
 बहवः शत्रवः संति तस्मात् निश्चयं कुरु ॥३४॥
 वर्षमात्रं प्रकर्तव्यमसिपत्रव्रतं त्वया ॥
 तदा तु कुशलेनापि भविष्यति क्रतूत्तमः ॥३५॥
 प्रद्युम्नेन राजसूये जिता सर्वा मही पुरा ॥
 तुरङ्गास्याद्य रक्षार्थं तं पुनः किं नियोक्ष्यसि ॥३६॥
 इति मद्बचनं श्रुत्वा राजा चिन्तापरायणः ॥
 ददर्श संस्थितं नृणां सर्वदुःखहरं हरिम् ॥३७॥
 तदैव भगवान्दृष्ट्वा शोकेनापूरितं नृपम् ॥

ताम्बूलवीटकं नीत्वा प्रहसन्निदमब्रवीत् ॥३८॥
 श्रीकृष्ण उवाच -
 भोः भूरा यादवाः सर्वे बलिनो रणकोविदाः ॥
 उग्रसेनस्य चाग्रे वै शृण्वन्तु मम भाषितम् ॥३९॥
 यो मोचयति राजभ्यो हयमेधतुरंगमम् ॥
 महारथी मनस्वी च सोऽयं गृह्णातु वीटकम् ॥४०॥
 इति श्रुत्वा हरेर्वाक्यं यादवा युद्धकोविदाः ॥
 परस्परं प्रपश्यन्तो गतमानाः पुनः पुनः ॥४१॥
 संस्थितो घटिकामात्रं रेजे ताम्बूलवीटकः ॥
 कृष्णस्य सुन्दरे हस्ते यथा तामरसे शुकः ॥४२॥
 ततश्च सर्वेषु गतेषु तूष्णी-
 मूषापतिश्चापधरो महात्मा ॥
 प्रगृह्य तांबूलचयं नृपेन्द्र
 नत्वा च कृष्णं निजगाद सद्यः ॥४३॥

श्रीअनिरुद्ध उवाच -
 अहं हि श्यामकर्णस्य राजन्येभ्यश्च पालनम् ॥
 करिष्यामि जगन्नाथ तस्मान्मां त्वं नियोजय ॥४४॥
 न करिष्ये घोटकस्य पालनं यदि तच्छृणु ॥
 प्रतिज्ञां मम गोविंद दीनस्य दीनवत्सल ॥४५॥
 ब्राह्मणीगमनात्क्षत्री वैश्यस्य शूद्र एव च ॥
 यां गतिं प्राप्नुयान्मृतं तामहं दुःखदायिनीम् ॥४६॥
 विप्रं कृत्वा गुरुं पूर्वं पश्चात्तं यो न सेवते ॥

स याति यां गतिं देव प्राप्नुयां तामहं ध्रुवम् ॥४७॥

गर्ग उवाच -

इति तद्वाक्यमाकर्ण्य यादवा विस्मयं गताः ॥

तदैव कृष्णः संतुष्टो जग्राह पौत्रमेव च ॥४८॥

ततो हरिः सुधर्मायामनिरुद्धं कृताञ्जलिम् ॥

सर्वेषां शृण्वतां प्राह घननिर्हादया गिरा ॥४९॥

श्रीकृष्ण उवाच -

अनिरुद्ध तुरंगस्य वर्षमात्रं च पालनम् ॥

राजन्येभ्यश्च कृत्वा त्वं पुनरागच्छ चात्र वै ॥५०॥

इति श्रीगर्गसंहितायां हयमेधचरित्रे

सुमेरौ गर्गागमनं नाम नवमोऽध्यायः ॥९॥

हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

aśvamedhakhaṇḍaḥ - navamo'dhyāyaḥ

ugrasenasabhāyāṃ gargāgamanam -

garga uvāca -

atha rājā kuśasthalyāṃ gate devaṛṣisattame ||

svadūtānpreṣayāmāsa māmānetuṃ nṛpeśvara ||1||

ta ūcurugrasenasasya mamāgre vacanaṃ narāḥ ||

dūtā ūcuḥ

devadeva mune brahmanbhūdevānāṃ śiromaṇe ||2||

asmākāṃ vacanaṃ sarvaṃ kṛpayā śṛṇu vistarāt ||

kṛṣṇecchayā dvārakāyāmugrasenena bho mune ||3||

nirūpitaṃ kratuvaraṃ tava śiṣyeṇa dhīmatā ||

tvamāgaccha mune śighraṃ tasmin yajñamahotsave ||4||

śrīgarga uvāca -

teṣāmahaṃ vacaḥ śrutvā jagmivāndvārakāṃ purīm ||

gargācalānnṛpaśreṣṭha yajñakautukasaṃyutaḥ ||5||

tato dṛṣṭā purī dūrāccānarte dvārakā mayā ||

nānādrumagaṇairjuṣṭā nānācopavanairyutā ||6||

nānātaḍāgairvāpibhīrnānāpakṣigaṇaistathā ||

nīlaraktasitāmbhojaiḥ pītāpadmaiḥ sarovarāḥ ||

rājāṃte kumudaiścaiva śukapuṣpāirnṛpeśvara ||7||

bilvairkādaṃbairnyagrodhaiḥ śālaistālaistamālakaiḥ ||

bakulairnāgapunnāgaiḥ kovidāraiśca pippalaiḥ ||

jambūirairhārasīṅgāirāmrairāmṛatairāpi ||8||

ketakībhirgostanībhiḥ kadālībhiśca jambubhiḥ ||

śrīphalaiḥ piṇḍakharjūraiḥ khadīraiḥ patrabīṃdubhiḥ ||9||

agaraistagaraiścaiva candanaiḥ raktacandanaiḥ ||

palāśaiśca kapitthaiśca plakṣairvetraiśca veṇubhiḥ ||10||

mallikābhīryūthikābhīrmodinībhirmahīruhaiḥ ||

tathā madanabāṇaiśca sahasrāṇṣumukhadrumaiḥ ||11||
priyavaṇṣairgulmavaṇṣaiḥ kaṇṇikāraiśca puṣpitaiḥ ||
sahasrākhyaiḥ kandukairvai cāgastyaiśca sudarśanaiḥ ||12||
candrakākhyaśca kundaiśca kaṇṇapuṣpaiśca dāḍimaiḥ ||
anuṣṭairaināgarāṇḍakijānakīphalaiḥ ||13||
pūgīphalairbadāmaiśca tūlai rājādanaidrumaiḥ ||
elābhīḥ sevatiḥhiśca tathā vai devadārubhīḥ ||14||
īḍṛśaiśca mahāvṛkṣaiḥ śobhitā nagarī hareḥ ||
kūjaṇṭi yatra rājendra mayūrāḥ sārāsāḥ śukāḥ ||15||
haṃsāḥ pārāvataścaiva kapotāḥ kokilāstathā ||
sārikāścakravākāśca khaṇṇjanāścaṭakāḥ kila ||16||
ete pakṣigaṇāḥ sarve vaikuṇṭhācca samāgatāḥ ||
kṛṣṇa kṛṣṇeti madhurāṇi vāṇīṇi gāyaṇṭi yatra hi ||17||
itthaṇ paśyaṇ vrajan rājandadarśa dvārakāmaham ||

tāmraraupyasuvarṇaiśca tribhirdurgaiśca veṣṭitām ||18||
giriṇā raivatenāpi devavṛkṣamayenaca ca ||
rat nākaṇa gomatyā vṛtāṇi parikhabhūtayā ||19||
kṛṣṇasya nagarīṇi ramyāṇi kṛtakautukatoraṇām ||
mudāyuktajanākīrṇāṇi suvarṇabhavanairiyutām ||20||
tathā hāṭakahatṭābhīḥ patākābhīśca maṇḍitām ||
viśnośca maṇḍiraiḥ proccairmaheśasyālayairiyutām ||21||
yadubhiśca mahāsūraiṇvīmānaiśca sahasraśaḥ ||
śataśṛṅgātakaiścaiva kalāśairbharmakarburaiḥ ||22||
rathyābhirmāṇḍurābhīśca daṇṭiśālābhireva ca ||
gośālābhīśca śālābhīḥ suraupyapathibhīryutām ||23||
prāsādainavalakṣaiśca kṛṣṇasya paramātmanaḥ ||
tathā śoḍaśasāhasrairbhavanairveṣṭitām purīm ||24||
dvāre dvāre dvārakāyāṇi sūrā virāśca koṭīśaḥ ||

rakṣaṇṭiyaharniśaṇi rājansarvaśastradharāḥ kila ||25||
praḡāyaṇṭi janāḥ sarve śṛīkṛṣṇabaladevayojḥ ||
grhe grhe ca nāmāni śṛṇvanti caritāni ca ||26||
itthaṇ vilokayaṇsarvānsudharmāyāmahaṇi gataḥ ||
kṛṣṇeti pādūkārūḍhastulasimālayā japan ||27||
athograseno rājarṣirdṛṣṭvā māṇi ca samāgatam ||
samutthāya mudāyuktaḥ śakrasimhāsanāttila ||28||
ṣaṭ pañcāśatkoṭīsaṇkhyairyādavaiḥ saha bhūpate ||
natvā simhāsane sthāpya pūjāyāmāsa cāhukaḥ ||29||
madamaṇḡhri cāvanijyātha yādavānāṇi ca sannidhau ||
pādodakaṇi svaśīraṇi dhṛtvā prāha nṛpeśvaraḥ ||30||
ugesena uvāca -
vipreṇḍra nāradamukhācchruṭaṇi yasya mahatphalam ||
taṇi yajñamaśvamedhākhyāṇi kariṣye haṇi tavājñayā ||31||

yasyāṇḡghrisevayā pūrve manorathamahārṇavam ||
terurjagattrṇikṛtya sa kṛṣṇaścātra varttate ||32||
śṛīgarga uvāca -
yādaveṇḍra mahārāja samyagvyasitaṇi tvayā ||
hayamedhena te kīrtistṛilokāṇi sambhaviṣyati ||33||
kaḥ prayāsyati rakṣārthaṇi turagasya nṛpeśvara ||
bahavaḥ śatravaḥ saṇṭi tasmāttaṇi niścayaṇi kuru ||34||
varṣamātraṇi prakartavyamasipatravṛataṇi tvayā ||

tadā tu kuśalenāpi bhaviṣyati kratūttamaḥ ||35||
 pradyumnena rājasūye jītā sarvā mahi purā ||
 turaṅgāsyaḍya rakṣārthaṃ taṃ punaḥ kiṃ niyokṣyasi ||36||
 iti madvacanaṃ śrutvā rājā cimtāparāyaṇaḥ ||
 dadarśa saṃsthitaṃ nṛñāṇ sarvaduhkhaharaṃ harim ||37||
 tadaiva bhagavānḍrṣtvā śokenāpūritaṃ nṛpaṃ ||

tāmbūlavīṭakaṃ nītvā prahasannidamabravīt ||38||
 śrīkṛṣṇa uvāca -
 bhoḥ śūrā yādavāḥ sarve balino raṇakovidāḥ ||
 ugrasenasya cāgre vai śṛṇvantu mama bhāṣitam ||39||
 yo mocayati rājabhyo hayamedhaturāṅgamam ||
 mahārathī manasvī ca so'yaṃ grhṇātu vīṭakam ||40||
 iti śrutvā harervākyaṃ yādavā yuddhakovidāḥ ||
 parasparaṃ prapaśyanto gatamānāḥ punaḥ punaḥ ||41||
 saṃsthito ghaṭikāmātraṃ reje tāmbūlabīṭakaḥ ||
 kṛṣṇasya sumḍare haste yathā tāmarase śukaḥ ||42||
 tataśca sarveṣu gateṣu tūṣṇi-
 mūṣāpatiścāpadharo mahātmā ||
 pragṛhya tāmbūlacayaṃ nṛpendra
 natvā ca kṛṣṇaṃ nijagāda sadyaḥ ||43||

śrīaniruddha uvāca -
 ahaṃ hi śyāmakarṇasya rājanyebhyaśca pālanam ||
 kariṣyāmi jagannātha tasmānmāṇ tvaṃ niyojaya ||44||
 na kariṣye ghoṭakasya pālanaṃ yadi tacchṛṇu ||
 pratijñāṃ mama goviṇḍa dīnasya dīnavatsala ||45||
 brāhmaṇīgamanātkṣatṛi vaiśyasya sūdra eva ca ||
 yāṃ gatiṃ prāpnuyānnūnaṃ tāmahaṃ duḥkhadāyiniṃ ||46||
 vipraṃ kṛtvā guruṃ pūrvaṃ paścāttaṃ yo na sevate ||
 sa yāti yāṃ gatiṃ deva prāpnuyāṃ tāmahaṃ dhruvam ||47||
 garga uvāca -
 iti tadvākyamākarṇya yādavā vismayaṃ gatāḥ ||
 tadaiva kṛṣṇaḥ saṃtuṣṭo jagrāha pautrameva ca ||48||
 tato hariḥ sudharmāyāmaniruddhaṃ kṛtāmjalim ||
 sarveṣāṃ śṛṇvatāṃ prāha ghananirhādayā girā ||49||

śrīkṛṣṇa uvāca -
 aniruddha turaṅgasya varṣamātraṃ ca pālanam ||
 rājanyebhyaśca kṛtvā tvaṃ punarāgaccha cātra vai ||50||
 iti śrīgargasaṃhitāyāṃ hayamedhacaritre
 sumerau gargāgamaṇaṃ nāma navamo'dhyāyaḥ ||9||
 hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

Gargacharya's arrival at Dwarkapuri and Aniruddha's vow to protect the equestrian equestrian

Srigarji says - Rajan. Then, after the departure of Devarshiprava Naradaji at Dwarkapuri, Rajadhiraja Ugrasena sent his emissaries to call me. The messengers of Ugrasena came before me and spoke thus. 1.

The angels said, "O God! O Brahman! Bhudev - Your Majesty! Oh no! Please listen to all our talk in detail - Munishwar! At Dwarakama, at the wish of Lord Krishna, your wise disciple Maharaja Ugrasena has decided to perform the ritual of Kratusreshtha Ashvamedha, Muna! May you arrive at that Yajna-Festival at the earliest. 2 - 4.

Hearing this statement from the messengers, I set out for Dwarkapuri from Gargachal. The Supreme Being I was very curious to see the yajna. Then I saw Dwarkapuri from a distance in the desert, adorned with a variety of trees and numerous groves. Many ponds, bats, and various types of birds adorned that Puri. Oh dear God! Neelkamal, Raktakamal, Shwetakamal, and Pitakamal were in bloom in the lake there. Kumud and Shuka Pushpa also adorned them. Bilva, Kadamba, Banyan, Banyan, Sakhu, Palm, Tamal, Bakul (Moulsiri), Nagakesar, Punna, Kovidar, Peepal, Jambir (Lemon), Harsingar, Mango, Amda, Kevda, Gosthani, Banana, Jamun, Shripal, Pind-Dharjur, Khadir, Patrabinu, Agar-Tagar, Chandan, Raktachandan, Palash, Kapith, Pakar, Cane, Bamboo, Mallika, Juhi, Modni (Mogra), Madanban, Suryamukhi, Priyavamsa, Gulmavamsa, Blossomed Karnikar (Kaner), Sahasra Kanduk, Agastya Pushpa, Sudarshan, Chandrak, Kund, Karnapushpa, Rajendra used to colour peacocks, storks and pigs there. Communities of beautiful birds like swans, pigeons, pigeons, cuckoos, mynahs, chukkas, khanjarits, and chutkas (sparrows) all came there from Vaikuntha, singing 'Krishna, Krishna, Krishna' in a melodious voice. 5-17 | (Ashwamedh Khand Chapter 6 to 10)

The king! On my way, I saw Dwarkapuri, surrounded by three forts (parqots) made of copper, silver, and gold. Surrounded by the Ravatak Parbat (Girnar) full of divine trees, the Gomati serving the sea and the moat, the city of Sri Krishna, Dwarkapuri, looked extremely picturesque. In that Puri, there were garlands signifying auspicious celebration. The golden palaces there were splendid and full of people who lived happily ever after. The golden bazaars and beautiful flags adorned Dwarka-Puri. Many towering Vishnu temples and Shiva temples were visible there. Yadavas and Veeras with great valor were the splendor of that Puri. Thousands of vimans, hundreds of squares, and painted urns adorned that Puri. Beautiful silver sheets were plastered on the streets of Dwarkapuri, adorned with streets, stables, cowsheds, cowsheds, and other schools. There were nine lakh beautiful palaces in that Puri. From the sixteen thousand and one hundred and eight grand buildings of Lord Krishna, Dwarkapuri seemed to be enclosed. The king! The city was guarded day and night by millions of knights stationed at its gates, armed with all sorts of weapons. All the people there would sing the praises of Lord Krishna and Balarama from house to house and listen to the chanting of names and melodies. Thus, seeing everything, I went to the Sudharma Sabha. He was riding a bullock cart and was chanting 'Krishna' with a garland of Tulasi. Rajarshi Ugrasena was very happy to see me and stood up from Indra's throne. Bhopal! He was accompanied by fifty-six million other Yadavs. He placed me on the throne with salutations and worshipped me. After washing both my feet near all the Yadavas, Rajadhiraja Ugrasena placed Charanodaka on his head and said. 18-30 |

Shri Gargji (I) said - Maharaj! The Yadava is the king. You have made a very good decision. By performing the Ashvamedha Yajna, your fame will spread to all three worlds. Nripesvara. Decide who will go to protect the horse, because you have too many enemies on Earth. You have to follow the Asipatra-vrata for a full year, only then this supreme sacrifice can be completed safely. In the past, Pradyumna conquered the entire earth on the occasion of Rajasuya Yajna. Will you hire them again this time to guard the horses? 33-36 |

Hearing my words, the king became worried and looked up at Lord Krishna, who was the remover of all human suffering, while sitting there. Seeing the king's concern, the Lord immediately took the lead and smiled. 37-38 | (Ashwamedh Khand Chapter 6 to 10)

Lord Krishna said, "O mighty one. Yuddha-skilled Samagra Yadava heroes! Listen to me in front of Maharaja Ugrasena, 'Whoever is able to free the horse related to the Ashwamedha sacrifice from all the kings of the world, the wise and mighty warrior, may take the lead of this leaf. 39-40 |

Hearing this, Sriharika, the yuddha-kushal Yadava-veera, looked at each other again and again without pride. The betel leaves remained in the graceful hands of Lord Krishna for an hour; it seemed as if a parrot was perched on a lotus flower. When all the people were silent, Mahatma Aniruddha, the bow-bearer, saluted Maharaja Ugrasena, took the lead of the pan, bowed his head at the feet of Lord Krishna, and immediately said: 41-43 |

Mr. Aniruddha said, "Jagadeeshwara! I will protect the dark ear from all kings. Mayst thou appoint me in this work. Dinvatsal Govinda! If I am not able to keep the horse, then in that state, listen to my Dina's vow: 'The miserable misery that comes from committing adultery with a Brahmin woman, Kshatriya, Vaishya, and Shudra, I will surely gain the same speed.' Oh God! Whoever does not serve a Brahmin by making him a guru, the speed at which it is relevant, I will surely get the same speed. " 44-47 |

Srigarji says - Rajan! All the Yadavas were amazed at Aniruddha's powerful words. Lord Krishna was very much pleased. He immediately put his hand on his grandson's head. Aniruddha Sudharma - standing in the assembly with folded hands. At that time, Srihari spoke to them in a serious voice like a cloud in front of everyone. 48-49 |

Thus, a new chapter titled "Arrival of Gargaji" was completed in the Ashvamedha Charitra Sumerum under the Srigarghasamhita. 9.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 10

Chapter 211 of 263 · 42 detected Sanskrit verse markers

Sanskrit

अश्वमेधखण्डः - दशमोऽध्यायः

उग्रसेन-रुचिमती-संवादम् -

श्रीगर्ग उवाच -

इति ब्रुवति श्रीकृष्णे हंसस्थश्चतुराननः ॥

आजगाम कुशस्थल्यामीश्वरेण समन्वितः ॥१॥

तत इन्द्रः कुबेरश्च यमो वरुण एव च ॥

वायुर्वायुसखाश्चैव नैऋतश्च निशाकरः ॥२॥

एते समाययू राजन्कृष्णदर्शनकाक्षया ॥

ततश्च ह्यादशादित्या वेतालाश्च मरुद्गणाः ॥३॥

विश्वेदेवाश्च साध्याश्च गंधर्वाः किन्नरास्तथा ॥

विद्याधराश्च मुनयः श्रीकृष्णं द्रष्टुमाययुः ॥४॥

तत्रागतानां देवानामुग्रसेनेन माधवः ॥

यथाविध्युपसंगम्य सर्वेषां मानमादधे ॥५॥

आसनेषूपविष्टेषु सभायां निजरेष्वथ ॥

श्लाघां चकार सर्वेषां लीलानरवपुर्हरिः ॥६॥

अथ ब्रह्मा हरेः पार्श्वे स्थितः शक्रेण नोदितः ॥

प्रत्युवाच जगन्नाथं बलभद्रसमन्वितम् ॥७॥

ब्रह्मोवाच

पौत्रस्ते बालकः कृष्ण राजन्येभ्यश्च पालनम् ॥

कठिनं श्यामकर्णस्य करिष्यति कथं हरे ॥८॥

मा तं प्रेषय तस्मात्त्वं रक्षणाय हयस्य वै ॥

विघ्नाश्च बहवः सन्ति प्रद्युम्नं प्रेषयस्व च ॥९॥

संकर्षणं वा गोविन्द ह्यथवा रक्ष त्वं हयम् ॥

इति तद्वचनं श्रुत्वा निजगौ प्रहसन्हरिः ॥१०॥

श्रीभगवानुवाच

अनिरुद्धो हठाद्याति मन्निषेधं न मन्यते ॥

तस्मात्तन्निकटे गत्वा निषेधं कुरु यत्नतः ॥११॥

कृष्णस्य वाक्यमाकर्ण्य विधिश्चंद्रसमन्वितः ॥

ययौ निवारणार्थायानिरुद्धं कार्ष्णिनन्दनम् ॥१२॥

यदा गतौ समीपे तु सुरज्येष्ठकलानिधी ॥

विग्रहे ह्यनिरुद्धस्य सद्यस्तौ लीनतां गतौ ॥१३॥

बभूवुर्विस्मिताः सर्वे शिवशक्रादयः सुराः ॥

यादवा मुनयश्चैव ह्युग्रसेनादयो नृपाः ॥ १४ ॥
 वज्रनाभ त्वत्पितरं संस्तुवन्ति गणाः किल ॥
 परिपूर्णतमं तस्मादनिरुद्धं वदन्ति हि ॥ १५ ॥
 गर्ग उवाच -
 अथोग्रसेनो नृपतिः सभातला-
 दुत्थाय कृष्णं मनसा प्रणम्य च ॥
 स्वांतःपुरं सुन्दररत्नवेष्टितं
 जगाम राजन्क्रतुकौतुकावृतः ॥ १६ ॥
 गत्वा ह्यंतपुरे राजा सुरेन्द्रसदनोपमे ॥
 पर्यंकस्थां रुचिमतीं शचीतुल्यां वराननाम् ॥ १७ ॥

दासीभिः सेवितां राज्ञीं वस्त्रालंकारवेष्टिताम् ॥
 वीजितां घामरैः शुक्लैर्ददृश नृपसत्तमः ॥ १८ ॥
 सा विलोक्यागतं तत्र स्वपतिं यादवेश्वरम् ॥
 उत्थाय चादरं राजन् घकार विधिना किल ॥ १९ ॥
 ततः स्थित्वा स पर्यंके वृष्णीशो स्वां प्रियां पराम् ॥
 प्रोवाच प्रहसन् वाण्या घनशब्दगभीरया ॥ २० ॥
 हयमेधं करिष्येऽहं प्रिये कृष्णान्नाऽद्य वै ॥
 नरो यस्य प्रतापेन लभते वाञ्छितं फलम् ॥ २१ ॥
 गर्ग उवाच -

इति तद्वचनं श्रुत्वा पुत्रदुःखेन दुःखिता ॥
 स्मरन्ती कृपणा पुत्रान्प्रत्युवाच नृपेश्वरम् ॥ २२ ॥
 राज्ञ्युवाच -
 पुत्रदर्शनहीनाया राजन्मे सर्वसंपदः ॥
 न रोचते सुरैः प्रार्थ्याः सुखेन त्वं क्रतुं कुरु ॥ २३ ॥

यदि यज्ञप्रतापेन पुत्रो भवति सुन्दरः ॥
 तदा प्रसन्नचित्ताहं भविष्यामि नृपेश्वर ॥ २४ ॥
 तस्या वाक्यं समाकर्ण्य नृपः खिन्नमना ह्यभूत् ॥
 पुनराह प्रियां तत्र श्रद्धां श्राद्धसुरो यथा ॥ २५ ॥
 राजोवाच -
 शृणु भद्रे त्विमामाशां पुत्राणां बहुदुःखदाम् ॥
 त्वक्त्वा विमुक्तिदं साक्षात्कृष्णं भज परात्परम् ॥ २६ ॥
 अहं वृद्धस्तु त्वं वृद्धा कथं पुत्रो भविष्यति ॥
 तस्मादज्ञानजं शोकं त्यज बंधनकारणम् ॥ २७ ॥
 श्रुत्वा तु यादवैर्द्रस्य वाक्यं विज्ञानदं परम् ॥
 राजन् रुचिमती प्राह यदूनां प्रवरं पतिम् ॥ २८ ॥
 रुचिमत्युवाच -
 राजन् यज्ञप्रतापेन प्राप्यते वाञ्छितं फलम् ॥

अहं तु कामये द्रष्टुं हतपुत्रान्समागतान् ॥२९॥

यदि त्वमीदृशं वाक्यं मृतानां दर्शनं कुतः ॥
वदिष्यसि मदग्रे हि ततोऽन्यच्छृणु मन्मुखात् ॥३०॥
कृष्णेन दत्तं तत्पुत्रं गुरवे गुरुदक्षिणाम् ॥
तद्वत्स्वपुत्रान् राजेन्द्र कामये द्रष्टुमागतान् ॥३१॥
गर्ग उवाच -

इति श्रुत्वाऽऽह्वयामास मां च कृष्णं बृहच्छ्रवाः ॥
तयोः सपर्यां महतीमागताभ्यां चकार ह ॥३२॥
तौ पूजयित्वाभिप्रायं ताभ्यां सर्वं न्यवेदयत् ॥
उग्रसेनस्य वाक्यं वै श्रुत्वा मद्बचनाद्धरिः ॥३३॥
उपशक्रो यथा शक्रं प्राह तद्वन्तृपेश्वर ॥
श्रीभगवानुवाच -
शृणु राजैस्तव सुताः प्रधने निहताः पुरा ॥३४॥
ते सर्वे दिव्यदेहेन वर्तन्ते दिवि देववत् ॥
तस्मात्वं नृपशार्दूल पुत्रशोकं विहाय च ॥३५॥

अश्वमेधं क्रतुवरं कुरु धैर्येण भूपते ॥
दर्शयिष्याम्यहं सर्वान् यज्ञस्यांते च ते सुतान् ॥३६॥
निशम्य कृष्णवचनमुर्वीशः स्वां प्रियां मुदा ॥
आश्वास्य च शुभैर्वाक्यैः सुधर्मां सुजनैर्ययौ ॥३७॥
आगतं तु नृपं वीक्ष्य श्रीकृष्णेन समन्वितम् ॥
दिकपालाश्च प्रणेमुर्वे रामेशानादयः सुराः ॥३८॥
उग्रसेनस्य भूपस्य वज्रनाभे तपः परम् ॥
किं वर्णयामि यं सर्वे श्रीकृष्णाद्या नमन्ति हि ॥३९॥
यादवेन्द्रस्तु सर्वान् वै देवान् नत्वा विलज्जितः ॥
शक्रसिंहासने दिव्ये नारुरोह विचारयन् ॥४०॥
तदैव कृष्णो भगवान्गृहीत्वा पाणिना नृपम् ॥
स्वभक्तं स्थापयामास तस्मिन् वै वासवासने ॥४१॥
इति श्रीगर्गसंहितायां हयमेधचरित्रे
राजराज्ञीसंवादे दशमोऽध्यायः ॥१०॥

हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

aśvamedhakhaṇḍaḥ - daśamo'dhyāyaḥ
ugrasena-rucimatī-saṃvādam -
śrīgarga uvāca -
iti bruvati śrīkṛṣṇe haṃsasthaścaturāṇanaḥ ||
ājagāma kuśasthalyāmiśvareṇa samanvitaḥ ||1||
tata indraḥ kuberaśca yamo varuṇa eva ca ||

vāyurvāyusakhāścaiva nairṛtaśca niśākarah ||2||
ete samāyayū rājankṛṣṇadarśanakāmkṣayā ||
tataśca dvādaśādityā vetālāśca marudgaṇāḥ ||3||
viśvedevāśca sādhyāśca gaṇḍharvāḥ kinnarāstathā ||
vidyādharaśca munayaḥ śrīkṛṣṇaṇ draṣṭumāyayuh ||4||
tatrāgatānāṃ devānāmugrasenena mādhaveḥ ||
yathāvidhyupasaṃgamya sarveṣāṃ mānamādadhe ||5||
āsanēṣūpaviṣṭeṣu sabhāyāṃ nirjareṣvatha ||

ślāghāṃ cakāra sarveṣāṃ līlānaravapurharih ||6||
atha brahmā hareḥ pārśve sthitaḥ śakreṇa noditaḥ ||
pratyuvāca jagannāthaṃ balabhadrasamanvitam ||7||
brahmuvāca
pautraste bālakaḥ kṛṣṇa rājanyebhyaśca pālanam ||
kaṭhinaṃ śyāmakarṇasya kariṣyati katham hare ||8||
mā taṃ preṣaya tasmāttvaṃ rakṣaṇāya hayasya vai ||
vighnāśca bahavaḥ santi pradyumnaṃ preṣayasva ca ||9||
saṃkarṣaṇaṃ vā govinda hyathavā rakṣa tvaṃ hayam ||
iti tadvacanaṃ śrutvā nijagau prahasanharih ||10||
śrībhagavānuvāca
aniruddho haṭhādīyāti manniṣedhaṃ na manyate ||
tasmāttannikaṭe gatvā niṣedhaṃ kuru yatnataḥ ||11||
kṛṣṇasya vākyamākarmaṇya vidhiścaṇḍrasamanvitaḥ ||

yayau nivāraṇārthāyāniruddhaṃ kārṣṇinandanam ||12||
yadā gatau samīpe tu surajyeṣṭhakalānidhī ||
vīgrāhe hyaniruddhasya sadyastau līnatāṃ gatau ||13||
babhūvurvismitāḥ sarve śivaśakrādayaḥ surāḥ ||
yādavā munayaścaiva hyugrasenādayo nṛpāḥ || 14||
vajranābha tvatpitaraṃ saṃstuvanti gaṇāḥ kila ||
paripūrṇatamaṃ tasmādaniruddhaṃ vadānti hi ||15||
garga uvāca -
athograseno nṛpatiḥ sabhātālā-
duttāya kṛṣṇaṃ manasā praṇamya ca ||
svāmītaḥpuraṃ sundararatnaveṣṭitaṃ
jagāma rājankratukautukāvṛtaḥ ||16||
gatvā hyaṃtapure rājā surendrasadanopame ||
paryamkashthāṃ rucimatīṃ śacītulyāṃ varānanām ||17||

dāsibhiḥ sevitaṃ rājñiṇ vāstrālaṃkāraveṣṭitaṃ ||
vijitāṃ cāmaraiḥ śuklairdadarśa nṛpasattamaḥ ||18||
sā vilokyāgataṃ tatra svapatiṃ yādaveśvaram ||
utthāya cādaraṃ rājan cakāra vidhinā kila ||19||
tataḥ sthitvā sa paryamke vṛṣṇīśo svāmī priyāṃ parām ||
provāca prahasan vāṇyā ghanaśabdagabhīrayā ||20||
hayamedhaṃ kariṣye'haṃ priye kṛṣṇājñāyā'dya vai ||
naro yasya pratāpena labhate vāñchitaṃ phalam ||21||
garga uvāca -
iti tadvacanaṃ śrutvā putraduhkkena duḥkhitā ||
smaraṃtī kṛpāṇā putrānpratyuvāca nṛpeśvaram ||22||
rājñyuvāca -
putradarśanaḥināyā rājanme sarvasaṃpadaḥ ||

na rocaṃte suraiḥ prārthyāḥ sukhena tvam kratuṃ kuru ||23||

yadi yajñapratāpena putro bhavati sundarah ||
tadā prasannacittāhaṃ bhaviṣyāmi nṛpeśvara ||24||
tasyā vākyaṃ samākarma nṛpaḥ khinnamanā hyabhūt ||
punarāha priyāṃ tatra śraddhāṃ śrāddhasuro yathā ||25||
rājovāca -
śṛṇu bhadre tvimāmāśāṃ putrāṇāṃ bahuduḥkhadām ||
tvaktvā vimuktidaṃ sākṣāt kṛṣṇaṃ bhaja parātparam ||26||
ahaṃ vṛddhastu tvam vṛddhā kathaṃ putro bhaviṣyati ||
tasmādajñānaṃ śokaṃ tyaja baṃdhanakāraṇam ||27||
śrutvā tu yādaveṃdrasya vākyaṃ vijñānadaṃ param ||
rājan rucimatī prāha yadūnāṃ pravaraṃ patim ||28||
rucimatyuvāca -
rājan yajñapratāpena prāpyate vāñchitaṃ phalam ||
ahaṃ tu kāmāye draṣṭuṃ hataputrānsamāgatān ||29||

yadi tvamīdṛṣaṃ vākyaṃ mṛtānāṃ darśanaṃ kutaḥ ||
vadiṣyasi madagre hi tato'nyacchṛṇu manmukhāt ||30||
kṛṣṇena dattaṃ tatputraṃ gurave gurudakṣiṇām ||
tadvatsvaputrān□ rājeṃdra kāmāye draṣṭumāgatān ||31||
garga uvāca -
iti śrutvā "hvayāmāsa māṃ ca kṛṣṇaṃ bṛhacchravāḥ ||
tayoḥ saparyāṃ mahatīmāgatābhyāṃ cakāra ha ||32||
tau pūjyitvābhiprāyaṃ tābhyāṃ sarvaṃ nyavedayat ||
ugrasenasya vākyaṃ vai śrutvā madvacanāddhariḥ ||33||
upaśakro yathā śakraṃ prāha tadavannṛpeśvara ||
śrībhagavānuvāca -
śṛṇu rāja-stava sutāḥ pradhane nihatāḥ purā ||34||
te sarve divyadehena vartante divi devavat ||
tasmātvam nṛpaśārdūla putraśokaṃ vihāya ca ||35||

aśvamedhaṃ kratuvaraṃ kuru dhairyeṇa bhūpate ||
darśayiṣyāmyahaṃ sarvān yajñasyāṃte ca te sutān ||36||
nīśamya kṛṣṇavacanamurviśaḥ svām priyāṃ mudā ||
āśvāsya ca śubhairvākyaṃ sudharmāṃ sujanaṛiyayau ||37||
āgataṃ tu nṛpaṃ vikṣya śrīkṛṣṇena samanvitam ||
dikpālāśca praṇemurvai rāmeśānādayaḥ surāḥ ||38||
ugrasenasya bhūpaśya vajranābhe tapaḥ param ||
kiṃ varṇayāmi yaṃ sarve śrīkṛṣṇādya namaṃti hi ||39||
yādaveṃdrastu sarvān vai devānnatvā vilajjitaḥ ||
śakrasimhāsane divye nāruroha vicārayan ||40||
tadaiva kṛṣṇo bhagavāngrhītvā pāṇinā nṛpam ||
svabhaktaṃ sthāpayāmāsa tasmin vai vāsavāsane ||41||
iti śrīgargasaṃhitāyāṃ hayamedhacaritre
rājārjñīsaṃvāde daśamo'dhyāyaḥ ||10||

hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

Shubhagaman of the gods in Ugrasena's court; the merger of the moon and Brahma in Aniruddha's body and the conversation of the king and queen

Shri Gargji says - Lord Krishna was saying this way that Lord Brahma, sitting on a swan, came to Dwarkapuri with Mahadevji. The king! Subsequently, Indra, Kubera, Yama, Varuna, Vayu, Agni, Nritya, and Chandra - these ombudsmen - came there with the desire to see Sri Krishna. Then twelve Adityas, Vetals, Marudranas, Vishvadeva, Sadhagana, Gandharvas, Kinaras, Vidyadharas and many sages and sages also came to have darshan of Shri Krishna. Along with King Ugrasena, Lord Krishna ceremoniously met the deities present and honored them. When all the deities were seated in their respective seats, Lord Srihari, who was dressed as a man for Leela, praised them profusely. Subsequently, sitting on the flank of Srihari, Brahma, inspired by Indra, spoke to Lord Krishna, along with Balarama. 1-7 | (Ashwamedh Khand Chapter 6 to 10)

Brahma said, "Lord Krishna! Your grandson Aniruddha is still a child. The task of protecting the dark horse from the kings of the earth is very difficult. Green! How will it be able to do this daunting task? Therefore, do not send it to guard the horse, as there are many obstacles in this task. Govinda! Whether you send Pradyumna, Balaramji or go and protect the horse yourself. Hearing this from Brahma, Srihari smiled and spoke. 8-10 |

The Lord said - Aniruddha is going stubbornly. He does not accept my prohibition in this matter, so go to him yourself and try to dissuade him. 11.

Hearing this, Brahma, along with Chandramaka, went to stop Aniruddha, says Sri Gargaji. As soon as Brahma and the moon approached Aniruddha, Just then, they immediately merged with Aniruddha's idol, much to the amazement of the gods Shiva and Indra. All the Yadavas, the Munis and the kings like Ugrasena also had a great surprise. Vajranabha! All the people began to praise your Father. That is why sage Manishi describes your father Aniruddha as the Supreme Being. 12-15 |

The king, King Ugrasena then rose from the assembly, paid obeisance to Lord Krishna, and went into his inner abode, adorned with beautiful jewels, full of yajna-related admiration. That harem was also embarrassing the palace of Devaraja Indra with its grandeur. There, Nripatreshtha Ugrasena saw Rani Ruchimati, adorned with robes, served by maids, and adorned with white leathers, with a graceful face similar to that of Shachi, seated on a pedestal. O Lord! The queen suddenly stood up when she saw her husband, Yadvaraja Ugrasena, arrive. He paid his respects to the Maharaja in a befitting manner, when King Ugrasena, the lord of the Vrishnivamsi, sat on a pedestal and, laughing, spoke in a solemn voice like a cloud to his beloved Ruchimati, "Dear. I will begin the Ashwamedha Yajna today at the behest of Lord Krishna, by whose glory man attains the desired fruit. " 16-21 |

Hearing this of the king, says Srigarghji, the lowly and sorrowful queen, angered by her son's grief, remembered her sons and said to King Ugrasena. 22.

The queen said, "Your Majesty! I am deprived of the vision of sons; therefore, I do not like all these possessions, which are also pleasing to the gods. May thou perform the ritual of Yajna joyfully (I have no meaning for it). Oh dear God! When I receive a beautiful son from the glory of this sacrifice, I will be with you in its ritual with a happy heart. 23-24 |

The king's heart sank when he heard this from the queen. Just as Shraddha-deva Manu converses with his wife Shraddha, he again speaks to his beloved. 25.

The king exclaimed, "Oh no! Listen carefully to what I have to say. The desire for sons is very painful. Therefore, leave him alone and worship Lord Krishna, the supreme liberator. I grew old and you

grew old too. How will the son be then? Therefore, let go of the sorrow of ignorance, which is the cause of bondage. 26-27 |

The king. Hearing this scientific eloquence of the Yadava king Ugrasena, Queen Ruchimati spoke to her Yadukulatilaka husband. 28. (Ashwamedh Khand Chapter 6 to 10)

Shri Gargji says - Hearing the queen's words, Mahayashasvi Maharaj Ugrasena called me and Shri Krishna to Antara Puram. They gave a very warm welcome to both of us when we left. By worshipping the two of us, the king made all his requests to us. Hearing what Ugrasenaki had to say, I inspired Srihariko to say something. Oh dear God! Just as Upendra speaks to Indra, at that time he spoke to the king. 32-33 |

The Lord said, "O King! Listen; all your sons who have been killed in battle in the past are in heaven as gods, holding divine bodies. Therefore, O Lord! Abandon your child's sorrow and patiently perform the ritual of Kratushrestha Ashvamedha. At the end of the sacrifice, I will make you see all your sons. 34-36 |

Hearing this statement of Krishna, Prithivipati Ugrasena was very happy and went to the Sudharma Sabha with the best men, assuring his beloved with beautiful words. King Ugrasena arrived with Krishna and the Dikpalas and other deities such as Balarama and Shiva paid obeisance. Vajranabha! What can I describe as the masterpiece of King Ugrasena? They have been worshipped by all people, including Lord Krishna. Yadavraj also bowed before all the gods and did not sit on the divine throne given to him by Indra out of shame. Then Lord Krishna, at that very moment, took the hand and placed his devotee king on the throne of Indra. 37-41 |

Thus was completed the tenth chapter of the "King and Queen's Dialogue" in the Ashvamedha Khanda under the Srigargha Samhita. 10.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 11

Chapter 212 of 263 · 52 detected Sanskrit verse markers

Sanskrit

श्रीगर्ग उवाच -

अथ राजा सुधर्मायां वासुदेवेन नोदितः ॥
 संस्थितानृत्विजो वद्रे मूर्ध्नाऽऽनम्य प्रसाद्य च ॥१॥
 पराशरश्च व्यासश्च देवलश्च्यवनोऽसितः ॥
 शतानन्दो गालवश्च याज्ञवल्क्यो बृहस्पतिः ॥२॥
 अगस्त्यो वामदेवश्च मैत्रेयो लोमशः कविः ॥
 अहं क्रतुर्जैमिनिश्च वैशम्पायन एव च ॥३॥
 पैलः सुमंतुः कण्वश्च भृगू रामोऽकृतव्रणः ॥
 मधुच्छंदा वीतहोत्रो कवषो धौम्य आसुरिः ॥४॥
 जाबालिर्वीरसेनश्च पुलस्त्यः पुलहस्तथा ॥
 दुर्वासाश्च मरीचिश्च ह्येकतश्च द्वितस्त्रितः ॥५॥
 अंगिरा नारदश्चैव पर्वतः कपिलो मुनिः ॥
 जातूकर्ण्यो ह्युतथ्यश्च संवर्तश्च मृगीसुतः ॥६॥
 शांडिल्यः प्राङ्विपाकाश्च कहोडः सुरतो मनुः ॥
 कचः स्थूलशिराश्चैव स्थूलाक्षः प्रतिमर्दनः ॥७॥
 बकदाल्भ्यश्च कौण्डिन्यो रैभ्यो द्रोणः कृपस्तथा ॥
 प्रकटाक्षो यवक्रीतो वसुधन्वा च मित्रभूः ॥८॥
 अपांतरतमो दत्तो मार्कण्डेयो महानुनिः ॥
 जमदग्निः कश्यपश्च भरद्वाजश्च गौतमः ॥९॥
 अत्रिर्मुनिर्वसिष्ठश्च विश्वामित्रः पतंजलिः ॥
 कात्यायनिः पाणिनिश्च वाल्मीक्याद्याश्च ऋत्विजः ॥१०॥
 पूजिता यादवेद्रेण प्रसन्नास्तेऽभवन्तृप ॥
 ततः सर्वे ऋत्विजश्च नृपमूचूर्निमंत्रिताः ॥११॥
 मुनय ऊचुः -
 उग्रसेन महाराज सुरासुरनमस्कृत ॥
 यज्ञं कृष्णस्य कृपया कुरु सोऽपि भविष्यति ॥१२॥
 इति तेषां वचः श्रुत्वा परितुष्टाखिलेन्द्रियः ॥
 सर्वान्वै क्रतुसंभारानाजहारांधकेश्वरः ॥१३॥
 ततः कृष्ट्वा यज्ञभूमिं विप्राः कनकलंगलैः ॥
 पिंडारके यथान्यायं दीक्षायां चक्रिरे नृपम् ॥१४॥
 चतुर्योजनपर्यंतं विलिख्य बहुशो महीम् ॥
 यज्ञस्थार्थं नृपस्तत्र रचयामास मंडपान् ॥१५॥

योनिमेखलया युक्तं मध्यकुंडं विधाय च ॥
 तस्मिन्वै स्थापयामस विधिना जातवेदसम् ॥१६॥
 रत्नानेकैर्विरचितां पताकाभिर्युतां सभाम् ॥
 मम वाक्याद्ब्रजनाभे रचयामास चाहुकः ॥१७॥
 अथ दृष्ट्वा सभां कृष्णो निजगौ स्वसुतं प्रति ॥
 श्रीकृष्ण उवाच -
 प्रद्युम्न शृणु मद्वाक्यं तन्निशम्य कुरु त्वरम् ॥१८॥
 गत्वा शस्त्रधरैः शूरैर्यत्नेन हयमानय ॥
 श्रीगर्ग उवाच -
 इति श्रुत्वा हरेर्वाक्यं प्रद्युम्नो धन्विनां वरः ॥१९॥

तथेत्युक्त्वा हयं नेतुं वाजिशालां जगाम ह ॥
 ततः कृष्णेन रक्षार्थं स्वपुत्राश्च हयस्य वै ॥२०॥
 प्रेषिता वाजिशालायां भानुसांबादयो नृप ॥
 स गत्वा वाजिशालायां रुक्मिणीनन्दनो बली ॥२१॥
 स्वर्णशृङ्खलया बद्धाञ्छयामकर्णान्सहस्रशः ॥
 विलोक्यैकं स्वहस्तेन यज्ञयोग्यं तुरंगमम् ॥२२॥
 प्रहसन्मोचयामास बंधनान् नृप लीलया ॥
 सहयो निर्ययौ मुक्तो शालायाश्च शनैः शनैः ॥२३॥
 रक्ताननो पीतपुच्छः श्यामकर्णो मनोहरः ॥
 सग्भिर्मुक्ताफलानाञ्च शोभितो दिव्यदर्शनः ॥२४॥
 श्वेतातपत्रेण युतो घामरैः समलंकृतः ॥
 अग्रतो मध्यतश्चैव पृष्ठतश्च हरेः सुताः ॥२५॥
 सेवंते हरिराजं वै सुराः सर्वे हरिं यथा ॥
 तथान्यै रक्षमाणस्तु मण्डलेशैस्तुरंगमः ॥२६॥

प्राप्तोऽथ मंडपं कुर्वन्खुरक्षततलां महीम् ॥
 नृपो वीक्ष्यागतं तत्र श्यामकर्णं मुदान्वितः ॥२७॥
 प्रेषयामास मां राजन्क्रियाकर्तव्यतां प्रति ॥
 सोऽहं नृपं च संस्थाप्य रुचिमत्या समन्वितम् ॥२८॥
 पिंडारके प्रयोगं वै कारयामास धर्मतः ॥
 नृपश्चैत्रे पूर्णिमायां दीक्षितोऽजिनसंवृतः ॥२९॥
 असिपत्रव्रतं राजन्स चकार मदाज्ञया ॥
 अहं तु यादवेन्द्रस्य कुलपूर्वगुरुर्मुनिः ॥३०॥
 सर्वेषां चैव विप्राणामाचार्यो ह्यभवं नृप ॥
 अथ विप्र ब्रह्मघोषैः श्रीकृष्णस्याज्ञया स्थिताः ॥३१॥
 सर्वे प्रपूजयामासुर्हेरबादीन्सुरान्पृथक् ॥
 ततः सर्वे मुनिगणाः संस्थाप्य तुरगं नृप ॥
 काश्मीरचन्दनेनापि पुष्पसग्भिश्च तंदुलैः ॥३२॥

नीराजनादिभिर्धूपैः सुधाकुण्डलकादिभिः ॥

पूजयित्वा हयं भूपं दानार्थं तु ह्यनोदयन् ॥३३॥

ततः श्रुत्वाऽऽहुकः शीघ्रं पूर्वं मह्यं ददौ धनम् ॥

एकलक्षं तुरङ्गाणा सहस्रं हस्तिना तथा ॥३४॥

द्विसहस्रं रथानां च धेनूनां लक्षमेव च ॥

शतभारं सुवर्णानामीदृशीं दक्षिणां नृपः ॥३५॥

निमंत्रितेभ्यो विप्रेभ्य उग्रसेनो नृपस्ततः ॥

यथोक्तां दक्षिणां राजन्प्रददौ तां च त्वं शृणु ॥३६॥

घोटकानां सहस्रं च द्विपानां शतमेव च ॥

रथानां द्विशतं चैव सहस्रं च गवां तथा ॥३७॥

विंशद्भारं च हेमानामीदृशीं दक्षिणां पुनः ॥

अथागतेभ्यो विप्रेभ्यो नत्वा राजा विधानतः ॥३८॥

गजमेकं रथं गां च स्वर्णभारं च घोटकम् ॥

एकैकस्मै च विप्राय दक्षिणां प्रददौ नृपः ॥३९॥

एवं कृत्वा तु दानं वै ललाटे तुरगस्य च ॥

कमनीयं कुंकुमाद्यैः स्वर्णपत्रं बबन्ध ह ॥४०॥

तत्राहमुग्रसेनस्य प्रतापं वीर्यमूर्जितम् ॥

ततोऽलिखं सभायां वै यादवानां च पश्यताम् ॥४१॥

चन्द्रवंशे यदुकुले उग्रसेनो विराजते ॥

झन्दादयः सुरगणा यस्यादेशानुवर्तिनः ॥४२॥

सहायो यस्य भगवाञ्श्रीकृष्णो भक्तपालकः ॥

अस्ति वै द्वारकापुर्यां तद्भक्त्या निवसन्हरिः ॥४३॥

तद्वाक्याद्धयमेधं स उग्रसेनो नृपेश्वरः ॥

चक्रवर्ती हठाद्यज्ञं स्वयंशोऽर्थं करोति हि ॥४४॥

मोचितस्तेन तुरगो हयानां प्रवरः शुभः ॥

तद्दर्शकः कृष्णपौत्रोऽनिरुद्धो वृकदैत्यहा ॥४५॥

गजाश्वरथवीराणां सेनासंघसमन्वितः ॥

राजानो ये करिष्यन्ति राज्यं कौ शूरमानिनः ॥४६॥

ते गृह्णन्तु यज्ञहयं स्वबलात्पत्रशोभितम् ॥

तं मोचयति धर्मात्मा गृहीतं च हयं नृपैः ॥४७॥

स्वबाहुबलवीर्येणानिरुद्धो लीलया हठात् ॥

तस्यान्यथा च पदयोः पतित्व यांतु धन्विनः ॥४८॥

इति पत्रे च लिखिते दध्मुः शंखान्यदूतमाः ॥

कांस्यतालमृदंगाद्या नेदुर्भयंश्च गोमुखाः ॥४९॥

मंगलानि चरित्राणि श्रीकृष्णबलदेवयोः ॥

गंधर्वास्तत्र गायन्ति ननृतुरप्सरसो मुदा ॥५०॥

अथानिरुद्धं तुरगस्य पालने

भूत्वा प्रसन्नः किल कार्ष्णिनन्दनम् ॥
 समादिदेशाच्युतमेव संस्थितं
 यद्वृत्तमानामधिपस्य पश्यतः ॥५१॥
 इति श्रीगर्गसंहितायां हयमेधचरित्रे
 सुमेरौ हयपूजनं नामैकादशोऽध्यायः ॥११॥
 हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

śrīgarga uvāca -
 atha rājā sudharmāyāṃ vāsudevena noditaḥ ||
 saṃsthitātṛtvijo vavre mūrdhnā"namya prasādya ca ||1||
 parāśaraśca vyāsaśca devaścyavano'sitaḥ ||
 śatānando gālavaśca yājñavalkyo bṛhaspatiḥ ||2||
 agastyo vāmadevaśca maitreyo lomaśaḥ kaviḥ ||
 ahaṃ kraturjaiminiśca vaiśampāyana eva ca ||3||
 pailaḥ sumantaḥ kaṇvaśca bhṛgū rāmo'kṛtavraṇaḥ ||
 madhucchaṃḍā vitahotro kavaḥ dhaumya āsuriḥ ||4||
 jābālivīrasenaśca pulastyaḥ pulahasthā ||
 durvāśaśca mariciśca hyekataśca dvitātritaḥ ||5||
 aṅgīrā nāradaścaiva parvataḥ kapilo muniḥ ||
 jātūkarnyo hyutathyaśca saṃvartaśca mṛgīsutaḥ ||6||
 śāṇḍilyaḥ prāḍ□□vipākāśca kahoḍaḥ surato manuḥ ||

kacaḥ sthūlaśirūścaiva sthūlākṣaḥ pratimardanaḥ ||7||
 bakadālbyaśca kauṇḍīnyo raibhyo dronaḥ kṛpastathā ||
 prakāṭkṣo yavakṛto vasudhanvā ca mitrabhūḥ ||8||
 apāṃtaratamo datto mārkaṇḍeyo mahānuniḥ ||
 jamadagniḥ kaśyapaśca bharadvājaśca gautamaḥ ||9||
 atrīrmunirvasiṣṭhaśca viśvāmitraḥ patañjaliḥ ||
 kātyāyāniḥ pāṇiniśca vālmikyādyaśca rtvijaḥ ||10||
 pūjita yādaveṃdreṇa prasannāste'bhavannṛpa ||
 tataḥ sarve rtvijaśca nṛpamūcūrnimaṇtritāḥ ||11||
 munaya ūcuḥ -
 ugrasena mahārāja surāsuranamaskṛta ||
 yajñāṇi kṛṣṇasya kṛpayā kuru so'pi bhaviṣyati ||12||
 iti teṣāṃ vacaḥ śrutvā parituṣṭākhilemdriyaḥ ||
 sarvānvai kratusaṇbhārānjahārāṇdhakeśvaraḥ ||13||

tataḥ kṛṣṭvā yajñabhūmiṃ viprāḥ kanakalāṃgalaiḥ ||
 piṇḍārake yathānyāyaṃ dīkṣāyāṃ cakrire nṛpam ||14||
 caturyojanaparyantaṃ vilikhya bahuśo mahīm ||
 yajñasyārthe nṛpastatra racayāmāsa maṇḍapān ||15||
 yonimekhalayā yuktaṃ madhyakūṇḍaṃ vidhāya ca ||
 tasminvai sthāpayāmāsa vidhinā jātavedasam ||16||
 rat□nānekairviracitāṃ patākābhīryutāṃ sabhām ||
 mama vākyādvajranābhe racayāmāsa cāhukaḥ ||17||
 atha dṛṣṭvā sabhāṃ kṛṣṇo nijagau svasutaṃ prati ||
 śrīkṛṣṇa uvāca -

pradyumna śṛṇu madvākyaṃ tanniśamya kuru tvaram ||18||
gatvā śāstradharaīḥ śūraiṛyat□nena hayamānaya ||
śṛīgarga uvāca -
iti śrutvā harervākyaṃ pradyumno dhanvināṃ varaḥ ||19||

tathetyuktvā hayaṃ netuṃ vājisālāṃ jagāma ha ||
tataḥ kṛṣṇena rakṣārthaṃ svaputrāśca hayasya vai ||20||
preṣitā vājisālāyāṃ bhānusaṃbhādāyo nṛpa ||
sa gatvā vājisālāyāṃ rukmiṇinandano balī ||21||
svarṇaśṛṅghalayaḥ baddhāñchyāmakarṇānsahasraśaḥ ||
vilokyaikaṃ svahastena yajñayogyāṃ turamgamam ||22||
prahasamocayāmāsa baṃdhanānnṛpa līlayā ||
sahayo niryayau mukto śālāyāśca śanaiḥ śanai ||23||
raktānāno pītapuccha: śyāmakarṇo manoharaḥ ||
sragbhirmuktāphalānāñca śobhito divyadarśanaḥ ||24||
śvetātapatreṇa yuto cāmaraiḥ samalaṃkṛtaḥ ||
agrato madhyataścaiva prṣṭhataśca hareḥ sutāḥ ||25||
sevaṃte harirājāṃ vai surāḥ sarve harim yathā ||
tathānyai rakṣamāṇastu maṇḍaleśaisturamgamāḥ ||26||

prāpto'tha maṇḍapaṃ kurvankhuraḥsatatalāṃ mahim ||
nṛpo vikṣyāgataṃ tatra śyāmakarṇaṃ mudānvitaḥ ||27||
preṣayāmāsa māṇi rājankriyākartavyatāṃ prati ||
so'haṃ nṛpaṃ ca saṃsthāpya rucimatyā samanvitam ||28||
piṇḍārake prayogaṃ vai kārayāmāsa dharmataḥ ||
nṛpaścaitre pūrṇimāyāṃ dīkṣito'jinasamvṛtaḥ ||29||
asīpatravrataṃ rājansa cakāra madājñayā ||
ahaṃ tu yādavendrasya kulapūrvagururmuniḥ ||30||
sarveśāṃ caiva viprāñāmācāryo hyabhavaṃ nṛpa ||
atha vipra brahmaghoṣaiḥ śṛikṛṣṇasyājñayā sthitāḥ ||31||
sarve prapūjayāmāsurheraṃbādīnsurānpṛthak ||
tataḥ sarve munigaṇāḥ saṃsthāpya turagaṃ nṛpa ||
kāśmīracandanenāpi puṣpasragbhiśca taṃdulaiḥ ||32||
nirājanādibhirdhūpaiḥ sudhākūṇḍalakādibhiḥ ||

pūjayitvā hayaṃ bhūpaṃ dānārthe tu hyanodayan ||33||
tataḥ śrutvā'hukaḥ śighraṃ pūrvaṃ mahyaṃ dadau dhanam ||
ekalakṣaṃ turaiḡgāṇā sahasraṃ hastinā tathā ||34||
dviśahasraṃ rathānāṃ ca dhenūnāṃ lakṣameva ca ||
śatabhāraṃ suvarṇānāmīdrśiṇi dakṣiṇāṃ nṛpaḥ ||35||
nimamtritebhya viprebhya ugraseno nṛpastataḥ ||
yathoktāṃ dakṣiṇāṃ rājanpradadau tāṃ ca tvaṃ śṛṇu ||36||
ghoṭakānāṃ sahasraṃ ca dvipānāṃ śatamevaca ||
rathānāṃ dviśataṃ caiva sahasraṃ ca gavāṃ tathā ||37||
viṇśad□bhāraṃ ca hemānāmīdrśiṇi dakṣiṇāṃ punaḥ ||
athāgatebhya viprebhya natvā rājā vidhānataḥ ||38||
gajamekaṃ rathaṃ gāṃ ca svarṇabhāraṃ ca ghoṭakam ||
ekaikasmai ca vipṛāya dakṣiṇāṃ pradadau nṛpaḥ ||39||
evaṃ kṛtvā tu dānaṃ vai lalāṭe turagasya ca ||

kamanīyaṃ kuṃkumādyaiḥ svarṇapatraṃ babāṇdha ha ||40||
tatrāhamugrasenasya pratāpaṃ vīryamūrjitam ||

tato'likhaṃ sabhāyāṃ vai yādavānām ca paśyatām ||41||
 candravaṃśe yadukule ugraseno virājate ||
 indrādayaḥ suragaṇā yasyādeśānuvartinaḥ ||42||
 sahāyo yasya bhagavānśrīkṛṣṇo bhaktapālakaḥ ||
 asti vai dvārakāpuryāṃ tadbhaktyā nivasanharīḥ ||43||
 tadvākyāddhayamedhaṃ sa ugraseno nṛpeśvaraḥ ||
 cakravartī haṭhādyajñāṃ svayaśo'rthe karoti hi ||44||
 mocitastena turago hayānām pravaraḥ śubhaḥ ||
 tadrakṣakaḥ kṛṣṇapautro'niruddho vṛkadaityaḥ ||45||
 gajāśvarathavīrjānām senāsaṃghasamanvitaḥ ||
 rājāno ye kariṣyanti rājyaṃ kau śūramāninaḥ ||46||
 te grhṇaṃtu yajñahayaṃ svabalātpatraśobhitam ||

taṃ mocayati dharmātmā grhītaṃ ca hayaṃ nṛpaiḥ ||47||
 svabāhubalavīryeṇāniruddho līlayā haṭhāt ||
 tasyānyathā ca pādayoḥ patitva yāṃtu dhanvinaḥ ||48||
 iti patre ca likhite daghmuḥ śaṃkhānyadūttamāḥ ||
 kāmṣyatālamṛdaṃgādyā nedurbheryaśca gomukhāḥ ||49||
 maṃgalāni caritrāṇi śrīkṛṣṇabaladevayoḥ ||
 gaṇḍharvāstatra gāyaṃti nanṛturapsaraso mudā ||50||
 athāniruddhaṃ turagasya pālāne
 bhūtva prasannaḥ kila kārṣṇinandanam ||
 samādideśācyutameva saṃsthitaṃ
 yadūttamānāmādhipasya paśyataḥ ||51||
 iti śrīgargasamhitāyāṃ hayamedhacaritre
 sumerau hayapijānaṃ nāmaikādaśo'dhyāyaḥ ||11||
 hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

Ritwijan's varna-pujan; Shyamakarna bringing and archana of Ashvaka; Dakshinadaan to Brahmins; Gargaji's mention of Ugrasena's valor on a gold sheet bound in Ashvaka's Bhaladesh and Aniruddha's order for Ashvaki's protection.

King Ugrasena, inspired by Vasudeva at the subsequent Sudharma-sabha, is said to have pleased the entourage by bowing his head and greeting them formally, states Shri Gargaji. Parashara, Vyasa, Deval, Chyavana, Asita, Shatananda, Galava, Yajnavalkya, Brihaspati, Agastya, Vamadeva, Maitreya, Lushma, Kavi (Shukracharya), Main (Garga), Kratu, Jaimini, Vaishampayana, Pail, Sumantu, Kanva, Bhṛigu, Parashurama, Akratavṛana, Madhuchanda, Vetihotra, Kavasha, Dhaumya, Asuri, Jabali, Veerasena, Pulastya, Pulah, Durvasa, Marichi, Ekata, Dwit, Trita, Angira, Narada, Parvata, Kapilamuni, Jatukarnya, Utthya, Samvarta, Rishyashringa, Shandilya, Pradvip. Adi Ritwijanka was worshipped by the Yadavaraja Ugrasena. O Lord! All the invited guests were very happy and spoke to the king. 1-11 |

The sages said, "Dev-Davan-Vandit Maharaj Ugrasena! You start the yajna. By the grace of Lord Krishna, he will surely be complete. 12.

Hearing these words of the sages, the entire senses of King Ugrasena, the lord of the Andhakula, were satisfied. They collected all the materials for the sacrifice. The Brahmins then lit the sacrificial ground with golden ploughs and ceremoniously initiated the king into the sacrifice near the

Pindaraka Tirtha. The king acquired large tracts of land measuring up to four yojanas and built a Yajna mandapa there. He built a central chamber with a vagina and a ring and ceremoniously installed a bonfire in it. Vajranabha! At my request, King Ugrasena built a hall adorned with many jewels and adorned with flagpoles. Seeing the assembly hall, Krishna said to his son. 13-17 | (Ashwamedh Khand Chapter 11 to 15)

Hearing this order, Sriharika says that Pradyumna, the best of the archers, went to Ghodasala to fetch a horse, saying, "Very good." O Lord! Subsequently, Krishna sent his sons Bhanu and Samba to the stables to protect the horse. Going to the stables, the mighty Rukmininandan Pradyumna saw thousands of black horses tied in gold chains and spontaneously freed one of them, a sacrificial horse, with a smile on his hand. The horse slowly came out of the stables as it broke free from the bondage. His face was red, his tail was yellow, and his ears were black. The divine horse, adorned with garlands of pearls, looked very graceful. He was clad in a white umbrella and adorned with leather. The sons of Sriharika, present before, behind, and in the midst of him, served that divine king in the same manner as all the gods Srihariki. Protected from the other mandaleshwara too, he came to the sabha mandap, digging the horse floor from his tops. The king! King Ugrasena was pleased to see Shyamakarna's horse come there and sent me to perform the necessary rituals. Then I made Maharaja Ugrasena, along with Queen Ruchimati, sit on the right posture and perform all the rituals at the Pindaraka Tirtha. King Ugrasena was initiated into the yajna on the full moon day of the month of Chaitra, wearing the skin of a deer. The king! He took the rule of 'Asipatra-Vrata' at my command. O Lord! I being the former guru of the Yadavendra clan was made the acharya of all Brahmins in that yajna. 19-30 |

Then all the Brahmins, by the command of Lord Krishna, sat on their seats reciting the Veda mantras. They all worshipped different gods and goddesses like Ganesha. The king! Then all the sages established the Ashvaki and offered saffron, sandalwood, garlands of flowers, and rice to it, offering incense. Sudha-Kundalika performed the Adika Naivedya and inspired the king to donate the Ashwaki by ritually worshipping it through the Aarti Adi. Hearing of his order, Ugrasena quickly donated the money to me first. One hundred thousand horses, one thousand elephants, two thousand chariots, one hundred thousand milch cows, and a hundred loads of gold - this dakshina was given to me by the king. The king! Then listen to the narration of the scriptural dakshina given by Maharaja Ugrasena to the invited Brahmins. Each was given a thousand horses, two hundred elephants, two hundred chariots, and twenty loads of gold. After saluting the uninvited Brahmins who had come, the king ceremoniously gave an elephant, a chariot, a cow, a load of gold, and a horse - so much dakshina for each Brahmin. 31-39 |

Thus, by making a donation, the king tied a gold leaf on the forehead of the horse, which looked very attractive due to kumkum, etc. On that letter, I mentioned in front of all the Yadavas in the assembly hall the increased strength and glory of Maharaja Ugrasena as follows. 40-41 | (Ashwamedh Khand Chapter 11 to 15)

"King Ugrasena is seated in Yadukula under the Chandravamsa, whose order is followed by the gods Indra and Adi. Lord Krishna, the protector of devotees, is his assistant, and bound by his devotion, he resides in Srihari Sada Dwarkapuri. At his behest, Chakravarti Rajadhiraja Ugrasena suddenly performs the Ashwamedha Yajna ritual to expand his fame. He is the one who left behind the best sign among the horses - the wealthy dark horse. The protector of this horse is Aniruddha, the grandson of Lord Krishna, who killed the demon 'Vrika'. They are accompanied by cunning armies of elephants, horses, chariots, and foot-soldiers. May the kings who rule on this earth and consider themselves knights stop this gold-plated equestrian horse by their own strength. Dharmatma

Aniruddha, with his might and might, willingly and spontaneously rescue this horse captured by the kings. May the archer kings who could not catch this horse bow down at Aniruddha's feet and return safely. " 42-48 |

When it was thus written on the gold plate, the best Yaduvanshi heroes blew the conch shells. Rhythms like Jhanjh, Mridangam, Nagade and Gomukh were played. The Gandharvas sang the auspicious characters of Lord Krishna and Baldev, and the apsaras also danced there in bliss. Lord Krishna was then very pleased and ordered Pradyumna Kumar Aniruddha, who was standing there in front of the Yadava king Ugrasena, to take full care of the sacrificial horse. 49-51 |

Thus was completed the eleventh chapter called 'Ashvaka Puja' in the Ashvamedha Charitra Sumerum under the Srigarghasamhita. 11.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa • Chapter 12

Chapter 213 of 263 • 25 detected Sanskrit verse markers

Sanskrit

अश्वमेधखण्डः - द्वादशोऽध्यायः

अनिरुद्धस्य विजयाभिषेकम् -

गर्ग उवाच -

अथ राजा कुशस्थल्यां पूजयित्वा तुरंगमम् ॥

मुमोच ब्रह्मघोषेण विधिना बद्धचामरम् ॥१॥

सुधाकुण्डलिकाः सोऽपि भुक्त्वा तुरगराट् ततः ॥

निर्ययौ स्वर्णमालाभिः शोभितः कुंकुमेन च ॥२॥

रक्षणार्थं हयस्यार्थं चादरेण नृपेश्वरः ॥

अनिरुद्धं वृकहणमूये रक्षार्थमुद्यतम् ॥३॥

उग्रसेन उवाच -

श्रीकृष्णपौत्र प्राद्युम्ने त्वया यत्कथितं वचः ॥

पालनार्थं तुरंगस्य स्वेच्छया तत्कुरु त्वरम् ॥४॥

मद्राजसूये पूर्वं वै प्रद्युम्नेन जिता मही ॥

त्वं तु शूरोऽसि बलवान्धन्वी तस्यात्मजो महान् ॥५॥

वृकस्तु शकुनेभ्राता महादैत्यो हतस्त्वया ॥

राजानश्च जिताः सर्वे भीष्मो युद्धे हि तोषितः ॥६॥

अहो मृगांकलोकेशौ यस्मिन्सलीनतां गतौ ॥

तस्मात्वामृषयः सर्वे परिपूर्णं वदन्ति हि ॥७॥

तस्मात्पालय त्वं वीर सेनाया च परीवृतः ॥

राजन्येभ्यश्च सर्वेभ्यो हयमेधतुरंगमम् ॥८॥

अर्भकान्विरथान्भीतान्-प्रपन्नान्दीनमानसान् ॥

सुप्तान्प्रमत्तानुन्मत्तान्-रणे तान्मा निपातय ॥९॥

श्रीकृष्णस्य प्रतापेन निर्विघ्नं तेऽस्तु कार्ष्णिज ॥

साश्वस्त्वं पुनरागच्छ कुशली सेनयान्वितः ॥१०॥

गर्ग उवाच -

ततः श्रुत्वानिरुद्धस्तु नृपस्य वचनं शुभम् ॥

तथेत्युक्त्वा हयस्यापि पालनार्थं मनो दधे ॥११॥

अथानिरुद्धं ते विप्राः कृष्णघन्द्वाज्ञया त्वरम् ॥

तं मंत्रैः स्नापयित्वा च पूजां चक्रुर्मुद्वान्विताः ॥१२॥

अनिरुद्धस्य तिलकं कृत्वा राजा विधानतः ॥

बलिं दत्त्वा च युद्धाय करवालं ददौ ततः ॥१३॥

शूरो ददौ रत्नमालां तस्मै शौरिश्च कुण्डले ॥

बलदेवश्च कवचं स्वचक्रं हरिरेव च ॥१४॥
 प्रद्युम्नश्चानिरुद्धाय कृष्णदत्तं धनुर्ददौ ॥
 तथा स्वतूणौ राजेन्द्र तस्मै चाक्षयसायकौ ॥१५॥
 स्वत्रिशूलात्समुत्पाठ्य त्रिशूलं प्रमथाधिपः ॥
 उद्धवश्च किरीटं वै पीतवस्त्रं च देवकः ॥१६॥
 प्रचेता नागपाशं च शक्तिं शक्तिधरः किल ॥
 श्वसन्नो व्यजने दिव्ये स्वदंढं यमराट् पुनः ॥१७॥
 हीरहारं राजराजो परिघं तु धनंजयः ॥
 भद्रकाली गदां गुर्वी ददौ कुन्तं दिवाकरः ॥१८॥
 भूः पादुके योगमय्यौ पद्मं दिव्यं गणाधिपः ॥
 शंखं च दक्षिणावर्तमकूरो विजयप्रदम् ॥१९॥
 सहस्रवाजिसंयुक्तं विश्वकर्मविनिर्मितम् ॥
 सहस्रचक्रं स्वर्णाढ्यं ब्रह्मांडांतर्बहिर्गतिम् ॥२०॥
 छत्रेण शतकुंभैश्च पताकाभिः शतैरपि ॥
 शोभितं मेघनिर्घोषं घंटामंजीरनादितम् ॥२१॥
 मनोवेगं महादिव्यं जैत्रं रत्नमयं रथम् ॥
 अनिरुद्धाय प्रददौ द्वारकायां पुरंदरः ॥२२॥
 कंबुदुन्दुभयो नेदुः कांस्यवीणादयस्तदा ॥
 मृदंगवेणवो रागैर्जयध्वनिसमाकुलैः ॥२३॥
 ब्रह्मघोषैर्लाजपुष्पैर्मुक्तावर्षसमन्वितैः ॥
 अनिरुद्धोपरि सुराः पुष्पवर्षं प्रचक्रिरे ॥२४॥
 इति श्रीगर्गसंहितायां हयमेधखण्डे
 अनिरुद्धविजयाभिषेको नाम द्वादशोऽध्यायः ॥१२॥
 हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

aśvamedhakhaṇḍaḥ - dvādaśo'dhyāyaḥ
 aniruddhasya vijayābhīṣekam -
 garga uvāca -
 atha rājā kuśasthalyāṃ pūjayitvā turāṅgamam ||
 mumoca brahmaghōṣeṇa vidhinā baddhacāmaram ||1||
 sudhākuṇḍalikāḥ so'pi bhuktvā turagarāt tataḥ ||
 nirayau svarṇamālābhiḥ śobhitaḥ kuṅkumena ca ||2||
 rakṣaṇārthaṃ hayasyārthe cādareṇa nṛpeśvaraḥ ||
 aniruddhaṃ vṛkhaṇāmūce rakṣārthamudyatam ||3||
 ugrasena uvāca -
 śrīkṛṣṇapautra prādyumne tvayā yatkathitaṃ vacaḥ ||
 pālanārthe turāṅgasya svecchayā tatkuru tvaram ||4||
 madṛrājāsūye pūrvaṃ vai pradyumnena jītā mahī ||
 tvam tu śūro'si balavāndhanvī tasyātmaḥ mahān ||5||

vṛkastu śakunerbhrātā mahādaityo hatastvayā ||
 rājānaśca jītāḥ sarve bhīṣmo yuddhe hi toṣitaḥ ||6||
 aho mṛgāṃkalokeśau yasmīnsaṃlīnatāṃ gatau ||
 tasmātvāmṛṣayaḥ sarve paripūrṇaṃ vadaṃti hi ||7||
 tasmātpālāya tvaṃ vīra senāyā ca parivṛtaḥ ||
 rājanyebhyaśca sarvebhyo hayamedhaturāṅgamam ||8||
 arbhaḥānvirathānbhītān-prapannānādināmānasān ||
 suptānpramattānunmattān-raṇe tānmā nipātaya ||9||
 śrīkṛṣṇasya pratāpena nīrvighnaṃ te'stu kārṣṇija ||
 sāsṣvastvaṃ punarāgaccha kuśalī senayānvitāḥ ||10||
 garga uvāca -
 tataḥ śrutvāniruddhastu nṛpasya vacanaṃ śubham ||
 tathetyuktvā hayasyāpi pālanārthaṃ mano dadhe ||11||
 athāniruddhaṃ te viprāḥ kṛṣṇacandrājñāyā tvaram ||
 taṃ maṃtraih snāpayitvā ca pūjāṃ cakrurmudānvitāḥ ||12||
 aniruddhasya tilakaṃ kṛtvā rājā vidhānataḥ ||
 baliṃ datvā ca yuddhāya karavālāṃ dadau tataḥ ||13||
 śūro dadau rat□namālāṃ tasmai śauriśca kuṃḍale ||
 baladevaśca kavacaṃ svacakraṃ harireva ca ||14||
 pradyumnaścāniruddhāya kṛṣṇadattaṃ dhanurdadau ||
 tathā svatūṇau rājeṃdra tasmai cākṣayaśāyakaḥ ||15||
 svatīśūlāsamutpātya trīśūlaṃ pramathādhipaḥ ||
 uddhavaśca kirīṭaṃ vai pītavastraṃ ca devakaḥ ||16||
 pracetā nāgapāśaṃ ca śaktiṃ śaktidharaḥ kila ||
 śvasano vyajane divye svadaṃḍaṃ yamarāt punaḥ ||17||
 hīrahāraṃ rājarājo pariḥṣaṇṇaṃ tu dhanamājayaḥ ||
 bhadrakālī gadāṃ gurvīm dadau kuntaṃ divākaraḥ ||18||
 bhūhī pādūke yogamayyau padmaṃ divyaṃ gaṇādhipaḥ ||
 śaṅkhaṃ ca dakṣiṇāvartamakrūro vijayapradam ||19||
 sahasravājīsaṃyuktaṃ viśvakarmavinirmitam ||
 sahasracakraṃ svarṇādḍhyaṃ brahmāṇḍāṃtarbahirgatim ||20||
 chatreṇa śatakūṃbhaisca patākābhiḥ śatairapi ||
 śobhitaṃ meghanirghoṣaṃ ghaṇṭāmaṇjīranādītam ||21||
 manovegaṃ mahādīvyaṃ jaitraṃ rat□namayaṃ ratham ||
 aniruddhāya pradadau dvārakāyāṃ puraṇḍaraḥ ||22||
 kaṇbudundubhayo neduḥ kāmasyaviṇādayastadā ||
 mṛdaṃgaveṇavo rāgaīrjayadhvanisamākulaḥ ||23||
 brahmaghoṣairlājapuṣpaimuktāvarṣasamanvitaiḥ ||
 aniruddhopari surāḥ puṣpavarṣaṃ pracakrire ||24||
 iti śrīgargasaṃhitāyāṃ hayamedhakhaṇḍe
 aniruddhavijayābhiṣeko nāma dvādaśo'dhyāyāḥ ||12||
 hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

Vijayabhishekam of Senapati Aniruddha for the emancipation of the horse and its protection.

Sriganganji states that King Ugrasena then left Dwarkapuri, with a ritual leather-bound horse, with the invocation of Veda mantras. That Ashwaraj also left the place eating Sudhakundalika (Imarti or Jalebi etc.), adorned with golden garlands and kumkum. King Ugrasena respectfully spoke of

immortality to Aniruddha, the Vrikahanta, who was about to protect the horse. 1-3 | (Ashwamedh Khand Chapter 11 to 15)

Hearing this noble word of the king, Aniruddha said, "Very good," says Srigargaji. Then he concentrated his attention on the defense of the horse. The Brahmin monks then, at the behest of Srikrishnachandra, immediately bathed Aniruddha in a spell and gladly worshipped him. The king ceremoniously presented Aniruddha with a tilak and offered him a sword for the battle. Shurasena gave him a garland of jewels. Vasudev Ji provided two Kundals. Balarama gave the armour and Srihari gave the chakras. Pradyumna presented Aniruddha with the bow given to him by Krishna. Rajendra! Not only that, but he also gave away both of his arrows, which never expired. Lord Shankara created and gave away a second trident from his trident. Udhava gave the crown and Deva gave Pitambara. Varuna was given power by Nagapasha and Shaktidhara by Skanda. The god Vayu offered two divine dishes. The Yamaraja gave up his punishment. Kubera offered a diamond necklace and Arjuna offered a circumambulation. Bhadrakali gave him a heavy mace. The Sun God presented a garland. The goddess Prithvi gave two yogamayi padukas. Ganesha gave away the divine lotus. Akrur gave the triumphant clockwork conch shell. At Dwarkama, Devaraja Indra presented Aniruddha with a triumphant Mahadivya jewelled chariot, which was as fast as a mane. That chariot was built directly by Vishwakarma. It had a thousand horses in it. There were about a thousand wheels. He was very rich in gold. It had motion everywhere in and outside the universe. It was decorated with an umbrella. It was adorned with hundreds of flagpoles made of gold. It sounded like the roar of a cloud. The sound of bells and cymbals pervaded the chariots. At that moment, the conch shell and the drum blared. Jhanjha and Veena etc. also started playing. The sound of cheers and cheers filled the air along with the mridangam sounds and the melodious ragas of the Vamsi. The Veda mantras began to be chanted. It started raining lava, flowers, and pearls. The gods began to shower divine flowers on Aniruddha. 11-24 |

Thus was completed the twelfth chapter of the Ashvamedha Khanda under the Srigarghasamhita, the "Vijayabhishekam of Aniruddha." 12.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 13

Chapter 214 of 263 · 61 detected Sanskrit verse markers

Sanskrit

अश्वमेधखण्डः - त्रयोदशोऽध्यायः
 दिग्विजयार्थं यदुसैन्यस्य अभियानम् -
 श्रीगर्ग उवाच -
 अथ नत्वा गुरून्सोऽपि प्रायात्प्रष्टुं च देवकीम् ॥
 रोहिणीं रुक्मिणीं भामामन्याः सर्वा हरिप्रियाः ॥१॥
 नत्वा रतिं रुक्मिवतीमहं गच्छाम्युवाच ह ॥
 राज्ञाऽऽदिष्टः पालनार्थं हयस्य सह यादवैः ॥२॥
 ताश्च गदगदभाषिण्यस्तं परिष्वज्य कर्ष्णिजम् ॥
 आशिषं प्रददू राजंस्तस्मै च प्रणताय वै ॥३॥
 नत्वा ताश्च ययौ सोऽपि भार्याणां भवनानि च ॥
 तमागतं स्वभर्तारं तिस्त्रः पत्न्यो विलोक्य च ॥४॥
 आदरं तस्य ताश्चक्रुर्विरहात्खिन्नमानसाः ॥
 आश्वासयित्वा ताः सोऽपि चाजगाम सभां किल ॥५॥
 आथाध्वरार्थे राजेन्द्र मुनिभिः कृतमंगलः ॥

सर्वान्पुष्पान्गुरूंश्चैव नृपेन्द्रं शूरमेव च ॥ ६॥
 वसुदेवं च हलिनं कृष्णं स्वपितरं तथा ॥
 अन्यांश्च यादवान्पूज्यानिरुद्धः प्रणम्य च ॥७॥
 पूजितो नागरैः सर्वैर्धनुष्याणिः शरी नृप ॥
 बद्धगोधांगुलित्राणः कवचौ कुण्डलावृतः ॥८॥
 उपानद्गूढपादश्च पंचास्यसमविक्रमः ॥
 करवालधरश्चर्मो किरीटी शक्तिहस्तकः ॥९॥
 महावीरः सुवर्णस्य ह्यलंकारैरलंकृतः ॥
 पुरंदररथेनापि निर्ययौ स्वपुराद्धिः ॥१०॥
 गीतवादित्रघोषेण ब्रह्मघोषेण कार्ष्णिजम् ॥
 यास्यंतं चामरैर्युक्तं ददृशुः पुरवासिनः ॥११॥
 ततः श्रीकृष्णवद्रेण प्रेषिता उद्धवादयः ॥
 भोजवृष्णयंधकमधुशूरसेनदशार्हकाः ॥१२॥
 अथ राजा यद्वन्प्राहानिरुद्धस्य च यादवाः ॥

सहायार्थं तु प्रधने वदतात्कः प्रयास्यति ॥१३॥
 उग्रसेनवचः श्रुत्वा सांबो जांबवतीसुतः ॥
 सर्वेषां पश्यतां नत्वा नृपं वचनमब्रवीत् ॥१४॥
 सांब उवाच -

अनिरुद्धस्य राजेन्द्र सहायमहमेव च ॥
 महारणे च शत्रुभ्यः करिष्ये सर्वदा किल ॥१९॥
 यद्यहं तस्य रक्षां वै न करिष्ये रणांगणे ॥
 प्रतिज्ञां मम राजेन्द्र शृणुष्व सत्यवादिनः ॥१६॥
 त्याज्यां तु दशमीविद्धां यः कृत्वैकादशीं नरः ॥
 प्रयाति यां गतिं राजस्तामहं प्राप्नुयां ध्रुवम् ॥१७॥
 गौहन्तृणां गतिर्या तु या गतिर्ब्रह्मघातिनाम् ॥
 सा गतिर्मम भूयाद्वै न कुर्यां कर्म चेदिदिम् ॥१८॥
 गर्ग उवाच -

इत्युक्त्वा वचनं सोऽपि ययौ चांतःपुरं ततः ॥
 नत्वा च मातरं सर्वमभिप्रायं न्यवदेयत् ॥१९॥
 श्रुत्वा सा तं परिष्वज्य विरहादाशिषं ददौ ॥
 ततो मातृस्तु ताः सर्वा नत्वा पत्नीगृहं गतः ॥२०॥
 सा तमायांतमालोक्य लक्ष्मणा वरलक्षणा ॥
 दत्त्वासनं बाष्पकंठी न तु किंचिदुवाच ह ॥२१॥
 आश्वासयित्वा तां सांबो ह्यभिप्रायमवर्णयत् ॥
 इति श्रुत्वा पतिं प्राह विरहात्खिन्नमानसा ॥२२॥
 लक्ष्मणोवाच -

अनिरुद्धस्य तुरगो रक्षणीयस्त्वया पते ॥
 युद्धं हि संमुखं कार्यं विमुखं न कदाचन ॥२३॥
 त्वद्भ्रातृणां स्त्रियः संति मानवत्यः सहस्रशः ॥
 संग्रामे यदि ते नाथ निश्म्य च पराजयम् ॥२४॥
 स्मितानना भविष्यति दृष्ट्वा मां च तव प्रियाम् ॥
 तदा दुःखतमेनाथ मरणं तु भविष्यति ॥२५॥

श्रुत्वैतद्वचनं सांबो प्रत्युवाच प्रियां हसन् ॥
 सांब उवाच -
 प्रधने मम संप्राप्तं त्रैलोक्यं संमुखं किल ॥२६॥
 श्रोष्यसे त्वं मया भद्रे सर्वं च विदलीकृतम् ॥
 यदि सांबो रणाच्छूरो विमुखो जायते शुभे ॥२७॥
 तदा सोऽस्तु स्वपापेन ब्रह्मविप्रविनिंदकः ॥
 पुनस्त्वहं न पश्यामि चन्द्राकारं तवाननम् ॥२८॥
 गर्ग उवाच -

इत्याश्वास्य प्रियां सांबो द्वितीयां च प्रयत्नतः ॥
 अभिमन्युं सुभद्रां च मिलित्वा निर्ययौ गृहात् ॥२९॥
 चापी नैस्त्रिंशकः सज्जो स्यंदनी यादवैर्वृतः ॥
 प्राप्तश्चोपवने सांबोऽनिरुद्धो यत्र वर्तते ॥३०॥
 ततः स्वभ्रातरः सर्वे श्रीकृष्णेन गदादयः ॥

प्रेषिता आत्मजाश्चैव भानुदीप्तिमदादयः ॥३१॥

सर्वे हि धन्विनः शूरा दंशिता युद्धकोविदाः ॥
 चतुरंगबलोपेता निर्जंगमुः कोटिशः पुरात् ॥३२॥
 तालहंसमीनबर्हिर्मृगराजध्वजै रथैः ॥
 दिव्यैश्च कनकांगैश्च चतुर्वर्जिसमन्वितैः ॥३३॥
 महोच्चैर्देवधिष्याभैश्छत्रचामरसंयुतैः ॥
 सूर्याभैश्च सुवर्णस्य कुम्भैर्जालकतोरणैः ॥३४॥
 रेजुः सर्वे कृष्णसुताः कुशस्थल्या विनिर्गताः ॥
 ततश्च निर्ययू राजन्हेमनीडाश्च हस्तिनः ॥३५॥
 गोमूत्रघयसिद्धरकस्तूरीपत्रभृन्मुखाः ॥
 अंजनाभा कज्जलाभा घनश्यामा मदच्युताः ॥३६॥
 राजीवमूलसदृशाः शुक्लदंता मृगद्विपाः ॥
 महोच्चाः पर्वताकारा रणदघंटा महोदभटाः ॥३७॥
 ऐरावतकुलेभाश्च तिस्रः शुण्डाश्च पाण्डुराः ॥
 चतुर्दंतास्तु कृष्णेन भौमान्नीताश्च निर्ययुः ॥३८॥

ध्वजयुक्ता लक्षगजा लक्षदुंदुभिः संयुताः ॥
 लक्षाः शून्या महामात्यैः स्वर्णकंबलमंडिताः ॥३९॥
 ततः शूरैश्च संयुक्ता गर्जेद्वा एककोटयः ॥
 इतस्ततो विरेजुस्ते बलेऽब्धौ मकरा यथा ॥४०॥
 उत्पाट्य गुल्माञ्छुंडैश्च क्षेपयंतो नभस्तले ॥
 महीं पादैः कपयंत आर्द्राकृत्य मदैरपि ॥४१॥
 प्रासाददुर्गशैलांगान्पातयंतः शिरःस्थलैः ॥
 रिपूणां च बलं सर्वं खण्डयंतो महबलाः ॥४२॥
 श्यामपीतकृष्णशुक्लरक्तवर्णैश्च कंबलैः ॥
 सुवर्णशृङ्खलैर्युक्ता रेजुरेतादृशा गजाः ॥४३॥
 ततस्तुरंगमा ये वै नारदेन विलोकिताः ॥
 ते सर्वे निर्गता राजन्स्वर्णहारैश्च संयुताः ॥४४॥
 केचिद्वै चंचलांगाश्च धूम्रवर्णा मनोहराः ॥
 श्यामवर्णाः पद्मवर्णाः कृष्णवर्णाः सुकंधराः ॥४५॥

दुग्धाभा घोटकाः केचित्तथा कीलालसन्निभाः ॥
 हरिद्राभाः कुंकुमाभाः पालाशकुसुमप्रभाः ॥४६॥
 केचिच्चित्रविचित्रांगाः स्फटिकांगा मनोजवाः ॥
 हरिद्वर्णास्ताम्रवर्णाः कौसुंभाभाः शुक्रप्रभाः ॥४७॥
 इन्द्रगोपनिभा गौरा दिव्याः पूर्णदुसन्निभाः ॥
 सिन्दूरंगाश्चाग्निवर्णा रविबालसमप्रभाः ॥४८॥
 एते तुरंगमा राजन्सर्वदेशात्समागताः ॥
 पुर्या कृष्णप्रतापेन ते तु सर्वे विनिर्गताः ॥४९॥

कृष्णस्य वाजिशालासु ये वर्तते य ते हयाः ॥
 वैकुण्ठवासिनश्चैव श्वेतद्वीपनिवासिनः ॥५०॥
 केचिन्मयूरवर्णाश्च नीलकण्ठनिभास्तथा ॥
 विद्युद्वर्णास्ताक्षर्यवर्णाः सर्वे पक्षैरलंकृताः ॥५१॥
 शिखामणिधराः शुक्लचामरैः समलंकृताः ॥
 स्रग्भिर्मुक्ताफलानां च रक्तवस्त्रैर्विभूषिताः ॥५२॥

स्वर्णेन मंडिताः पुच्छमुखपट्टस्फुरत्प्रभाः ॥
 सर्वांगसुन्दरा दिव्या निर्गतास्ते सहस्रशः ॥५३॥
 न स्पृशन्तः पदैर्भूमिं ह्येते कृष्णहया नृप ॥
 चंचला वायुवेगाश्च मनोवेगा मनोहराः ॥५४॥
 बुद्बुदेष्वतिगाश्चैव पक्वसूत्रेषु भूपते ॥
 लूताजालेषु केचिद्वै चलंतः पारदं ह्यनु ॥५५॥
 स्फारा वारिषु दृश्यन्ते निराधारा नृपेश्वर ॥
 अन्येऽपि निर्गता राजन्म्लेच्छदेशभवा हयाः ॥५६॥
 शतयोजनगाश्चैव कोटिशः कोटिशो नृप ॥
 गर्तदुर्गनदीसौधशैलादींश्च हरहयाः ॥
 उल्लंघयन्तो नृपते सवीरास्ते तुरंगमाः ॥५७॥
 ततश्च निर्ययुः सर्वे द्वारकायाः पदातिनः ॥
 धन्विनो दंशिताः शूरा महाबलपराक्रमाः ॥५८॥
 खड्गचर्मधरा उच्या लौहकंचुकमंडिताः ॥

संग्रामे बहुशत्रूणां जेतारो गजसन्निभाः ॥५९॥
 इत्थं विनिर्गतं सैन्यं यादवानां निरीक्ष्य च ॥
 देवदैत्यनराः सर्वे विस्मयं परमं गताः ॥६०॥
 इति श्रीगर्गसंहितायां हयमेधखण्डे
 यदुसैन्यनिर्गमनं नाम त्रयोदशोऽध्यायः ॥१३॥
 हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

aśvamedhakhaṇḍaḥ - trayodaśo'dhyāyaḥ
 digvijayārthaṃ yadusainyasya abhiyānam -
 śrīgarga uvāca -
 atha natvā gurūṇso'pi prāyātpraṣṭuṃ ca devakīm ||
 rohiṇīṃ rukmiṇīṃ bhāmāmanyāḥ sarvā haripriyāḥ ||1||
 natvā ratīṃ rukmivatīmahaṃ gacchāmyuvāca ha ||
 rājñā"diṣṭaḥ pālanārthaṃ hayasya saha yādavaiḥ ||2||
 tāśca gadgadabhāṣiṇyastaṃ pariśvajya karṣṇijam ||
 āśiṣaṃ pradadū rājaṃstasmai ca praṇatāya vai ||3||
 natvā tāśca yayau so'pi bhāryāṇāṃ bhavanāni ca ||
 tamāgataṃ svabhartāraṃ tistrah patīnyo vilokya ca ||4||
 ādaraṃ tasya tāścakrurviraḥātkhinnamānasāḥ ||

āśvāsayingitvā tāḥ so'pi cājagāma sabhāṃ kila ||5||
 āthādhvarārthe rājendra munibhiḥ kṛtamangalaḥ ||

sarvānṇṣiṅgurūṃśa□caiva nṛpendraṃ śūrameva ca || 6||
 vasudevaṃ ca halinaṃ kṛṣṇaṃ svapitaraṃ tathā ||
 anyāṃśca yādavānpūjyānaniruddhaḥ praṇamya ca ||7||
 pūjito nāgaraiḥ sarvairdhanuṣyāṇiḥ śarī nṛpa ||
 baddhagodhāṅgulitrāṇaḥ kavacī kuṇḍalāvṛtaḥ ||8||
 upānad□gūḍhapādaśca pañcāsyasamavikramaḥ ||
 karavālādharasācarmī kirīṭi śaktihastakaḥ ||9||
 mahāvīraḥ suvarṇasya hyalaṃkārairalaṃkṛtaḥ ||
 purāṇadararathenāpi niryayau svapurāḍbahi: ||10||
 gītavāditraghoṣeṇa brahmaghoṣeṇa kārṣṇijam ||
 yāsyamtaṃ cāmaraīryuktaṃ dadṛśuḥ puravāsinaḥ ||11||
 tataḥ śrīkṛṣṇacāṇḍreṇa preṣitā uddhavādayaḥ ||
 bhōjavṛṣṇyamdhakamadhuśūrasenadaśārhaḥ ||12||
 atha rājā yadūnprāhāniruddhasya ca yādavāḥ ||

sahāyārthaṃ tu pradhane vadatātkah prayāsyati ||13||
 ugrasenavacaḥ śrutvā sāmbo jāmbavatisutaḥ ||
 sarveṣāṃ paśyatāṃ natvā nṛpaṃ vacanamabravīt ||14||
 sāṃba uvāca -
 aniruddhasya rājendra sahāyamahameva ca ||
 mahāraṇe ca śatrubhyaḥ kariṣye sarvadā kila ||15||
 yadyahaṃ tasya rakṣāṃ vai na kariṣye raṇāṃgaṇe ||
 pratijñāṃ mama rājendra śṛṇuṣva satyavādīnaḥ ||16||
 tyājyāṃ tu daśamividdhāṃ yaḥ kṛtvakādaśiṃ naraḥ ||
 prayāti yāṃ gatiṃ rājamstāmahaṃ prāpnuyāṃ dhruvam ||17||
 gohantṛṇāṃ gatirya tu yā gatirbrahmaghātinām ||
 sā gatirmama bhūyādvai na kuryāṃ karma cedidim ||18||
 garga uvāca -
 ityuktvā vacanaṃ so'pi yayau cāṃtaḥpurāṃ tataḥ ||

natvā ca mātaraṃ sarvamabhiprāyaṃ nyavadeyat ||19||
 śrutvā sā taṃ pariṣvajya virahādāśiṣaṃ dadau ||
 tato mātṛstu tāḥ sarvā natvā pat□nigṛhaṃ gataḥ ||20||
 sā tamāyāntamālokyā lakṣmaṇā varalakṣaṇā ||
 dattvāsanaṃ bāṣpakaṇṭhī na tu kiṃciduvāca ha ||21||
 āśvāsayingitvā tāṃ sāmbo hyabhiprāyamavarṇayat ||
 iti śrṛtvā patiṃ prāha virahātkhinnaṃ mānasā ||22||
 lakṣmaṇovāca -
 aniruddhasya turago rakṣaṇīyastvayā pate ||
 yuddhaṃ hi saṃmukhaṃ kāryaṃ vimukhaṃ na kadācana ||23||
 tvad□bhrātṛṇāṃ striyaḥ saṃti mānavatyāḥ sahasraśaḥ ||
 saṃgrāme yadi te nātha niśamya ca parājayam ||24||
 smitānāḥ bhaviṣyanti dṛṣtvā mām ca tava priyām ||
 tadā duḥkhataṃenātha maraṇaṃ tu bhaviṣyati ||25||

śrutvaitadvacanaṃ sāmbo pratyuvāca priyāṃ hasan ||
 sāṃba uvāca -
 pradhane mama saṃprāptaṃ trailokyam saṃmukhaṃ kila ||26||
 śroṣyase tvam mayā bhadre sarvaṃ ca vidalikṛtam ||

yadi sāmbo raṇācchūro vimukho jāyate śubhe ||27||
 tadā so'stu svapāpena brahmanavipraviniṇḍakaḥ ||
 punastvahaṃ na paśyāmi candrākāraṃ tavānanam ||28||
 garga uvāca -
 ityāśvāsya priyāṃ sāmbo dviṭīyāṃ ca prayatānataḥ ||
 abhimanuyoṃ subhadraṃ ca militvā niryayau grhāt ||29||
 cāpī naistriṇśakaḥ sajjō syaṃdanī yādavairvṛtaḥ ||
 prāptaścopavane sāmbo'niruddho yatra vartate ||30||
 tataḥ svabhṛātaraḥ sarve śrīkṛṣṇena gadādayaḥ ||
 preṣitā ātmajāścaiva bhānuḍīptimadādayaḥ ||31||

sarve hi dhanvinaḥ śūrā daṃśitā yuddhakovidāḥ ||
 caturamṅgalopetā nirjagmuḥ koṭīśaḥ purāt ||32||
 tālahaṃsamīnabarhīmṛgarājadhvajai rathaiḥ ||
 divyaiśca kanakāṃgaiśca caturvājisamanvitaiḥ ||33||
 mahocairdevadhiṣṇyābhaiśchatracāmaraśamyutaiḥ ||
 sūryābhaiśca suvarṇasya kumbhairjālakatoraṇaiḥ ||34||
 rejuḥ sarve kṛṣṇasutāḥ kuśasthalyā vinirgatāḥ ||
 tataśca niryayū rājanhemaṇiḍāśca hastinaḥ ||35||
 gomūtracayasiṇḍurakastūrīpatrabhṛnmukhāḥ ||
 aṃjanābhā kajjalābhā ghaṇaśyāmā madacyutāḥ ||36||
 rājīvamūlasadṛśāḥ śukladaṃtā mṛgadvipāḥ ||
 mahocēḥ parvatākārā raṇaḍghaṃtā mahodḍbhaṭāḥ ||37||
 airāvataḥ kulabhāśca tisraḥ śuṇḍāśca pāṇḍurāḥ ||
 caturdaṃtāstu kṛṣṇena bhaumānnitāśca niryayurḥ ||38||

dhvajayuktā lakṣagajā lakṣadumḍubhiśamyutāḥ ||
 lakṣāḥ sūnyā mahāmātyaiḥ svarṇakaṃbalamaṇḍitāḥ ||39||
 tataḥ śūraśca śamyuktā gajemdrā ekakoṭayaḥ ||
 itastato virejste bale'bdhau makarā yathā ||40||
 utpāṭya gulmāñchumḍaiśca kṣepayamto nabhastale ||
 mahīṇ pādaiḥ kapayaṃta ādrīkṛtya madairapi ||41||
 prāsādadurgaśailāṃgānpātayamtaḥ śiraśsthalaiḥ ||
 rīpūṇāṃ ca balaṃ sarvaṃ khaṇḍayamto mahabalāḥ ||42||
 śyāmapīṭakṛṣṇaśuklaraktavarṇaiśca kaṃbalaiḥ ||
 suvarṇaśrīṅkhalairyuktā rejureṭāḍṛśā gajāḥ ||43||
 tatasturamgamā ye vai nāradena vilokitāḥ ||
 te sarve nirgatā rājansvarṇahāraiśca śamyutāḥ ||44||
 kecidvai caṃcalāṃgāśca dhūmravarṇā manoharāḥ ||
 śyāmavarṇāḥ padmavarṇāḥ kṛṣṇavarṇāḥ sukaṇḍharāḥ ||45||

duḡdhābhā ghoṭakāḥ kecittathā kilālasannibhāḥ ||
 haridrābhāḥ kuṅkumābhāḥ pālāśakusumaprabhāḥ ||46||
 kecicitravicitrāṃgāḥ sphaṭikāṃgā manojavāḥ ||
 haridvarṇāstāmravarṇāḥ kausuṃbhābhāḥ śukaprabhāḥ ||47||
 indragopanibhā gaurā divyāḥ pūrṇemḍusannibhāḥ ||
 sindūrāṃgāścāgnivarṇā ravibālasamaprabhāḥ ||48||
 ete turaṃgamā rājansarvadeśātsamāgatāḥ ||
 puryāṇ kṛṣṇapratāpena te tu sarve vinirgatāḥ ||49||
 kṛṣṇasya vājīśālāsu ye vartamte ca te hayaḥ ||
 vaikunṭhavasīnaścaiva śvetadvīpanivāsinaḥ ||50||
 kecinmayūravarṇāśca nīlakaṇṭhanibhāstathā ||

vidyudvarṇāstārksyavarṇāḥ sarve pakṣairalaṃkṛtāḥ ||51||
 śikhāmaṇidharāḥ śuklacāmaraiḥ samalaṃkṛtāḥ ||
 sragbhirmuktāphalānāṃ ca raktavastrairvibhūṣitāḥ ||52||

svarṇena maṇḍitāḥ pucchamukhapatṭasphuratprabhāḥ ||
 sarvāṅgasundarā divyā nīrgatāste sahasraśaḥ ||53||
 na sprṣantaḥ padairbhūmiṃ hyete kṛṣṇahayā nṛpa ||
 caṇcalā vāyuvegāśca manovegā manoharāḥ ||54||
 budbudeṣvatigāścaiva pakvasūtreṣu bhūpate ||
 lūtājaleṣu kecidvai calaṃtaḥ pāradam hyanu ||55||
 sphārā vāriṣu dṛśyaṃte nirādhārā nṛpeśvara ||
 anye'pi nīrgatā rājanmlecchadeśabhavā hayāḥ ||56||
 śatayojanagāścaiva koṭīśaḥ koṭīśo nṛpa ||
 gartadurganadisaudhaśailādīṃśca harerhayāḥ ||
 ullamghayaṃto nṛpate savīrāste turaṅgamāḥ ||57||
 tataśca nīryayuh sarve dvārakāyāḥ padātinaḥ ||
 dhanvino daṃṣitāḥ śūrā mahābalaparākramāḥ ||58||
 khaḍgacarmadharā uccā lauhaṃcukamaṇḍitāḥ ||

saṃgrāme bahuśatrūṇāṃ jetāro gajasannibhāḥ ||59||
 itthaṃ vinīgataṃ saṅyaṃ yādavanāṃ nīrīkṣya ca ||
 devadaityanarāḥ sarve vismayaṃ paramaṃ gatāḥ ||60||
 iti śrīgargasamhitāyāṃ hayamedhakhaṇḍe
 yadusaiṅyanīrgamanam nāma trayodaśo'dhyāyah ||13||
 hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

Aniruddha's departure from the harem for the protection of the horses with orders; Sambaka's determination to help them; Lakshmana's encouragement to fight before them; Krishna's brothers and sons also departing at Krishna's command; and a detailed description of the Yadava's Chaturangini army.

Srigarji says - Rajan! Thereafter, saluting the Gurus, Aniruddha went to Antara Puram to seek the command of Devaki, Rohini, Rukmini, Satyabhama and all the other Srihari-Vallabhas. There he obeyed them all, bowed down to his mother Rati and Rukmavati, and said to them, 'I go to protect the horse. The king has given me orders for this. Many other Yaduvanshi heroes are going with me. " 1-2.

The king! Hearing this statement of Aniruddha, the mothers embraced him wholeheartedly and blessed him by giving orders to the prostrate Pradyumna Kumar from Gaddakantha. After saluting the mothers, they went to the palaces of their wives. Seeing her husband come, all three wives, including Usha, respected him. But the prospect of separation made them all sad. Aniruddha reassured the beloved villagers and returned to the court. 3 - 5. (Ashwamedh Khand Chapter 11 to 15)

Rajendra! After that, sages and sages recited a hymn to Aniruddha for the journey to protect the sacrificial horse. He was then worshipped by all the citizens by paying obeisance to all the sages, gurus, Maharaj Ugrasena, Shurasena, Vasudeva, Balarama, Krishna, his father Pradyumna and other revered Yadavas. O Lord! He carried a bow and arrow in his hands, gloves made of wheat skin in his fingers, armour-kundals, and shoes in his feet. The mighty Mahavira Aniruddha, like a lion, carried a shield, sword, crown, and power, and wore ornaments made of gold. Then they came out of their Puri

by the divine chariot given by Indra. At that time, chariots were being waved all around Aniruddha, traveling with thunderous sounds and chanting of Veda mantras. All the citizens were watching this journey of his. 6-11 |

Subsequently, Lord Srikrishnachandra sent ministers like Udhava to accompany him, and heroic warriors such as Bhoja, Vrishni, Andhaka, Madhu, Shurasena, and Utpatra in Dasarnakula. King Ugrasena then addressed the Yaduvanshi heroes and asked, "Yadava! Tell me, who will go to help Aniruddha in the war? Upon hearing this, Jambavatikumar Samba saluted the king in the presence of all. 12-14 |

Samba said - Rajendra. I will protect and help Aniruddha from the enemies by always being united in the great battle. If I do not protect them in the battlefield, Your Majesty. In that state, listen to my Satyawadi's vow: 'The speed that a person attains by fasting on the renounceable Dashamividdha Ekadashi, I will surely achieve the same speed.' If I can't do this rescue work, the same speed as the cow slaughterers and brahmahatras will happen to me. " 15-18 | (Ashwamedh Khand Chapter 11 to 15)

Saying such a thing, Samba went from there to the harem, says Srigarji. There, he bowed to Mata Jambavati and made all-out prayers. Hearing them, the mother felt a sense of separation and took her son to heart and blessed him. After that, saluting all the mothers, he went to his wife's house. Seeing them coming, Shubhalakshmi gave Lakshmana a seat to sit and did not say anything as her throat was blocked by tears. Samba reassured him and explained his intentions. Hearing this, she spoke to her husband, distressed at the prospect of separation. 19-22 |

Lakshmana said, "O husband! You must always protect Aniruddha's horse. If you have the opportunity to fight, fight head-on. Never shy away from the battlefield. You have thousands of brothers and all of them have thousands of human women. O Nath! If she smiles at me because she is your sweetheart after hearing about your defeat in the war, I will die of grief at that time. 23-25 |

Hearing Lakshmana's words, Samba smiled and spoke his soulful language. 25.

Samba said, "Oh no! Even if all the three worlds come together to face me on the battlefield, you will hear that I have scattered them all. Good luck! If the knight Samba turns away from the battlefield, he should be considered a blasphemer of the Vedas and Brahmins for his sins. I will not see your moon face again in that state. 26-28 |

Thus, says Srigarji, assuring his first sweetheart, he made the second sweetheart patient. Then they left the house together with Abhimanyu and Subhadra. The Samba, armed with a bow and sword, set out on a chariot for the journey and went into the grove surrounded by Yadavas, where Aniruddha was present. Then Krishna sent all his brothers like Gada and all his sons like Bhanu and Deetiman. They were all very brave and skilled in warfare. They armed themselves with bows and arrows and marched out of the city with an army of chaturanginis numbering in the millions. Their divine chariots were adorned with flags bearing the symbols of Tal, Hans, Pisces, Peacocks and Lions. The limbs of those chariots were each adorned with gold. Each of the chariots had four pairs of horse shoes. All those chariots were very tall and adorned like the vimana of the gods. They were fitted with umbrellas and chavars. Above those chariots were golden urns, shining like the sun. They were affixed with mesh bandages. Through such chariots, all the sons of Krishna came out of Kushasthali. 29-34 |

The king. Then came the elephants, adorned with golden bulls, with petals made of cow urine, vermilion, and musk. They were as black as elephants, coal, and freshwater. It was pouring out of

everyone's mouth. Their white teeth looked like a lotus tube. Elephants of the Deer Island tribe looked mountain-shaped because they were very tall. Their bells were ringing and they looked very strange. The elephants in the Arawat clan were white pigments. They had three stamens each and four teeth each. All of them were brought by Lord Krishna from the capital of Bhowmasur. They all made it out of Puri. There were a hundred thousand elephants with flags flying on their backs and a hundred thousand tusks placed above them. There were millions of elephants that had no mahouts sitting on them. They too were adorned with golden swings. Subsequently, ten million Gajarajas emerged, armed with knights and warriors. Just as in the sea but wandering, so in that army were those Gajarajas wandering around. They uprooted the bushes with their staffs and threw them into the sky, soaking the earth with the torrent of wine and shaking it with the stroke of their feet. They were also able to demolish palaces, forts, and mountain peaks by the impact of their heads. He was the one to crush the entire army of the enemies of Mahabali Gajraj. The swings on them were blue, yellow, black, white and red. They were studded with gold chains and were very elegant. 35-43 | (Aśhwamedh Khand Chapter 11 to 15)

The king. Then all the horses that Narada had seen in the stables came out of the city adorned with gold necklaces. Some horses were very agile, some had smoky colors, and they were very charming to look at. Some of the colors were black and some were black. Some were as tall as a lotus. They all had very beautiful shoulders. Some of the horses were as white as milk. Many of them seemed to be the same as water. Some of the beads were as yellow as turmeric. Some were saffron in colour, and some horses were red like palanquins. Some had pale bodies and some were as clean as crystal. All of them were equally fast as the beads. Some were green, some copper-colored, some Kusumbhaki-C kanti-wale, and some parrot-winged. Some were as bright as a scarlet moon, some as bright as a gaur, and some as bright as a full moon. All of those horses were divine beings. Some had parts that were the same color as vermilion. Some were as radiant as the burning fire and some as radiant as the sun. The king! These horses came from all over the country from the glory of Lord Krishna at Dwarkapuri. They all set out for the journey that day. 44-49 |

The horses present in Krishna's stables were those of Vaikuntha and those of Svetadvipa. Some of them were peacock-like kantiwales and some were blue-throated. Some had varnas as bright as lightning, and some like eagles. All those horses were adorned with divine wings. The gems were illuminated in their seals. They were decorated with white leather. They were adorned with pearl garlands and red coloured clothes. All of them were decorated with gold. The divine light was radiating from their tails and mouthpieces. They came out in thousands of all-purpose divine horses. 50-53 |

O Lord! These horses of Lord Krishna did not touch the land with their feet. They were swift, agile, and graceful, as were the wind and the beads. The king! They could walk on water acorns, run on raw yarns. There were many who could even walk on spider webs and mercury. Nripesvara. They were also seen moving aimlessly over the waters of the seas. The king. Horses originating in some Mlechchha countries were also present, which set out from Puri on that journey. The king. They had hundreds of horses that could run at a speed of a hundred yojanas per day. O Lord! Lord Krishna's horses used to traverse potholes, inaccessible lands, rivers, high palaces, and mountains. All those horses were ridden by brave warriors. 54-57 |

After this, all the infantry came out of Dwarkapuri. They were knights armed with bows and armour and endowed with great strength and valor. He was of high stature. Wearing shields and swords, the warriors were armed with iron armour. The gods, demons, and humans were amazed by the huge army of Yadavas that marched out of Puri, who were as strong as elephants and had the power to

overcome many enemies in battle. 58-60 |

Thus was completed the thirteenth chapter, the "Exodus of the Yadava Army," in the Ashvamedha Khanda under the Śrīgarghasamhita. 13.

Sanskrit source · Hindi control witness

Āśvamedha-khaṇḍa · Chapter 14

Chapter 215 of 263 · 52 detected Sanskrit verse markers

Sanskrit

अश्वमेधखण्डः - चतुर्दशोऽध्यायः
 अनिरुद्धस्य दिग्विजययात्रा -
 गर्ग उवाच -
 अथ तन्मिलनार्थं वै उग्रसेनाज्ञया नृप ॥
 वसुदेवः कामपालः श्रीकृष्णः काष्णिरिव च ॥१॥
 अन्येऽपि यादवा राजन्रथैः सर्वे विनिर्ययुः ॥
 गत्वानिरुद्धं ददृशुः सेनया तु परीवृतम् ॥२॥
 प्रद्युम्नाय राजसूये या नीतिः कथिता पुरा ॥
 तां सर्वामनिरुद्धाय कथयामास माधवः ॥३॥
 इति श्रुत्वा च कृष्णस्य शासनं सर्वयादवाः ॥
 शिरसा जगृहु राजन्ननिरुद्धादयो मुदा ॥४॥
 अथ गर्गं मुनींश्चैव वसुदेवं हलायुधम् ॥
 श्रीकृष्णयन्त्रं कार्ष्णिं च प्राद्युग्मिः प्रणनाम ह ॥५॥
 वसुदेवरामकृष्णप्रद्युम्नाद्याः शुभाशिषम् ॥
 अनिरुद्धाय दत्त्वा च प्रविष्टास्ते पुरीं रथैः ॥६॥
 अथानिरुद्धस्य हयो देशे देशे गतो नृप ॥
 न केऽपि जगृहुस्तं वै भयात्कृष्णस्य भूमिपाः ॥७॥
 यत्र यत्र गतो वाजी तत्र तत्र ससैनिकः ॥
 कार्ष्णिजः पृष्ठतस्तस्य जेतुं शत्रून्गतः किल ॥८॥
 इत्थं विलोकयन् राज्यान्ननिरुद्धतुरंगमः ॥
 राजितां नर्मदातीरे ययौ माहिष्मतीं पुरीम् ॥९॥
 चातुर्वर्ण्यसमाकीर्णामश्मदुर्गेण मंडिताम् ॥
 सदनैर्गगनस्पर्शैर्महेशस्यालयेवृताम् ॥१०॥
 इन्द्रनीलेन राज्ञापि पालितां पञ्चयोजनम् ॥
 शालैस्तालैस्तमालैश्च वटैर्बिल्वैश्च पिप्पलैः ॥११॥
 तडागैश्चैव वापीभिर्घुष्टां पक्षिगणैस्तथा ॥
 ईदृशीं नगरीमश्वो ददर्शोपवने गतः ॥१२॥
 इन्द्रनीलस्य तनयो नाम्ना नीलध्वजो बली ॥
 पुर्याः सहस्रवीरैश्च मृगयार्थी विनिर्गतः ॥१३॥
 ततो ददर्श तुरगं सपत्रं नृपनन्दनः ॥
 प्रफुल्लिते चोपवने कदंबस्य तले स्थितम् ॥१४॥
 चरंतं चामरैर्युक्तं सौरभेयीपयःप्रभम् ॥

स्त्रीणां कुंकुमहस्तैश्च मुक्ताहारैरलंकृतम् ॥१५॥
 हयं दृष्ट्वा राजसुता स्ववाहादवतीर्य च ॥
 केशेषु तं निजग्राह हर्षेण नृप लीलया ॥१६॥
 तत्पत्रं वाचयामास यादवेद्रेण यत्कृतम् ॥
 द्वारकाधिपती राजा सर्वशूरशिरोमणिः ॥१७॥
 नान्योऽस्ति तत्समःकोऽपि चक्रवर्तीबृहच्छ्रवाः ॥
 विमोचितस्तुरगराट् तेनासौ पत्रसंयुतः ॥१८॥
 पाल्यमानोऽनिरुद्धेन गृह्णंतु सबला नृपाः ॥
 तस्यान्यथा प्रपदयोः पतित्वा यांतु क्षत्रियाः ॥१९॥
 इत्यभिप्रायमालोक्य कोपेनाह नृपात्मजः ॥

अनिरुद्धो धनुर्द्धारी धन्विनो न वयं स्मृताः ॥२०॥
 मत्पितरि स्थिते मह्यां कस्तु गर्वं समाचरेत् ॥
 श्रीगर्ग उवाच -
 इत्युक्त्वा स हयं नीत्वा प्रययौ नृपसन्निधौ ॥२१॥
 कथयामास वृत्तांतं पितुरग्रे हयस्य च ॥
 श्रुत्वा पुत्रस्य वचनमिंद्रनीलो महेश्वरः ॥२२॥
 शिवभक्तो महामानी पुत्रं प्राह महाबलः ॥
 इंद्रनील उवाच -

समर्थेन पुरा दत्तं राजसूये क्रतूतमे ॥२३॥
 प्रद्युम्नाय बलिं किञ्चित्कुमंत्रिवचनान्मया ॥
 अद्यानिरुद्धस्तु हयं पालयन्पुनरागतः ॥२४॥
 अहो दैवबलं येन किन्न भूयाद्विपर्ययः ॥
 गता वृद्धिं द्वारकायामल्पकालेन वृष्णयः ॥२५॥
 तस्मात्सर्वान्विजेष्यामि कार्ष्णिजप्रमुखान्यदून् ॥

श्यामकर्णं न दास्यामि तस्मै मानवृत्ताय च ॥२६॥
 पालयिष्यति मां युद्धे भक्त्या संतोषितः शिवः ॥
 इत्युक्त्वा सेनया युक्तो वीरो माहिष्मतीपतिः ॥२७॥
 स्वर्णदाम्ना हयं बद्ध्वा युद्धं कर्तुं मनो दधे ॥
 ततोऽनिरुद्धः संप्राप्तो तुरगं च विलोकयन् ॥२८॥
 अक्षौहिणीशतयुतो नर्मदायास्तटे नृप ॥
 सांबो मधुबृहद्बाहुश्चित्रभानुर्वृकोऽरुणः ॥२९॥
 संग्रामजित्सुमित्रश्च दीप्तिमान्भानुरेव च ॥
 वेदबाहुः पुष्करश्च श्रुतदेवः सुनंदनः ॥३०॥
 विरूपश्चित्रबाहुश्च न्यग्रोधश्च कविस्तथा ॥
 एते समाययू राजन्ननिरुद्धसहायिनः ॥३१॥
 गदश्च सारणोऽकूरः कृतवर्मा हि चोद्धवः ॥
 युयुधानो सात्यकिश्च शूरा एते च वृष्णयः ॥३२॥

सहायमनिरुद्धस्य कर्तुं सर्वे समागताः ॥

स्थित्वा ते नर्मदतीरे भोजवृष्ण्यंधकादयः ॥३३॥

श्यामकर्णमपश्यंतस्त्वब्रुवन् विस्मयान्विताः ॥

केन नीताः सपत्राश्च उग्रसेनस्य भूपतेः ॥३४॥

तस्मान्मित्राणि सोऽप्यत्र श्यामकर्णो न दृश्यते ॥

राजसूये पुरा यस्मै नरदैत्यसुरादयः ॥३५॥

नवखंडाधिपाश्चैव निर्जितश्च बलिं ददुः ॥

यस्य वै शासनं चंडं तिरस्कृत्य कुधीर्नृपः ॥३६॥

तुरगं हतवान्मानात्स स्तेनो दंडमर्हति ॥

सर्वेषामिति वाक्यं तु श्रुत्वा दृष्ट्वा पुरीं पुरः ॥३७॥

उद्धवं मंत्रिणां श्रेष्ठं प्राह रुक्मवतीसुतः ॥

अनिरुद्ध उवाच -

नगरीयं नदितीरे कस्य भूपस्य राजते ॥३८॥

तुरंगमो गतोऽस्त्यस्यामिति मन्ये त्वहं किल ॥

इति तद्वाक्यमाकर्ण्य प्राह कृष्णसखो मुदा ॥३९॥

उद्धव उवाच -

इंद्रनीलस्य नगरी नाम्ना माहिष्मती शुभा ॥

महेशपूजनरता वर्णा यस्यां वसति हि ॥४०॥

नृपेणानेन वृष्णीश नर्मदायास्तटे पुरा ॥

द्वादशवर्षपर्यंतं पूजितो नर्मदेश्वरः ॥४१॥

ततः शिवः प्रसन्नोऽभूदुपचारैश्च षोडशैः ॥

तस्मै स्वदर्शनं दत्त्वा वरार्थं तमनोदयत् ॥४२॥

महेशस्य वचः श्रुत्वा नृपो माहिष्मतीपतिः ॥

भूत्वा कृतांजली रुद्रं प्राह गद्गदया गिरा ॥४३॥

ईशान त्वां नमस्येऽहं नर्मदेशं जगद्गुरुम् ॥

पुरुषाणां सकामानां कामरूपसुरद्रुमम् ॥४४॥

त्वत्तः प्रदातुः कांक्षेऽहं वरमेतन्महेश्वर ॥

देवदैत्यनरेभ्यस्त्वं रक्ष मां सर्वदा भयात् ॥४५॥

इति तद्वाक्यमाकर्ण्य कृतिवासा मुदान्वितः ॥

तथास्तु चोक्त्वा राजेन्द्र ततश्चांतरधीयत ॥४६॥

तस्मादेष नृपः शूरो हयं तुभ्यं न दास्यति ॥

विना युद्धेन रुद्रस्य वरात्कंदर्पनंदन ॥४७॥

इत्थमौपगवेर्वाक्यमनिरुद्धो निश्चम्य च ॥

बली धैर्येण प्रत्याह यादवानां च शृण्वताम् ॥४८॥

नृपस्यैतस्य रुद्रस्तु सहायस्ते ह्युदाहृतः ॥

तथा कृष्णस्तु भगवाञ्छृणु मंत्रिन्ममोपरि ॥४९॥

इत्युक्त्वा यादवैः सार्द्धं वीरो रुक्मवतीसुतः ॥

हयस्य मोचनार्थं वै नृपं जेतुं मनो दधे ॥५०॥
ततः परिघनिस्त्रिंशगदाचापपरश्वधैः ॥
बभूवुर्यादवाः सज्जाः प्राद्युम्नो दंशिते स्थिते ॥५१॥
इति श्रीगर्गसंहितायां हयमेधखण्डे
अनिरुद्धप्रयाणं नाम चतुर्दशोऽध्यायः ॥१४॥
हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

aśvamedhakhaṇḍaḥ - caturdaśo'dhyāyaḥ
aniruddhasya digvijayayātrā -
garga uvāca -
atha tanmilanārthaṃ vai ugrasenājñayā nṛpa ||
vasudevaḥ kāmāpālāḥ śrīkṛṣṇaḥ kārṣṇireva ca ||1||
anye'pi yādavaḥ rājan || rathaiḥ sarve viniryayuh ||
gatvāniruddhaṃ dadṛśuḥ senayā tu parivṛtam ||2||
pradyumnāya rājasūye yā nītiḥ kathitā purā ||
tāṃ sarvāmaniruddhāya kathayāmāsa mādhave ||3||
iti śrutvā ca kṛṣṇasya śāsanāṃ sarvayādavāḥ ||
śīrasā jagrṛhū rājannaniruddhādayo mudā ||4||
atha gargaṃ munīṃścaiva vasudevaṃ halāyudham ||
śrīkṛṣṇacandraṃ kārṣṇiṃ ca prādyumnīḥ pranānāma ha ||5||
vasudevarāmakṛṣṇapadyumnādyāḥ śubhāśiṣam ||

aniruddhāya datvā ca praviṣṭāste purīm rathaiḥ ||6||
athāniruddhasya hayo deśe deśe gato nṛpa ||
na ke'pi jagrḥustaṃ vai bhayātkṛṣṇasya bhūmipāḥ ||7||
yatra yatra gato vājī tatra tatra sasainikaḥ ||
kārṣṇijāḥ prṣṭhatastasya jetuṃ śatrūngataḥ kila ||8||
itthaṃ vilokayan || rājyānaniruddhaturamgamāḥ ||
rājītāṃ narmadātīre yayau māhiṣmatīm purīm ||9||
cāturvarṇyasamākīrṇāmāśmadurgeṇa maṃḍitām ||
sadanairgaganasparśairmaheśasyālayairvṛtām ||10||
indranīlena rājñāpi pālītāṃ pañcayojanam ||
śālaistālaistamālaiśca vaṭairbilvaiśca pippalaiḥ ||11||
taḍāgaiścaiva vāpībhīrghuṣṭāṇaṃ pakṣigaṇaistathā ||
idrṣīm nagarīmaśvo dadarśopavane gataḥ ||12||
inḍranīlasya tanayo nāmnā nīladhvajo balī ||

purīyāḥ sahasravīraiśca mṛgayārthī vinirgataḥ ||13||
tato dadarśa turagaṃ sapatraṃ nṛpanamdanāḥ ||
praphullite copavane kadambasya tale sthitam ||14||
caramtaṃ cāmaraivuktaṃ saurabheyīpayahprabham ||
strīṇāṃ kuṃkumahastaīśca muktāhārairalamkṛtam ||15||
hayaṃ dṛṣṭvā rājasutā svavādhadavatīrya ca ||
keśeṣu taṃ nījagrāha harṣeṇa nṛpa līlayā ||16||
tatpatraṃ vācayāmāsa yādaveṃdreṇa yatkr̥tam ||
dvārakādhipatī rājā sarvaśūraśiromaṇiḥ ||17||
nānyo'sti tatsamaḥko'pi cakravartībṛhacchravāḥ ||

vimocitasturagarāt tenāsau patrasaṃyutaḥ ||18||
 pālyamāno'niruddhena grhṇāntu sabalā nṛpāḥ ||
 tasyānyathā prapadayoḥ patitvā yāntu kṣatriyāḥ ||19||
 ityabhiprāyamālokyā kopenāha nṛpātmajaḥ ||

aniruddho dhanurdhārī dhanvino na vayaṃ smṛtāḥ ||20||
 matpitarī sthite mahyāṃ kastu garvaṃ samācaret ||
 śṛīgarga uvāca -
 ityuktvā sa hayaṃ nītvā prayayau nṛpasannidhau ||21||
 kathayāmāsa vṛttāntaṃ pituragre hayasya ca ||
 śrutvā putrasya vacanamindranilo mahīśvaraḥ ||22||
 śivabhakto mahāmānī putraṃ prāha mahābalaḥ ||
 indranila uvāca -
 samarthena purā dattaṃ rājasūye kratūtṭame ||23||
 pradyumnāya baliṃ kiṃcitkumaṇtrivacanānmayā ||
 adyāniruddhastu hayaṃ pālayaṇpunarāgataḥ ||24||
 aho daivabalaṃ yena kinna bhūyādviparyayaḥ ||
 gatā vṛddhiṃ dvārakāyāmalpakālena vṛṣṇayaḥ ||25||
 tasmātsarvānvijeṣyāmi kārṣṇijapramukhānyadūn ||

śyāmakarṇaṃ na dāsyāmi tasmai mānavṛtāya ca ||26||
 pālayiṣyati māṃ yuddhe bhaktyā saṃtoṣitaḥ śivaḥ ||
 ityuktvā senayā yukto vīro māhiṣmatīpatiḥ ||27||
 svaṇṇadāmnā hayaṃ baddhvā yuddhaṃ kartuṃ mano dadhe ||
 tato'niruddhaḥ saṃprāpto turagaṃ ca vilokayan ||28||
 akṣauhiṇīsatayuto narmadāyāstaṇe nṛpa ||
 sāmbo madhubṛhadbāhuṣcitrabhānurvṛko'ruṇaḥ ||29||
 saṃgrāmajitsumitraśca dīptimānbhānureva ca ||
 vedabāhuḥ puṣkaraśca śrutadevaḥ sunandanaḥ ||30||
 virūpaścitrabāhuśca nyagrodhaśca kavistathā ||
 ete samāyayū rājannaniruddhasahāyinaḥ ||31||
 gadaśca sārṇo'krūraḥ kṛtavarmā hi coddhavaḥ ||
 yuyudhāno sātyaśca śūrā ete ca vṛṣṇayaḥ ||32||
 sahāyamaniruddhasya kartuṃ sarve samāgatāḥ ||

sthitvā te narmadatīre bhojavṛṣṇyaṃdhakādayaḥ ||33||
 śyāmakarṇamapaśyaṃtastavabruvan vismayānvitāḥ ||
 kena nītāḥ sapatrāśca ugrasenasya bhūpateḥ ||34||
 tasmānmitrāṇi so'pyatra śyāmakarṇo na dṛṣyate ||
 rājasūye purā yasmai naradaityasurādayaḥ ||35||
 navakhaṇḍādhipāścaiva nirjitaśca baliṃ daduḥ ||
 yasya vai śāsanāṃ caṇḍaṃ tiraskṛtya kudhīrṇṛpaḥ ||36||
 turagaṃ hatavānmanātsa steno daṇḍamarhati ||
 sarveśāmiti vākyāṃ tu śrutvā dṛṣtvā puriṃ puraḥ ||37||
 uddhavaṃ maṇtriṇāṃ śreṣṭhaṃ prāha rukmavatisutaḥ ||
 aniruddha uvāca -
 nagariyaṃ naditīre kasya bhūpasya rājate ||38||
 turaṅgamo gato'styasyāmiti manye tvahaṃ kila ||
 iti tadvākyaṃākarnya prāha kṛṣṇasakho mudā ||39||

uddhava uvāca -
 indranīlasya nagarī nāmṇā māhiṣmatī śubhā ||

maheśapūjanaratā varṇā yasyāṃ vasaṃti hi ||40||
 nṛpeṇānena vṛṣṇiśa narmadāyastāṣṭe purā ||
 dvādaśavarṣaparyamtaṃ pūjito narmadeśvarah ||41||
 tataḥ śivah prasanno bhūdupacāraiśca ṣoḍaśaiḥ ||
 tasmai svadarśanaṃ dattvā varārthaṃ tamanodayat ||42||
 maheśasya vacaḥ śrutvā nṛpo māhiṣmatipatiḥ ||
 bhūtvā kṛtāṇjali rudraṃ prāha gadgadayā girā ||43||
 iśāna tvāṃ namasye'haṃ narmadeśaṃ jagadgurum ||
 puruṣāṇāṃ sakāmāṇāṃ kāmārūpasuradrumam ||44||
 tvattaḥ pradātuḥ kāmkeśaṃ varametanmaheśvara ||
 devadaityanarebhyastvaṃ rakṣa māṃ sarvadā bhayāt ||45||
 iti tadvākyamākarṇya kṛttivāsā mudānvitah ||
 tathāstu coktvā rājeṇdra tataścāmtaradhīyata ||46||
 tasmādeṣa nṛpaḥ śūro hayaṃ tubhyaṃ na dāsyati ||
 vinā yuddhena rudrasya varātkaṃdarpanaṃdana ||47||
 ithamaupagavervākyamaniruddho niśamaṃ ca ||
 balī dhairyeṇa pratyāha yādavānāṃ ca śṛṇvatām ||48||
 nṛpasyaitasya rudrastu sahāyaste hyudāhṛtaḥ ||
 tathā kṛṣṇastu bhagavāñchṛṇu maṃtrīṇmamopari ||49||
 ityuktvā yādavaiḥ sārddhaṃ viro rukmavatisutaḥ ||
 hayasya mocanārthaṃ vai nṛpaṃ jetuṃ mano dadhe ||50||
 tataḥ parighanistrīṃśagadācāparaśvadhāiḥ ||
 babhūvuryādavāḥ sajjāḥ prādyumnau daṃśite sthite ||51||
 iti śrīgargasamhitāyāṃ hayamedhakhaṇḍe
 aniruddhaprayāṇaṃ nāma caturdaśo'dhyāyah ||14||
 hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

Arriving with Aniruddha's army for the protection of the horses; tying the horses of the prince of Mahishmatipuri and preparing for battle with King Indranil of Aniruddha.

Shree Gargaji says - Nareshwar. Subsequently, on the orders of King Ugrasena, Vasudeva, Balarama, Krishna, Pradyumna, and all the other Yadava chariots left the city to meet Aniruddha. There he saw Aniruddha surrounded by an army. Lord Krishna, on the occasion of the first Rajasuya Yajna, preached the same principles to Pradyumna and narrated them to Aniruddha at that time. 1-3.

The king! Hearing that sermon of Lord Krishna, all the Yadavas, including Aniruddha, gladly obeyed him. Aniruddha then paid obeisance to Munivar Garga, other sages Vasudeva, Balarama, Srikrishnachandra, and Pradyumna. The Yadavas, including Vasudeva, Balarama, Krishna, and Pradyumna, blessed Aniruddha and returned to Puri in chariots. Nareshwar. Aniruddha's horses went from country to country; but no Bhupala could dare to capture him for fear of Krishna. Wherever he rode, Aniruddha followed him, accompanied by soldiers, to conquer the enemy. 4 - 8. (Ashwamedh Khand Chapter 11 to 15)

Thus, while observing the various kingdoms, Aniruddha's horse went to Mahishmati Puri on the banks of the Narmada. That Puri was filled with people of all the four varnas and was surrounded by a stone fort. The towering temples of Lord Shankar adorned that Puri. The five yojanas were maintained by the extensive Mahishmatipuri king Indranil. Trees such as shawl, palm, tamal,

banyan, bilva, and peepal grew to his credit. Many ponds and stepwells were adorned there, in which birds chirped. Ashwna saw such a city when he reached its groves. King Indranil's mighty son was named Niladhvaia. He set out from Puri to hunt with thousands of warriors. 9-13 |

The prince saw the dark-haired horse with a sheet fastened to a spear, standing under a kadamba in a garden full of flowers. Its flesh was as white as the milk of a cow. The horse, adorned with many leathers, had come there while wandering. His body was adorned with women's embroidered hand prints and was adorned with pearl garlands. On seeing the horse, Prince Niladhvaia got down from his vehicle and, with great joy, sported his head hair. The prince began to read the letter that Yadvaraja Ugrasena had put in his forehead. It read: 'King Ugrasena, the lord of Dwarka, is the head of all knights. There is no one else like him, Mahayashasvi and Chakravarti Raja. He has left this demon king with the letter to roam free. Aniruddha follows this. May the kings who consider themselves strong take hold of it; lest they return, bowing at Aniruddha's feet. Seeing this intention, the prince angrily asked, "Is Aniruddha the archer?" Are we not archers? Who could be so proud of my father's heroism? '. 14-20 |

Śrīgarji says - Rajan! Having said this, the prince took the horse to the king and told his father the story of the horse. Hearing his son's words, King Neel, a devotee of Lord Shiva, the great Mahabali, said the following to his son. 21-22 |

Indranil said, "Son! Having been able on the occasion of the first Kratushreshtha Rajasuya, I gave some gift to Pradyumna at the behest of my astute minister. Now Aniruddha is again threatening the horse while protecting it. Ahhh! How wonderful is the power of God? What can not be reversed by it? Only a few days later, the testicles grew in Dwarka. So today I will defeat all the Yadavas like Aniruddha. I will never return the black horse to that mani. I have satisfied Lord Shankara with devotion. They will protect me in the battle. 23-26 | (Ashwamedh Khand Chapter 11 to 15)

Aniruddha asked, "Which king's city on the banks of the river Narmada does it admire?" It turns out that our horse must have gone to this very city. 38.

Hearing this statement of Aniruddha, Śrīkrīṇa-sakha Uddhava spoke with great joy. 39.

Uddhav said - This is the city of King Indranil and its auspicious name is ' Mahishmatipuri '. People of all castes and creeds residing in it engage in the worship of Lord Maheshwara. Vrishnikulavallabha This king had previously worshipped Narmada for twelve years on the banks of the Narmada. Lord Shiva was pleased with their worship of the Shodashopachara and began to inspire them to seek a boon by offering darshan. Hearing the words of Lord Shiva, the guardian king of Mahishmatipuri, with folded hands, said to Rudra, "Ishan! You are the Guru of the entire universe and Narmadeshwar. I salute you. You are the wishful thinking tree of all men. Maheshwar. You are the donor. Mayst thou ever protect me from the fear of gods, and demons, and men. Lord Shankara was pleased to hear this from the king and said, "Tathastu." Rajendra! Having said this, they disappeared from there. Kandarpanandan For this reason, the knight impressed by Lord Rudra will not return the horse to you without a fight. 40-47 |

Hearing this statement of Uddhavji, the mighty Aniruddha patiently spoke in front of all the Yadavas. 48.

Aniruddha said, "The minister. Listen, you have pointed out that the assistant of this king is directly Lord Shiva. But just as Shiva has mercy on them, Lord Krishna has mercy on me. 49.

Having said this, Vira Rukmavati-Kumara, along with the Yadavas, considered conquering King Indranil to free Ashva from bondage. When Pradyumraprakumar Aniruddha stood in armour, all the Yadava warriors, armed with spears, swords, maces, bows and arrows, joined the battle. 50-51 |

Thus was completed the fourteenth chapter, the 'Journey of Aniruddha', in the Ashvamedha Khanda under the Srigargha Samhita. 14.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 15

Chapter 216 of 263 · 40 detected Sanskrit verse markers

Sanskrit

श्रीगर्ग उवाच -
 अथेन्द्रनीलस्य सुतो महाबलो
 ह्यक्षौहिणीभिस्त्रिभिरेव संयुतः ॥
 यद्वन्विजेतुं स्वपुराद्विनिर्गतो
 पितुश्च वाक्यादबहुरोषपूरितः ॥१॥
 तमागतं वीक्ष्य नृपस्य पुत्रं
 श्रीकृष्णपौत्रस्तु धनुर्गृहीत्वा ॥
 युद्धं प्रकर्तुं प्रययौ स एको
 वृत्रं विजेतुं च यथा विडौजाः ॥२॥
 गत्वानिरुद्धः संग्रामे शत्रूणामुपरि त्वरम् ॥
 मुमोच बाणपटलान्सर्वेषां त्रासयन्मनः ॥३॥
 ततश्च दुद्रुवुः सर्वे नीलकेतोश्च सैनिकाः ॥
 रणाद्भीताः स्वशंखं च दध्मौ प्रद्युम्ननन्दनः ॥४॥
 पलायमानां स्वां सेनां दृष्ट्वा नीलध्वजो बली ॥
 चापं टंकारयच्छीघ्रमाययौ रणमंडले ॥५॥
 सेनां स्वां नोदयामास पुनः सोऽपि धनुर्ज्यया ॥
 द्विषां मध्येऽनिरुद्धं तं दृष्ट्वा नीलध्वजो बली ॥६॥
 धनुष्टंकारयन्प्राप्तो ह्यक्षौहिण्यावृतो रुषा ॥
 विशद्विषाणैर्नीलकेतुं पंचभिः पंचभी रथान् ॥७॥
 अताडयद्गजांश्चैव तथा सतुरगान्नरान् ॥
 भूम्यां निपेतुस्ते सर्वे सांबबाणैः प्रताडिताः ॥८॥
 गजोपरि गजाः केचिद्रथोपरि रथास्तथा ॥
 हयोपरि हयाश्चैव नरोपरि नराश्च वै ॥९॥
 तत्क्षणेनाप्यभूद्भूमौ रुधिरौघपरिप्लुता ॥
 पतितैश्छिन्नाभिन्नैश्च द्विषाश्च रथपत्तिभिः ॥१०॥
 ततः प्रभग्नं स्वबलं विलोक्य
 नीलध्वजो भूपधनुर्गृहीत्वा ॥
 बाणान्विमुचन्किल यादवानां
 जेतुं मनो यस्य स चागमद्वै ॥११॥
 स गत्वा प्रधने राजन्दशबाणै रुषान्वितः ॥
 चापं सांबस्य चिच्छेद प्रेम दुर्वचनैरिव ॥१२॥
 चतुर्भिश्चतुरो वाहान्द्वाभ्यां केतुं रथं शतैः ॥

एकेन जघ्ने सूतं स इन्द्रनीलसुतो बली ॥१३॥
 एवं कृत्वा च विरथं सांबं वै नृपनन्दनः ॥
 पुनः समागतां तस्य सेनां बाणैर्जघान ह ॥१४॥
 अथ नीलध्वजस्यापि सेना सर्वा समागता ।
 यादवानां बलं संख्ये जघान निशितैः शरैः ॥ १५ ॥
 ततः समभवद्युद्धमुभयोः सेनयोर्मृधे ॥
 निस्त्रिंशैः परिवैर्बाणैर्गदापरुषशक्तिभिः ॥१६॥
 सांबोऽन्यं रथमारुह्य सज्जं कृत्वा धनुर्दृढम् ॥
 तद्वरं धूर्णयामास शतबाणै रणे बली ॥१७॥
 स च्छिन्नधन्वा विरथो गदामुद्यम्य वेगवान् ॥

अभ्यधावदरणे क्रुद्धो सांबस्योपरि मानद ॥१८॥
 तदैव सांबं सहसावतीर्याथ रथाद्गदाम् ॥
 नीत्वा नीलध्वजस्यापि संमुखे गतवान् रुषा ॥१९॥
 तताड गदया सांबमागतं वीक्ष्य भूपजः ॥
 न चचाल प्रहारेण मालाहतगजो यथा ॥२०॥
 ततः सांबस्तु गदया तताड नृपनन्दनम् ॥
 तत्प्रहारेण पतितो मूर्छां प्राप्तो रणे तु सः ॥२१॥
 सैनिका दुद्रुवुस्तस्य हाहाकारं समुच्चरन् ॥
 ततो युद्धाय संक्रुद्ध इन्द्रनीलः समागतः ॥२२॥
 साकमक्षौहिणीभ्यां च विमुंचन्धनुषा शरान् ॥
 तमागतं विलोक्याथ मधुः कृष्णसुतो बलो ॥२३॥
 धानुष्को विरथं चक्र इन्द्रनीलं शिलीमुखैः ॥
 सेनां समागतां तस्य युयुधानोऽर्जुनप्रियः ॥२४॥
 शरैर्विव्याध समरे मैत्रौ दुर्वचनैरिव ॥

ततश्च यादवैर्मुक्तो नृपो माहिष्मतीं ययौ ॥२५॥
 गत्वा पुर्यां च दुःखार्तः सस्मार स्वपतिं शिवम् ॥
 अथ तस्मै शिवः साक्षाद्गत्वा दर्शनमुत्तमम् ॥२६॥
 पप्रच्छ सर्ववृत्तांतं श्रुत्वा स तु न्यवेदयत् ॥
 इत्थं निशम्य वचनं प्रत्याह प्रमथेश्वरः ॥२७॥
 शिव उवाच -

शोकं मा कुरु राजेन्द्र मद्बरोऽपि मृषा न हि ॥
 दैवदैत्यनराः सर्वे त्वा विजेतुं न च क्षमाः ॥२८॥
 एते कृष्णसुता राजञ्छ्रीकृष्णस्यांशसंभवाः ॥
 न देवा ये महाराज न दैत्या न च मानुषाः ॥२९॥
 एतैर्विनिर्जितस्त्वं तु दुर्मना भव मा नृप ॥
 अपराधं तु कृष्णस्य कर्तुं नार्हसि भूपते ॥३०॥
 समागतेभ्य एतेभ्यस्तस्मात्त्वं विधिना नृप ॥

शीघ्रं प्रयच्छ भद्रं ते हयमेधतुरंगमम् ॥३१॥

इत्युक्त्वा तर्द्धे रुद्रो नृपो ज्ञात्वा जगत्पतेः ॥
माहात्म्यं च मुदा युक्तो गृहीत्वा क्रतुवाहनम् ॥३२॥

नीलध्वजेन सहितो रत्नान्यादाय भूरिशः ॥

स्वर्णभारशतं चैव मर्तगजसहस्रकम् ॥३३॥

नियुतं घोटकानां च ह्यादाय स्यंदनायुतम् ॥

यत्रानिरुद्धः प्रययौ नमस्कर्तुं जनैर्वृतः ॥३४॥

अनिरुद्धस्य निकटे गत्वा राजा विधानतः ॥

सर्वं निवेदयामास नत्वा वचनमब्रवीत् ॥३५॥

इन्द्रनील उवाच -

नमः कृष्णाय रामाय प्रद्युम्नाय महात्मने ॥

नमो नमोऽनिरुद्धाय सात्वतां प्रवराय च ॥३६॥

आदेशो दीयतां मह्यं किं करोम्यसुरार्दन ॥

अनिरुद्धस्तु तं प्राह मया सह नृपोत्तम ॥३७॥

शत्रुभ्यश्च मित्रहयं पालय त्वं हि मामकम् ॥

गर्ग उवाच -

इति तस्य वचः श्रुत्वा तथेत्युक्त्वा नृपो नृप ॥३८॥

नीलध्वजाय राज्यं तु दत्त्वा गंतुं मनो दधे ॥३९॥

इति श्रीगर्गसंहितायां हयमेधखण्डे अनिरुद्धविजयवर्णनं नाम पंचदशोऽध्यायः ॥१५॥

हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

śrīgarga uvāca -

athendranīlasya suto mahābalo

hyakṣauhiṇībhistribhireva saṃyutaḥ ||

yadūnvijetuṃ svapurādviniṛgato

pituśca vākyād bahuroṣapūritaḥ ||1||

tamāgataṃ vikṣya nṛpasya putraṃ

śrīkṛṣṇapautraṣtu dhanurgrhītva ||

yuddhaṃ prakartuṃ prayayau sa eko

vṛtraṃ vijetuṃ ca yathā vidaujāḥ ||2||

gatvāniruddhaḥ saṃgrāme śatrūṇāmapari tvaram ||

mumoca bāṇapaṭalānsarveṣāṃ trāsayanmanaḥ ||3||

tataśca dudruvuh sarve nilaketośca sainikāḥ ||

raṇād bhītāḥ svaśaṃkhaṃ ca daghmau pradhyumnanaṃdanaḥ ||4||

palāyamānāṃ svāṃ senāṃ dṛṣtvā niladhvajo balī ||

cāpaṃ taṃkārayaṇchighramāyayau raṇamaṇḍale ||5||

senāṃ svāṃ nodayāmāsa punaḥ so'pi dhanurjyayā ||

dviṣāṃ madhye'niruddhaṃ taṃ dṛṣtvā niladhvajo balī ||6||

dhanuṣṭaṃkārayanprāpto hyakṣauhiṇyāvṛto ruṣā ||

viṣṭadbaṇairnilaketuṃ paṃcabhiḥ paṃcabhī rathān ||7||

atādayad□gajāṃścaiva tathā saturagānnarān ||
 bhūmyāṃ nipetuste sarve sām̐babāṇaiḥ pratāḍitāḥ ||8||
 gajopari gajāḥ kecid□rathopari rathāstathā ||
 hayopari hayāścaiva naropari narāśca vai ||9||
 tatkaṣṇenāpyabhūd□bhūmī rudhiraughapariplutā ||
 patitaśchinnabhinnaiśca dvipāśca rathapattibhiḥ ||10||
 tataḥ prabhagnaṃ svabalaṃ vilokya
 nīladhvajo bhūpadhanurgrhīvā ||
 bāṇānvimumṇcankila yādavānām

jetuṃ mano yasya sa cāgamadvai ||11||
 sa gatvā pradhane rājandaśabāṇai ruśānvitāḥ ||
 cāpaṃ sām̐basya ciccheda prema durvacanairiva ||12||
 caturbhiścaturo vāhāndvābhyāṃ ketuṃ ratham̐ śataiḥ ||
 ekena jaghne sūtaṃ sa indranīlasuto balī ||13||
 evaṃ kṛtvā ca viratham̐ sām̐baṃ vai nṛpanaṃdanaḥ ||
 punaḥ samāgatāṃ tasya senāṃ bāṇairjaghāna ha ||14||
 atha nīladhvajasyāpi senā sarvā samāgatā |
 yādavānām̐ balaṃ saṃkhye jaghāna nīśitaiḥ śaraiḥ || 15 ||
 tataḥ samabhavadyuddhamubhayoḥ senayormṛdhe ||
 nīstrīm̐saiḥ parighairbāṇairgadāparusaśaktibhiḥ ||16||
 sām̐bo'nyaṃ ratham̐āruhya sajjaṃ kṛtvā dhanurdṛḍham ||
 tad□ratham̐ cūrṇayām̐sa śatabāṇai raṇe balī ||17||
 sa cchinnadhanvā viratham̐ gadāmudyamya vegavān ||

abhyadhāvad□raṇe krudhho sām̐basyopari mānada ||18||
 tadaiva sām̐baṃ sahasāvatiṛyātha rathād□gadām̐ ||
 nītvā nīladhvajasyāpi saṃmukhe gataṃ ruśā ||19||
 tatāḍa gadayā sām̐bamāgataṃ vikṣya bhūpajāḥ ||
 na cacāla prahāreṇa mālāhatagajo yathā ||20||
 tataḥ sām̐bastu gadayā tatāḍa nṛpanandanam̐ ||
 tatprahāreṇa patito mūrchāṃ prāpto raṇe tu saḥ ||21||
 sainikā dudruvustasya hāhākāraṃ samuccaran ||
 tato yuddhāya saṃkrudhha indranīlaḥ samāgataḥ ||22||
 sākamaḥsauhiṇībhyāṃ ca vimuṇcandhanuṣā śarān ||
 tamāgataṃ vilokyātha madhuḥ kṛṣṇasuto balo ||23||
 dhānuṣko viratham̐ cakra indranīlaṃ śīlīmukhaiḥ ||
 senāṃ samāgatāṃ tasya yuyudhāno'jūnapriyaḥ ||24||
 śarairviviyādha samare maitrīm̐ durvacanairiva ||

tataśca yādavairmukto nṛpo māhiṣmatīm̐ yayau ||25||
 gatvā puryāṃ ca duḥkhārtāḥ sasmāra svapatīm̐ śivam̐ ||
 atha tasmai śivāḥ sākṣāddatvā darśanamuttamam̐ ||26||
 papraccha sarvavṛttāntaṃ śrutvā sa tu nyavedayat ||
 itthaṃ nīśamya vacanaṃ pratyāha pramatheśvaraḥ ||27||
 śiva uvāca -
 śokaṃ mā kuru rājeṇdra madvaro'pi mṛṣā na hi ||
 daivadaityanarāḥ sarve tvā vijetuṃ na ca kṣamāḥ ||28||
 ete kṛṣṇasutā rājañchrīkṛṣṇasyāṇīśasam̐bhavāḥ ||
 na devā ye mahārāja na daityā na ca mānuṣāḥ ||29||
 etairvinirjitastvaṃ tu durmanā bhava mā nṛpa ||
 aparādham̐ tu kṛṣṇasya kartuṃ nārhasi bhūpate ||30||

samāgatebhya etebhyastasmāttvaṃ vidhinā nṛpa ||
śiḡhraṃ prayaccha bhadrāṃ te hayamedhaturāṃgamam ||31||

ityuktvāntardadhe rudro nṛpo jñātvā jagatpateḥ ||
māhātmyaṃ ca mudā yukto grhītvā kratuvāhanam ||32||
nīladvajena sahito ratnānyādāya bhūriśaḥ ||
svarṇabhārasataṃ caiva matāṃgajasaḥsakam ||33||
niyutaṃ ghoṭakānāṃ ca hyādāya syaṃdanāyutam ||
yatrāniruddhaḥ prayayau namaskartuṃ janairvṛtaḥ ||34||
aniruddhasya nikāṣe gatvā rājā vidhānataḥ ||
sarvaṃ nivedayāmāsa natvā vacanamabravīt ||35||
indranīla uvāca -
namaḥ kṛṣṇāya rāmāya pradyumnāya mahātmane ||
namo namo'niruddhāya sātvaatāṃ pravaraṇāya ca ||36||
ādeśo dīyatāṃ mahyaṃ kiṃ karomyasurārdana ||
aniruddhastu taṃ prāha mayā saha nṛpottama ||37||
śatrubhyaśca mitrahayaṃ pālāya tvaṃ hi māmakam ||

garga uvāca -
iti tasya vacaḥ śrutvā tathetyuktvā nṛpo nṛpa ||38||
nīladvajāya rājyaṃ tu datvā gaṇtuṃ mano dadhe ||39||
iti śrīgargasaṃhitāyāṃ hayamedhakhaṇḍe aniruddhaviḡjayavarṇanaṃ nāma pañcadaśo'dhyāyaḥ ||15||
hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

Aniruddha and Sambaka Shaurya; their victory over Mahishmati-Naresh

Srigarganji states that Indranil's son Mahabali Niladvaja then marched out of his city with three Aksauhini forces to conquer the Yadavas. He was very angry with the Yaduvanshis when he heard his father speak. Seeing the prince, Krishna's grandson Aniruddha took the bow and went to battle with him alone, as if Indra had set out to conquer Vritrasura. Going to the battlefield, Aniruddha immediately started raining down arrows on the enemy. This struck a chord in all of them. Then all the soldiers of Niladvaja fled from the battlefield in terror, and Pradyumrakumar blew his conch shell as a sign of victory. 1 - 4.

Seeing his army fleeing, the mighty Niladvaja bowed and soon came to the battlefield. He prompted his army to return to the battle with the return of the bow. Sambak's fury knew no bounds as he saw Aniruddha surrounded by enemies. They arrived surrounded by an Aksauhini army, bowing in fury. They wounded the Niladvaja with twenty arrows, and the chariots, elephants, horses, and pedestrians with five arrows each. They all collapsed after being hit by a barrage of arrows. Elephants began to fall upon elephants, chariots upon chariots, horses upon horses, and men upon foot. In an instant, a stream of blood flowed over the land there. Elephants, horses, chariots, and foot remained scattered there. 5-10 | (Ashwamedh Khand Chapter 11 to 15)

The king! Then, seeing the stampede in his army, Niladvaja, who had a great desire to conquer the Yadavas, came before the enemy army with a bow and arrow. The king. Arriving at the battlefield, the enraged prince shot ten arrows at Sambak's bow in a manner similar to how one would tear apart a love affair with malice. The mighty Indranil-Kumar struck all four horses with four arrows, cut off the flag of their chariot with two arrows, defaced the chariot with a hundred arrows, and sent the

charioteer to the gallows of Kaala with one arrow. 11-13 |

Thus making Sambako chariot-less, Prince Niladhvaja started wounding the re-emerging Sambak army with arrows. At the same time, the entire army of Niladhvaja also returned and wounded the huge Yadava army on the battlefield with sharp arrows. Then, heavy fighting broke out between the two armies on the battlefield. Troops from both sides started attacking each other with swords, spears, arrows, maces, and sharp weapons. Samba mounted another chariot, mounted a strong bow, and entered the battlefield. They were very powerful. They shot a hundred arrows and broke the chariot of Niladhvaja. Honorable King! When his bow was also cut off, the chariotless prince picked up a mace and attacked Samba with great speed on the battlefield. At the same time, Samba also suddenly got down from the chariot and proceeded angrily to face Niladhvaja with a mace. When Sambako arrived, the prince struck him with a mace, but Samba could not be distracted by the blow, just as an elephant would not be distracted by a blow from a flower garland. Samba then attacked the prince with his mace. The prince fell on the battlefield and was crushed by the blow. Then his soldiers ran away in panic. 14-21 |

Then King Indranil himself, full of great wrath, came to the battle. They were accompanied by two Aksauhini forces and rained down arrows with their bows. Seeing them, the mighty archer Veer Srikrishnakumar Madhu, with his arrows, made Indranil chariot-less. At the same time, Arjuna's favorite disciple, Yudhishtira Satyaki, dismembered Indranil's army in the battlefield with his arrows as if someone had torn apart the friendship with bitterness. Subsequently, King Indranil returned to Mahishmatipuri after the Yadavas relinquished it. They were filled with a sense of melancholy. He reached Puri and remembered his lord, Lord Shiva. Then Lord Shiva gave him the best of visions and asked him the whole story. Hearing of Shiva's words, the king submitted the entire account to him. Thus, hearing Indranil's statement, Lord Shiva, the lord of the gods, spoke. 22-27 |

Shiva said, "Rajendra." You do not have to grieve. My blessing will also not be a lie. Gods, demons, and humans are not all capable of conquering you. Your Majesty! These are the sons of Lord Krishna; they are descended from him. They are neither gods, nor demons, nor humans. Nareshwar. Do not be sad because you have been defeated by them. Bhopal! You should not do the crime of Kṛ ś ṇ a. The king! Therefore, soon return the horse of Ashvamedha to these assembled Yadava heroes in accordance with the law; it will be good for you. 28-31 |

- Having said this, Lord Rudra disappeared. The king was very happy to know the greatness of Lord Krishna, Jagadishwara, from his mouth. They took the sacrificial horse with many jewels, a hundred shekels of gold, an elephant with a thousand shekels, a hundred thousand horses, and ten thousand chariots to pay obeisance to Aniruddha where he was with Niladhvaja. There were many more people with the king. Approaching Aniruddha, the king formally submitted all the items and bowed down and said as follows. 32-35 | (Ashvamedh Khand Chapter 11 to 15)

Indranil said - Namaskar to Shri Krishna, Balarama and Mahatma Pradyumna. Yadukulatilaka is a repeated salutation to Aniruddha. The devil's ogre! Command me what I will do for you. 363.

Then Aniruddha said to them: "O Lord! Stay with me and protect this horse of mine from your enemies by treating it as a friend's horse. 37.

Srigargaji says - Nareshwar! Hearing of Aniruddha's words, the king agreed, saying, "Very well," and decided to go with the Yadava army itself, giving the kingdom to Niladhvaja. 38-39 |

Thus was completed the fifteenth chapter in the Ashvamedha Khanda under the Srigargha Samhita, titled "The Description of the Victory of Aniruddha." 15.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 16

Chapter 217 of 263 · 58 detected Sanskrit verse markers

Sanskrit

गर्ग उवाच -

अथ मुक्तस्तु तुरगो देशान्सर्वान्विलोकयन् ॥
उशीनरे च विषये प्राप्तश्चंपावतीं पुरीम् ॥१॥
राज्ञा हेमांगदेनापि पालितां दुर्गमंङिताम् ॥
चातुर्वर्ण्यजनाकीर्णां प्रासादैः परिवेष्टिताम् ॥२॥
यत्र हेमांगदो राजा पुत्रेण हंसकेतुना ॥
राज्यं करोति सुकृतिर्महाभूरजनैर्वृतः ॥३॥
गृहीतस्तेन तुरगोऽनिरुद्धस्य महात्मनः ॥
स्वपुर्यां लीलया राजन् यादवानगणय्य च ॥४॥
बद्ध्वा हेमांगदो राजा स्वर्णदाम्ना च वाजिनम् ॥
द्वारेषु च कपाटादीन्दत्वा क्रोधेन पूरितः ॥५॥
यादवानां विनाशाय दुर्गभिषिषु मानद ॥
शतघ्न्यश्च द्विलक्षाणि धृत्वा युद्धाय वै मनः ॥६॥
ततः प्राप्तोऽनिरुद्धस्तु ससैन्योऽश्वं विलोकयन् ॥

चंपावत्या ह्युपवने शिबिरोऽभूच्च तस्य वै ॥७॥
अथ प्रद्युम्नतनयस्तत्रादृष्ट्वा तुरंगमम् ॥
उद्धवं कृष्णघन्द्रस्य सखायमिदमब्रवीत् ॥८॥
अनिरुद्ध उवाच -

कस्येयं नगरी मन्त्रीन्केन नीतो हयो मम ॥
त्वं जानासि महाबुद्धे कथयस्व विचार्य च ॥९॥
इत्थं निशम्य तद्वाक्यमुद्धवो बुद्धिसत्तमः ॥
ज्ञात्वा वार्तां च शत्रूणामिदं वचनमब्रवीत् ॥१०॥
उद्धव उवाच -

इयं चंपावती नाम्ना नगरी द्वारकेश्वर ॥
हंसध्वजेन पुत्रेण यत्र हेमांगदो नृपः ॥११॥
करोति राज्यं तेनापि गृहीतस्तुरगस्तव ॥
एष राजा महाभूरो यज्ञस्याश्वं न दास्यति ॥१२॥
पुर्यां स्थित्वा भुशुण्डीभिर्बहु युद्धं करिष्यति ॥

न निर्गमिष्यति बहिर्युद्धाय स नृपः पुरात् ॥१३॥
तस्मात्तवेच्छा नृपते यथा भूयात्तथा कुरु ॥
इति तद्ध्वनं श्रुत्वा स उवाच रुषान्वितः ॥१४॥
अनिरुद्ध उवाच -

अहं सर्वान्हनिष्यामि दुर्गयुक्तान्बहुन्निषः ॥
 लौहशक्तिसमैर्बाणैः प्रहाराद्धैन सत्तम ॥१५॥
 इत्थं तद्वाक्यमाकर्ण्य यादवः क्रोधपूरितः ॥
 पुरीं हंतुं ययौ शीघ्रं मुमोचेपूँश्च कोटिशः ॥१६॥
 अंधकानां च बाणौघैः पुर्यां कोलाहलोऽप्यभूत् ॥
 शत्रवः शकिताः सर्वे वीरा हंसध्वजादयः ॥१७॥
 ततो नृपस्य वचनाद्वीरास्ते साहसेन वै ॥
 दुर्गभित्तिष्वथारुह्य यादवान्ददृशुर्बहिः ॥१८॥
 दृष्ट्वा ते च भयं प्रापुः सन्नद्धान् यदुपुंगवान् ॥
 शस्त्रवर्षं प्रकुर्वन्तः सर्वतः परिमंडितान् ॥१९॥

तेभ्यः शतघ्नीर्व्यसृजंश्चतुर्दिक्षु च वह्निना ॥
 सर्वानेव हनिष्यामो न दास्यामो हयं वयम् ॥२०॥
 अथानिरुद्धसेनायां हाहाकारो महानभूत् ॥
 विह्वला वृष्णयः सर्वे शतघ्नीभिः प्रताडिताः ॥२१॥
 संचिन्नभिन्नसर्वांगाः केचिद्युद्धात्पलायिताः ॥
 केचिन्मूर्छां गता राजन्केचिद्वै निधनं गताः ॥२२॥
 केचित्प्रज्वलिता युद्धे भस्मीभूतास्तथापरे ॥
 केचिद्वै पादहीनाश्च करहीना विबाहवः ॥२३॥
 निःशस्त्राः पतिताश्चैव केचिज्ज्वलितकंचुकाः ॥
 हाहेति वादिनः केचिद्रामकृष्णेति वादिनः ॥२४॥
 शतघ्नीभिर्विश्रीर्णाङ्गा गजाः केचिन्मृधाङ्गणे ॥
 दुद्रुवन्तश्च पतिता मूर्छिता निधनं गताः ॥२५॥
 उत्पतन्तो दुद्रुवन्तश्चिन्नदेहास्तुरङ्गमाः ॥
 मृधे मृत्युं गताः केचिद्विश्रीर्णाः पतिता रथाः ॥२६॥

अग्निना पूरितं सर्वं यदुसैन्यं भयानकम् ॥
 दृष्ट्वानिरुद्धः सङ्ग्रामे शुशोच संस्मरन्हरिम् ॥२७॥
 ततः कृष्णस्य कृपया बुद्धिं प्राप्त उषापतिः ॥
 प्रतिशार्ङ्गं गृहीत्वा वै निषङ्गाच्छरमेव च ॥२८॥
 नीत्वा निधाय कोदण्डे पर्जन्यास्त्रं समादधे ॥२९॥
 बाणे प्रमुक्ते सति वै बलाहकः
 समागतो वै यदुसैन्यमण्डले ॥
 जलं ववर्षाथ यदून्प्रपालय-
 न्कृपीटयोनिं किल शांतयन्नृप ॥३०॥
 ततस्तेऽग्निभयान्मुक्ता शीतलाङ्गाश्च वृष्णयः ॥
 श्लाघां कृत्वानिरुद्धस्य युद्धं कर्तुं समुत्थिताः ॥३१॥
 तान्प्रत्याहानिरुद्धस्तु ह्यहं यास्ये पुरीं प्रति ॥
 अर्वेण पक्षयुक्तेनैको विजेतुं द्विषां पतिम् ॥३२॥

गर्ग उवाच -

इति श्रुत्वा वचस्तस्य सांबाद्याः कृष्णनन्दनाः ॥
 प्रोद्युः सर्वे च तं राजन्मष्टादश महारथाः ॥३३॥
 हरिपुत्रा उद्युः
 गंतुं नार्हसि त्वं राजञ्चात्रूणां नगरीं प्रति ॥
 प्रयास्यामो वयं सर्वे विजेतुं चाततायिनम् ॥३४॥
 इत्युक्त्वा कुपिताः सर्वे सहसाऽऽरुह्य घोटकान् ॥
 सपक्षान्धन्विनो वीरा दक्षिता युद्धकोविदाः ॥३५॥
 उल्लंघयित्वा प्राकारं पुर्यां प्राप्ता हरेः सुताः ॥
 गत्वा जघ्नुर्द्विषः सर्वान्बाणैरुरगसन्निभैः ॥३६॥
 ते शत्रवस्तु सहसा नृपस्य वचनान् नृप ॥
 युद्धार्थे धन्विनः क्रुद्धा आगता एककोटयः ॥३७॥
 तानागतान्बहुन्वीरान्कुपितानुद्यतायुधान् ॥
 सांबो मधुर्वहृद्बाहुश्चित्रभानुर्वकोऽरुणः ॥३८॥
 सङ्ग्रामजित्सुमित्रश्च दीप्तिमान्भानुरेव च ॥

वेदबाहुः पुषकरश्च श्रुतदेवः सुनन्दनः ॥३९॥
 विरूपश्चित्रबाहुश्च न्यग्रोधश्च कविस्तथा ॥
 एते कृष्णसुताः सर्वे जघ्नुर्बाणैर्निरीक्ष्य च ॥४०॥
 ततः पुर्यां च वीराणां रुधिरणे भयंकरा ॥
 नदी बभूव राजेन्द्र पुरद्वाराद्विनिःसृता ॥४१॥
 तामागतां नदीं घोरामनिरुद्धस्तु शंकितः ॥
 प्रत्युवाच रुषा राजन्मुखेन परिशुष्यता ॥४२॥
 मत्पितृभ्रातरः सर्वे रणे किं निहता अहो ॥
 तस्मादस्मान्प्लावयितुं नदी घोरा समागता ॥४३॥
 एतामग्निमयैर्बाणैः शोषयिष्ये न संशयः ॥
 पातयिष्यामि नगरीमहं गिरिसमैर्गजैः ॥४४॥
 ततोऽनिरुद्धवयनाद्धस्तिपैर्लक्षहस्तिनः ॥
 महोच्याश्च मदोन्मताः कज्जलाद्रिसमप्रभाः ॥४५॥
 करैर्गुल्मान्समुत्पाट्य क्षेपयंतश्च तत्पुरे ॥

कंपयंतो भुवं पादैः पुरोपरि समागताः ॥४६॥
 गत्वा ते कुंजराः सर्वे हेमाङ्गदपुरीं रुषा ॥
 सर्वतः पातयामासुः शीघ्रं कुम्भस्थलैर्नृप ॥४७॥
 कपाटाः पतिताः सर्वे द्वाराणां दृढशृङ्खलाः ॥
 दुर्गस्य पातिताः पुर्यां गजैः पाषाणभित्तयः ॥४८॥
 पातयित्वा कपाटादीन्दुर्गं चैव हरेर्गजाः ॥
 पुर्यां प्राप्ता नृपश्रेष्ठ रिपुगेहात्र्यपातयन् ॥४९॥
 हाहाकारो महानासीच्च्यंपावत्यां तदैव हि ॥

भयभीता जनाः सर्वे नृपाद्या विस्मयं गताः ॥५०॥
तदा तु धर्षितो राजा सजा बद्ध्वा करद्वयम् ॥
सम्मुखे हरिपुत्राणामाययौ पाहि मां ब्रुवन् ॥५१॥
तमागतं नृपं वीक्ष्य रणे सांबस्तु धर्मवित् ॥
भ्रातृन्निवारयामास दीनहन्तृश्च हस्तिपान् ॥५२॥
निवारयित्वा सर्वान्स राजानमिदमब्रवीत् ॥

सांब उवाच -
आगच्छ राजन्भद्रं ते नीत्वा मम तुरङ्गमम् ॥५३॥
गच्छानिरुद्धनिकटे ततः श्रेयो भविष्यति ॥
इति श्रुत्वा स तद्वाक्यं नीत्वा यज्ञतुरङ्गमम् ॥
हरिपुत्रैर्युतो राजा निश्चक्राम पुराद्धिः ॥५४॥
गत्वानिरुद्धनिकटे साकं पुत्रेण भूपतिः ॥
हयं निवेदयामास स्वर्णकोटिं च मानदः ॥५५॥
अनिरुद्धस्तु रजेन्द्र नीतिविद्वीनवत्सलः ॥
तत्करौ मालया बद्धौ मोचयित्वेदमब्रवीत् ॥५६॥
मया सह नृपश्रेष्ठ पालयैनं तुरङ्गमम् ॥
राजन्येभ्यश्च शत्रुभ्यः कृष्णस्य प्रीतिहेतवे ॥५७॥
श्रुत्वानिरुद्धस्य वचो महात्मा
हेमाङ्गदो बुद्धिमतां वरिष्ठः ॥
दत्त्वा च राज्यं स्वसुताय प्रीत्या
गंतुं मनस्तत्र चकार तेन ॥५८॥

Roman transliteration

garga uvāca -
atha muktastu turago deśānsarvānvilokayan ||
uśinare ca viṣaye prāptaścāṃpāvatīm purīm ||1||
rājñā hemāṃgadenāpi pālītāṃ durgamaṃḍitām ||
cāturvarṇyajanākīrṇāṃ prāsādaiḥ pariveṣṭitām ||2||
yatra hemāṃgado rājā putreṇa haṃsaketunā ||
rājyaṃ karoti sukr̥tirmahāśūrajanairvṛtaḥ ||3||
gr̥hitastena turago'niruddhasya mahātmanaḥ ||
svapuryāṃ līlayā rājan yādavānagaṇayya ca ||4||
baddhvā hemāṃgado rājā svarṇadāmnā ca vājinam ||
dvāreṣu ca kapāṭādīndattvā krodhena pūritaḥ ||5||
yādavānāṃ vināśāya durgabhittiṣu mānada ||
śataghnyāśca dvilakṣāni dhṛtvā yuddhāya vai manaḥ ||6||
tataḥ prāpto'niruddhastu sasainyo'svaṃ vilokayan ||
cāṃpāvatyā hyupavane śibiro'bhūcca tasya vai ||7||
atha pradhyumnatanayastatrādr̥ṣtvā turaṃgamam ||
uddhavaṃ kṛṣṇacandrasya sakhāyamidamabravīt ||8||
aniruddha uvāca -

kasyeyam nagarī mantrīkena nīto hayo mama ||
 tvaṃ jānāsi mahābuddhe kathayasva vicārya ca ||9||
 itthaṃ niśamya tadvākyamuddhavo buddhisattamaḥ ||
 jñātvā vārtam ca śatrūñāmidaṃ vacanamabravit ||10||
 uddhava uvāca -
 iyaṃ caṃpāvati nāmnā nagarī dvārakeśvara ||
 haṃsadhvajena putreṇa yatra hemāṃgado nṛpaḥ ||11||
 karoti rājyaṃ tenāpi gr̥hītaśturagastava ||
 eṣa rājā mahāśūro yajñasyāśvaṃ na dāsyati ||12||
 puryaṃ sthītvā bhuṣuṇḍībhirbahu yuddhaṃ kariṣyati ||

na nīrgamiṣyati bahīryuddhāya sa nṛpaḥ purāt ||13||
 tasmāttaveccā nṛpate yathā bhūyāttathā kuru ||
 iti tadvacanam śrutvā sa uvāca ruṣānvitāḥ ||14||
 aniruddha uvāca -
 ahaṃ sarvānhaṇiṣyāmi durgayuktānbahūndviṣaḥ ||
 lauhaśaktisamairbāṇaiḥ prahārārdhena sattama ||15||
 itthaṃ tadvākyamākarmaṇya yādavaḥ krodhapūrītāḥ ||
 puriṇ haṃtuṃ yayau śighraṃ mumoceśūṃśca koṭīśaḥ ||16||
 aṃdhakānāṃ ca bāṇaughaiḥ puryaṃ kolāhalo'pyabhūt ||
 śatravaḥ śaṃkitāḥ sarve vīrā haṃsadhvajādayaḥ ||17||
 tato nṛpasya vacanādvīrāste sāhasena vai ||
 durgabhītīṣvathāruhya yādavāndadr̥śurbahiḥ ||18||
 dr̥ṣtvā te ca bhayaṃ prāpuḥ sannaddhān yadupuṃgavān ||
 śastravarṣaṃ prakurvantaḥ sarvataḥ parimaṇḍitān ||19||

tebhyaḥ śataghñīrvyasṛjaṃścaturdikṣu ca vahninā ||
 sarvāneva haṇiṣyāmo na dāsyāmo hayaṃ vayam ||20||
 athāniruddhasenāyāṃ hāhākāro mahānabhūt ||
 vihvalā vṛṣṇayaḥ sarve śataghñībhiḥ pratāḍītāḥ ||21||
 saṃchinnabhinnasarvāṃgāḥ kecidyuddhātpalāyitāḥ ||
 kecinmūrchāṃ gatā rājankecidvai nidhanaṃ gatāḥ ||22||
 kecitprajvalitā yuddhe bhaṃsibhūtastathāpare ||
 kecidvai pādahināśca karahinā vibāhavaḥ ||23||
 niḥśastrāḥ patitāścaiva kecijjvalitakaṃcukāḥ ||
 hāheti vādinaḥ kecidrāmākṛṣṇeti vādinaḥ ||24||
 śataghñībhirviśīrṇāṅgā gajāḥ kecinmṛdhāṅgaṇe ||
 dudruvantaśca patitā mūrchitā nidhanaṃ gatāḥ ||25||
 utpatanto dudruvantaśchinnadehāsturaṇigamāḥ ||
 mṛdhe mṛtyuṃ gatāḥ kecidviśīrṇāḥ patitā rathāḥ ||26||

agninā pūrītaṃ sarvaṃ yadusainyaṃ bhayānakam ||
 dr̥ṣtvāniruddhaḥ saṅgrāme śūsoca saṃsmaranharim ||27||
 tataḥ kṛṣṇasya kṛpayā buddhiṃ prāpta uṣāpatih ||
 pratiśāraṇigam gr̥hītvā vai niṣaṅgaccharameva ca ||28||
 nītvā nidhāya kodaṇḍe parjanyaśtraṃ samādadhe ||29||
 bāṇe pramukte sati vai balāhakaḥ
 samāgato vai yadusainyamaṇḍale ||
 jalaṃ vavarṣātha yadūnprapālāya-
 nkr̥pīṭayoniṃ kila śāmtayanṛpa ||30||
 tataste'gnibhayānmuktā śītālāṅgāśca vṛṣṇayaḥ ||
 ślāghāṃ kṛtvāniruddhasya yuddhaṃ kartuṃ samutthitāḥ ||31||

tānpratyāhāniruddhastu hyahaṃ yāsye purīm prati ||
arveṇa pakṣayuktenaiko vijetum dviṣāṃ patim ||32||
garga uvāca -

iti śrutvā vacastasya sām̐bādyāḥ kṛṣṇanandanāḥ ||
procuḥ sarve ca taṃ rājannaṣṭādaśa mahārathāḥ ||33||
hariputrā ucuḥ
gaṃtuṃ nārhasi tvaṃ rājāṇśatrūṇāṃ nagarīm prati ||
prayāsyāmo vayaṃ sarve vijetum cātātāyinam ||34||
ityuktvā kupitāḥ sarve sahasā "ruhya ghoṭakān ||
sapakṣāndhanvino virā daṃśitā yuddhakovidāḥ ||35||
ullaṃghayitvā prākāraṃ puryāṃ prāptā hareḥ sutāḥ ||
gatvā jaghnurdviṣaḥ sarvānbānairuragasannibhaiḥ ||36||
te śatravastu sahasā nṛpasya vacanānnṛpa ||
yuddhārthe dhanvinaḥ kruddhā āgatā ekakoṭayaḥ ||37||
tānāgatānbahūnvirāṅkupitānudyatāyudhān ||
sām̐bo madhurbṛhadbāhuścitrabhānurvṛko'ruṇaḥ ||38||
saṅgrāmajitsumitraśca dīptimānbhānureva ca ||

vedabāhuḥ puṣakaraśca śrutadevaḥ sunaṃdanaḥ ||39||
virūpaścitrabāhuśca nyagrodhaśca kavistathā ||
ete kṛṣṇasutāḥ sarve jaghnurbānairnirīkṣya ca ||40||
tataḥ puryāṃ ca virāṇāṃ rudhireṇa bhayaṃkarā ||
nadī babhūva rājem̐dra puradvārādviniḥśṛtā ||41||
tāmāgatāṃ nadīm̐ ghorāmaniruddhastu śaṃkitāḥ ||
pratyuuvāca ruṣā rājanmukhena pariśuṣyatā ||42||
matpitṛbhrātaraḥ sarve raṇe kiṃ nihatā aho ||
tasmā dasmānplāvayitum nadī ghorā samāgatā ||43||
etā magnimayairbāṇaiḥ śoṣayiṣye na saṃśayaḥ ||
pātayiṣyāmi nagarīmahaṃ girisamairgajaiḥ ||44||
tato'niruddhavadanāddhastipairlakṣahastinaḥ ||
mahocāśca madonmattāḥ kajjalādrisamaprabhāḥ ||45||
karairgulmānsamutpāṭya kṣepayam̐taśca tatpure ||

kaṃpayam̐to bhuvaṃ pādaiḥ puropari samāgatāḥ ||46||
gatvā te kuṃjarāḥ sarve hemāṇgadapurīm̐ ruṣā ||
sarvataḥ pātayāmāsuh śighraṃ kumbhasthalairnṛpa ||47||
kapāṭāḥ patitāḥ sarve dvārāṇāṃ dr̥ḍhaśṛṅkhalāḥ ||
durgasya pātītāḥ puryā gajaiḥ pāṣāṇabhittayaḥ ||48||
pātayitvā kapāṭādīndurgaṃ caiva harergajāḥ ||
puryāṃ prāptā nṛpaśreṣṭha ripugehānnyapātayan ||49||
hāhākāro mahānāśiccaṃpāvatyāṃ tadaiva hi ||
bhayabhītā janāḥ sarve nṛpādyā vismayaṃ gatāḥ ||50||
tadā tu dharṣito rājā srajā baddhvā karadvayam ||
sammukhe hariputrāṇāmāyayau pāhi māṃ bruvaṃ ||51||
tāmāgatāṃ nṛpaṃ vīkṣya raṇe sām̐bastu dharmavit ||
bhrātṛnīvarayāmāsa dīnahantṛṇśca hastipān ||52||
nīvarayitvā sarvānsa rājānamidamabravit ||

sām̐ba uvāca -
āgaccha rājanbhadraṃ te nītvā mama turaṇigamam ||53||
gacchāniruddhanikaṭe tataḥ śreyo bhaviṣyati ||

iti śrutvā sa tadvākyaṃ nītvā yajñaturaṅgamam ||
hariputairyuto rājā niścakrāma purādbhāḥ ||54||
gatvāniruddhanikaṭe sākaṃ putreṇa bhūpatiḥ ||
hayaṃ nivedayāmāsa svarṇakoṭiṃ ca mānadaḥ ||55||
aniruddhastu rajendra nītividdīnavatsalaḥ ||
tatkarau mālāyā baddhau mocayitvedamabravīt ||56||
mayā saha nṛpaśreṣṭha pālayainaṃ turaṅgamam ||
rājanyebhyaśca śatrubhyaḥ kṛṣṇasya prītihetave ||57||
śrutvāniruddhasya vaco mahātma
hemāṅgado buddhimatām varīṣṭhaḥ ||
datvā ca rājyaṃ svasutāya prītyā

gaṇtūṃ manastatra cakāra tena ||58||

English rendering

The capture of Ashvaka by the king of Champavatipuri; the fierce battle of Hemangada's soldiers with the Yadavas; the coming into their refuge of the defeated king by the valor of Aniruddha and Srikrishna's sons.

Srigarji says - Rajan! After escaping from there, the horse went to Champawatipuri under Ushinar district, observing all the countries. Maintained by King Hemangada, it was surrounded by the massive Puri Fort. People of all four varnas lived within it. She was surrounded by the towering palaces of Puri. There, the virtuous king Hemangada, surrounded by great knights, ruled with his son Hanskete. O Lord! They defied the Yadavas and caught Mahatma Aniruddha's horse by accident. Honourable! King Hemang tied a horse with a gold chain, gave cupboards and arghalas to all the gates of the city, and decided to wage war and set up two lakh shatnis (cannons) on the walls of the fort to destroy the Yadavas. Aniruddha then arrived with an army on horseback. They set up camp in the groves of Champavati. Not seeing the horse there, Pradyumna Kumar asked Srikrishna Chandra's friend. 1 - 8.

Thus said Aniruddha to Uddhav: "Minister! Whose city is this? Who has taken away my horse? Excellency! You know it; think about it. 9.

Hearing this question from him, Uddhav, the wisest of men, understood the story of the enemy and said this. 10 | (Ashwamedh Khand Chapter 16 to 20)

Hearing this from Uddhavji, Aniruddha spoke in anger. 14.

Aniruddha said, "Uddhavji, the best of good men! I will strike down the majority of these enemies engaged in battle in half an hour with iron-clad arrows while they are in the fort. 15.

Yadukulatilaka Aniruddha, thus filled with fury on hearing the aforesaid words of Uddhavji, went quickly to destroy that Puri and started raining arrows in droves. Arrows from the Andhakavamsi heroes created a ruckus in that Puri. All the enemies, including the heroic Hansadhvaja, became suspicious. Then, at the king's behest, the heroes bravely climbed the fort's walls and saw the Yadava soldiers frozen outside. They were all terrified when they saw the best warriors of the Yadu clan, armed with armor and other things. The Yadava warriors were showering arms and ammunition. Hemangada's soldiers started throwing fire at him with sticks from all sides. They came to the conclusion that we would put all enemies to death, never return the horse. 16-20 |

At that time, Aniruddha's army was in great disarray. All the men of Vṛishnivamsa were amazed at the heroism of the Satanites. All of his limbs were torn apart. Many of the warriors ran away from the battle. The king! Some soldiers were mute and many lost their lives. Some were burned in battle and some were incinerated. Many people had their arms and legs amputated. Some of the people fell down unarmed. Many of the shells were set on fire. Many shouted hymns, and many warriors chanted the names of Balarama and Krishna. In that battlefield, hundreds of elephants were killed, their limbs damaged, and many fell to their deaths. While jumping and running in the battle, the horses died because their bodies were torn apart. Many of the chariots were crushed to pieces. The entire Yadava army came under fire and started looking terrible. 21-26 |

Seeing all this, Aniruddha thought for a moment, remembering Sangram - Srihari in the land. Then by the grace of Krishna, Ushavallabha Aniruddha realized the wisdom of duty. He took the rainbow, drew the arrow from the arrow, and placed it on the bow, and inserted the rainbow into it. The clouds fell on the Yadava army as soon as the arrow was released. O Lord! Those clouds, protecting the Yadava soldiers, showered torrential rain and extinguished the fire that had spread all around. Then the parts of the soldiers with testicles became cold. They were relieved of their fear of fire and rose again to battle, praising Aniruddha. Addressing them all, Aniruddha said, "I will enter Champawatipuri alone on a winged horse to conquer the king of enemies." 27-32 |

Srigarji says - Rajan! On hearing Aniruddha's words, all the eighteen nobles, including Krishnakumar Samba, spoke to him. 33. (Aśvamedh Khand Chapter 16 to 20)

The sons of Hariputra said, "The king. Do not go into the city of your enemies. We will all go there to conquer that tyrant king. 34.

Having said this, in a fit of rage, all those brave Hariputra suddenly rode on winged horses and reached Champawatipuri, crossing the ramparts of the fort. They were all archers, armormen, and skilled in warfare. As soon as they left, they began to kill their enemies with serpentine arrows. 35-36 |

Nareshwar. Those enemies also arrived enraged at the king's command, suddenly carrying bows for battle. They numbered about ten million people. Samba, Madhu, Brihadvahu, Chitrabhanu, Vrik Arun, Sangramjit, Sumitra, Deeptiman, Bhanu, Vedabahu, Pushkar, Shrutadeva, Sunandana, Virupa, Chitrabahu, Nyagrodha, and Kavi - all sons of Krishna - began to strike with arrows when they saw the majority of the heroes, filled with fury and carrying weapons. Rajendra! Then a terrible river appeared in that city, out of the blood of the heroes, which came out of the city gate. The king! Aniruddha was alarmed when he saw the mighty river flowing by. His mouth dried up, and he cried out in fury - 'Ah! Did all my father's brothers die because of which this mighty river is coming here to take us all away? I will no doubt suck up this river by my own advances. I will destroy this city with my thunderbolt. 37-44 |

Subsequently, at the behest of Aniruddha, inspired by the Mahavats, millions of black elephants, like the giant Madonmatta and Kajjalgiri, started uprooting small trees and shrubs with their tusks and throwing them into the city. They ascended over the city, shaking the earth with the stroke of their feet. O Lord! Arriving there, all the Gajarajas, enraged by their Kumbh sites, hurriedly demolished the Puri. All the windows came crashing down and falling apart. The strong chains of the gates were torn down. The elephants tore down the stone walls of the fort of Puri. Oh dear Lord! The Gajarajas of Sriharika reached Puri and started demolishing the enemy houses by demolishing the Kiwaras, Argala and the fort. At that time there was a great commotion in Champavati. All the people, including the king, were terrified and astonished. Then the defeated king Hemangad came before the

Hariputras with both his hands tied with a garland of flowers, saying 'Pahimam'. Seeing the king's presence, the scribe Samban in the battlefield stopped the brothers and the Mahavats, who were killing the poor. They stopped everyone and spoke to the king in this way. 45-52 |

Samba said, "O king! Come on, have a good one. Draw near to Aniruddha with my horse, and the best result will be for you. 533.

When Sambaki heard this, the king took the sacrificial horse and set out from Puri with the Hariputras. The king, accompanied by his son, approached Aniruddha and offered the horse and ten million gold coins along with it. Rajendra! Thereafter, the moralist Dinavatsala Aniruddha, bound with a garland of flowers, opened both his hands and said: "Nripa Śreshtha! Follow me and protect this horse from the enemy kings for the happiness of Lord Krishna. " 54-57 | (Ashwamedh Khand Chapter 16 to 20)

Hearing of Aniruddha, King Hemangada, the best of the wise, thought of happily accompanying his son by granting him the kingdom. 58.

Thus was completed the sixteenth chapter called 'Champavati-Vijaya Varnana' in the Ashvamedha Khanda under the Srigarghasamhita. 16.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa • Chapter 17

Chapter 218 of 263 • 58 detected Sanskrit verse markers

Sanskrit

गर्ग उवाच -

अथानिरुद्धस्य हयो विमुक्तो
यदुप्रवीरैश्च महोज्ज्वलांगः ॥
उशीनराद्वीरवरान्प्रपश्य-
न्निर्निर्गतः सोऽपि शनैः शनैश्च ॥१॥
एवं स विचरन् राजनराष्ट्रे राष्ट्रे हयोत्तमः ॥
नृपैश्च बहुभी राजन्गृहीतश्च विमोचितः ॥२॥
इंद्रनीलं जितं श्रुत्वा तथा हेमांगदं नृपम् ॥
नृपाश्चान्ये मण्डलेशाः प्राप्तं न जगृहुर्हयम् ॥३॥
वीरहीनान्बहुन्देशान्विलोक्य तुरगोत्तमः ॥
यदृच्छया नृपश्रेष्ठ स्त्रीराज्यं तु जगाम ह ॥४॥
राजन्यकन्या काचिद्वै सुरूपा नाम सुन्दरी ॥
राज्यं सा कुरुते स्वैरं राजा तत्र न जीवति ॥५॥
तत्र देशे स्त्रियं प्राप्य यस्तां भजति कामतः ॥

ऊर्ध्वं संवत्सरादराजन्न कदापि स जीवति ॥६॥
तत्पुरे तुरगो गत्वा ह्युद्याने पुष्पसंकुले ॥
लवंगलतिकवृन्दे स्वेलागंधसमाकुले ॥७॥
पक्षिभिर्मधुपैर्घुष्टे स्थितोऽभूच्चिचिणीतले ॥
ददृशुः स्त्रीजनाः सर्वे श्यामकर्णं मनोहरम् ॥८॥
ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा द्रष्टुं समागताः ॥
हयं दृष्ट्वा स्त्रियो गत्वा स्वामिनीमवदन् नृप ॥९॥
श्रुत्वा राज्ञी रथे स्थित्वा छत्रचामरवीजिता ॥
नारीकोटिसमायुक्ता हयं द्रष्टुं समाययौ ॥१०॥
अश्वं दृष्ट्वा च तत्पत्रं वाचयित्वा रुषान्विता ॥
पुनः पुरे हयं बद्ध्वा युद्धं कर्तुं मनो दधे ॥११॥
काश्चिन्नार्यो गजारूढा रथारूढाः समाययुः ॥
हयारूढास्तथा काश्चिद्वंशिताः शस्त्रसंयुताः ॥१२॥
ताः सर्वा कुपिता वीक्ष्य शस्त्रवर्षं प्रकुर्वतीः ॥

आगतो ह्यनिरुद्धस्तु हेमांगदमुवाच ह ॥१३॥
अनिरुद्ध उवाच -
राजन्नेताश्च का नार्यो युद्धं कर्तुं समागताः ॥
विस्तरेणापि कथय येन मे स्याच्छिवं त्विह ॥१४॥

हेमांगद उवाच -

अत्र देशे च कुरुते राज्ञी राज्यं नृपेश्वर ॥
 न जीवति नृपो राज्ये तस्मात्स्त्रीभिः समन्विता ॥१५॥
 हयं गृहीत्वा ते सा च संग्रामं कर्तुमागता ॥
 इति श्रुत्वानिरुद्धस्तु राजानमिदमब्रवीत् ॥१६॥
 अनिरुद्ध उवाच -
 कस्मात्स्त्री कुरुते राज्यं राजा कस्मान्न जीवति ॥
 एतां विस्तरतो वार्तां यत्त्वं जानासि तद्वद ॥१७॥
 इति तद्वाक्यमाकर्ण्य राजा हेमांगदोऽब्रवीत् ॥
 संस्मरन् याज्ञवल्क्यस्य स्वगुरोश्च पदांबुजम् ॥१८॥

यादवेंद्र पुरावृत्तं याज्ञवल्क्यमुखाच्छ्रुतम् ॥
 चंपकायां मया पूर्वं कथयिष्यामि तच्छृणु ॥१९॥
 पुरा कृतयुगे राजन्नत्र देशे बभूव ह ॥
 नारीपाल इति ख्यातो राजा तु मंडलेश्वरः ॥ २०॥
 तस्यासीन्मोहिनी भार्या सिंहलद्वीपसंभवा ॥
 पद्मिनी हंसगमना पूर्णचंद्रनिभानना ॥२१॥
 तस्याः सौंदर्यजलधौ मग्नो भूत्वा महीपतिः ॥
 अहर्निशमविज्ञाय रेमे तां शतवत्सरैः ॥२२॥
 न चाकार प्रजानां वै न्यायं कामेन मोहितः ॥
 तदा सर्वाः प्रजा राजन्बभूवुर्दुःखपीडिताः ॥२३॥
 प्रजानां कदनं वीक्ष्य मोहिनी नृपवल्लभा ॥
 न्यायं चाकार सर्वासां स्वशक्त्या यादवेश्वर ॥२४॥
 एकदा तं नृपं द्रष्टुमष्टावक्रो महामुनिः ॥
 आजगाम नृपस्यापि प्राप्तश्चांतःपुरे किल ॥२५॥

तमागतं मुनिं दृष्ट्वा नृपः स्त्रीलग्नमानसः ॥
 विजहास कुरुपोऽयं कस्मात्प्राप्त इति ब्रुवन् ॥२६॥
 ततो रुषा मुनिः प्राह शृणु मूढ नपुंसक ॥
 मुनीनां स्त्रीजितो भूत्वापमानं किं करिष्यसि ॥२७॥
 त्वद्देशे च सदा राज्यं नार्यः कुर्वन्तु नित्यशः ॥
 न जीवति नृपो राज्ये तस्माद्गच्छ त्वमालयात् ॥२८॥
 अत्र देशे स्त्रियं प्राप्य यस्तां भजति नित्यशः ॥
 स तु संवत्सरांते वै न जीवति न संशयः ॥२९॥
 गर्ग उवाच -
 इत्युक्त्वा स्वाश्रमं सोऽपि प्रययौ मुनिसत्तमः ॥
 गते मुनौ नृपस्तत्र क्लीबोऽभूत्तस्य शापतः ॥३०॥
 सर्वं मुनिकृतं ज्ञात्वा गर्हयामास भूपतिः ॥
 आत्मानमात्मना चैव स दीनो दुःखदुःखितः ॥३१॥

नारीपाल उवाच -

किं कृतं मंदभाग्येन स्त्रीजितेन मया ह्यहो ॥
मुनीनां पूजनं त्यक्त्वा तथा निरययायिनम् ॥३२॥
अद्य मां पापिनं दुष्टं यमद्वृतैर्विलोकितम् ॥
दृष्ट्वा वैतरणीयोग्यं कः प्रतापात्प्रमोक्षयति ॥३३॥
इत्युक्त्वा स गृहं त्यक्त्वा विद्यचार वने वने ॥
भजन्विमुक्तिदं विष्णुं लेभे चांते हरेः पदम् ॥३४॥
अत्र देशे च राजानो राज्यं शापभयान्विताः ॥
न करिष्यन्ति नार्य्यश्च करिष्यन्ति न संशयः ॥३५॥
श्रीगर्ग उवाच -

एवं तयोः कथतोर्नार्यः क्रुद्धाः समागताः ॥
व्यमुचन्धनुषैर्बाणान्युंश्चल्यः क्रोधपूरिताः ॥३६॥
ताः स्त्रीर्वीक्ष्यानिरुद्धस्तु विस्मितोऽभूदभयान्वितः ॥
कथं करिष्ये युद्धं वै स्त्रीभिः सार्द्धमिति ब्रुवन् ॥३७॥
तदैव तस्य निकटे सुरूपा मंडलेश्वरी ॥

स्त्रीभिः प्राप्ता चानिरुद्धं दृष्ट्वा वचनमब्रवीत् ॥३८॥
राज्युवाच

तिष्ठ तिष्ठ रणे वीर कुरु युद्धं मया सह ॥
सेनायुक्तस्तथापि त्वं किं शोचसि वृथा रणे ॥३९॥
अहं त्वां मानिनं जित्वा प्रधने वृष्णिभिर्युतम् ॥
क्रीडामृगं करिष्यामि मदनज्वरपीडिता ॥४०॥
इति तस्या वचः श्रुत्वानिरुद्धो भयविह्वलः ॥
प्रत्याह दीनया वाचा सर्वविन्मंडलेश्वरीम् ॥४१॥
तुरगं कृष्णचंद्रस्य सर्वदेवदेवेश्वरस्य च ॥
मह्यं प्रयच्छ हे राज्ञि क्रतोरर्थे तु स्वेच्छया ॥४२॥
नाहं करिष्ये युद्धं वै त्वया सार्द्धं वरानने ॥
गच्छ द्वारावतीं तस्माद्दर्शनार्थं हरेश्च वै ॥४३॥
यन्नामस्मरणाद्भद्रे नरो याति कृतार्थताम् ॥
तस्य वै दर्शनस्यापि फलं किं कथयामि ते ॥४४॥

इति सा चानिरुद्धेन बोधिता निपुणेन वै ॥
पूर्ववार्तां स्मरन्त्याह ब्रह्माणं मोहिनी यथा ॥४५॥
सुरूपोवाच
अहं पुराभवं देव स्वर्वेश्या पूर्वजन्मनि ॥
मोहिनी नाम विख्याता कंजांगा कंजलोचना ॥४६॥
एकदा हंसयानेन व्रजंतं पद्मसंभवम् ॥
दृष्ट्वा तन्निकटे गत्वा भज मामित्युवाच ह ॥४७॥
यदा न जगृहे ब्रह्मा शापं दत्त्वा तदा ह्यहम् ॥

गत्वा ककुब्धतीतीरे चकार दुष्करं तपः ॥४८॥
 तपसा तोषितो ब्रह्मा तपोऽन्ते च समागतः ॥
 तपस्विनीं प्रसन्नात्मा वरं ब्रूहीत्युवाच ह ॥४९॥
 तच्छ्रुत्वा मोहिनी प्राह देवदेव नमोऽस्तु ते ॥
 वरं वरय लोकेश दीनां मां तपसि स्थिताम् ॥५०॥
 यदि मां त्वं न गृह्णासि दुःखितां शरणागताम् ॥

तदा रोषेण त्यक्ष्यामि तपसा च कृशां तनुम् ॥५१॥
 इति श्रुत्वा विधिः प्राह शोकं मा कुरु भामिनि ॥
 अन्यजन्मनि ते भद्रे भविष्यति मनोरथः ॥ ५२॥
 अहं पौत्रो भविष्यामि द्वारकायां हरेश्च वै ॥
 सुवर्णश्चानिरुद्धाख्यः स्त्रीराज्ये त्वं भविष्यसि ॥५३॥
 ततो गृह्णामि त्वां भद्रे नानृतं वघनं मम ॥
 इति श्रुत्वा च तद्वाक्यं जाताहं पृथिवीतले ॥५४॥
 ब्रह्मा त्वं यादवश्रेष्ठ मदर्थे च समागतः ॥
 गर्ग उवाच -

वाक्यं तस्याः समाकर्ण्य यादवा विस्मयं ययुः ॥५५॥
 अनिरुद्धस्तु धर्मात्मा प्रत्याह विमलं वचः ॥
 अनिरुद्ध उवाच -
 गच्छ श्रीद्वारकां भद्रे तत्र गृह्णामि त्वां प्रियाम् ॥
 अद्य यास्यामि तुरगं राजन्येभ्यश्च पालयन् ॥५६॥

ततः सा तस्य वाक्येन प्रमिलां मंत्रिणीं वराम् ॥
 राज्ये कृत्वा तुरगं च दत्त्वा द्वारावतीं ययौ ॥५७॥
 इति श्रीगर्गसंहितायां हयमेधखण्डे
 स्त्रीराज्यविजयो नाम सप्तदशोऽध्यायः ॥१७॥
 हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

garga uvāca -
 athāniruddhasya hayo vimukto
 yadupravīraiśca mahojjvalāṅgaḥ ||
 uśīnarādvīravarāṇprapaśya-
 nvīnīrgataḥ so'pi śanaiḥ śanaiśca ||1||
 evaṃ sa vicaraṇā rājanā rāṣṭre rāṣṭre hayottamaḥ ||
 nṛpaiśca bahubhī rājaṅgrhītaśca vimocitaḥ ||2||
 iṇḍranilaṃ jitaṃ śrutvā tathā hemāṅgadaṃ nṛpaṃ ||
 nṛpāścānye maṇḍaleśāḥ prāptaṃ na jagrurhayam ||3||
 vīrahinānbahūndeśānvilokya turagottamaḥ ||
 yadṛcchayā nṛpaśreṣṭha strīrājyaṃ tu jagāma ha ||4||
 rājanyakanyā kācidvai surūpā nāma sundarī ||
 rājyaṃ sā kurute svairam rājā tatra na jīvati ||5||

tatra deśe striyaṃ prāpya yastāṃ bhajati kāmataḥ ||
 ūrdhvaṃ saṃvatsarād rājanna kadāpi sa jīvati ||6||
 tatpure turago gatvā hyudyāne puṣpasamkule ||
 lavamgalatikavṛnde svelāgaṃdhasamākule ||7||
 pakṣibhirmadhupairghuṣṭe sthito 'bhūccipciñitale ||
 dadṛśuḥ strijanāḥ sarve śyāmakarmaṇ manoharam ||8||
 brāhmaṇāḥ kṣatriyā vaiśyāḥ śūdrā dr̥ṣṭuṃ samāgatāḥ ||
 hayaṃ dr̥ṣṭvā striyo gatvā svāminīmavadannṛpa ||9||
 śrutvā rājñi rathe sthitvā chatracāmaravijitā ||
 nārikoṭisamāyuktā hayaṃ dr̥ṣṭuṃ samāyayau ||10||
 aśvaṃ dr̥ṣṭvā ca tatpatraṃ vācayitvā ruśānvitā ||
 punaḥ pure hayaṃ baddhvā yuddhaṃ kartuṃ mano dadhe ||11||
 kāścinnāryo gajārūḍhā rathārūḍhāḥ samāyayuḥ ||
 hayārūḍhāstathā kāściddaṃśitāḥ śastrasam̐yutāḥ ||12||
 tāḥ sarvā kupitā vikṣya śastravarṣaṃ prakurvatiḥ ||

āgato hyaniruddhastu hemāṃgadamuvāca ha ||13||
 aniruddha uvāca -
 rājannetaśca kā nāryo yuddhaṃ kartuṃ samāgatāḥ ||
 vistareṇāpi kathaya yena me syācchivaṃ tviha ||14||
 hemāṃgada uvāca -
 atra deśe ca kurute rājñi rājyaṃ nṛpeśvara ||
 na jīvati nṛpo rājye tasmātstribhīḥ samanvitā ||15||
 hayaṃ gr̥hitvā te sā ca saṃgrāmaṃ kartumāgatā ||
 iti śrutvāniruddhastu rājānamidamabravit ||16||
 aniruddha uvāca -
 kasmātstri kurute rājyaṃ rājā kasmāna jīvati ||
 etaṃ tadarato vārtāṃ yattvaṃ jānāsi tadvada ||17||
 iti tadvākyaṃ karmāṇya rājā hemāṃgado 'bravit ||
 saṃsmaran yājñavalkyasya svagurośca padāmbujam ||18||

yādaveṃdra purāvṛttaṃ yājñavalkyamukhācchrutam ||
 caṇṇapakāyāṃ mayā pūrvaṃ kathayīṣyāmi tacchṛṇu ||19||
 purā kṛtayuge rājannatra deśe babhūva ha ||
 nārīpāla iti khyāto rājā tu maṇḍaleśvaraḥ ||20||
 tasyāśinmohini bhāryā siṃhaladvīpasambhavā ||
 padmini haṃsagamanā pūrṇacāṇdranibhānanā ||21||
 tasyāḥ saṃpādaryajaladhau magno bhūtvā mahīpatiḥ ||
 aharnīsamavijñāya reme tāṃ śatavatsaraiḥ ||22||
 na cākāra prajānāṃ vai nyāyaṃ kāmēna mohitaḥ ||
 tadā sarvāḥ prajā rājanbabhūvurdūḥkhapīḍitāḥ ||23||
 prajānāḥ kadanaṃ vikṣya mohini nṛpavallabhā ||
 nyāyaṃ cakāra sarvāsāṃ svaśaktiā yādaveśvara ||24||
 ekadā taṃ nṛpaṃ dr̥ṣṭumaśṭāvakra mahāmuniḥ ||
 ājagāma nṛpasyāpi prāptaścāntaḥpure kila ||25||

tamāgataṃ muninḥ dr̥ṣṭvā nṛpaḥ strīlagnamānasaḥ ||
 vijahāsa kurupo'yaṃ kasmātprāpta iti bruvaṇ ||26||
 tato ruśā muniḥ prāha śṛṇu mūḍha napuṃsaka ||
 munināṃ strījito bhūtvāpamānaṃ kiṃ kariṣyasi ||27||
 tvaddeśe ca sadā rājyaṃ nāryaḥ kurvantu nityaśaḥ ||

na jīvati nṛpo rāḷye tasmād□gaccha tvamālayāt ||28||
 atra deśe strīyaṃ prāpya yastām bhajati nityaśaḥ ||
 sa tu saṃvatsarāṃte vai na jīvati na saṃśayaḥ ||29||
 garga uvāca -
 ityuktvā svāśramaṃ so'pi prayayau munisattamaḥ ||
 gate munau nṛpastatra klībo'bhūttasya śāpataḥ ||30||
 sarvaṃ munikṛtaṃ jñātvā garhayāmāsa bhūpatiḥ ||
 ātmānamātmanā caiva sa dīno duḥkhaduḥkhitāḥ ||31||
 nārīpāla uvāca -

kiṃ kṛtaṃ maṃdabhāgyena strījītena mayā hyaho ||
 munināṃ pūjanaṃ tyaktvā tathā nīrayayāyinaṃ ||32||
 adya māṃ pāpinaṃ duṣṭaṃ yamadūtairvilokitam ||
 drṣṭvā vaitaraṇīyogyaṃ kaḥ pratāpātpramokṣyati ||33||
 ityuktvā sa grhaṃ tyaktvā vicacāra vane vane ||
 bhajanvimuktidaṃ viṣṇuṃ lebhe cāṃte hareḥ padam ||34||
 atra deśe ca rājāno rājyaṃ śāpabhayānvitāḥ ||
 na kariṣyanti nāryyaśca kariṣyanti na saṃśayaḥ ||35||
 śrīgarga uvāca -
 evaṃ tayoh kathatornāryaḥ krudhāḥ samāgatāḥ ||
 vyamuṃcandhanuṣairbāṇānpuṃścalaḥ krodhapūrītāḥ ||36||
 tāḥ strīrvikṣyāniruddhastu vismito'bhūd□bhayānvitāḥ ||
 kathaṃ kariṣye yuddhaṃ vai strībhiḥ sārddhamiti bruvaṃ ||37||
 tadaiva tasya nikaṭe surūpā maṃḍaleśvarī ||

strībhiḥ prāptā cāniruddhaṃ drṣṭvā vacanamabravīt ||38||
 rājñyuvāca
 tiṣṭha tiṣṭha raṇe vīra kuru yuddhaṃ mayā saha ||
 senāyuktastathāpi tvaṃ kiṃ śocasi vrthā raṇe ||39||
 ahaṃ tvāṃ māninaṃ jītvā pradhane vṛṣṇibhiryutam ||
 krīḍāmygaṃ kariṣyāmi madanajvarapiḍitā ||40||
 iti tasyā vacaḥ śrutvāniruddho bhayavihvalaḥ ||
 pratyāha dīnaya vācā sarvavinmaṃḍaleśvarīm ||41||
 turagaṃ kṛṣṇacamaṃdrasya sarvadevadeveśvarasya ca ||
 mahyaṃ prayaccha he rājñi kratorarthe tu svecchayā ||42||
 nāhaṃ kariṣye yuddhaṃ vai tvayā sārddhaṃ varānane ||
 gaccha dvārāvatīm tasmāddarśanārthaṃ hareśca vai ||43||
 yannāmasmaraṇād□bhadre naro yāti kṛtārthatām ||
 tasya vai darśanasyaāpi phalaṃ kiṃ kathayāmi te ||44||

iti sā cāniruddhena bodhitā nipuṇena vai ||
 pūrvavārtāṃ smarantyāha brahmāṇaṃ mohinī yathā ||45||
 surūpovāca
 ahaṃ purābhavaṃ deva svarveśyā pūrvajanmani ||
 mohinī nāma vikhyātā kaṃjāṃgā kaṃjalocanā ||46||
 ekadā haṃsayānena vṛjamaṃtaṃ padmasaṃbhavam ||
 drṣṭvā tannikaṭe gatvā bhaja māmitiyuvāca ha ||47||
 yadā na jagrhe brahmā śāpaṃ datvā tadā hyaham ||
 gatvā kakudmatīṭire cakāra duṣkaraṃ tapaḥ ||48||
 tapasā toṣito brahmā tapo'nte ca samāgataḥ ||
 tapasvinīm prasannātmā varam brūhītyuvāca ha ||49||
 tacchrutvā mohinī prāha devadeva namo'stu te ||

varaṃ varaya lokaśa dīnāṃ māṃ tapasi sthitām ||50||
yadī māṃ tvaṃ na grhṇāsi duḥkhitāṃ śaraṇāgatām ||

tadā roṣeṇa tyakṣyāmi tapasā ca kṛśāṃ tanum ||51||
itī śrutvā vidhiḥ prāha śokaṃ mā kuru bhāmini ||
anyajanmani te bhadre bhaviṣyati manorathaḥ || 52||
ahaṃ pautro bhaviṣyāmi dvārakāyāṃ hareśca vai ||
suvarṇaścāniruddhākhyāḥ strīrājye tvaṃ bhaviṣyasi ||53||
tato grhṇāmi tvāṃ bhadre nānṛtaṃ vacanaṃ mama ||
itī śrutvā ca tadvākyaṃ jātāhaṃ prthivītale ||54||
brahmā tvaṃ yādavaśreṣṭha madarthe ca samāgataḥ ||
garga uvāca -
vākyaṃ tasyāḥ samākarmaṇya yādavā vismayaṃ yayuḥ ||55||
aniruddhastu dharmātmā pratyāha vimalaṃ vacaḥ ||
aniruddha uvāca -
gaccha śrīdvārakāṃ bhadre tatra grhṇāmi tvāṃ priyām ||
adya yāsyāmi turagaṃ rājanyebhyaśca pālayan ||56||

tataḥ sā tasya vākyena pramilāṃ maṃtriṇīṃ varām ||
rājye kṛtvā turaṅgaṃ ca dattvā dvārāvatiṃ yayau ||57||
itī śrīgargasāṃhitāyāṃ hayamedhakhaṇḍe
strīrājyaviṣayo nāma saptadaśo'dhyāyaḥ ||17||
hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

Victory over the female kingdom and its virgin queen Surupaka going to Dwarka to be Aniruddha's favourite

Oh dear Lord! After observing many heroless countries, the noble horse willingly wandered into the female kingdom. A beautiful princess named 'Surupa' ruled there. It is said that no male king lives there. Vajranabha! A man who finds a woman in that country and consumes her lustfully never survives after one year. 4-6. (Ashwamedh Khand Chapter 16 to 20)

The city of Stree Rajya had a beautiful garden full of flowers, where cloves and vines were spread and the aroma of cardamom was soothing. The sweet chirping of birds and bumblebees was echoing there. Arriving in the city, the horse stood under a tamarind tree in the park. All the women there saw a great and beautiful horse standing there. The Brahmins, Kshatriyas, Vaishyas and Shudras there also went to see him. Nareshwar. On seeing the horse, the women discussed it with their mistress. Hearing of the discussion, the queen sat on a chariot, adorned with umbrellas and chavers, and accompanied by millions of women went to see the horse. The queen was enraged when she saw the horse and read the letter that was fastened to its spear. They decided to tie the horse in the city and fight with its keepers. Some women came on elephants, some on chariots, and some on horses, armed with armour. All those women were angry and raining weapons on Aryans. Seeing them, Aniruddha asked Hemangada. 7-13 |

Hearing this, Aniruddha spoke thus to the king. 15.

Hearing of Aniruddha's words, King Hemangada, while contemplating his guru Yajnavalkya's Charanarvindoka, said, "Yadavendra! I will tell you the ancient history of this subject, which I first heard from Guru Yajnavalkyaji in Champapuri. Listen carefully. 18-19 | (Ashwamedh Khand Chapter

16 to 20)

Then the sage was furious and said, "Oh! O foolish eunuch! Listen to me, why are you insulting sages by being a toy in the hands of women? Women will always reign in your land. The male monarch will not survive in this kingdom. So you must get out of this palace now. Whoever finds a woman in this country and consumes her every day will no longer be alive after a year has passed. " 27-29 |

Srigarji says - Rajan! Having said this, Sage Ashtavakra went to his ashram. When Munike left, the king was castrated by his curse. Knowing that 'all this misery belongs to the sage', the king became extremely lowly and distressed, and began to condemn himself. 30-31 |

The maidservant said, "Ah! What did I do with my bad luck being subjugated by a woman? He renounced the worship of sages and pursued a path to hell. Today, the evil spirit has caught the eye of the Yamudos. Now I am worthy of being thrown into the abyss. Who will see me in this state and deliver me from this suffering with his brilliance? . 32-33 |

Aniruddha and Hemangad, says Srigargaji, were conversing so much that the fiery women there approached them and began to shower arrows with their bows and arrows in anger. Aniruddha marveled at the women and was horrified when he said, "How will I fight the women?" At the same time, Mandleshwari Surupa, along with the women, came near them and spoke on seeing Aniruddha. 36-38 |

The queen said, "Hero! Stand up, stand up, stand up on the battlefield. Go fight a battle with me. You are with a very large army. Then why are you thinking in vain on the battlefield? You are a great human being. I will defeat you in this battlefield with the warriors of the Vrishni clan and make you my play animal, for I have become afflicted with Madana-fever on seeing you. 39-40 |

Aniruddha was filled with dread on hearing this. They knew everything and said in a low voice to the goddess, 'Queen! Return to me, of your own volition, the horse of Lord Krishna, Lord Sarvadeveshwara, for the sacrifice. It is pleasant. I will not fight with you; so go to Dwarka to have a darshan of Sriharika. Oh no! It is a great result of their philosophy that by remembering their names, a person becomes a work of art. Let me tell you what it is! "When the shrewd Aniruddha explained in this way in the conversation, he remembered the conversation from his previous life and spoke to Aniruddha in the same way as Mohini spoke to Brahma. 41-45 |

All the Yadavas were astonished to hear this statement of Surupaka, says Srigargaji. It was then that Dharmatma Aniruddha spoke this serene word to him. 55.

Aniruddha said, "Bhadre! You go to the shrine. I will take you there as my beloved. At this time I will go with him, protecting the horse from the kings. 56.

Surupa then, on Aniruddha's orders, installed his superior minister Pramila over the kingdom, returned the horse, and went to Dwarka herself. 57.

Thus was completed the seventeenth chapter in the Ashvamedha Khanda under the Srigargha Samhita, titled "Victory over Women's State." 17.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 18

Chapter 219 of 263 · 31 detected Sanskrit verse markers

Sanskrit

अश्वमेधखण्डः - अष्टादशोऽध्यायः

अनिरुद्धविजये विमानागमनम् -

गर्ग उवाच -

अथ मुक्तोऽनिरुद्धेन क्रतोर्वाजी पयःप्रभः ॥

सिंहलद्वीपनिकटे विचचार यदृच्छया ॥१॥

तृषार्तस्तुरगस्तत्र दृष्ट्वा वार्पी जलान्विताम् ॥

वृक्षैश्च बहुभिर्गुप्तां दृष्ट्वा तोयं पपौ स्वयम् ॥२॥

वाप्यामश्वं विलोक्याथ भीषणो नाम राक्षसः ॥

वाचयित्वा च तत्पत्रं जग्राह तुरगं मुदा ॥३॥

तदैव यादवाः सर्वे तं पश्यन्तः समागताः ॥

राक्षसेन गृहीतं वै ददृशुः क्रतुवाजिनम् ॥४॥

ततस्ते कौणपं प्राहुर्यादवा युद्धशालिनः ॥

यादवा ऊचुः -

कस्त्वं श्रीयादवर्द्वस्य ह्युगसेनस्य भूपतेः ॥५॥

सिंहस्य वस्तु क्रोष्टेव हयं नीत्वा क्व यास्यसि ॥

तिष्ठ तिष्ठ रणं धूर्त अस्माभिः कुरु धैर्यतः ॥६॥

तुरगं मोचयिष्यामो वधिष्यामो रणे च त्वाम् ॥

शकुनिर्भ्रातृसहितो नरको बाण एव च ॥७॥

कलंकश्चैव राजान एतेऽस्माभिर्विनाशिताः ॥

तस्मान्न गणयिष्यामो युद्धे त्वां च तृणोपमम् ॥८॥

गच्छ गच्छ हयं दत्त्वा घातयामो न चेत्खलु ॥

तेषां भाषितमाकर्ण्य भीषणः सुरभीषणः ॥९॥

शूली गदाधरः खड्गी तान्प्रत्याह रुषान्वितः ॥

भीषण उवाच -

के यूयं प्रतियोद्धारो मम भक्ष्या नराः स्मृताः ॥१०॥

संमुखे राक्षसानां ते किं करिष्यन्ति पौरुषम् ॥

यदा विश्वजितं यज्ञं यादवेन कृतं पुरा ॥११॥

तदाहं कौणपान्नेतुं लङ्कायां च गतः किल ॥

यदाहं राक्षसान्नीत्वा स्वपुर्यां च समागतः ॥१२॥

तदाऽशृणोन्नारदाद्वै यज्ञं पूर्णं बभूव ह ॥

पुनर्वै हयमेधस्य प्रयासं च वृथा कृतम् ॥१३॥

युष्मत्सु मदगृहीतं च तुरगं मोचयन्ति के ॥

तस्माद्धयाशां त्यक्त्वा तु यूयं गच्छत गच्छत ॥१४॥
न चेत्सर्वान्प्रभक्ष्यंति चतुर्लक्षा ममानुगाः ॥
अत्र स्थानात्समुद्रे तु पुरी द्वादशयोजने ॥१५॥
उपलंका च नाम्ना वै वर्तते मम निर्मिता ॥
निशाचरगणैर्युक्ता सर्पैर्भोगवती यथा ॥१६॥
इत्युक्त्वा स हयं नीत्वा सहसा स्वपुरीं ययौ ॥
आकाशमार्गेण नृप शोकं चकुक्ष्य यादवाः ॥१७॥
अनिरुद्धस्ततः प्राह भोजराजतुरंगमम् ॥
निशाचरेण नीतं वै मोक्षयामो वयं कथम् ॥१८॥
इति श्रुत्वा च सांबाद्याः प्रत्याहुर्नयकोविदाः ॥

शोकं मा कुरु ते राजन्स्थितेष्वस्मासु किं भयम् ॥१९॥
हयाः सपक्षास्त्वत्सैन्ये विमानानि शरास्तथा ॥
भूराः संति महावीरा लोकद्वयजिगीषवः ॥२०॥
अश्वैर्वयं गमिष्यामः सेतुं कृत्वाथवा शरैः ॥
विष्णुदत्तेन वा राजञ्छत्रूणां नगरीं प्रति ॥२१॥
सर्वेषां वचनं श्रुत्वानिरुद्धो धन्विनां वरः ॥
उद्धवं मंत्रिणां श्रेष्ठं समाहुयेदमब्रवीत् ॥२२॥
अनिरुद्ध उवाच -
किं करिष्याम्यहं मंत्रिञ्छयामकर्णे गते सति ॥
त्वच्छासने भगवतः प्रेरितोऽहं वदस्व तत् ॥२३॥
मत्पितृभ्रातरः सर्वे उपायं प्रवदंति हि ॥
यदि दास्यसि त्वं चाज्ञां तदा सर्वं करोम्यहम् ॥२४॥
उद्धवस्तद्वचः श्रुत्वा प्रत्युवाच विलज्जितः ॥
अहं कृष्णस्य पुत्राणां पौत्राणां च विशेषतः ॥२५॥

सदा दासोऽस्मि नितरामाज्ञावर्ती वदामि किम् ॥
यदिच्छा तव चैतेषां कुरु सा च भविष्यति ॥२६॥
ततः प्राहानिरुद्धस्तु यास्येऽहं दैत्यपत्तनम् ॥
अक्षीहिणीदशयुतो विष्णुदत्तेन यादवाः ॥२७॥
सारणः कृतवर्मा च युयुधानश्च सात्यकिः ॥
अकूरसहिता एते सेनां रक्षंतु यात्र हि ॥२८॥
इत्युक्त्वा स विमानं त्वारुरोह सह सेनया ॥
अष्टादशैर्हरिः पुत्रैरुद्धवेन गदेन च ॥२९॥
रेजे ततो भास्करबिंबतुल्यं
धनेशयानं स्वबलेन नीतम् ॥
श्रीकृष्णपौत्रेण यदुप्रवीरै-
र्यथा च रामेण पुरा कपीन्द्रैः ॥३०॥
इति श्रीगर्गसंहितायां हयमेधखण्डे

विमानारोहणं नामाष्टादशोऽध्यायः ॥१८॥

हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

aśvamedhakhaṇḍaḥ - aṣṭādaśo'dhyāyaḥ
 aniruddhaviṇṇaye vimānāgamanam -
 garga uvāca -
 atha mukto'niruddhena kratorvājī payaḥprabhaḥ ||
 siṃhaladvīpanikaṭe vicacāra yadṛcchayā ||1||
 tṛṣārtasturagastatra dṛṣtvā vāpīm jalānvitām ||
 vṛkṣaiśca bahubhīrguptām dṛṣtvā toyaṃ papau svayam ||2||
 vāpyāmaśvaṃ vilokyātha bhīṣaṇo nāma rākṣasaḥ ||
 vācayitvā ca tatpatraṃ jagrāha turagaṃ mudā ||3||
 tadaiva yādavāḥ sarve taṃ paśyantaḥ samāgataḥ ||
 rākṣasena grhītaṃ vai dadṛśuḥ kratuvājīnam ||4||
 tataste kauṇapaṃ prāhuryādavā yuddhasālīnaḥ ||
 yādavā ūcuḥ -
 kastaṃ śrīyādavamdrasya hyugrasenasya bhūpateḥ ||5||
 siṃhasya vastu kroṣṭeva hayaṃ nītvā kva yāsyasi ||
 tiṣṭha tiṣṭha raṇaṃ dhūrta asmābhiḥ kuru dhairyataḥ ||6||
 turagaṃ mocayiṣyāmo vadhiṣyāmo raṇe ca tvām ||
 śakunirbhrāṭṛsaḥito narako bāṇa eva ca ||7||
 kalaṃkaścaiva rājāna ete'smābhirvināśitāḥ ||
 tasmānna gaṇayiṣyāmo yuddhe tvāṃ ca tṛṇopamam ||8||
 gaccha gaccha hayaṃ dattvā ghātayāmo na cetkhalu ||
 teṣāṃ bhāṣitamākaraṇya bhīṣaṇaḥ surabhiṣaṇaḥ ||9||
 śūli gadādharāḥ khaḍgī tānpratyaḥa ruṣānvitaḥ ||
 bhīṣaṇa uvāca -
 ke yūyaṃ pratiyoddhāro mama bhakṣyā narāḥ smṛtāḥ ||10||
 saṃmukhe rākṣasānāṃ te kiṃ kariṣyānti pauraṣam ||
 yadā viśvajitaṃ yajñaṃ yādavena kṛtaṃ purā ||11||
 tadāhaṃ kauṇapānnetuṃ laṅkāyāṃ ca gataḥ kila ||
 yadāhaṃ rākṣasānītvā svapuryāṃ ca samāgataḥ ||12||
 tadā śṛṇonnārādādvai yajñaṃ pūrṇaṃ babhūva ha ||
 punarvai hayamedhasya prayāsaṃ ca vṛthā kṛtaṃ ||13||
 yuṣmatsu mad-grhītaṃ ca turagaṃ mocayaṃti ke ||
 tasmāddhayāśāṃ tyaktvā tu yūyaṃ gacchata gacchata ||14||
 na cetsarvānprabhakṣyānti caturlakṣā mamānugāḥ ||
 atra sthānātsamudre tu purī dvādaśayojane ||15||
 upalaṃkā ca nāmnā vai varttate mama nirmitā ||
 nīśācaragaṇairiyuktā sarpaibbhogavati yathā ||16||
 ityuktvā sa hayaṃ nītvā sahasā svapurīm yayau ||
 ākāśamārgaṇa nṛpa śokaṃ cakruśca yādavāḥ ||17||
 aniruddhastataḥ prāha bhojarājaturagaṃgamam ||
 nīśācareṇa nītaṃ vai mocayiṣyāmo vayaṃ katham ||18||
 iti śrutvā ca sāmābhyāḥ pratyāhurnayakovidāḥ ||

śokaṃ mā kuru te rājansthiteśvasmāsu kiṃ bhayaṃ ||19||
 hayāḥ sapakṣāstvatsainye vimānāni śarāstathā ||
 śūrāḥ saṃti mahāvīrā lokadvayajigīṣavaḥ ||20||
 aśvairvayaṃ gamiṣyāmaḥ setuṃ kṛtvāthavā śaraiḥ ||
 viṣṇudattena vā rājañchatrūṇāṃ nagariṃ prati ||21||
 sarveṣāṃ vacanaṃ śrutvāniruddho dhanvināṃ varaḥ ||
 uddhavaṃ mañtriṇāṃ śreṣṭhaṃ samāhūyadamabravīt ||22||
 aniruddha uvāca -
 kiṃ kariṣyāmyahaṃ mañtriñchyāmakarṇe gate sati ||
 tvacchāsane bhagavataḥ prerito'haṃ vadasva tat ||23||
 matpitṛbhrātaraḥ sarve upāyaṃ pravadaṃti hi ||
 yadi dāsyasi tvaṃ cājñāṃ tadā sarvaṃ karomyaham ||24||
 uddhavastadvacaḥ śrutvā pratyuvāca vilajjitaḥ ||
 ahaṃ kṛṣṇasya putrāṇāṃ pautrāṇāṃ ca viśeṣataḥ ||25||

sadā dāso'smi nitarāmājñāvartī vadāmi kim ||
 yadicchā tava caiteṣāṃ kuru sā ca bhaviṣyati ||26||
 tataḥ prāhāniraddhastu yāsye'haṃ daityapattanam ||
 akṣauhiṇīdaśayuto viṣṇudattena yādavāḥ ||27||
 sārāṇaḥ kṛtavarmā ca yuyudhānaśca sātyakiḥ ||
 akrūrasahitā ete senāṃ rakṣaṃtu cātra hi ||28||
 ityuktvā sa vimānaṃ tvānuroha saha senayā ||
 aṣṭādaśairhareḥ putrairuddhavana gadena ca ||29||
 reje tato bhāskarabimbatulyaṃ
 dhaneśayānaṃ svabalena nītam ||
 śrīkṛṣṇapautreṇa yadupravīrai-
 ryaṭhā ca rāmeṇa purā kapīndraiḥ ||30||
 iti śrīgargasāṃhitāyāṃ hayamedhakhaṇḍe
 vimānārohaṇaṃ nāmāṣṭādaśo'dhyāyaḥ ||18||

hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

Abduction of the sacrificial horse by the demon Ghundhara and ascension of the Yadava-Veeronki Upanaka by Vimana

Abandoned by Aniruddha's efforts, the milk-like sacrificial horse willingly wandered near the island of Sinhala. He was suffering from thirst. The horse saw a well covered with many trees and full of water in front of it. On seeing him, he went and drank his own water. Seeing the horse in the well, a demon named 'Ghur' read the leaf attached to his spear and caught the horse with great joy. At the same time, all the Yadavas, whose eyes were fixed on the horse, arrived. When they came, they saw a demon holding the sacrificial horse. "Then the Yudhishtira Yadava spoke to the demon. 1-43 |

The Yadavs said, "Oh! Who are u? Where are you going to take Yadvendra Maharaj Ugrasena's horse, just as a jackal takes a lion's item? Crap! Stand up, stand up, stand up. Fight patiently with us! We will deliver the horse from your hand and slay you on the battlefield. Shakuni, Narakasura, Banasura, and Kalanka, along with the brothers, have all been killed by us. You are like a straw in front of them. Therefore, we will not count you anything in battle. Give me your horse and go, or we will kill you. 5 - 8.

Hearing this speech of his, the fierce one who terrified even the gods spoke to them with great fury, carrying a spear, a mace, and a sword. 9 | (Ashwamedh Khand Chapter 16 to 20)

Terrifying - Oh no! Can you guys stand up to me? Human beings are our food. What Purushartha will they reveal to the demons? I went to Lanka to fetch demons when Yadavraj performed the 'Vishwajit Yajna' earlier. When I returned to my Puri with them, I heard from Naradji that the yajna had been completed. Now you have again tried in vain to perform the Ashwamedha Yajna. Who among you is so brave that he can rescue the horse I am holding? So leave the hope of the horse and go to yourself, go away. Otherwise, the demons, my four hundred thousand followers, will devour you all. Twelve yojanas away from this place is the Puri built by me in the sea, named 'Upalanka'. Just as Bhogvatipuri is full of serpents, Upalanka is full of nocturnal creatures. 10-16 |

The king! Saying this, he took a horse by air and suddenly went to his Puri, and all the Yadavas began to mourn. Then Aniruddha said, 'How will we rescue this horse of Bhojaraja, which has been taken away by nocturnal night?' 17-18 |

Hearing his words, the virtuous Samba and others spoke to him, "Rajan! Stop worrying What are you afraid of when we live here? Your army has winged horses, planes, and arrows. There are great heroes with valor who have conquered both worlds. The king. We will travel on horses or build bridges with bamboo; or attack enemy cities with aircraft given by Lord Vishnu. Aniruddha, the best of the archers, having heard all, summoned minister Uddhav and asked as follows. 19-22 | Aniruddha said - Minister. The dark ear went out of our hands. What do we do now? God commanded you to act according to His command; therefore, give me a solution. You have also heard the remedy that all my uncles are telling me. If it pleases you, I will do it. 23-24 |

Hearing this of Aniruddha, Uddhavji was ashamed and said, "Brother! I have always been a slave to Lord Krishna and especially to his sons and grandsons. I am a servant in constant obedience. What will I say? Do what you and everyone else wants. He will surely succeed. 25-26 |

Then Aniruddha said, "Yadavo! I will go to Daitya Nagari (Upalanka) with ten Akshauhini army by Vimana given by Lord Vishnu. Let Saran, Kritavarma, and Satyakaputra Yudhayana stay here with Akur and protect the rest of the army. 27-28 |

Having said this, Aniruddha, along with Srihari's eighteen sons, Udhava, Gada, and the vast army, ascended the Vimana given by Lord Vishnu. That radiant vimana, like the sun-image of Krishna's grandson and consisting of Yadava heroes, was propelled by its power and began to be adorned in the same way as the vimana of Kubera in the past, adorned with Pushpaka Shriram and Kapirajas. 29-30 |

Thus was completed the eighteenth chapter in the Ashvamedha Khanda under the Srigargha Samhita, titled 'Arohan on Vimana'. 18.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 19

Chapter 220 of 263 · 41 detected Sanskrit verse markers

Sanskrit

अश्वमेधखण्डः - एकोनविंशोऽध्यायः
अनिरुद्धसमीपे बकासुरागमनम् -
श्रीगर्ग उवाच -
अथ रुक्मावती पुत्रो महत्या सेनया वृतः ॥
उपलंकां विमानेन प्रययौ धनदो यथा ॥१॥
यदुभिस्तत्र गत्वा स शरैराशीविषोपमैः ॥
बभञ्ज नगरीं राजन्वनान्युपवनानि च ॥२॥
क्रीडास्थानानि द्वाराणि सदनाट्टालतोलिकाः ॥
गोपुराणि विमानाग्रान्निपेतुः शस्त्रवृष्टयः ॥३॥
मुसलाः शक्तयश्चैव परिघाश्च शराः शिलाः ॥
घण्डवायुरभूद्राजनृजसाऽऽच्छादिता दिशः ॥४॥
इत्यर्चमाना यदुभिर्भीषणस्य पुरी भृशम् ॥
नाभ्यपद्यत कल्याणं यथा शात्वैश्च द्वारिका ॥५॥
हाहाकारस्तदैवासीन्नगर्यां नृपसत्तम ॥

असुरा भीषणाद्याश्च बभूवुर्भयविह्वलाः ॥६॥
बाध्यमानां च नगरीं दृष्ट्वा राक्षसपुंगवः ॥
माभैष्टेत्यभयं दत्त्वा राक्षसैः सह निर्ययौ ॥७॥
ततः प्रववृते युद्धं यादवानां निशाचरैः ॥
तत्पुर्वां चैव लंकायां कपिभी रक्षसां यथा ॥८॥
वृष्णीनां चैव बाणौघै राक्षसाश्छिन्नकंधराः ॥
निपेतुस्तु समुद्रे वै वृक्षा वातहता इव ॥९॥
केचित्पृथिव्यां पतिताः केचित्पुर्वमधोमुखाः ॥
केचिदूर्ध्वमुखा राजन्केचिद्वै पंचतां गताः ॥१०॥
तत्र तेषां शोणितेन दुर्नदीच भयंकरा ॥
बभूव सा च दुष्पारा महावैतरणि यथा ॥११॥
तत्र तेषां बलं वीक्ष्य भीषणो विस्मयं गतः ॥
तिरश्चीनेन नेत्रेण दृष्ट्वा प्राह यद्वनिदम् ॥१२॥
भवद्भिश्च कृतं युद्धमाकाशान्निर्बलैरिव ॥

अश्लाघनीयं च वृथा यूयं मानं करिष्यथ ॥१३॥
युष्माकं यदि देहेषु शक्तिश्चेद्विद्यते शृणु ॥
महीतले तदागत्य मया कुरुत वै रणम् ॥१४॥
इत्याकर्ण्य वचः सोऽपि कार्ष्णिजः करुणामयः ॥

विमानं भूतले कृत्वा प्रत्युवाच महासुरम् ॥१५॥

अनिरुद्ध उवाच -

सहसा त्वं मया सार्द्धं रणं कुरु महारणे ॥

किं विचारेण भवति भयं त्यक्त्वा महासुर ॥१६॥

इति तद्वाक्यमाकर्ण्य भीषणो भीमविक्रमः ॥

धनुषा पञ्च नाराचांस्तस्योपरि मुमोच ह ॥१७॥

अनिरुद्धो निरीक्ष्यथ स्वबाणैस्तान्निहधाकरोत् ॥

विच्छेद य धनुस्तस्य शरेणैकेन लीलया ॥१८॥

सोऽप्यन्यं धनुरादाय सज्जं कृत्वा निशाचरः ॥

सर्पाकारैः शतशैर्जघान कार्ष्णिनंदनम् ॥१९॥

रथस्तु तस्य भग्नोऽभूत्सारथी पञ्चतां गतः ॥

हया मृत्युं गताः सर्वे प्राद्युग्मिर्मूर्च्छितोऽभवत् ॥२०॥

तदैव वृषण्यः सर्वे स्फुरिताधरपल्लवाः ॥

स्वनाथं पतितं दृष्टेष्टुन् मुञ्चन्तः समागताः ॥२१॥

तानागतान्बहुदृष्ट्वा चापं धृत्वासुरो रुषा ॥

गदया पोथयामास दंष्ट्रयेव मृगान्हरिः ॥२२॥

गदाप्रहारव्यथिता यादवाः पतिता भुवि ॥

संभिन्नच्छिन्नसर्वाङ्गाः केचिन्निपतिता रणे ॥२३॥

ततो गृहीत्वा स्वगदां गदः संकर्षणानुजः ॥

ताडयामास समरे भीषणस्य च मूर्च्छनि ॥ २४॥

गदाप्रहारव्यथितः स पपात महीतले ॥

चालयन् वसुधां राजन् यथा वज्रहतो गिरः ॥२५॥

भीषणं पतितं दृष्ट्वा मूर्च्छितं भग्नशीर्षकम् ॥

असुरास्ते गदं हंतुं प्राप्ताः शस्त्रधराः किल ॥२६॥

तान्सर्वान्पोथयामास गदया वज्रकल्पया ॥

रामानुजो यथा राजन्नृसिंहो दंष्ट्रया गजान् ॥२७॥

अथोत्थितोऽनिरुद्धस्तु ब्रुवन्धन्वी क्षणेन वै ॥

भीषणो मम शत्रुर्वै क्व गतः स महा खलः ॥२८॥

उत्थितं च हरेः पौत्रं दृष्ट्वा यादवपुंगवाः ॥

चक्रुर्जयजयारावं देवाः सर्वे च हर्षिताः ॥२९॥

ततो नारदवाक्याद्वै बको नाम निशाचरः ॥

भीषणस्य पितारण्यात्क्रुद्धस्तत्राजगाम ह ॥३०॥

कज्जलाद्विसमो राजन्तालवृक्षदशोत्थितः ॥

ललजिह्वश्च दुर्नेत्रस्त्रिशूली च गदाधरः ॥३१॥

हस्तिनं वामहस्तेन गृहीत्वा च मुखेन वै ॥

प्रभक्षन् रुधिराक्रांतः पिशाचसदृशो महान् ॥३२॥

पद्भ्यां तालप्रमाणाभ्यां कंपयन्पृथिवीतलम् ॥

भयप्रदश्च देवानां जनकालो व्यदृश्यत ॥३३॥

तमायांतं विलोक्याथ शंकितास्तत्र यादवाः ॥

प्रोचुः परस्परं सर्वे स्मृत्वा कृष्णपदांबुजम् ॥३४॥

यादवा ऊचुः -

कोऽयं मित्राणि गदत निकटे च समागतः ॥

महाबीभत्सरूपी वै कृतांत इव निर्भयः ॥३५॥

इति ब्रुवत्सु सर्वेषु आसीत्कोलाहलो महान् ॥

प्रसन्नस्तं निरीक्ष्याथ बभूवुस्ते निशाचराः ॥३६॥

भीषणं मूर्च्छितं दृष्ट्वा बको राक्षसपुंगवः ॥

शुशोच राजन्संग्रामे हा दैवेति मुहुर्वदन् ॥३७॥

ततो मूर्च्छां मुहुर्तेन विहाय भीषणो नृप ॥

उत्थितस्तु ब्रुवन्वाक्यं गदः कुत्र गतो भयात् ॥३८॥

स्वपुत्रमुत्थितं दृष्ट्वा पुरुषादस्तु हर्षितः ॥

आलिंग्याश्वासयामास सुवाक्यैर्वाक्यकोविदः ॥३९॥

भीषणः पितरं दृष्ट्वा सहायार्थं समागतम् ॥

नमश्चक्रे महाराज भूत्वा स च प्रसन्नधीः ॥४०॥

इति श्रीगर्गसंहितायां हयमेधखण्डे

बकागमनं नामैकोनविंशोऽध्यायः ॥१९॥

हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

aśvamedhakhaṇḍaḥ - ekonaviṃśo'dhyāyaḥ

aniruddhasamīpe bakāsuraḡamanam -

śrīgarga uvāca -

atha rukmāvatī putro mahatyā senayā vṛtaḥ ||

upalaṃkāṃ vimānena prayayau dhanado yathā ||1||

yadubhistatra gatvā sa śarairāśiṃviṣopamair ||

babhaṃja nagarīm rājanvanānyupavanāni ca ||2||

kṛdāsthānāni dvārāni sadanātātātolikāḥ ||

gopurāni vimānāgrānnipetuḥ śastravrṣṭayaḥ ||3||

musalāḥ śaktayaścaiva pariḡhāśca śarāḥ śilāḥ ||

caṇḍāvayurabhūd rājan rajasā "cchādītā diśaḥ ||4||

ityardyamānā yadubhīrbbhīṣaṇasya puri bhr̥sam ||

nābhyaḡadyata kalyāṇaṃ yathā śālvaiśca dvārikā ||5||

hāhākārastadaivāsinnagaryāṃ nṛpasattama ||

asurā bhīṣaṇādyāśca babhūvurbhayaṡivhalāḥ ||6||

bādhyamānāṃ ca nagarīm dṛṣṭvā rākṣasapuṃgavaḥ ||

mābhaiṣṭetyabhayaṃ dattuā rākṣasair saha niryayau ||7||

tataḥ pravavṛte yuddhaṃ yādavanāṃ niśācarair ||

tatpuryāṃ caiva laṃkāyāṃ kapibhī rakṣasāṃ yathā ||8||

vṛṣṇīnāṃ caiva bāṇaughai rākṣasāśchinnakamḡdharāḥ ||

nīpetustu samudre vai vṛkṣā vātahatā iva ||9||
kecitprthivyāṃ patitāḥ kecitpurīyamadhomukhāḥ ||
kecidūrdhvamukhā rājankecidvai paṃcatām gataḥ ||10||
tatra teṣāṃ śoṇitena durnadica bhayaṃkarā ||
babhūva sā ca duṣpārā mahāvaitaraṇi yathā ||11||
tatra teṣāṃ balaṃ vikṣya bhīṣaṇo vismayaṃ gataḥ ||
tiraścīnena netreṇa dr̥ṣṭvā prāha yadūnidam ||12||
bhavadbhiṣca kṛtaṃ yuddhamākāśānnirbalairiva ||

aślāghaniyaṃ ca vṛthā yūyaṃ mānaṃ kariṣyatha ||13||
yuṣmākaṃ yadi deheṣu śaktiścedvidyate śṛṇu ||
mahītale tadāgatya mayā kuruta vai raṇam ||14||
ityākarmaṇya vacaḥ so'pi kārṣṇijaḥ karuṇāmayaḥ ||
vimānaṃ bhūitale kṛtvā pratyuvāca mahāsuraṃ ||15||
aniruddha uvāca -
sahasā tvaṃ mayā sārddhaṃ raṇaṃ kuru mahāraṇe ||
kiṃ vicāreṇa bhavati bhayaṃ tyaktvā mahāsura ||16||
iti tadvākyamākarmaṇya bhīṣaṇo bhīmavikramaḥ ||
dhanuṣā pañca nārācāṃstasayopari mumoca ha ||17||
aniruddho nirīkṣyātha svabāṇaistāndvidhākarot ||
ciccheda ca dhanustasya śareṇaikena līlayā ||18||
so'pyanyaṃ dhanurādāya sajjaṃ kṛtvā niśācaraḥ ||
sarpākāraiḥ sataśarairjaghāna kārṣṇinaṃdanam ||19||

rathastu tasya bhagno'bhūtsārathi paṃcatām gataḥ ||
hayaḥ mṛtyuṃ gataḥ sarve prādyumnirmūrrechito'bhavat ||20||
tadaiva vṛṣṇayaḥ sarve sphuritādharapallavāḥ ||
svanāthaṃ patitaṃ dr̥ṣṭveṣūn muñcantaḥ samāgatāḥ ||21||
tānāgatānbahūndr̥ṣṭvā cāpaṃ dhṛtvāsuro ruṣā ||
gadayā pothayāmāsa daṃṣṭrayeva mṛgānharīḥ ||22||
gadāprahāravyathitā yādavāḥ patitā bhuvi ||
saṇbhinnacchinnaśarvāṅgāḥ kecinnipatitā raṇe ||23||
tato gr̥hītvā svagadāṃ gadaḥ saṃkarṣaṇānujaḥ ||
tāḍayāmāsa samare bhīṣaṇasya ca mūrdhani || 24||
gadāprahāravyathitaḥ sa papāta mahītale ||
cālayan vasudhāṃ rājan yathā vajrahato giraḥ ||25||
bhīṣaṇaṃ patitaṃ dr̥ṣṭvā mūrrechitaṃ bhagnaśīrṣakam ||
asurāste gadaṃ haṃtuṃ prāptāḥ śastradharāḥ kila ||26||

tānsarvānpothayāmāsa gadayā vajrakalpayā ||
rāmānujo yathā rājannṛsimho daṃṣṭrayā gajān ||27||
athotthito'niruddhastu bruvandhanvī kṣaṇena vai ||
bhīṣaṇo mama śatrurvai kva gataḥ sa mahā khalah ||28||
utthitaṃ ca hareḥ putraṃ dr̥ṣṭvā yādavapuṃgavāḥ ||
cakrurjayajayārāvaṃ devāḥ sarve ca harṣitāḥ ||29||
tato nāradaśrīyādavai bako nāma niśācaraḥ ||
bhīṣaṇasya pītaraṇyātkruddhastatrājagāma ha ||30||
kajjalādrisamo rājan tālavṛkṣadaśotthitaḥ ||
lalajihvaśca durnetraśrīśūlī ca gadādharaḥ ||31||
hastinaṃ vāmahastena gr̥hītvā ca mukhena vai ||
prabhakṣaṇ rudhīrākṛmṇtaḥ piśācasadr̥śo mahān ||32||
padbhyāṃ tālapramāṇābhyāṃ kaṃpayanprthivītalam ||

bhayapraśaṅga devānāṃ janakālo vyadṛśyata ||33||

*tamāyāṇṭaṃ vilokyātha śaṃkitāstatra yādavāḥ ||
 procuḥ parasparaṇi sarve smṛtvā kṛṣṇapadāmbujam ||34||
 yādavā ūcuḥ -
 ko'yaṃ mitrāṇi gadata nikaṭe ca samāgataḥ ||
 mahābībhatsarūpī vai kṛtāṇṭa iva nīrbhayaḥ ||35||
 iti bruvatsu sarveṣu āsitkolāhalo mahān ||
 prasannastaṃ nīrikṣyātha babhūvuste niśācarāḥ ||36||
 bhīṣaṇaṃ mūrccitaṃ dṛṣṭvā bako rākṣasapungavaḥ ||
 śuśoca rājasaṃgrāme hā daiveti muhurvan | ||37||
 tato mūrccāṃ muhūrtena vīhāya bhīṣaṇo nṛpa ||
 utthitastu bruvanvākyam gadaḥ kutra gato bhayāt ||38||
 svaputramutthitaṃ dṛṣṭvā puruṣādastu haṛṣitaḥ ||
 āliṅgyāśvāsāyāmāsa suvākyairvākyakovidāḥ ||39||
 bhīṣaṇaḥ pitaraṃ dṛṣṭvā sahāyārthaṃ samāgatam ||*

*namaścakre mahārāja bhūtvā sa ca prasannadhīḥ ||40||
 iti śrīgargasaṃhitāyāṃ hayamedhakhaṇḍe
 bakāgamaṇaṃ nāmaikonaviṃśo dhyāyaḥ ||19||
 hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||*

English rendering

The fierce battle of the Yadavas and the nocturnals; the fainting of the Aniruddha and the Ghurra and the coming of the Bakka into consciousness and into the battlefield

Srigarji says - Rajan! Subsequently, Rukmavatikumar went to Upalanka with a large army by aircraft similar to that of Aniruddha Kubera. Nareshwar. There, Aniruddha, along with the Yadavas, began destroying the city and its forest groves with venomous arrows resembling venomous serpents. Weapons started raining down from the front of the plane on sports venues, gates, buildings, buildings, terraces, and towers. Musal, Shakti, Parishad, Arrows and Stones also started falling continuously. The king. Strong winds started blowing there and all directions were covered with dust. Thus, the city was unable to attain kalyana (salvation) anywhere due to the horrors inflicted upon it by Yadvarva. He was in the same state as Dwarkapuri when it was attacked by the Shalvadi warriors in the past. 1 - 5.

Oh dear Lord! At that time, there was a commotion in the city. The terrifying Adi Asura faded away in terror. Seeing the entire city suffering, the demon king came out with fierce 'Don't be afraid' - thus giving shelter to the demons. The Yadavas then engaged in a fierce battle with the nocturnals at Puri. Just like the battle between monkeys and demons that took place in Lanka earlier. With the arrows of the Scorpion warriors cutting off the shoulders, the demons began to fall into the sea like uprooted trees in a storm. Some of the nocturnal faces collapsed in that very puri. The king. Some fell down and fell, and some immediately attained the Panchatva. There, the blood of the demons revealed a terribly polluted river, as evil as Mahavaitarani. Bhuvan was astonished to see the strength of the Yadavas there. He looked at the Yadavas with twisted eyes and said, 'You have fought standing in the sky like the weak. The vanity with which you boast is not worthy of admiration. If you have power in your bodies, then come, answer the earth, and fight with me. Hearing this, the compassionate Pradyumna Kumar descended to the ground and spoke to the great demon. 6-15 |

Aniruddha said, "O great demon! What would happen if there was too much thinking? Give up your fear and fight me quickly in the great battle. 16.

Hearing this, the mighty Bhakra shot five arrows at Aniruddha with his bow. Aniruddha, seeing them, cut the arrows into two pieces with his arrows and cut their bows playfully with a single arrow. Bhangra also took another bow and shot back at him, wounding Pradyumrakumar with a hundred serpent arrows. His chariot was broken into pieces, the charioteer was killed, all the horses also fell on their cheeks, and Aniruddha became mute. Seeing their commander surrounded at that time, the Pallavas, who were all Vrishnivamsi Yadavas, were filled with fury and arrived raining arrows. Seeing the majority of the heroes, the demon angrily placed the bow and killed them all with a mace, just as the lion crushed the antelopes with its molars. The Yadava soldiers fell to the ground after being hit by a machete. All of their limbs had been torn apart. Many of the warriors collapsed on the battlefield. 17-23 | (Ashwamedh Khand Chapter 16 to 20)

Then Gada, the younger brother of Balramji, took his mace and struck the head of the demon Ghundara in the battlefield. The king, Distressed by the mace's blow, he fell to the earth, shaking the demon Vasudha like a fallen mountain. Ghuraka's head was torn off. Seeing him lying naked, they came armed with demons to kill the donkey. But oh my god! Just as Nrusingha slew the elephants with his tusks, Gada, the younger brother of Balarama, overthrew all the demons with his Vajra-like mace. 24-27 |

Aniruddha then rose to his senses and, momentarily, took the bow and spoke - 'Where has my enemy gone, the wicked fierce one? 'When the Yadvapungavas saw Sriharike's grandson standing, they cheered and the gods rejoiced. 28-29 |

Subsequently, on receiving information from Narada, Ghurna's father, the nocturnal 'buck', came there in anger from the forest. Your Majesty! It was as black as Kanijalagiri and as tall as a palm. His tongue trailed off, his eyes gleamed, and he was carrying a trident and a mace. The demon was bathed in blood and looked like a giant vampire, while holding an elephant with his left hand and chewing on its pimple. Both of his legs were as big as a palm. He was shaking the ground floor with their threats. He appeared to the nocturnal masses as time, instilling fear in the hearts of the gods. Seeing him coming, all the Yadavas there were terrified, and remembering the footsteps of Srikrishna Chandra, they began to say these things to each other. 30-34 |

Yadav said, "Friends! Tell me, who has come close to us? Its appearance is very ugly and it looks as fearless as time itself. 35.

Thus there was a great commotion when all the people began to speak. All the nocturnes were filled with joy when they saw the buck. The king! The demon king, seeing the horror in the moustache, repeatedly exclaimed, "Oh God! Oh my god! I was devastated when he said that. 36-37 | (Ashwamedh Khand Chapter 16 to 20)

O Lord! Then at two o'clock, he gave up his frown and got up and said, 'Where did the donkey run away from my fear?' The cannibal was very glad when he saw his son up. He was very good at speaking. He put his heart on his son and assured him with excellent words. Your Majesty! When he saw his father come to help, he bowed to him with a cheerful heart. 38-40 |

Thus was completed the nineteenth chapter in the Ashvamedha Khanda under the Srigargha Samhita, titled "The Coming of the Buck." 19.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 20

Chapter 221 of 263 · 51 detected Sanskrit verse markers

Sanskrit

अश्वमेधखण्डः - विंशोऽध्यायः

उपलङ्काविजयम् -

गर्ग उवाच -

अथासुराणां मध्ये वै स्थित्वा राजन् रुषान्वितः ॥

आभिप्रायं भीषणं च बकः पप्रच्छ राक्षसः ॥१॥

किमर्थं यादवैः सार्द्धं युद्धमासीत्तृणोपमैः ॥

त्वं च यत्र गतो मूर्च्छा राक्षसा निहता अहो ॥२॥

इत्युक्तः स बकेनापि भूत्वा राजन्नवाङ्मुखः ॥

हयमेधतुरंगस्य वार्तां सर्वामवर्णयत् ॥३॥

श्रुत्वा पुत्रस्य वचनं गृहीत्वा स्वगदां बकः ॥

विवेश यदुसैन्ये वै ज्वलनस्तु यथा वने ॥४॥

पद्भ्यां ममर्द पाणिभ्यां यादवान्संमुखे गतान् ॥

भुजाभ्यां गदयो सिंहो प्रसुप्तांश्च मृगान्यथा ॥५॥

हर्यांश्चिक्षेप गगने गर्जांश्चैव रथांस्तथा ॥

नरांश्च भक्षयन् युद्धे शब्दं चक्रे बको बली ॥६॥

ननाद तेन लोकैश्च विश्वं शब्देन यादव ॥

जाता च बधिरीभूता पृथिव्यां जनमण्डली ॥७॥

अथ तस्यापि युद्धेन विपरीतेन यादवाः ॥

हाहेतिवादिनः सर्वे बभूवुः खिन्नमानसाः ॥८॥

बाध्यमानां च स्वां सेनां राक्षसेन दुरात्मना ॥

भृशं निरीक्ष्य तप्तोऽभूत्सांबो जांबवतीसुतः ॥९॥

गृहीत्वा पंच नारायान्कोदंडे वण्डविक्रमः ॥

निधायान्शु मुमोचाथ बकस्योपरि मानद ॥१०॥

ते बाणास्तच्छरीरं वै भित्त्वा राजन्महीतलम् ॥

विविशुस्ते तु गत्वा वै पपुर्भोगवतीजलम् ॥११॥

स हतस्तु शरै राजन्पपात चालयन्महीम् ॥

पुनरुत्थाय च बको ननाद जलदस्वनः ॥१२॥

पुनर्जांबवतीपुत्रो जघ्ने तं पंचभिः शरैः ॥

तैर्बाणैर्विभ्रमन्सोऽपि लंकायां निपपात ह ॥१३॥

आगत्य त्रिशिखं रक्षस्त्रिशूलं ज्वलनप्रभम् ॥

राजन्सांबाय चिक्षेप प्रसूनमिव हस्तिने ॥१४॥

त्रिशूलमागतं दृष्ट्वा सांबो बाणेन लीलया ॥

चिच्छेद प्रधने शीघ्रं नागं नागांतको यथा ॥१५॥
 ततो नीत्वा गदां गुर्वीं बकस्तु रणदुर्मदः ॥
 सांबस्य तुरगान् राजञ्जघान सारथिं तथा ॥१६॥
 रथं चैव पताकां च हत्वा सांबमुवाच ह ॥
 रथमन्यं समारुह्य युद्धं कुरु मया सह ॥१७॥
 विरथं त्वामधर्मेण न हनिष्याम्यहं रणे ॥
 इतीरितोऽसौ दैत्येन हसन्किंचिदरुषान्वितः ॥१८॥
 शीघ्रं जघान गदया हृत्कपाटे बकस्य च ॥
 गदाहतो बको युद्धे किंचिद्व्याकुलमानसः ॥१९॥
 अगणय्य ततः सांबं यदुसैन्ये विवेश ह ॥

स गत्वा तत्र गदया गजवाजिरथान्नरान् ॥२०॥
 कौणपः पोथयामस मृगेंद्रस्तु यथा मृगान् ॥
 हाहाकारस्तदैवासीद्यदुसैन्ये नृपेश्वर ॥२१॥
 ततो विलोक्य रोषेण राजन् रुक्मवतीसुतः ॥
 तत्रागतोऽभयं कुर्वन् रथेनाक्षौहिणीयुतः ॥२२॥
 अनिरुद्ध उवाच -
 किं करिष्यसि हे मूढ त्यक्त्वा वीरस्य संमुखम् ॥
 भीतानां मारणे श्लाघा न भविष्यति तेऽसुर ॥२३॥
 यदि शक्तिश्च त्वद्देहे विद्यते शृणु मद्बचः ॥
 मत्संमुखे समागत्य कुरु युद्धं प्रयत्नतः ॥२४॥
 इति श्रुत्वानिरुद्धस्य वाक्यं राजन्बकासुरः ॥
 रुषा स्फुरत्सर्प इव युद्धार्थं शीघ्रमाययौ ॥२५॥
 आगतं तं विलोक्याथानिरुद्धो धन्विनां वरः ॥
 नाराचैर्दशभी राजञ्जघान प्रधने रुषा ॥२६॥

ते शरास्तच्छरीरं वै शीघ्रं भित्वा बहिर्गताः ॥
 पुनस्ते भीषणं भित्वा विविशुर्वे महीतलम् ॥२७॥
 ततः पपात स बको भीषणेन समन्वितः ॥
 पृथिव्यां मूर्च्छितो भूत्वा यथा वज्रहतो गिरिः ॥२८॥
 तदा जयजयरावो यदुसैन्ये बभूव ह ॥
 नेदुर्दुभयश्चैव भेर्यः शंखाश्च गोमुखाः ॥२९॥
 ततश्च राक्षसाः सर्वे क्रोधपूरितमानसाः ॥
 स्वनाथौ पतितौ दृष्ट्वा यद्वृहंतुं समाययुः ॥३०॥
 ततः समभवद्युद्धमुभयोः सेनयोर्मध्ये ॥
 बाणैः खड्गैर्गदाभिश्च शक्तिभिर्भिदिपालकैः ॥३१॥
 राक्षसानां बलं तीव्रं दृष्ट्वा राजन्हरेः सुताः ॥
 अष्टादश च सांबाद्या निजघ्नुर्निशितैः शरैः ॥३२॥
 तत्र तेषां च बाणौघैः कौणपाः पतिता मृधे ॥

केचिन्मृत्युं गताः केचिदुदुवुर्वीवितैषिणः ॥३३॥

अथोत्थितो मुहुर्तेन बको राजन्भयंकरः ॥
 त्वरं जगाम शत्रोश्चानिरुद्धस्य तु संमुखे ॥३४॥
 तत्र गत्वा गदां गुर्वीं चिक्षेप तच्छिरोपरि ॥
 बाहुना च बको राजन्हतोऽसीति ब्रुवन् वचः ॥३५॥
 तामागतां विलोक्याथ यमदंडेन माधवः ॥
 चिच्छेद सहसा राजन्कुवाक्येनेव मित्रताम् ॥३६॥
 ततः क्रुद्धो बको युद्धे प्रसार्य मुखमण्डलम् ॥
 दुद्राव तं भक्षयितुं राहुश्चन्द्रमिव क्वचित् ॥३७॥
 आगतं तं निरीक्ष्याथानिरुद्धो धन्विनां वरः ॥
 यमदंडं पुनर्नीत्वा ताडयामास तेन तम् ॥३८॥
 ततो भग्नशिरा भूत्वा ह्युद्धमन्रुधिरं मुखात् ॥
 चालयन्वसुधां राजन्पतितो मूर्च्छितोऽभवत् ॥३९॥
 ततश्च भीषणो रोषात्पितरं वीक्ष्य मूर्च्छितम् ॥
 परिघेण रणे राजन्निजघान तु यादवान् ॥४०॥

ततोऽनिरुद्धो बलवान्नागपाशेन रोषतः ॥
 चकर्ष भीषणं बद्ध्वा नागं विष्णुरथो यथा ॥४१॥
 तं बद्धं पाशिनः पाशैर्भग्नमानमधोमुखम् ॥
 विनिर्जितं हीनबलं सांबो वचनमब्रवीत् ॥४२॥
 असुरेन्द्रानिरुद्धस्य हयमेधतुरंगमम् ॥
 शीघ्रं प्रयच्छ भद्रं ते पुरीं गत्वा विधानतः ॥४३॥
 अनिरुद्धं हरेः पौत्रं श्रीकृष्णस्य महात्मनः ॥
 नृणां प्रदर्शयन् रूपं विचरंतं मिषेण च ॥४४॥
 यं नमंति समागत्य देवदैत्यनराः सुराः ॥
 तं विद्धि कृष्णसदृशं नृणां पापप्रणाशनम् ॥४५॥
 तेन त्वं निर्जितो युद्धे दुःखं मा कुरु राक्षस ॥
 अस्माभिः सहितो गच्छ कर्तुं कृष्णस्य दर्शनम् ॥४६॥

गर्ग उवाच -

बोधितः सोऽपि सांबेन मुक्तः पाशैश्च वारुणैः ॥

पुरीं गत्वा ददौ तस्मै द्रव्ययुक्तं तुरंगमम् ॥४७॥
 ततः सोऽप्यनिरुद्धेन तुरंगस्य तु पालने ॥
 प्रार्थितो भीषणो राजन्प्रत्युवाच विचार्य तम् ॥४८॥
 भीषण उवाच -

यदा भवति चैतन्यो मत्पिता सुरपालक ॥

तदाहं तस्य वचनादागमिष्ये न संशयः ॥४९॥

इतीरितोऽसौ किल भीषणेन

प्रद्युम्नपुत्रः क्रतुवाहनं च ॥

कृत्वा विमाने यदुसेनया वै
 स्वयं समारुह्य जगाम खं हि ॥५०॥
 इति श्रीगर्गसंहितायां हयमेधखण्डे
 उपलंकाविजयो नाम विंशोऽध्यायः ॥२०॥
 हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

aśvamedhakhaṇḍaḥ - viṃśo'dhyāyaḥ
 upalaṅkāvijayam -
 garga uvāca -
 athasūrāṇāṃ madhye vai sthitvā rājan ruṣānvitāḥ ||
 ābhīprāyaṃ bhīṣaṇaṃ ca bakāḥ papraccha rākṣasaḥ ||1||
 kimarthaṃ yādavaiḥ sārddhaṃ yuddhamāśītrṇopamaiḥ ||
 tvaṃ ca yatra gato mūrccchāṃ rākṣasā nihatā aho ||2||
 ityuktaḥ sa bakenāpi bhūtvā rājannavānīmukhaḥ ||
 hayamedhaturāṅgasya vārtāṃ sarvāmavarṇayāt ||3||
 śrutvā putrasya vacanaṃ grhītvā svagadāṃ bakāḥ ||
 vīveśa yadusaīnye vai jvalanastu yathā vane ||4||
 padābhyāṃ mamarda pāṇibhyāṃ yādavānsaṇmukhe gatān ||
 bhujābhyāṃ gadayo śimho prasuptā-śca mṛgānyathā ||5||
 hayā-ścikṣepa gagane gaṇā-ścaiva rathā-stathā ||

narā-śca bhakṣayan yuddhe śabdaṃ cakre bako balī ||6||
 nanāda tena lokaiśca viśvaṃ śabdaṃ yādava ||
 jātā ca badhiribhūtā prthivyāṃ janamaṇḍalī ||7||
 atha tasyāpi yuddhena viparītena yādavāḥ ||
 hāhetivādīnaḥ sarve babhūvuḥ khinnamānasāḥ ||8||
 bādhyamānāṃ ca svām senāṃ rākṣasena durātmanā ||
 bhṛṣaṇi nirikṣya taptobhūtsāmbo jāmbavatīsutaḥ ||9||
 grhītvā paṃca nārācāṅkodāṇḍe caṇḍavikramaḥ ||
 nidhāyāśu mumocātha bakasyopari mānada ||10||
 te bāṇāstaccharīraṃ vai bhītvā rājanmahīṭalam ||
 vivīṣuste tu gatvā vai papurbhogavatījalam ||11||
 sa hatastu śarai rājanpapāta cālayanmahīm ||
 punarutthāya ca bako nanāda jaladasvanaḥ ||12||
 punarjāmbavatīputro jaghne taṃ paṃcabhiḥ śaraiḥ ||

tairbāṇairvibhramansopi laṃkāyāṃ nīpapāta ha ||13||
 āgatya trīśikaṃ rakṣastrīśūlaṃ jvalanaprabham ||
 rājansāmbāya cikṣepa prasūnamiva hastine ||14||
 trīśūlānāgataṃ dṛṣṭvā sāmbo bāṇena līlayā ||
 ciccheda pradhane śighraṃ nāgaṃ nāgāmtako yathā ||15||
 tato nītvā gadāṃ gurvīm bakastu ranadurmadaḥ ||
 sāmbyasya turagān rājanjaghāna sārathīm tathā ||16||
 rathaṃ caiva patākāṃ ca hatvā sāmbyamuvāca ha ||
 rathamāyaṃ samāruhya yuddhaṃ kuru mayā saha ||17||
 virathaṃ tvāmadharmaṇa na haniṣyāmyahaṃ raṇe ||
 itīrito'sau daityena hasankiṇcidruṣānvitāḥ ||18||

śighraṃ jaghāna gadayā hṛtkapāṭe bakasya ca ||
gadāhato bako yuddhe kiṃcidvyākulamānasāḥ ||19||
agaṇayya tataḥ sām̐baṃ yadusainye viveśa ha ||

sa gatvā tatra gadayā gajavājirathānnarān ||20||
kauṇapāḥ pothayāmasa mṛgeṇdrastu yathā mṛgān ||
hāhākārastadaivāsīdyadusainye nṛpēśvara ||21||
tato vilokya roṣeṇa rājan rukmavatsutaḥ ||
tatrāgato 'bhayaṃ kurvaṃ rathenākṣauhiṇīyutaḥ ||22||
aniruddha uvāca -
kiṃ kariṣyasi he mūḍha tyaktvā vīrasya saṃmukham ||
bhītānāṃ mārāṇe ślāghā na bhaviṣyati te'sura ||23||
yadi śaktiśca tvaddehe vidyate śṛṇu madvacāḥ ||
matsaṃmukhe samāgatya kuru yuddhaṃ prayatā nataḥ ||24||
iti śrūtvaniruddhasya vākyāṃ rājanbakāsuraḥ ||
ruṣā sphuratsarpa iva yuddhārthaṃ śighramāyayau ||25||
āgataṃ taṃ vilokyāthāniruddho dhanvināṃ varaḥ ||
nārācairdaśabhī rājāñjaghāna pradhane ruṣā ||26||

te śarāstaccharīraṃ vai śighraṃ bhītvā bahirgatāḥ ||
punaste bhīṣaṇaṃ bhītvā vivīśurvai mahītaḥ ||27||
tataḥ papāta sa bako bhīṣaṇena samanvitaḥ ||
prthivīyāṃ mūrechito bhūtvā yathā vajrahato giriḥ ||28||
tadā jayajayarāvo yadusainye babhūva ha ||
nedurdum̐dubhayaścaiva bheryyaḥ saṃkhāśca gomukhāḥ ||29||
tataśca rākṣasāḥ sarve krodhapūritamānasāḥ ||
svanāthau patitau dṛṣṭvā yadūnham̐tuṃ samāyayau ||30||
tataḥ samabhavadyuddhamubhayoḥ senayormṛdhe ||
bāṇaiḥ khaḍgaigadābhiśca śaktibhirbhīṃdipālakaiḥ ||31||
rākṣasānāṃ balaṃ tīvraṃ dṛṣṭvā rājanhareḥ sutāḥ ||
aṣṭādaśa ca sām̐bādyā nījaghnum̐śitaiḥ śaraiḥ ||32||
tatra teṣāṃ ca bāṇaughaiḥ kauṇapāḥ patitā mṛdhe ||
kecinmṛtyuṃ gatāḥ kecid dūdrurjīvitaiṣiṇaḥ ||33||

athotthito muhūrtena bako rājanbhayaṇkaraḥ ||
tvaram̐ jagāma śatroścāniruddhasya tu saṃmukhe ||34||
tatra gatvā gadāṃ gurvīm̐ cikṣepa tacchiropari ||
bāhunā ca bako rājanhato'sīti bruvan vacāḥ ||35||
tāmāgatāṃ vilokyātha yamadaṃḍena mād̐havaḥ ||
ciccheda sahasā rājankuvākyeneva mitratām̐ ||36||
tataḥ kruddho bako yuddhe prasārya mukhamāṇḍalam̐ ||
dudrāva taṃ bhakṣayitūṃ rāhuścandram̐iva kvacit̐ ||37||
āgataṃ taṃ nīrīkṣyāthāniruddho dhanvināṃ varaḥ ||
yamadaṃḍaṃ punarnītvā tāḍayāmāsa tena tam̐ ||38||
tato bhagnaśirā bhūtvā hyudvaman̐ rudhiraṃ mukhāt ||
cālayanvasudhāṃ rājanpatito mūrechito 'bhavat ||39||
tataśca bhīṣaṇo roṣātpitarāṃ vīkṣya mūrechitam̐ ||
parigheṇa raṇe rājannījaghāna tu yādavān ||40||

tato 'niruddho balavānnāgapāśena roṣataḥ ||
cakarṣa bhīṣaṇaṃ baddhvā nāgaṃ viṣṇuratho yathā ||41||
taṃ baddhaṃ pāśinaḥ pāśairbhagnamānamadhomukham̐ ||

vinirjitaṃ hīnabalaṃ sāmbo vacanamabravīt ||42||
 asurendrāniruddhasya hayamedhaturāṅgamam ||
 śighraṃ prayaccha bhadrāṃ te puriṃ gatvā vidhānataḥ ||43||
 aniruddhaṃ hareḥ pautraṃ śrīkṛṣṇasya mahātmanaḥ ||
 nṛṇāṃ pradarśayan rūpaṃ vicaraṃtaṃ miṣeṇa ca ||44||
 yaṃ namaṃti samāgatya devadaityanarāḥ surāḥ ||
 taṃ viddhi kṛṣṇasadṛśaṃ nṛṇāṃ pāpaprāṇāśanam ||45||
 tena tvaṃ nirjito yuddhe duḥkhaṃ mā kuru rākṣasa ||
 asmābhiḥ sahito gaccha kartuṃ kṛṣṇasya darśanam ||46||
 garga uvāca -
 bodhitaḥ so'pi sāmvena muktaḥ pāsaiśca vāruṇaiḥ ||

purīṇ gatvā dadau tasmai dravyayuktaṃ turāṅgamam ||47||
 tataśso'pyaniruddhena turāṅgasya tu pālāne ||
 prārthito bhīṣaṇo rājanpratyuvāca vicārya tam ||48||
 bhīṣaṇa uvāca -
 yadā bhavati caitaṇyo matpitā surapālaka ||
 tadāhaṃ tasya vacanādāgamiṣye na saṃśayaḥ ||49||
 itirito 'sau kila bhīṣaṇena
 pradyumnaputraḥ kratuvāhanaṃ ca ||
 kṛtvā vimāne yadusenayā vai
 svayaṃ samāruhya jagāma khaṃ hi ||50||
 iti śrīgargasamhitāyāṃ hayamedhakhaṇḍe
 upalaṃkāvijayo nāma viṃśo'dhyāyaḥ ||20||
 hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

The defeat of Bak and Ghur and the return of the Yadavas by air with their horses

Śrīgarji says - Rajan! Then the demons, standing in the midst of the demons, asked the fierce demon the meaning (reason) for the war - 'Son! What kind of war was fought with the Yadavas like these monkeys, which made you moo and killed many demons? This is a matter of great pride. " 1-2.

The king! When Bakke thus asked, Ghagran told him all about Ashvamedha's capture of the horse by lowering his face. Hearing his son's words, Bakne took his mace and entered the Yadava army just as the wildfire appeared in the forest. Just as the lion trampled the sleeping deer, the Yadavas who had come forward were trampled to the ground with both feet, hands, arms and a mace. He would grab horses and throw them into the sky, the same goes for elephants and chariots. The mighty buck roared loudly, making humans its food in battle. Yadukulatilaka Vajranabha. The whole world, including the worlds, roared with the roar of the demon. The people of the world became deaf. On the contrary, the whole Yadava army was in a state of abhorrence and indignation at the war. Seeing his army suffering terribly from the evil demon, the mighty Jambavatinandan Samba took five lances and placed them on his bow and immediately targeted the buck. The Honorable King. The arrows pierced his body and immediately entered the ground floor and Bhogwati began to drink the water of the Ganges. 3-11 |

The king. The arrows struck and the buck fell, shaking the earth, but rose again and made a roar like the roar of a lion. Then again Jambavathikumar shot him with five arrows. Shocked by the arrows, Buck, spinning, fell into Lanka. O Lord! From there, the demon took the three-headed trident, which

lit like fire, and struck the sambar, as if someone had struck an elephant with a flower. Seeing the trident approaching, Samba quickly shot an arrow at the battlefield, breaking it into pieces as if Garuda had torn apart a serpent. Your Majesty! Randurmad Bakne then took a heavy mace and killed Sambake horses and Sarathiko. Then he tore down the chariot and the banner and said to Sambas, 'Sit down in another chariot and fight with me. At this time you are chariotless, so I will not kill you with iniquity or injustice on the battlefield. " 12-17 |

Laughing at the giant's words, Samba, a little angered, quickly hit Buckeye's cupboard-like chest with a mace. Buckman, who had been hurt by the mace on the battlefield, felt a sense of unease. Then he went to the Yadava army without hesitation. Arriving there, the nocturnal donkey struck and killed many elephants, horses, chariots, and humans in the same manner as Mrigaraj Singh destroys the antelope community. Oh dear God! At that time, the Yadava army was in disarray. The king! Seeing this, Rukmavatinandan Aniruddha came there with an Aksauhini army in a fit of rage and spoke reassuringly to everyone. 18-22 |

Aniruddha said, "You fool. Will you fight the battle without facing the brave man? Nocturnal! You will not be praised for killing those who are afraid. If you have strength in your body, listen to me. Come before me and fight the battle with all your might. 23-24 |

The king! Thus, on hearing Aniruddha's words, Bakasura came before them quickly for battle, howling in fury like a serpent. Seeing him on the battlefield, Aniruddha, the best of the archers, angrily shot him ten times. The arrows soon pierced through his body and exited, then penetrated the ground, dismembering Ghuraka. Then the bullock, full of terror, fell to the earth like a mountain struck by lightning. At that time, there was jubilation in the Yadava army. The trumpets rang out, the drums began to beat, and the sound of conch shells and gomukhs began to be heard. The hearts of all the demons were filled with fury when they saw both their masters fall. They broke at the same time to kill the Yadavas. Then a fierce battle broke out between the two armies on the battlefield. Mutual blows by arrows, swords, maces, powers, and daggers began to strike back. The king. Seeing the fierce force of the demons, eighteen sons like Sriharike Samba started attacking them with sharp arrows. There, wounded by the arrows of all of them, many demons fell asleep forever on the battlefield. Some fell to their deaths, and others fled the field, wanting to live. 25-33 | (Ashwamedh Khand Chapter 16 to 20)

The king! Then, after two hours, the fierce demon Bak got up and immediately faced his enemy Aniruddha. There, Bakne took a heavy mace in his hands, threw it at Aniruddha's head, and said, 'Now you are dead. 'Maharaj. Seeing the donkey coming upon him, Aniruddha crushed him with a yadanda, just as the friendship with Katuvachana is destroyed. Then the goat, full of fury, spread out his face and ran towards Aniruddha to devour him, as if Rahu had invaded somewhere to make an eclipse of the moon. Seeing him approaching, Aniruddha, the best of the archers, then picked up the spear and struck it with it. The king! The blow to Buck's head caused him to fall, bleeding from his mouth and shaking the earth. 34-39 |

Vajranabha! Seeing his father paralyzed, Bhargav took a cordon of the battlefield and began the slaughter of the Yadavas. The mighty Aniruddha then angrily tied the dragon to the serpent and pulled it in the same manner as Garuda pulls the serpent. Tied to Varun's cloak, he lowered his face in desperation. Seeing him defeated and weak, Samba said, "Asurendra! May there be good in you. Go to your Puri and hastily return Aniruddha's sacrificial horse. Aniruddha is the grandson of Mahatma Sri Krishna Harike. They are out to show their form to humans on the pretext of protecting horses. The gods, demons, and humans all come and bow down at his feet. They are the destroyer of all sins of men. You treat them as if they were Krishna. The monster! Realizing that you have been

defeated by Krishna in battle, give up sorrow and worry and come with us to have a darshan of Krishna. " 40-46 | (Ashwamedh Khand Chapter 16 to 20)

Srigarji says - Rajan! After Sambake thus explained and was freed by Varuna, Bhangrahan went to Puri and returned Aniruddha by bringing a horse with mass from there. Then Aniruddha requested him also to walk to the protection of the horse. O Lord! His request was met with some thoughtful response by Bhargava. 47-48 |

I will no doubt obey my guardian father when he becomes conscious, "said Bhuvanar. Upon hearing this, Pradyumna's son Aniruddha, along with the Yadava army, mounted the sacrificial horse on an aeroplane and himself mounted it. 49-50 |

Thus was completed the twentieth chapter in the Ashvamedha Khanda under the Srigargha Samhita, titled 'Upalankapara Vijaya'. 20.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 21

Chapter 222 of 263 · 24 detected Sanskrit verse markers

Sanskrit

अश्वमेधखण्डः - एकविंशोऽध्यायः

भद्रावतीविजयम् -

गर्ग उवाच -

ततः प्राप्तः स्वसेनायां विमानस्थ उषापतिः ॥
शीघ्रं चाकाशमार्गेण नादयञ्जयदुन्दुभीन् ॥१॥
दृष्ट्वा तानागतान्सर्वे ह्यक्रूराद्याश्च यादवाः ॥
मिलित्वा कुशलं सर्वं पप्रच्छुस्ते न्यवेदयन् ॥२॥
ततस्त्यक्त्वा विमूर्च्छां वै बकस्तु सहसोत्थितः ॥
अदृष्ट्वा यादवांस्तत्र पुत्रं पप्रच्छ रोषतः ॥३॥
ततः पित्रे भीषणो वै वार्तां सर्वाभिवर्णयत् ॥
श्रुत्वा वचः प्राह बको रुषा प्रस्फुरिताधरः ॥४॥
अहं जानामि यदवो विमानेन कुशस्थलीम् ॥
मद्भयाच्च गताः पुत्र यथा सिंहभयान्मृगाः ॥५॥
तस्मादयादवीं पृथ्वीं करिष्येऽहं न संशयः ॥

हनिष्यामि यदून्सर्वाङ्गत्वा कृष्णस्य द्वारकाम् ॥६॥

भीषण उवाच -

मन्युं नियच्छ भो राजन्नस्माकं समयो न हि ॥
प्रसीदति यदा देवो तदा जेष्याम यादवान् ॥७॥
गर्ग उवाच -
बोधितः सोऽपि पुत्रेण तूष्णीं भूत्वा बकासुरः ॥
विचचार वने राजन् वनजंतून्प्रभक्षयन् ॥८॥
ततस्तुरंगं विधिनाभिषिच्य
दानानि दत्त्वा द्विजपुंगवेभ्यः ॥
विमोघयामास पुनर्जयाय
प्रद्युम्नपुत्रो विजयो नृपेन्द्र ॥९॥
हयस्तु मुक्तः किल कार्ष्णिजेन
स्वरं प्रकुर्वन्नुप धैवतं च ॥
पश्यन्स देशान्बहुवीरयुक्ता-

न्भद्रावतीं नाम पुरीं जगाम ॥१०॥

तत्र भद्रावतीमश्वो नानाद्योपवनैर्वृताम् ॥
गिरिदुर्गेण राजेन्द्र तथा रजतमंदिरैः ॥११॥
महावीरजनैर्युक्तां यौवनाश्वेन पालिताम् ॥

दृढां लौहकपाटैश्च नृपस्याग्रे स्थितोऽभवत् ॥१२॥
तं गृहीत्वा तु तस्यापि वार्ता ज्ञात्वा नृपेश्वरः ॥
युद्धं कर्तुं च कुपितः ससैन्यो निर्ययौ पुरात् ॥१३॥
ससैन्यमागतं दृष्ट्वा यौवनाश्वं महाबलम् ॥
आहुय मंत्रिणं प्राह कृष्णभक्तं हि कार्ष्णिजः ॥१४॥
अनिरुद्ध उवाच -
कोऽयं समागतो मंत्रिन्संमुखे सह सेनया ॥
हयहर्ता शत्रुमुख्यो तत्सर्वं कथयस्व च ॥१५॥
उद्धव उवाच -
नृपोऽयं यौवनाश्वख्यो मरुधन्वपतेः सुतः ॥

अत्र राज्यं च कुरुते मृते पितरि सत्तम ॥१६॥
अयं षोडशवर्षीयो कुमंत्रिवचनाद्वरणम् ॥
करिष्यति महाराज मारणीयः स न त्वया ॥१७॥
इति श्रुत्वा तथेत्युक्त्वा यौवनाश्वेन कार्ष्णिजः ॥
युद्धं चकार प्रधने यथा नागेन नागहा ॥१८॥
तं तु ते विरथं चक्रे हत्वा चाक्षौहिणीत्रयम् ॥
प्रत्याह विमलं वाक्यं यौवनाश्वमुषापतिः ॥१९॥
अनिरुद्ध उवाच -
राजन्प्रयच्छ तुरगं युद्धं कुरु न चेन्मया ॥
वाक्यं श्रुत्वा हरेः पौत्रं ज्ञात्वा राजा भयान्वितः ॥२०॥
अर्पयामास विधिना तस्मै यज्ञतुरंगमम् ॥
भूत्वा कृतांजली राजा प्रार्थितस्तेन चाब्रवीत् ॥२१॥
यौवनाश्व उवाच -
द्वारकायां यदा यज्ञो भविष्यति नृपेश्वर ॥

तदाहं चागमिष्यामि कृष्णस्यांग्री विलोकितुम् ॥२२॥
ततश्च कृत्वा तं राज्ये वंदितस्तेन कार्ष्णिजः ॥
मुमुये वाजिनं श्रेष्ठं विजयी विजयाय च ॥२३॥
इति श्रीगर्गसंहितायां हयमेधखण्डे
भद्रावतीविजयो नामैकविंशोऽध्यायः ॥२१॥
हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

aśvamedhakhaṇḍaḥ - ekaviṃśo'dhyāyaḥ
bhadrāvatīvijayam -
garga uvāca -
tataḥ prāptaḥ svasenāyāṃ vimānastha uśāpatiḥ ||
śighraṃ cākāśamārgeṇa nādayaṅjayaḍundubhīn ||1||
dṛṣṭvā tānāgatānsarve hyakrūrādyaśca yādavāḥ ||
militvā kuśalaṃ sarvaṃ papracchuste nyavedayan ||2||

tatastyaktvā vimūrchhāṃ vai bakastu sahasotthitāḥ ||
 adṛṣtvā yādavāmīstatra putraṃ papraccha roṣataḥ ||3||
 tataḥ pitre bhīṣaṇo vai vārtāṃ sarvāmavarṇayat ||
 śrutvā vacaḥ prāha bako ruṣā praspurītādharāḥ ||4||
 ahaṃ jānāmi yadavo vimānena kuśasthalīm ||
 madbhayācca gatāḥ putra yathā śiṃhabhayānmrgāḥ ||5||
 tasmādayādaviṃ prthivīm kariṣye'haṃ na saṃśayaḥ ||

haniṣyāmi yadūnsarvāṅgatvā kṛṣṇasya dvārakām ||6||
 bhīṣaṇa uvāca -
 manyuṃ niyaccha bho rājannasmākaṃ samayo na hi ||
 prasīdati yadā devo tadā jeṣyāma yādavān ||7||
 garga uvāca -
 bodhitāḥ so'pi putreṇa tūṣṇīm bhūtvā bakāsuraḥ ||
 vicacāra vane rājan vanajaṃtūnprabhakṣayan ||8||
 tatasturaṃgaṃ vidhinābhīṣicya
 dānāni dattvā dvijapuṃgavebhyaḥ ||
 vimocayāmāsa punarjayāya
 pradyumnaputro vijayo nṛpendra ||9||
 hayastu muktaḥ kila kārṣṇijena
 svaraṃ prakurvannṛpa dhaivatam ca ||
 paśyansa deśānbahuvīrayuktā-

nbhadrāvatīm nāma purīm jagāma ||10||
 tatra bhadraṇvatīmaśvo nānācopavanairvṛtām ||
 girīdurgeṇa rājeṃdra tathā rajatamaṇḍiraiḥ ||11||
 mahāvīrajanairiyuktāṃ yauvanāśvena pālītām ||
 dṛḍhāṃ lauhakapāṭaisca nṛpasyāgre sthito'bhavat ||12||
 taṃ grhītvā tu tasyāpi vārtāṃ jñātvā nṛpeśvaraḥ ||
 yuddhaṃ kartuṃ ca kupitaḥ sasainyo niriyayau purāt ||13||
 sasainyamāgataṃ dṛṣtvā yauvanāśvaṃ mahābalaṃ ||
 āhūya maṇtriṇaṃ prāha kṛṣṇabhaktaṃ hi kārṣṇijaḥ ||14||
 aniruddha uvāca -
 ko'yaṃ samāgato maṇtrinsaṃmukhe saha senayā ||
 hayahartā śatrumukhyo tatsarvaṃ kathayasva ca ||15||
 uddhava uvāca -
 nṛpo'yaṃ yauvanāśvākhyo marudhanvapateḥ sutaḥ ||

atra rājyaṃ ca kurute mṛte pitari sattama ||16||
 ayaṃ ṣoḍaśavarṣīyo kumaṇtrivacanādīraṇam ||
 kariṣyati mahārāja māraṇīyaḥ sa na tvayā ||17||
 iti śrutvā tathetyuktvā yauvanāśvena kārṣṇijaḥ ||
 yuddhaṃ cakāra pradhane yathā nāgena nāgahā ||18||
 taṃ tu te vīrathaṃ cakre hatvā cākṣauhinīnṛayam ||
 pratyāha vimalaṃ vākyam yauvanāśvamuṣāpatiḥ ||19||
 aniruddha uvāca -
 rājanprayaccha turagaṃ yuddhaṃ kuru na cenmayā ||
 vākyam śrutvā hareḥ putraṃ jñātvā rājā bhayānvitaḥ ||20||
 arpayāmāsa vidhinā tasmai yajñaturamgamam ||
 bhūttvā kṛtāṃjalī rājā prārthitastena cābravit ||21||
 yauvanāśva uvāca -
 dvārakāyāṃ yadā yajño bhaviṣyati nṛpeśvara ||

*tadāhaṃ cāgamiṣyāmi kṛṣṇasyāṃghrī vilokitum ||22||
tataśca kṛtvā taṃ rājye vamaḍitaṣṭena kārṣṇijah ||
mumuce vājinam śreṣṭhaṃ vijayi vijayāya ca ||23||
iti śrīgargasaṃhitāyāṃ hayamedhakhaṇḍe
bhadrāvativijayo nāmaikaviṃśo'dhyāyah ||21||
hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||*

English rendering

Aniruddha's victory over Bhadravathipuri and King Yauvanashvara

Thereafter, says Srigargaji, sitting on a plane, Ushavallabha Aniruddha, sounding his victory-sounding, quickly approached his army by air. Seeing all of them, Yadavas like Akrur gathered and asked for all the information and they explained everything. 1-2.

Buck then gave up fainting and suddenly stood up. Not seeing the Yadavas there, he angrily asked his son the reason for their departure. Then Ghaghra narrated the whole story to his father. Hearing him, his lips trembled with indignation, and he said angrily, 'I know that just as the deer run away for fear of the lion, so the Yadavs have fled to Kushasthali by flight for fear of me.' Therefore, I will no doubt make the earth white from the Yadavas. Now I will go to the Dwarakams of Krishna and destroy all the Yadavas. " 3 - 6.

Bhuvan said, "Your Majesty! Stop being angry, this is not a good time for us. When God is pleased, we will conquer the Yadavas. 7.

Srigarji says - Rajan! When his son explained this, Bakasura fell silent and started wandering in the forest eating wild animals. 8.

Nripendra! The Ashwaka was then ritually anointed and donated to the superior Brahmins; Aniruddha, the victorious Pradyumna's son, again left him for the victory march. After leaving Pradyumna Kumar, he went to Bhadravathipuri, seeing Hinahinata and many brave nations with the voice of Ashvada Dhaivata. 9-10 | (Ashwamedh Khand Chapter 21 to 25)

Rajendra! Bhadravathipuri was adorned with many gardens. The hill was surrounded by forts and the silver temples adorned it. It was inhabited by great men of valor. King Yauvanashva was the protector of that Puri. The cupboards made of iron made her very strong. Going into it, the horse stood before the king. The king caught him and, knowing all this, they marched out of Puri with an army to wage a furious war. When Pradyumna Kumar Aniruddha saw Mahabali coming out with an army of young men, he called up Uddhav, a devotee of Lord Krishna. 11-14 |

Aniruddha said, "Mr. Minister! Who has come before us with this army? It has kidnapped the horse, and it is the chief of our enemies; so tell us all about it. 15.

Hearing this, Aniruddha said, "Very good," and began to fight Yuvanashwa at the battlefield, as if fighting a lion-elephant. Ushapati Aniruddha annihilated the three Akshauhini forces of Yauvanashva, rendered him charioteerless, and told the prince this excellent thing. 18-19 |

Aniruddha said, "Rajan! Give me back my horse, or else fight me. 19.

Hearing this, he became very afraid of King Jan, the grandson of Lord Krishna. He ceremoniously offered the sacrificial horse to Aniruddha, and the king, invited by him, said with folded hands. 20-21 |

Yauvanashva said, "Nripeśvara! When there is a yajna in Dwarakama, I will come to have a darshan of the feet of Lord Krishna-Chandra. 22.

Aniruddha then restored him to his kingdom. Yauvanasvana bowed at their feet, and the victorious Aniruddha released the superior horse again for victory. 23.

Thus was completed the twenty-first chapter called 'Victory over Bhadravati' in the Ashvamedha Khanda under the Srigargha Samhita. 21.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 22

Chapter 223 of 263 · 36 detected Sanskrit verse markers

Sanskrit

अश्वमेधखण्डः - द्वाविंशोऽध्यायः
 यादवसैन्यस्य अवन्तिकागमनम् -
 गर्ग उवाच -
 यदुप्रवीरस्य तुरंगमो वै
 विलोकयन् राजपुरं जगाम ॥
 निरिक्ष्य मार्गे सफरां नदीं च
 ह्यवन्तिकाया विपिने स्थितोऽभूत् ॥१॥
 तदैव तत्रागतवान्महात्मा
 सान्दीपनिः कृष्णगुरुर्द्विजेन्द्रः ॥
 स्नातुं गृहाच्छ्रीतुलसीस्रजाढ्यः
 सधौतवस्त्रः प्रजपन्ति कृष्णम् ॥२॥
 ददर्श तत्रापि जलं पिबंतं
 तुरंगमं वै धवलं सपत्रम् ॥
 वाक्यं ब्रुवन्नेष क्रतोश्च वाजी
 विमोचितः केन नृपेश्वरेण ॥३॥
 तत्र स्नानं प्रकुर्वतं दृष्ट्वा बिन्दु नृपात्मजम् ॥
 हयस्यार्थे मुनिर्गत्वा नोदयामास तं नृप ॥४॥
 ततः सवीरैर्बहुभिश्च राजन्
 राजाधिदेवीतनयश्च शूरः ॥
 जग्राह वाहं सहसा निरीक्ष्य
 नत्वा गुरुं तद्वचसा प्रसन्नः ॥५॥
 हयं गृहीत्वा गुरवे दर्शयामास हर्षितः ॥
 स पत्रं वाचयित्वाऽऽह नृपं सांदीपनिर्मुदा ॥६॥
 सांदीपनिरुवाच -
 उग्रसेनस्य तुरगं विद्धि प्राद्युम्निपालितम् ॥
 यदृच्छयाऽऽगतं राजन्कार्ष्णिजोऽत्रागमिष्यति ॥७॥
 आगमिष्यति बहवो यादवा युद्धशालिनः ॥
 मित्रविंदात्मजाश्चैव पश्यंतस्ते तुरंगमम् ॥८॥
 पूजनीयास्त्वया सर्वे कृष्णचन्द्रस्य नन्दनाः ॥
 मद्वाक्याद्युद्धबुद्धिं त्वं त्यक्त्वा देहि तुरंगमम् ॥९॥
 इति श्रुत्वा गुरोर्वाक्यं धन्वी शूरो नृपात्मजः ॥
 हयं नेतुं मनो यस्य तत्र तूष्णीं बभूव ह ॥१०॥

तदैव यदुसेनायाः शब्दोऽभूल्लोकमानहा ॥
महानादं दुंदुभीनां टंकारं धनुषां तथा ॥११॥
घीत्कारं दंतिनां चैव हयानां हेषणं तथा ॥
झणत्कारं रथानां च वीराणां गर्जनं तथा ॥१२॥
शतघ्नीनां महाशब्दं लोकानां भयदायकम् ॥
श्रुत्वा राजकुमारस्तु विस्मयं परमं गतः ॥१३॥
ततः समागताः सर्वे रथिभिश्च गजैर्हयैः ॥
भोजवृष्यंधकमधुशूरसेनदशार्हकाः ॥१४॥
रजोभिश्च नभो व्याप्तं कुर्वतश्चलितां महीम् ॥
केन नीतः कुत्र गतो हयः सर्वेऽब्रुवन्वचः ॥१५॥

ततश्च ददृशुः सर्वे घोटकं बद्धघामरम् ॥
महाद्भुते घोषवने पुष्पितद्रुमसंकुले ॥१६॥
गृहीतं लीलया तत्र नृपपुत्रेण बिंदुना ॥
दृष्टानिरुद्धं निकटे गत्वा सर्वे ह्यवर्णयन् ॥१७॥
इति श्रुत्वाऽनिरुद्धस्तु विस्मितः प्रहसन्पुत्र ॥
उद्धवं प्रेषयामास बिन्दोः पार्श्वे च धर्मवित् ॥१८॥
ततः पुर्यां महाराज चासीत्कोलाहलो महान् ॥
भयभीता जनाः सर्वे सेनां वीक्ष्य भयंकराम् ॥१९॥
अथ वै भ्रातरं द्रष्टुं ह्यनुबिंदुर्भयान्वितः ॥
कोटिवीरगणैः सार्द्धं स्वपुर्यां निर्ययौ बहिः ॥२०॥
दृष्ट्वा यज्ञहयं तत्र सपत्रं च पयःप्रभम् ॥
भ्रात्रा गृहीतं च भयान्निषेधं स चकार ह ॥२१॥
अनुबिंदुरुवाच -
यद्वृणां कृष्णदेवानां भ्रातर्मोचय घोटकम् ॥

सम्बन्धस्य मिषेणापि कुलकौशलहेतवे ॥२२॥
यादवानां बलं पश्य देवदैत्यनरासुराः ॥
पुरा यज्ञे राजसूये सर्वे भ्रातर्निर्विनिर्जिताः ॥२३॥
इति तद्वाक्यमाकर्ण्य बिन्दुर्ज्येष्ठोऽवधर्षितः ॥
आगतं ह्युद्धवं दृष्ट्वा हयस्थं प्रत्युवाच ह ॥२४॥
बिंदुरुवाच -
मया गृहीतस्तुरगो मित्राणां मिलनाय च ॥
तस्मान्निर्मंत्रिताः सर्वे स्थितिं कुरुत यात्र वै ॥२५॥
इति श्रुत्योद्धवो राजन्बिंदुं संश्लाघ्य हर्षितः ॥
अनिरुद्धस्य निकटे गत्वा सर्वमुवाच ह ॥२६॥
श्रुत्वाऽनिरुद्धस्तद्वाक्यं भूत्वा राजन् प्रसन्नधीः ॥
सेनयावंतिकायां च नदीतीरेऽवसत्किल ॥२७॥
अनेके शिबिरा राजंस्तत्र वै दशयोजने ॥

नानावर्णाः सकलशा ह्यभूवन्नद्भुताः शुभाः ॥२८॥

भक्ष्यं भोज्यं च लेह्यं च घोष्यमेतैश्च भोजनैः ॥
 आगतेभ्यश्च सर्वेभ्यो बिंदुरर्हणमाहरत् ॥२९॥
 तथा चैव तृणान्नादीन्पशुभ्यो दत्तवान्नृपः ॥
 ईदृग्विधं च सत्कारं वृष्णीनां स चकार ह ॥३०॥
 नृपो राजाधिदेवी च द्वौ तथा नृपनंदनौ ॥
 भृशं मुमुदिरे सर्वे वीक्ष्य सर्वान्हरेः सुतान् ॥३१॥
 ततो निशायां किल कार्ष्णिपुत्रो
 विद्यागुरं च स्वपितामहस्य ॥
 आहुय नत्वाऽऽसनमेव दत्त्वा
 प्रत्याह कृत्वा वरपूजनं च ॥३२॥
 भगवन्द्धारकायां च कृष्णवाक्यात्क्रतुतमम् ॥
 करोति हयमेधाख्यं चक्रवर्ती यद्व्रतमः ॥३३॥
 तस्मिन्क्रतुवरे ब्रह्मन्कृपां कृत्वा ममोपरि ॥
 त्वं तु गच्छ मुनिश्रेष्ठ पुत्रेण च समन्वितः ॥३४॥

अनिरुद्धस्य वयनं श्रुत्वा सांदीपनिर्मुनिः ॥
 कृष्णदर्शनकांक्षी च चलितुं स मनो दधे ॥३५॥
 इति श्रीगर्गसंहितायां हयमेधखण्डे
 अवंतिकागमनं नाम द्वाविंशोऽध्यायः ॥२२॥
 हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

aśvamedhakhaṇḍaḥ - dvāviṃśo'dhyāyaḥ
 yādavasainiyasya avantikāgamanam -
 garga uvāca -
 yadupravīrasya turaṅgamo vai
 vilokayan□ rājapuram jagāma ||
 nirikṣya mārge sapharāṃ nadīm ca
 hyavaṃtikāyā vipine sthito'bhūt ||1||
 tadaiva tatrāgatavānmahātmā
 sāndīpaniḥ kṛṣṇagururdivijendraḥ ||
 snātum grhācchritulasīsrājādhyāḥ
 sadhautavastraḥ prajāpaniḥ kṛṣṇam ||2||
 dadarśa tatrāpi jalam pibamtaṃ
 turaṅgamaṃ vai dhavalam sapatram ||
 vākyaṃ bruvanneṣa kratośca vājī
 vimocitaḥ kena nṛpeśvareṇa ||3||
 tatra snānam prakurvaṃtam dṛṣtvā bīṇandu nṛpātmajam ||
 hayasyārthe munirgatvā nodayāmāsa tam nṛpa ||4||
 tataḥ savīrairbahubhīśca rājan□
 rājādhivevitanayaśca śūraḥ ||

jagrāha vāhaṃ sahasā nirīkṣya
 natvā guruṃ tadvacasā prasannaḥ ||5||
 hayaṃ grhītvā gurave darśayāmāsa harṣitaḥ ||
 sa patraṃ vācayitvā"ha nṛpaṃ sāmḍipānirmudā ||6||
 sāmḍipāniruvāca -
 ugrasenasya turagaṃ viddhi prādyumnipālitaṃ ||
 yadr̥cchayā"gataṃ rājankārṣṇijo'trāgamiṣyati ||7||
 āgamiṣyaṃti bahavo yādavā yuddhaśālīnaḥ ||
 mitravimḍatmajāścaiva paśyaṃtaste turagaṃgamam ||8||

pūjanīyāstvayā sarve kṛṣṇacandrasya nandanāḥ ||
 madvākyādyuddhabuddhiṃ tvaṃ tyaktvā dehi turagaṃgamam ||9||
 iti śrutvā gurorvākyam dhanvī śūro nṛpātmajaḥ ||
 hayaṃ netuṃ mano yasya tatra tūṣṇiṃ babhūva ha ||10||
 tadaiva yadusenāyāḥ śabdo'bhūllokamānahā ||
 mahānādaṃ duṃdubhināṃ taṃkāraṃ dhanuṣāṃ tathā ||11||
 cītkāraṃ daṃtināṃ caiva hayānāṃ heṣaṇaṃ tathā ||
 jhaṇatkāraṃ rathānāṃ ca vīrāṇāṃ garjanaṃ tathā ||12||
 śataghnināṃ mahāśabdaṃ lokānāṃ bhayadāyakam ||
 śrutvā rājakumārastu vismayaṃ paramaṃ gataḥ ||13||
 tataḥ samāgatāḥ sarvai rathibhiśca gajairhayaibḥ ||
 bhojavṛṣṇyaṃdhakamadhuśūrasenadaśārhaḥ ||14||
 rajobhiśca nabho vyāptaṃ kurvataścalitāṃ mahim ||
 kena nītaḥ kutra gato hayaḥ sarve'bruvanvacah ||15||

tataśca dadṛśuḥ sarve ghoṭakaṃ baddhacāmaram ||
 mahād□bhute copavane puṣpītadrumasaṃkule ||16||
 grhītaṃ līlayā tatra nṛpaputrena biṇḍunā ||
 dr̥ṣtvāniruddhaṃ nikaṭe gatvā sarve hyavarṇayan ||17||
 iti śrutvā'niruddhastu vismitaḥ prahasannṛpa ||
 uddhavaṃ preṣayāmāsa bindoḥ pārśve ca dharmavit ||18||
 tataḥ puryāṇ mahārāja cāsītkolāhalo mahān ||
 bhayabhītā janāḥ sarve senāṃ vikṣya bhayaṃkarāṃ ||19||
 atha vai bhrātaraṃ dr̥ṣṭuṃ hyanubīṇḍurbhayānvitaḥ ||
 koṭivīragaṇaibḥ sārddhaṃ svapuryā nirayayau bahibḥ ||20||
 dr̥ṣtvā yajñahayaṃ tatra sapatraṃ ca payaḥprabham ||
 bhrātrā grhītaṃ ca bhayānniṣedhaṃ sa cakāra ha ||21||
 anubīṇḍuruvāca -
 yadūnāṃ kṛṣṇadevānāṃ bhrātarmocaya ghoṭakam ||

sambandhasya miṣeṇāpi kulakaśālahetave ||22||
 yādavānāṃ balaṃ paśya devadaityanarāsuraḥ ||
 purā yajñe rājasūye sarve bhrātarnvinirjitāḥ ||23||
 iti tadvākyamākarnya bindurjyeṣṭho'vadharṣitaḥ ||
 āgataṃ hyuddhavaṃ dr̥ṣtvā hayasthaṃ pratyuwāca ha ||24||
 biṇḍuruvāca -
 mayā grhītaṣturago mītrāṇāṃ milanāya ca ||
 tasmānnimanṁtritāḥ sarve sthitiṃ kuruta cātra vai ||25||
 iti śrutvoddhavo rājanbiṇḍuṃ saṃślāghya harṣitaḥ ||
 aniruddhasya nikaṭe gatvā sarvamuvāca ha ||26||
 śrutvāniruddhastadvākyam bhūtvā rājan prasannadhīḥ ||
 senayāvaṃtikāyāṃ ca nadītire'vasatkila ||27||

anekē śibirā rājaṃstatra vai daśayojane ||
nānāvārṇāḥ sakalaśā hyabhūvannadābhutāḥ śubhāḥ ||28||

bhakṣyaṃ bhojyaṃ ca lehyaṃ ca coṣyametaiśca bhojanaiḥ ||
āgatebhyaśca sarvebhyo biṃdurarhaṇamāharat ||29||
tathā caiva tṛṇānnādīnpaśubhyo dattavānnṛpaḥ ||
īdṛgvidhaṃ ca satkāraṃ vṛṣṇināṃ sa cakāra ha ||30||
nṛpo rājādhidevī ca dvau tathā nṛpanaṃdanau ||
bhṛśaṃ mumudire sarve vīkṣya sarvānhareḥ sūtān ||31||
tato niśāyāṃ kila kārṣṇiputro
vidyāguraṃ ca svapitāmahasya ||
āhūya natvā"sanameva dattvā
pratyāha kṛtvā varapūjanaṃ ca ||32||
bhagavandvārakāyāṃ ca kṛṣṇavākyātkratūtṭamam ||
karoti hayaṃmedhākhyāṃ cakravartī yadūtṭamaḥ ||33||
tasminkratuware brahmankṛpāṃ kṛtvā mamopari ||
tvam tu gaccha muniśreṣṭha putreṇa ca samanvitaḥ ||34||

aniruddhasya vacanaṃ śrutvā sāmāpānirmuniḥ ||
kṛṣṇadarśanakāṃkṣī ca calituṃ sa mano dadhe ||35||
iti śrīgargasāṇhitāyāṃ hayaṃmedhakhāṇḍe
avaṇṭikāgamanaṃ nāma dvāvīṃśo'dhyāyaḥ ||22||
hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

The horse of the sacrifice goes to Avantipuri and there the Yadavas, including the army, are fully welcomed by Avanti.

Shri Gargji says - Maharaj! That horse of Yadukulatilaka Veeravar Aniruddha reached 'Rajpur' district while observing many districts. On his way, he saw the Safra (Shipra) river and stood in the grove of Avantika (Ujjain). At the same time, Lord Krishna's guru Mahatma Wiprawar Sandipani came there from home to take a bath. He was wearing a garland of Tulasi. A washcloth was put over his shoulder, and with his mouth he was chanting the name Krishna. There he saw a white and black horse drinking water, with a leaf tied in its baldness. Seeing this, he asked, 'Which Lord has left this sacrificial horse?' . 1-3 | (Ashwamedh Khand Chapter 21 to 25)

O Lord! There, he saw Prince Bindu bathing and inspired him to learn about horses. Your Majesty! Then Bindu, the heroic son of Rajadhidevi, along with many other heroes, suddenly caught hold of the horse and, after inspecting it thoroughly, returned to pay obeisance to Guru Sandipani and told about it. Then, pleased with the Guru's order, the prince brought the horse and gladly showed it to the Guru. Sandipani read the letter and gladly informed the king. 4-6.

Hearing this statement of the Guru, the archer knight Rajkumar fell silent there. His intention was to get a hold of the horse. At the same time, the clamor of the Yadava army was heard, which was to beat the standards of all the people. The sound of thunder, the sound of bows and arrows, the howl of elephants, the howl of horses, the roar of chariots, the roar of heroes, and the roar of centenarians - all these words were terrifying to the whole world. Hearing this, Prince Bindu was taken aback. Meanwhile, Bhoja, Vrishni, Andhaka, Madhu, Shurasena, and all the Yadavas of the Dasarha dynasty arrived with chariots, elephants, and horses. They came from the dust of the army, covering the

heavens and shaking the earth with the threat of the feet, and all were asking, 'Who took the sacrificial horse, where did it go?' . 10-15 |

At that time, all the explorers saw the leather-clad horse, which Prince Bindu had accidentally caught in the most magnificent grove of flowering trees. On seeing this, everyone approached Aniruddha and informed him. Aniruddha, the theologian, was astonished at the news. He sent Uddhavji to Bindu with a smile. Your Majesty! At that time, there was a great commotion in Avantipuri. All the people were terrified when they saw the fierce army gathered there. At the same time, a frightened Anubindu came out of his Puri with 10 million heroes to seek news of his brother's discovery. He saw the sacrificial horse there, laden with milk-like dhol and jasmine leaves, being captured by his brother and rebuked him. 16-21 |

Anubindu said, "Brother! This is the horse of the Yadavas whose god is Lord Krishna. You give up this horse for the sake of our relationship with them or for the skill of your kulaki. Look at this army of Yadavas. Brother! In the first Rajasuya Yajna, these Yadavas conquered the gods, demons, humans, and demons. 22-23 |

Hearing this, Anubinduki's elder brother Bindu gives in. He came on a horse and said to Uddhavji. 24.

Bindu said - Minister! I am holding the horse for a get-together with friends. So all of you are invited. Stay right here with us today. 25.

The king! Hearing this, Uddhav was very happy to appreciate Bindu and went to Aniruddha and told him all the news. O Lord! Aniruddha's heart was filled with joy on hearing Uddhavji's statement. He camped on the banks of the Shipra River at Avantipuri with the army. Your Majesty! There were many colorful camps in the terrain up to ten yojanas away. All of them were equipped with gold earrings. Those beautiful campsites were looking amazing there. Prince Bindu hosted all the visitors with food, feasts, delicacies, and delicacies. Similarly, Avanti Naresh also provided grass-leaves and grains to the army animals. He thus welcomed the heroes of the Vrishnivamsi lineage. Rajadhi-devi, her husband, and the two princes were all very happy to see all the sons of Srihari. 26-31 | (Ashwamedh Khand Chapter 21 to 25)

Later in the night, Pradyumna's son Aniruddha called his father's guru Sandipani Muni and paid obeisance at his feet. He gave him a seat and worshipped him in the best manner and said, 'O God! Chakravarti Yadukulatilaka Maharaja Ugrasena is performing the Ashwamedha Yajna at Dwarkama at the behest of Lord Krishna. Brahman Munisreshtha! Mayst thou have mercy on me, and come with thy son to the great sacrifice. Hearing this statement of Aniruddha, Sandipani Muni, an aspirant of Krishna-darshan, decided to walk there. 32-35 |

Thus was completed the twenty-second chapter called 'Avantikavamana' in the Ashvamedha Khand under the Srigarghasamhita. 22.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 23

Chapter 224 of 263 · 28 detected Sanskrit verse markers

Sanskrit

अश्वमेधखण्डः - त्रयोविंशोऽध्यायः
 सान्दीपनिकृतं अनिरुद्धसमीपे वैराग्यवर्णनम् -
 गर्ग उवाच -
 अथ सांदीपनिं तत्र कृष्णपौत्रोऽब्रवीद्वचः ॥
 स्मृत्वा तु किञ्चित्संदेहं गुरुं वृद्धश्रवा इव ॥१॥
 अनिरुद्ध उवाच -
 भगवन्ब्रूहि मे सारं येनानन्दे रमाम्यहम् ॥
 विहाय चास्य जगतः सुखान्स्वप्नोपमान्मुने ॥२॥
 इतीरितोऽनिरुद्धेन राजन्सां दीपनिर्मुनिः ॥
 प्रत्याह प्रहसन्प्रीत्या कुमारः पृथुना यथा ॥३॥
 सां दीपनिरुवाच
 आदिदेवस्त्वमेवासीच्छ्रीहरेर्नाभिपंकजात् ॥
 तस्मात्तवाग्रे लोकेश कथयिष्यामि किं त्वहम् ॥४॥
 तथापि वर्णयिष्यामि राजस्त्वद्वाक्यगौरवात् ॥
 कल्याणार्थं नराणां च सर्वेषां दीनचेतसाम् ॥५॥
 त्वया दृष्टं च यद्दराजैस्तच्छृणुष्व मुखान्मम ॥
 कृष्णचन्द्रस्य पदयोः सारमस्ति हि सेवनम् ॥६॥
 ययोः पूजनमात्रेण ध्रुवो ध्रुवपदं ययौ ॥
 प्रह्लादश्चांबरीषश्च गयश्चैव यदुस्तथा ॥७॥
 तस्मात्त्वमपि राजेन्द्र श्रीकृष्णस्य च सेवनम् ॥
 सर्वेषां साररूपं यन्मनसा कुरु यत्नतः ॥८॥
 यूयं लोके भूरिभागाः श्रीकृष्णस्य च वंशजाः ॥
 ज्ञातिसंबन्धिनश्चैव जीवन्मुक्ता हरिप्रियाः ॥९॥
 केचिज्जानन्ति श्रीकृष्णं तनयं केऽपि भ्रातरम् ॥
 पितरं केऽपि मित्रं च किं कर्तव्यं परं च तैः ॥१०॥
 अनिरुद्ध उवाच -
 कः कर्ता चास्य जगत आदिरूपः सनातनः ॥
 यस्मादासीत्पूर्वमिदं तन्मे वर्णय विस्तरात् ॥११॥
 केन केनापि रूपेण भगवाञ्जगदीश्वरः ॥
 युगे युगे मुने धर्मं करोतीति वदस्व नः ॥१२॥
 सां दीपनिरुवाच
 उत्पतिश्च निरोधश्च यस्मादासीद्यद्ब्रूह ॥

स ईश्वरः परब्रह्म भगवानेक एव च ॥१३॥
 युगे युगे भवंत्येते दक्षाद्या नृपसत्तम ॥
 पुनश्चैव निरुद्धांते विद्वांस्तत्र न मुह्यति ॥१४॥
 राजन्कृष्णः परं ब्रह्म यतः सर्वमिदं जगत् ॥
 जगच्चयो यत्र चेदं यस्मिंश्च लयमेष्यति ॥१५॥
 तद्ब्रह्म परमं धाम सदसत्परमं पदम् ॥
 यस्य सर्वमभेदेन जगदेतच्चराचरम् ॥१६॥
 स एव मूलप्रकृतिर्व्यक्तरूपी जगच्च सः ॥
 तस्मिन्नेव लयं सर्वं याति तत्रैव तिष्ठति ॥१७॥
 यतः प्रधानपुरुषौ यतश्चैतच्चराचरम् ॥

कारणं सकलस्यास्य स मे कृष्णः प्रसीदतु ॥१८॥
 चतुर्युगेऽप्यसौ विष्णुः स्थितिव्यापारलक्षणः ॥
 युगव्यवस्थां कुरुते यथा राजेन्द्र तच्छृणु ॥१९॥
 कृते युगे परं ज्ञानं कपिलादिस्वरूपधृक् ॥
 ददाति सर्वभूतात्मा सर्वभूतहिते रतः ॥२०॥
 चक्रवर्तिस्वरूपेण त्रेतायामपि स प्रभुः ॥
 दुष्टानां निग्रहं कुर्वन्परिपाति जगत्त्रयम् ॥२१॥
 वेदमेकं चतुर्भेदं कृत्वा स शतधा विभुः ॥
 करोति बहुलं भूयो वेदव्यासस्वरूपधृक् ॥२२॥
 वेदांश्च द्वापरे न्यस्य कलेरंते पुनर्हरिः ॥
 कल्किस्वरूपी दुर्वृत्तान्मार्गे स्थापयति प्रभुः ॥२३॥
 एवं कृष्णो जगत्सर्वं जगत्पाति करोति च ॥
 हन्ति चांतेष्णन्तात्मा नान्यस्माद्व्यतिरेकतः ॥२४॥
 नमोऽस्तु हरये तस्मै यस्माद्भिन्नमिदं जगत् ॥

ध्येयः स जगतामाद्यः स प्रसीदतु मेऽव्ययः ॥२५॥
 तस्मान्मृपेन्द्र हरिपौत्र मनोमयं च
 सर्वं विहाय जगतश्च सुखं च दुःखम् ॥
 मोक्षप्रदं सुरवरं किल सर्वदं त्वं
 द्वारावतीनरपतिं भज कृष्णचन्द्रम् ॥२६॥
 इति कृष्णस्य हरेश्च वृत्तसारं
 कथयति याश्च शृणोति भक्तियुक्तः ॥
 स विमलमतिरिति नात्ममोहं
 भवति च संस्मरणेषु भक्तियोग्यः ॥२७॥
 इति श्रीगर्गसंहितायां हयमेधखण्डे
 वैराग्यकथनं नाम त्रयोविंशोऽध्यायः ॥२८॥
 हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

aśvamedhakhaṇḍaḥ - trayoviṃśo'dhyāyāḥ
 sāṇḍīpanikṛtaṃ aniruddhasamīpe vairāgyavarṇanam -
 garga uvāca -
 atha sāṇḍīpaniṃ tatra kṛṣṇapautro'bravīdvacaḥ ||
 smṛtvā tu kiṃcitsaṃdehaṃ guruṃ vṛddhaśravā īva ||1||
 aniruddha uvāca -
 bhagavanbrūhi me sārāṇi yenānaṃde ramāmyaham ||
 viḥāya cāśya jagataḥ sukhāṇsvapnopamānmune ||2||
 itīrito'niruddhena rājansāṇḍīpanirmuniḥ ||
 pratyāha prahasaprītyā kumāraḥ pṛthunā yathā ||3||
 sāṇḍīpaniruvāca
 ādidevastvamevāśicchrīharernābhipaṇkajāḥ ||
 tasmāttavāgre lokeśa kathayiṣyāmi kiṃ tvaham ||4||
 tathāpi varṇayiṣyāmi rājastvadvākyagauravāt ||

 kalyāṇārthaṃ narāṇāṃ ca sarveṣāṃ dīnacetasām ||5||
 tvayā dṛṣṭaṃ ca yadāṇṛāja-stacchṛṇuṣva mukhānmama ||
 kṛṣṇacāṇḍrasya padayojā sāramastī hi sevnam ||6||
 yayojā pūjanamātreṇa dhruvo dhruvapadaṃ yayau ||
 prahlādaścāmbariśaśca gayaścaiva yadustathā ||7||
 tasmāttvamapi rājendra śrīkṛṣṇasya ca sevnam ||
 sarveṣāṃ sāraruṇaṃ yanmanasā kuru yatānataḥ ||8||
 yūyama loke bhūribhāgāḥ śrīkṛṣṇasya ca vaṃśajāḥ ||
 jñātisaṃbandhinaścaiva jīvanmuktā haripriyāḥ ||9||
 kecijjānanti śrīkṛṣṇaṃ tanayaṃ ke'pi bhrātaram ||
 pitarāṇi ke'pi mitrāṇi ca kiṃ kartavyaṃ paraṇi ca taiḥ ||10||
 aniruddha uvāca -
 kaḥ kartā cāśya jagata ādiruṇaḥ sanātanaḥ ||
 yasmādāsītpūrvamidaṃ tanme varṇaya vistarāt ||11||

 kena kenāpi rūpeṇa bhagavāṇjagadīśvaraḥ ||
 yuge yuge mune dharmāṇi karotīti vadasva naḥ ||12||
 sāṇḍīpaniruvāca
 uttpatiśca nirodhaśca yasmādāsīdāyadūdvaḥ ||
 sa īśvaraḥ parabrahma bhagavāneka eva ca ||13||
 yuge yuge bhavaṇtyete dakṣādya nṛpasattama ||
 punaścaiva niruddhyaṃte vidvā-statra na muhyati ||14||
 rājankṛṣṇaḥ paraṃ brahma yataḥ sarvavidam jagat ||
 jagaccayo yatra cedaṃ yasmi-śca layameṣyati ||15||
 tadābrahma paramaṃ dhāma sadasatparamaṃ padam ||
 yasya sarvamabhedenā jagadaccarācaram ||16||
 sa eva mūlaprakṛtirvyaktarūpi jagacca saḥ ||
 tasminneva layaṃ sarvaṃ yāti tatraiva tiṣṭhati ||17||
 yataḥ pradhānapuruṣau yataścaitaccarācaram ||

 kāraṇaṃ sakalasyāśya sa me kṛṣṇaḥ prasīdatu ||18||
 caturyuge'pyasau viṣṇuḥ sthitiyāpāralakṣaṇaḥ ||
 yugavyavasthāṃ kurute yathā rājendra tacchṛṇu ||19||
 kṛte yuge paraṃ jñānaṃ kapilādisvarūpadhṛk ||
 dadāti sarvabhūtātmā sarvabhūtaḥ rataḥ ||20||
 cakravartisarūpeṇa tretāyāmapī sa prabhuḥ ||

*duṣṭānāṃ nigrahaṃ kurvanparipāti jagattrayam ||21||
vedamekaṃ caturbhedaṃ kṛtvā sa śatadhā vibhuḥ ||
karoti bahulaṃ bhūyo vedavyāsaśvarūpadhṛk ||22||
vedāṃśca dvāpare nyasya kaleraṃte punarhariḥ ||
kalkisvarūpī durvṛttānmārgaḥ sthāpayati prabhuḥ ||23||
evaṃ kṛṣṇo jagatsarvaṃ jagatpāti karoti ca ||
haṃti cāṃteṣvanāṃtātmā nānyasmādvyaṭirekataḥ ||24||
namo'stu haraye tasmai yasmād□bhinnamidaṃ jagat ||*

*dhyeyaḥ sa jagatāmādyah sa prasīdatu me'vyayaḥ ||25||
tasmānnṛpeṇdra haripautra manomayaṃ ca
sarvaṃ vihāya jagataśca sukhaṃ ca duḥkham ||
mokṣapradaṃ suravaraṃ kila sarvadaṃ tvaṃ
dvārāvāṭinarapatiṃ bhaja kṛṣṇacāṇḍram ||26||
iti kṛṣṇasya hareśca vṛttasāraṃ
kathayati yāśca śṛṇoti bhaktiyuktaḥ ||
sa vimalamatireti nātmamohaṃ
bhavati ca saṃsmaraṇeṣu bhaktiyogyah ||27||
iti śṛīgargasamhitāyāṃ hayamedhakhaṇḍe
vairāgyakathanaṃ nāma trayaviṃśo'dhyāyah ||23||
hariḥ oṃ tatsat śṛīkṛṣṇārpaṇamastu ||*

English rendering

Sandipani's exposition of the essence of Krishna upon Aniruddha's request; the preaching of renunciation of the world and hymns to God by the exposition of Krishna's transcendence and divinity.

Srigarji says - Rajan! There, Krishna's grandson Aniruddha, with some doubts in his mind, questioned the sage Sandipani in the same manner as Devaraja Indra asks his doubts to Devaguru Brihaspati. 1.

Aniruddha said, "Oh my God! Oh no! Teach me the essence by which I can renounce the dreamlike pleasures of the world and live in the form of Nityananda. 'Rajan. Upon asking Aniruddha in this manner, the sage Sandipani smiled and began to preach to him in the same manner as Sanatkumara had gladly preached to King Prithu in earlier times. 2-3.

Sandipani said, "Lokesh! You are the primordial deity born out of the nucleus of Sriharika; so what can I say to you about the essence? The king! Nevertheless, taking pride in your word, all the lowly ones will say something for the welfare of mankind. O Lord! Listen to everything you've asked from my mouth. Consumption of the feet of Lord Krishna is the essence, the worship of which alone earned Dhruva the status of Dhruva. Prahlada, Ambarish, Gaya, and Yadu also attained Akshaya Padda. Rajendra. Therefore, you too should diligently serve Shri Krishna; for this is the essence of all means. All of you are very fortunate in this world; for you are born in the lineage of Krishna, his family and relatives. All of you are free from life because you are dear to Shri Hari. Some of you Yadavas consider Shri Krishna as your son, some consider him a brother, and some know him as a father and a friend. If this spirit of theirs remains strong, then what better duty will there be for them. 4-10 |

Aniruddha asked, "Munna! Explain to me, in detail, who is the primordial ghost of this world, the Eternal One, from whom it was revealed in the past. Oh dear! Tell us all the ways in which Lord Jagadishwara performs the rituals of Dharma in each age. 11-12 | (Ashvamedh Khand Chapter 21 to 25)

Sandipani said, "Yadukulatilaka Aniruddha! The One God, the Supreme Brahman, and the Supreme Being, from whom the universe continues to originate and perish. Oh dear Lord! In ages and ages (in each Kalpa), these Daksha Adi Prajapatis appear from Him and then merge with Him. The learned man is never fascinated by the subject. The king! Lord Krishna is the Supreme Being. From whom the whole world has appeared, which is the world itself and in which the rhythm of this world will be. He is the Supreme Being of Brahman. That is the ultimate state beyond the realm of good and evil. This whole real world is no different from that. That is the original nature and that is the manifested world. In him is the rhythm of all, and in him is the state of all. May the Supreme Personality of Godhead, Shri Krishna, be pleased with me, from whom Prakriti and Purusha manifest, from whom the physical world has arisen, and who is the cause of this entire visible universe. Rajendra! In the four yugas, they are the ones who conduct the foster trade from the form of Srivishnu. Listen to the way they organize the ages. In the Satya Yuga, those who are devoted to the welfare of all the ghosts, assume the form of Sarvabhootama Srihari Kapila, etc., and impart excellent knowledge. When Treta appears as the Chakravarti Samrat, he is the one who governs the three worlds while subduing the lord and the wicked. In Dwapara, taking the form of Veda Vyasa, he makes four Vedas of one Veda and then makes hundreds of distinctions of it in the form of branches. Then they expand it a lot. Thus, at the end of the Kali Yuga, by the Vyasa (expansion) of the Vedas, he reappears in the form of Srihari, Kalki, and he establishes the Lord in the right path of the wicked. Thus, it is Lord Krishna, the eternal soul, who creates, sustains, and ultimately destroys the entire universe. These creations are not performed by anyone other than Him. The salutation is to Sri Hari, the true bliss of whom this Prakrit or inanimate world is different from. Krishna is the goal of all people because He is the origin of all worlds. May the infinite God be pleased with me.

Tasmanupendra Hariputra Manomayanam and all the joys and sorrows of the world. Mokshapradam Suravaram Kila Sarvadam Thou Dwaravatinarapathiam Bhaja Krishnachandram. 26.

That is why Nripendra! Hariputra! Apart from all the hearty joys and sorrows of the world, worship Lord Krishna Chandra, the God of salvation and the Giver of all things. Thus the mind of the devotee who narrates and listens to this sermon of Lord Krishna becomes pure. He is never infatuated with the soul. He attains the quality of unwavering devotion by engaging in the remembrance of God. 13-27 |

Thus was completed the twenty-third chapter called 'Vairagya Vartana' in the Ashvamedha Khanda under the Srigargha Samhita. 23.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 24

Chapter 225 of 263 · 56 detected Sanskrit verse markers

Sanskrit

गर्ग उवाच -

इतीदं वचनं श्रुत्वानिरुद्धस्तु मुदान्वितः ॥
 निवेश्य कृष्णपदयोः स्वमनः प्राह तं मुनिम् ॥१॥
 गतः शत्रुश्च मे मोहस्त्वद्वाक्येनासिना विभो ॥
 अद्य त्वं गच्छ कृष्णस्य पुरीं पुत्रेण संयुतः ॥२॥
 तस्य वाक्यं समाकर्ण्य मुदा सांदीपनिर्मुनिः ॥
 कृष्णदत्तेन पुत्रेण रथस्थो द्वारकां ययौ ॥३॥
 स पुर्यां रामकृष्णभ्यामादरेण निवासितः ॥
 पूजितो यादवैः सर्वैर्भोजेद्वेण विधानतः ॥४॥
 अथ प्रद्युम्नतनयः श्यामकर्णं महोज्ज्वलम् ॥
 स्वर्णशृङ्खलया बद्धे मुमोच विजयाय च ॥५॥
 हयश्च शीघ्रं प्रव्रजन्नुपेन्द्र
 यशो ब्रुवान् राजपुरे गतः सः ॥
 यत्रानुशाल्वो नृपतिश्च राज्यं

शाल्वस्य भ्राता कुरुते च नित्यम् ॥६॥
 तत्र वै तुरगं प्राप्तमनुशाल्वो यदृच्छया ॥
 गृहीत्वा वाचयामास तत्पत्रं च प्रहर्षितः ॥७॥
 आभिप्रायं निरीक्ष्यैव तिरश्चीनेन चक्षुषा ॥
 स्वसैनिकान्प्रत्युवाच रुषा प्रस्फुरिताधरः ॥८॥
 दिष्ट्या दिष्ट्या शत्रवो मे सर्वे यात्र समागताः ॥
 घातयिष्यामि तान्सर्वान्यैर्मे भ्राता च मारितः ॥९॥
 इत्युक्त्वा सेनया युक्तो निश्चक्राम पुराद्वहिः ॥
 अक्षौहिणीभिर्दशभिस्तृणीकृत्य तु यादवान् ॥१०॥
 तदैव वृष्णयः सर्वे दृष्ट्वा सेनां समागताम् ॥
 बाणवर्षा प्रमुंवंतीं मुमुयुस्ते शरांश्च वै ॥११॥
 उभयोः सेनयोर्युद्धं ततः समभवन्मृधे ॥
 खड्गैर्बाणैर्गदाभिश्च शक्तिभिर्भिदिपालकैः ॥१२॥
 पलायमानां स्वां सेनामनुशाल्वो महाबलः ॥

वारयित्वा नदन् युद्धे याजगाम रथेन वै ॥१३॥
 तमागतं विलोक्याथ दीप्तिमान्कृष्णनन्दनः ॥
 तेन सार्द्धं रणं कर्तुं तदैव संमुखोऽभवत् ॥१४॥
 दीप्तिमंतं रणे वीक्ष्य धनुषा दशभिः शरैः ॥

तताडामर्षितः सोऽपि द्विपं द्वीपी नखैरिव ॥१५॥
 ताडितस्तैः शरौघैस्तु रुधिरोक्षितबाहुना ॥
 नीत्वा शरासनं सद्यो बाणाञ्जग्राह रोषतः ॥१६॥
 निधाय किल कोदंडे दश बाणान्मुमोच ह ॥
 ते शरास्तच्छरीरं वै भित्वा राजन्बहिर्गताः ॥१७॥
 यथा तृणगृहं राजन्सहसा पन्नगाशनाः ॥
 तैर्बाणैर्निहतो युद्धेऽनुशाल्वो मूर्च्छितोऽभवत् ॥१८॥
 तत्रागत्य हरेः पुत्रो भानुः सर्वान्रिपूञ्छरैः ॥
 नीहाराभ्रान्भानुरिव छिन्नभिन्नांश्चकार ह ॥२०॥
 ततश्च दुद्रुवुः सर्वेऽनुशाल्वस्य तु सैनिकाः ॥

तदैव तस्य मंत्री वै प्रचण्डो ताम रोषतः ॥२१॥
 शक्त्या जघान समरे सत्यभामात्मजं नृप ॥
 भानोश्च हृदयं भित्वा सा विवेश महीतले ॥२२॥
 स चापि मूर्च्छितो भूत्वा निपपात रथादरणे ॥
 स एवं कौतुकं वीक्ष्य सांबस्तत्र रुषा ज्वलन् ॥२३॥
 शीघ्रं गृहीत्वा कोदंडमाजगाम रथेन वै ॥
 प्रचण्डस्य रथं सांबः सतुरंगं ससारथिम् ॥२४॥
 सध्वजं शतबाणैश्च सर्वं चूर्णीचकार ह ॥
 रथे भग्ने गदां नीत्वा प्रचण्डो रणदुर्मदः ॥२५॥
 आजगाम रिपुं हंतुं पतंग इव पावकम् ॥
 आगतं तं विलोक्याथ चन्द्रार्काकारवर्चसा ॥२६॥
 शरेणैकेन सांबस्तु जहार तच्छिरो मृधे ॥
 हाहाकारस्तदैवासीतत्सेनयां नृपेश्वर ॥२७॥
 अथोत्थितोऽनुशाल्वस्तु मूर्च्छां त्यक्त्वा मुहुर्ततः ॥

ददर्श मन्त्रिणं तत्र सांबेन निहतं मृधे ॥२८॥
 निरीक्ष्य रथमारुह्य धन्वी खड्गी च दंशितः ॥
 शिलीमुखैश्चतुर्भिश्च सांबस्य चतुरो हयान् ॥२९॥
 द्वाभ्यां केतुं त्रिभिः सूतं पंचभिश्च शरासनम् ॥
 त्रिंशद्भिश्च शरैर्यानं जघान समरे नृपः ॥३०॥
 स छिन्नधन्वा विरथो हताश्वो हतसारथिः ॥
 रथं चान्यं समारुह्य रेजे जांबवतीसुतः ॥३१॥
 ततो गृहीत्वा कोदंडं शतबाणैरमर्षितः ॥
 तताड स रिपुं युद्धे सर्पं पक्षैर्यथा विराट् ॥३२॥
 यानस्तस्यापि भग्नोऽभूतुरंगाः पंचतां गताः ॥
 सूतो मृत्युं गतो युद्धेऽनुशाल्वो मूर्च्छितोऽभवत् ॥३३॥
 ततस्तत्सैनिकाः सर्वे गृध्रपक्षैः स्फुरत्प्रभैः ॥
 आशीविषसमैर्बाणैः सांबं जघ्नू रुषान्विताः ॥३४॥

सांबमेकं रणे वीक्ष्य मधुः कृष्णसुतो रुषा ॥

पारावतसमेनापि हयेनागतवान्मृधे ॥३५॥
 साकं सांबेन तान्सर्वान्निस्त्रिंशेन रिपून्खलान् ॥
 प्रहराद्धेन राजेन्द्र मारयन्विचचार ह ॥३६॥
 ततोऽनुशाल्व उत्थाय दृष्ट्वा स्वस्य पराजयम् ॥
 सलिलेन शुचिभूत्वा हंतुं सर्वान्मनो दधे ॥३७॥
 ब्रह्मास्त्रं संदधे रोषान्मयदैत्येन शिक्षितम् ॥
 अजानंस्तस्य नाशं यः संप्राप्ते प्राणसंकटे ॥३८॥
 तस्यापि दारुणं तेजो त्रीँल्लोकान्प्रदहन्महत् ॥
 चचार ह्यंतरिक्षे च द्वादशादित्यसन्निभम् ॥३९॥
 ततेजसा दुर्विषहेण सर्वे
 संदह्यमाना यदवश्य भीताः ॥
 प्राद्युम्निपार्श्वे प्रययुर्बुवन्तो
 रक्षस्व दुःखान्नुहरे महात्मन् ॥४०॥
 ततः कृत्वाभयं राजन् वीरो रुक्मावतीसुतः ॥

ब्रह्मास्त्रेण तु ब्रह्मस्त्रं जहार प्रधने रुषा ॥४१॥
 वह्न्यस्त्रं सोऽपि चिक्षेप वह्निना पूरितं नभः ॥
 दह्यमाना यः भूस्तत्र ज्वालाभिरिव खांडवम् ॥४२॥
 ततोऽनिरुद्धो बलवान् वारुणास्त्रं पुनर्दधे ॥
 प्रचंडमेघधाराभिर्वह्निः शीतलतां गतः ॥४३॥
 मण्डूकाः कोकिलाश्चैव मयूराः सारसादयः ॥
 प्रत्यनंदन्महामेघैर्वर्षां ज्ञात्वा पुनः पुनः ॥४४॥
 ततोऽनुशाल्वो मायावी पवनास्त्रं समादधे ॥
 दृष्ट्वानिरुद्धो युयुधे पर्वतास्त्रेण सर्वतः ॥४५॥
 ततो भारसहस्राढ्यं नीत्वा सोऽपि गदां मृधे ॥
 अनिरुद्धं शूरमणीं कुद्धो वचनमब्रवीत् ॥४६॥
 त्वत्सैन्ये नास्ति राजेन्द्र गदायुद्धविशारदाः ॥
 यदि चास्ति तर्हि मह्यं तं तु शीघ्रं प्रदर्शय ॥४७॥
 इति तद्वाक्यमाकर्ण्य गदाधारी गदो महान् ॥

उवाच चाग्रतो भूत्वानिरुद्धस्य प्रपश्यतः ॥४८॥
 अत्र वै बहवः संति सर्वशस्त्रविशारदाः ॥
 मानं मा कुरु दैत्येन्द्र त्वमेकाकी रणेऽसि हि ॥४९॥
 न मन्यसे त्वं मद्वाक्यं मया साकं रणेऽसुर ॥
 कुरु पूर्वं गदायुद्धं ततोऽन्यान्द्रष्टुमर्हसि ॥५०॥
 इत्युक्त्वा स गदां नीत्वा लक्षभारमयीं दृढाम् ॥
 तथानुशाल्वं जघ्ने तु मूर्ध्नि वक्षस्थले नृप ॥५१॥
 अनुशाल्वस्तु गदया जघान समरे गदम् ॥

ततोऽन्योन्यं गदाभ्यां च जघ्नतुः क्रोधमूर्च्छितौ ॥५२॥

ततो गदः समुत्थाप्यानुशाल्वं गगनेऽक्षिपत् ॥

भ्रामयित्वा शतगुणं निपपात महीतले ॥५३॥

ततोऽनुशाल्व उत्थाय गृहीत्वा रोहिणीसुतम् ॥

भूमौ ममर्द राजेंद्र तदद्भुतमिवाभवत् ॥५४॥

गदो गजं गृहीत्वैकमनुशाल्वोपरि चाक्षिपत् ॥

तमायांतं गजं नीत्वा विक्षेप स बलानुजे ॥५५॥

जानुभिर्मुष्टिभिर्घरिः प्रहारैस्तौ च जघ्नतुः ॥

मर्दितौ तावुभौ मह्यां पतितौ मूर्च्छनां गतौ ॥५६॥

इति श्रीगर्गसंहितायां हयमेधखण्डे राजपुरविजयो नाम चतुर्विंशोऽध्यायः ॥२४॥

हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

garga uvāca -

itidaṃ vacanaṃ śrutvāniruddhastu mudānvitaḥ ||
niveśya kṛṣṇapadayaḥ svamanaḥ prāha taṃ munim ||1||
gataḥ śatruśca me mohastvadvākyenāsinā vibho ||
adya tvaṃ gaccha kṛṣṇasya puriṃ putreṇa saṃyutaḥ ||2||
tasya vākyaṃ samākarma mudā sāṃdīpanīrmuniḥ ||
kṛṣṇadattena putreṇa rathastho dvārakāṃ yayau ||3||
sa puryaṃ rāmakṛṣṇābhyāmādareṇa nivāsitaḥ ||
pūjito yādavaiḥ sarvairbhogeṃdreṇa vidhānataḥ ||4||
atha pradymnatanayaḥ śyāmakarma mahojjvalam ||
svaṇaśṇikhalayā baddhe mumoca vijayāya ca ||5||
hayaśca śighraṃ pravrajannṛpendra
yaśo bruvān rājapure gataḥ saḥ ||
yatrānuśalvo nṛpatiśca rājaṃ

śālvasya bhrātā kurute ca nityam ||6||
tatra vai turagaṃ prāptamanuśalvo yadrccchayā ||
grhītvā vācayāmāsa tatpatraṃ ca praharṣitaḥ ||7||
ābhiprāyaṃ nirikṣyaiva tiraścīnena cakṣuṣā ||
svasainikānpratyuuvāca ruṣā prasphuritādharaḥ ||8||
diṣṭyā diṣṭyā śatravo me sarve cātra samāgatāḥ ||
ghātayaṣyāmi tānsarvānyairme bhrātā ca mārītaḥ ||9||
ityuktvā senayā yukto niścakrāma purādbahiḥ ||
akṣauhiṇībhirdaśabhistrīṇīkṛtya tu yādavān ||10||
tadaiva vṛṣṇayaḥ sarve dṛṣṭvā senāṃ samāgatām ||
bhānavarṣāṃ pramuṇcaṃtīm mumucuste śarāṃśca vai ||11||
ubhayaḥ senayoryuddhaṃ tataḥ samabhavanmṛdhe ||
khaḍgairbhānairgadābhiśca śaktibhirbhīṇdipālakaiḥ ||12||
palāyamānāṃ svāṃ senāmanuśalvo mahābalaḥ ||

vārayitvā nadan yuddhe cājagāma rathena vai ||13||
tamāgataṃ vilokyātha dīptimānkṛṣṇanandanaḥ ||
tena sārddhaṃ raṇaṃ karttuṃ tadaiva saṃmukho'bhavat ||14||

dīptimaṇṭaṇ raṇe vikṣya dhanuṣā daśabhiḥ śaraiḥ ||
 tatādāmarṣitaḥ so'pi dvipaṇ dvipī nakhairiva ||15||
 tādītastaiḥ śaraughaistu rudhirokṣitabāhunā ||
 nītvā śarāsanam sadyo bāṇāṇjagrāha roṣataḥ ||16||
 nidhāya kila kodaṇḍe daśa bāṇānmumoca ha ||
 te śarāstaccharāraṇ vai bhītvā rājānbahirgatāḥ ||17||
 yathā tṛṇagrhaṇ rājansahasā pannagāśanāḥ ||
 tairbāṇairnihato yuddhe'nuśālvo mūrrechito'bhavat ||18||
 tatragatyā hareḥ putro bhānuḥ sarvān ripūñcharaiḥ ||
 nīhārābhrānbhānuriva chinnabhinnāṇṣcakāra ha ||20||
 tataśca dudruvuḥ sarve'nuśālvasya tu sainikāḥ ||

tadaiva tasya maṇṭrī vai pracaṇḍo tāma roṣataḥ ||21||
 śaktyā jaghāna samare satyabhāmātmajaṇ nṛpa ||
 bhānośca hṛdayaṇ bhītvā sā viveśa mahītale ||22||
 sa cāpi mūrrechito bhītvā nipapāta rathād raṇe ||
 sa evaṇ kautukaṇ vikṣya sām̐bastatra ruṣā jvalan ||23||
 śighraṇ grhītvā kodaṇḍamājagāma rathena vai ||
 pracaṇḍasya rathaṇ sām̐baḥ saturaṇgaṇ sasārathim ||24||
 sadhvaṇ satabāṇaiśca sarvaṇ cūrṇicakāra ha ||
 rathe bhagne gadāṇ nītvā pracaṇḍo raṇadurmadaḥ ||25||
 ājagāma ripuṇ haṇtuṇ pataṇga iva pāvakam ||
 āgataṇ taṇ vilokyātha candrāṇkāṇaravacasā ||26||
 śareṇaikena sām̐bastu jahāra tacchiro mṛdhe ||
 hāhākārastadaivāsittatsenayāṇ nṛpēśvara ||27||
 athoththito'nuśālvastu mūrrechāṇ tyaktvā muhūrtataḥ ||

dadarśa maṇṭriṇaṇ tatra sām̐bena nihataṇ mṛdhe ||28||
 nīrikṣya rathamāruhya dhanvī khaḍgī ca daṁṣitaḥ ||
 śīlīmukhaiścaturbhiśca sām̐basya caturo hayān ||29||
 dvābhyāṇ ketuṇ tribhiḥ sūtaṇ pañcabhiśca śarāsanam ||
 triṇśad bhiśca śarairyānaṇ jaghāna samare nṛpaḥ ||30||
 sa chinnadhanvā viratho hatāśvo hatasārathiḥ ||
 rathaṇ cānyaṇ samāruhya reje jāmbavatisutaḥ ||31||
 tato grhītvā kodaṇḍaṇ satabāṇairamarṣitaḥ ||
 tatāḍa sa ripuṇ yuddhe sarpaṇ pakṣairiyathā virāḥ ||32||
 yānastasyāpi bhagno'bhūtturaṇgāḥ pañcatāṇ gatāḥ ||
 sūto mṛtyuṇ gato yuddhe'nuśālvo mūrrechito'bhavat ||33||
 tatataṣṭasainikāḥ sarve gr̥dhrapakṣaiḥ sphuratprabhaiḥ ||
 āśviṣasamairbāṇaiḥ sām̐baṇ jaghnū ruṣānvitāḥ ||34||
 sām̐bamekaṇ raṇe vikṣya madhuḥ kṛṣṇasuto ruṣā ||

pārāvatasamenāpi hayenāgatavān mṛdhe ||35||
 sākāṇ sām̐bena tānsarvānnistrīṇṣena ripūñkhalān ||
 praharārdhdhena rājendra mārayanvicacāra ha ||36||
 tato'nuśālva utthāya dṛṣṭvā svasya parājayaṇ ||
 salīlena śucirbhītvā haṇtuṇ sarvānmano dadhe ||37||
 brahmāstraṇ sam̐dadhe roṣānmayadaityaena śikṣitam ||
 ajānaṇstasya nāśaṇ ca saṇprāpte prāṇasaṇkaṭe ||38||
 tasyāpi dāruṇaṇ tejo trīṇllokānpradahanmahat ||
 cacāra hyaṇtarikṣe ca dvādaśādityasannibham ||39||
 tattejasā durviśaheṇa sarve

saṇḍahyamānā yadavaśca bhītāḥ ||
 prādyumnipārśvaṃ prayayurbhravanto
 rakṣasva duḥkhaññhare mahātman ||40||
 tataḥ kṛtvābhayaṃ rājan viro rukmāvatisutaḥ ||

brahmāstreṇa tu brahmastraṃ jahāra pradhane ruṣā ||41||
 vahnయాstraṃ so'pi cikṣepa vahninā pūrītaṃ nabhaḥ ||
 dahyamānā ca bhūstatra jvālābhiriva khāṇḍavam ||42||
 tato'niruddho balavān vāruṇāstraṃ punardadhe ||
 pracaṇḍameghadhārābhirvahniḥ śītalatām gataḥ ||43||
 maṇḍūkāḥ kokilāscaiva mayūrāḥ sārasādayaḥ ||
 pratyanamdanmahāmeghairvarṣāṃ jñātvā punaḥ punaḥ ||44||
 tato'nuśālvo māyāvi pavanāstraṃ samādadhe ||
 drṣṭvāniruddho yuyudhe parvatāstreṇa sarvataḥ ||45||
 tato bhārasahasrāḍhyaṃ nītvā so'pi gadāṃ mṛdhe ||
 aniruddhaṃ śūramanīṃ kruddho vacanamabravīt ||46||
 tvatsainye nāsti rājeṃdra gadāyuddhaviśāradaḥ ||
 yadi cāsti tarhi mahyaṃ taṃ tu śighraṃ pradarśaya ||47||
 iti tadvākyamākarmaṇya gadādāhāri gado mahān ||

uvāca cāgrato bhūtvāniruddhasya prapaśyataḥ ||48||
 atra vai bahavaḥ saṃti sarvaśastraviśāradaḥ ||
 mānaṃ mā kuru daityeṃdra tvamekāki raṇe'si hi ||49||
 na manyase tvaṃ madvākyam mayā sākaṃ raṇe'sura ||
 kuru pūrvaṃ gadāyuddhaṃ tato'nyāndraṣṭumarhasi ||50||
 ityuktvā sa gadāṃ nītvā lakṣabhāramayīṃ drḍhām ||
 tathānuśālvaṃ jaghne tu mūrdhni vakṣasthale nṛpa ||51||
 anuśālvastu gadayā jaghāna samare gadam ||
 tato'nyonyaṃ gadābhyāṃ ca jaghnatuḥ krodhamūrechitau ||52||
 tato gadaḥ samutthāpyānuśālvaṃ gagane'kṣipat ||
 bhrāmaitvā śataguṇaṃ nipapāta mahītale ||53||
 tato'nuśālva utthāya grhītvā rohiṇisutam ||
 bhūmau mamarda rājeṃdra tadadā bhutamivābhavat ||54||
 gado gajaṃ grhītvaikamanuśālvopari cākṣipat ||

tamāyāṃtaṃ gajaṃ nītvā cikṣepa sa balānuje ||55||
 jānubhīrmuṣṭibhirghoraiḥ prahāraistau ca jaghnatuḥ ||
 marditau tāvubhau mahyāṃ patitau mūrechanām gatau ||56||
 iti śrīgargasaṃhitāyāṃ hayamedhakhaṇḍe rājapuravijayo nāma caturviṃśo'dhyāyaḥ ||24||
 hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

The fierce battle between Anushalva and the Yadava heroes

Sriganganji says - Rajan! Aniruddha was overjoyed when he heard the words of Sandipani Munika. He put his heart at the feet of Lord Krishna and said to the sage, "Prabu! Your preaching sword destroyed my arch-enemy. Now come to Shrikrishnapuri Dwarka with your son today. " 1-2.

On hearing this, Sage Sandipani went to Dwarkapuri on a chariot with the son given to him by Lord Krishna. He was held in high esteem by Balarama and Krishna at Dwarkapuri. He was ritually worshipped by all the Yadavas and Bhojraj Ugrasena. 3-4.

Saying this, he left the city with an army of ten Akshauhins, treating the Yadavas as if they were elephants. At the same time the whole tribe saw the great army coming forward and shooting arrows, so they also started shooting arrows. In that battlefield, fierce fighting ensued between the two armies by means of swords, arrows, power, and trenches. Anushalvaki's army went on the run. Seeing this, Mahabali Anushalvan stopped him and came to the battlefield by himself in a chariot, sounding like a lion. Seeing him, Sreekrishnanandan Deeptiman immediately came forward to fight him. Anushalva, seeing Deeptiman on the battlefield, was filled with indignation and struck him with ten arrows fired from his bow. It is as if an obstacle had hit an elephant with its claws. Deeptiman's arm was mutilated and covered in blood as he was struck by the arrows. He immediately picked up the bow and angrily took ten arrows in his hands. Putting those arrows on the staff, Deeptiman released them. The king. The arrows pierced through Anushalva's body and came out, as if many eagles had left the nest and gone out suddenly. Wounded by the arrows, Anushalva fainted on the battlefield; all his soldiers' lips fluttered in fury, and they inflicted brilliant blows on the battlefield with outlandish weapons and arrows. At that time, Bhanu, the son of Srihari, came and destroyed all the enemies with his arrows, just as Bhanu (Surya) destroyed the clouds of fog. Then all the soldiers of Anushalva ran away. O Lord! At the same time, an enraged minister named 'Prachanda' of Anushalva attacked Satyabhama Kumar Bhanu with force on the battlefield. That force pierced Bhanu's chest and fell to the ground, and they too fell down from the chariot, moustached in the battlefield. 10-22 | (Ashwamedh Khand Chapter 21 to 25)

Seeing such admiration, Samba burst into fury there. They soon arrived there in a chariot, clasped in their hands. Samba shot a hundred arrows and crushed the entire chariot, including Prachanda's flag, chariot, and horses. When the chariot was destroyed, Randurmad came with a mighty mace to slay his enemy Sambako as if the kite had broken on fire. Seeing him, Samba cut off his head on the battlefield with the same arrow, as bright as the moon and the sun. Oh dear God! At that time, his army was in a state of panic. 23-27 |

Anushalva then stood up after giving up his fainting within two hours. He saw that my minister was killed in battle at the hands of Sambak. Seeing this, the king mounted an ambush on the chariot, armed with a bow and sword, and with four arrows, blew four horses of Samba, its flag with two arrows, the chariot with three arrows, the bow with five arrows, and the chariot with thirty arrows. When the bow was cut off, the chariot was destroyed, and the horses and charioteers were killed, Jambavatikumar Samba mounted another chariot and began to shine. He then angrily took a bow and struck his enemy on the battlefield with a hundred arrows, as if the eagle had struck the serpent with its wings. Anushalva's chariot was also broken by the blow, the horse went into the gallows, the charioteer died, and Anushalva himself was wiped out in the battlefield. Then all his soldiers, armed with lyrical wings and brimming arrows like venomous serpents, launched a furious attack on Samba. 28-34 |

Seeing Sambako alone on the battlefield, Krishna's son Madhu was filled with fury and came to the battlefield on a pigeon-colored horse. Rajendra! Madhu, along with Samba, roamed the battlefield for half an hour, killing all the evil enemies with the edge of the sword. Anushalvan then rose from his knees and, seeing his defeat, suddenly purified himself with water, determined to kill all the enemies. He had learnt Brahmastra from Mayasura, but he did not know how to cure it. However, he angrily negotiated the Brahmastra when he found himself in dire straits. The fierce and great fierceness of the weapon burned up all three worlds - the twelve suns began to spread out into the same space. Burning with his fierce fury, all the Yadavas went to Pradyumna Kumar Aniruddha and said, "Narahare! The great Save us from this misery. 'Rajan. Then Rukmavatikumara Vira Aniruddha gave them all refuge and calmed the Brahmastra by firing the Brahmastra enraged in the battlefield.

35-41 |

Anushalvan then opened fire with a firearm. Under the influence of that weapon, the celestial sphere was engulfed by fire. The entire land started burning with fire, as if the Khandwa forest had been engulfed in flames. Seeing this, the mighty Aniruddha then used the weapon of war. It produced heavy clouds, and their torrents of rain extinguished the fire. Frogs, cuckoos, peacocks, and storks, etc., at that time, knowing the arrival of the rainy season by Mahameghonda, began to express their inner happiness by talking again and again. Then the elusive Anushalvan used the Northwest Weapon. Seeing this, Aniruddha started fighting with mountain weapons everywhere. 42-45 |

Anushalvan then, armed with a heavy mace laden with a thousand weights, angrily said to Aniruddha, the crown prince of the knights on the battlefield, "Rajendra! There is no hero in your army who is skilled in mace fighting. Bring him before me quickly, if any. " 46-47 |

Hearing this, the great mace-bearer looked up at Aniruddha and said, "Daitya-Raja! There are many heroes in this army who have mastered all the weapons. Do not boast, for you are alone in the battlefield. The monster! If you don't listen to me, fight me first, then see others. 48-50 |
(Ashwamedh Khand Chapter 21 to 25)

Nareshwar. Saying this, Gaddane grabbed a strong mace weighing lakhs and hit Anushalva on the head and chest with it. Anushalvan also struck the donkey with a mace on the battlefield. Then both of them, out of anger, started hitting each other with their respective daggers. Just then, the donkey picked up Anushalva and flipped her around a hundred times, throwing her into the sky. Anushalva fell to the earth. Rajendra! After that, he too grabbed the Rohini Kumar donkey and rubbed it heavily on the ground. It was a sight to behold. Gaddane then grabbed an elephant and threw it at Anushalva. Anushalvan, coming on top of him, grabbed the elephant by the hand and again hit it on the donkey. They both started to hurt each other with sharp blows to their knees and punches. The two were trapped on the ground by both of them. Then both of them fell down and became unconscious. 51-56 |

Thus was completed the twenty-fourth chapter of the Ashvamedha Khanda under the Srīgarghasamhita, the Rajapura Vijaya. 24.

Sanskrit source · Hindi control witness

Āśvamedha-khaṇḍa · Chapter 25

Chapter 226 of 263 · 31 detected Sanskrit verse markers

Sanskrit

गर्ग उवाच -

एवं दृष्ट्वा तयोर्युद्धं यादवाः परसैनिकाः ॥
ऊचुः परस्परं धन्योऽनुशाल्वस्तु गदो महान् ॥१॥
इति ब्रुवत्सु सर्वेषु गदस्तत्रैव घोषितः ॥
क्व गतः क्व गतः शत्रुर्हत्वा मां च ब्रुवनरणात् ॥२॥
ततोऽनुशाल्वं हस्तेन गृहीत्वाऽऽकृष्य रोषतः ॥
अनिरुद्धस्य निकटे पातयामास वेगतः ॥३॥
पतितं मूर्च्छितं दृष्ट्वा ह्यनिरुद्धस्त्वधोमुखम् ॥
कारयामस चैतन्यं व्यजनैः सलिलेन च ॥४॥
तदैव स प्रबुद्धोऽभूदनुशाल्वोऽसुरेश्वरः ॥
दृष्ट्वाग्रे सुन्दरं सोऽपि कृष्णपौत्रं घनप्रभम् ॥५॥
नत्वा प्रत्याह वचनं त्वं तु मे प्राणरक्षकः ॥
अनिरुद्ध हरेः पौत्र अपराधं क्षमस्व मे ॥६॥
ॐ नमो वासुदेवाय नमः संकर्षणाय च ॥

प्रद्युम्नाय नमस्तुभ्यमनिरुद्धाय ते नमः ॥७॥
गृहाण वै तुरङ्गं तमहं यास्यामि पालयन् ॥
इत्युक्त्वा स्वपुरं गत्वा ददौ तस्मै तुरंगमम् ॥८॥
अयुतं हस्तिनां चैव हयानां नियुतं तथा ॥
अर्द्धलक्षं रथानां च शिबिकानां सहस्रकम् ॥९॥
उष्ट्राणां हि सहस्रं च गवयानां सहस्रकम् ॥
पंजरे संस्थितानां च सिंहानां द्विसहस्रकम् ॥१०॥
मृगयासारमेयाणां सहस्रं नृपसत्तम ॥
शिबिराणां सहस्रं च शिञ्जिनां नियुतं तथा ॥११॥
जवनिकानामयुतं धेनूनां लक्षमेव च ॥
सहस्रभारं स्वर्णानां रजतानां चतुर्गुणम् ॥१२॥
मुक्तानां भारमेकं चानिरुद्धाय ददौ नृपः ॥
अनिरुद्धस्ततस्तस्मै मणिहारं ददौ मुदा ॥१३॥
अनुशाल्वः स्वराज्ये तु कृत्वा वै सचिवं वरम् ॥
यादवैः सहितः सोऽपि देशानन्याञ्जगाम ह ॥१४॥
ततो विमुक्तस्तुरगो मणिकांचनभूषितः ॥
देशानन्यान् वीरयुक्तान्पश्यन्बभ्राम भूपते ॥१५॥
अनुशाल्वं जितं श्रुत्वा यौवनाश्रयं च भीषणम् ॥

राजानोऽन्ये मंडलेशाः प्राप्तं न जगृहर्हयम् ॥१६॥
 इत्येवं भ्रमतस्तस्य तुरगस्य विशां पते ॥
 मासाश्च प्रगताः षड्वै तादृशाश्चावशेषिताः ॥१७॥
 हयो मणिपुरेशेन गृहीतश्च विमोचितः ॥
 तथा रत्नपुरेशेन ह्यनिरुद्धभयान्नृप ॥१८॥
 राष्ट्रांस्सर्वानश्च विहाय तुरगोत्तमः ॥
 ययौ प्राचीं दिशं राजन्बल्वलो यत्र दैत्यराट् ॥१९॥
 सोऽपि दैत्यो हयस्यापि वार्तां श्रुत्वा च नारदात् ॥
 यज्ञं शीघ्रं नाशयित्वा नैमिषाच्याजगाम ह ॥२०॥
 स्थितं त्रिवेण्यां सलिलं पिबंतं

प्रयागतीर्थे क्रतुवाहनं च ॥
 विलोक्य राजन्किल बल्वलाख्यो
 जग्राह शीघ्रं ह्यगणय्य कृष्णम् ॥२१॥
 तदैव वृष्णयः सर्वे दंडकं च व्यलोकयन् ॥
 चार्मण्वतीं समुतीर्य चित्रकूटं समाययुः ॥२२॥
 रामक्षेत्रे च दानानि कृत्वाश्वं चावलोकयन् ॥
 तस्यापि पृष्ठतो लग्ना आजग्मुस्तीर्थवासवम् ॥२३॥
 ददृशुस्तत्र तुरगं सपत्रं यदुसत्तमाः ॥
 गृहीतं स्वबलादराजन्नसुरेण दुरात्मना ॥२४॥
 ततस्ते बल्वलं दृष्ट्वा नीलांजनचयोपमम् ॥
 योजनद्वयमुर्ध्वांगमुग्रमंगारलोचनम् ॥२५॥
 तप्तताम्रशिखाश्मश्रुदंष्ट्रोग्रभ्रुकुटीमुखम् ॥
 ब्रह्मद्रुहं ललज्जिह्वं गजायुतसमं बलम् ॥२६॥
 तमूयुर्यादवा रोषात्स्फुरिताधरपल्लवाः ॥

कस्त्वं यज्ञपशुं नीत्वा ह्यस्माकं च क्व यास्यसि ॥२७॥
 तस्मान्मोचय तं शीघ्रं न चेद्धन्मो रणे च त्वाम् ॥
 इति श्रुत्वासुरश्वाह वचः शृणुत मे नराः ॥२८॥
 बल्वल उवाच -
 अहं तु बल्वलो दैत्यो देवानां दुःखदायकः ॥
 यस्याग्रे मानुषाः सर्वे भवंति भयविह्वलाः ॥२९॥
 इति श्रुत्वा च यदवो जघ्नुर्बाणैश्च बल्वलम् ॥
 स हतस्तैश्च सहसा सहयोऽन्तर्दधे नृप ॥३०॥
 इति श्रीगर्गसंहितायां हयमेधखण्डे
 बल्वलेन तुरगहरणं नाम पंचविंशोऽध्यायः ॥२५॥
 हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

garga uvāca -
 evaṃ dṛṣtvā tayoryuddhaṃ yādavāḥ parasainikāḥ ||
 ūcuḥ paraspāraṃ dhanyo'nuśālvastu gado mahān ||1||
 iti bruwatsu sarveṣu gadastatraiva cotthitāḥ ||
 kva gataḥ kva gataḥ śatrurhatvā māṃ ca bruvan□ raṇāt ||2||
 tato'nuśālvaṃ hastena grhītvā"kr̥ṣya roṣataḥ ||
 aniruddhasya nikāṭe pātayāmāsa vegataḥ ||3||
 patitaṃ mūrccitaṃ dṛṣtvā hyaniruddhastvadhommukhaṃ ||
 kārayāmasa caitanyaṃ vyajanaiḥ salilena ca ||4||
 tadaiva sa prabuddho'bhūdanuśālvō'sureśvaraḥ ||
 dṛṣtvāgre sundaraṃ so'pi kṛṣṇapautraṃ ghanaprabhaṃ ||5||
 natvā pratyāha vacanaṃ tvaṃ tu me prāṇarakṣakaḥ ||
 aniruddha hareḥ putra aparādhaṃ kṣamasva me ||6||
 oṃ namo vāsudevāya namaḥ saṃkarṣaṇāya ca ||

pradyumnāya namastubhyamaniruddhāya te namaḥ ||7||
 grhāṇa vai turaṅgaṃ tamaḥ yāsyāmi pālayan ||
 ityuktvā svapuraṃ gatvā dadau tasmai turaṅgamam ||8||
 ayutaṃ hastināṃ caiva hayānāṃ niyutaṃ tathā ||
 arddhalakṣaṃ rathānāṃ ca śibikānāṃ sahasrakam ||9||
 uṣṭrāṇāṃ hi sahasraṃ ca gavayānāṃ sahasrakam ||
 pañjare saṃsthitānāṃ ca siṃhānāṃ dvisahasrakam ||10||
 mṛgayāsārameyāṇāṃ sahasraṃ nṛpasattama ||
 śibirāṇāṃ sahasraṃ ca śiñjīnāṃ niyutaṃ tathā ||11||
 javanikānāmayutaṃ dhenūnāṃ lakṣameva ca ||
 sahasrabhāraṃ svarṇānāṃ rajatānāṃ caturguṇam ||12||
 muktānāṃ bhāramekaṃ cāniruddhāya dadau nṛpaḥ ||
 aniruddhastatastasmai maṇihāraṃ dadau mudā ||13||
 anuśālvaḥ svarājye tu kṛtvā vai sacivaṃ varam ||

yādavaiḥ sahitaḥ so'pi deśānanyāñjagāma ha ||14||
 tato vimuktasturago maṇikāṃcānabhūṣitaḥ ||
 deśānanyān vīrayuktānpaśyanbabhrāma bhūpate ||15||
 anuśālvaṃ jitaṃ śrutvā yauvanāścaṃ ca bhīṣaṇam ||
 rājāno'nye maṇḍaleśāḥ prāptaṃ na jagṛhurhayam ||16||
 ityevaṃ bhramatastasya turagasya viśāṃ pate ||
 māsāśca pragatāḥ ṣaḍ□vai tādṛśāścāvaśeṣitāḥ ||17||
 hayo maṇipureśena grhītaśca vimocitaḥ ||
 tathā rat□napureśena hyaniruddhabhayānnṛpa ||18||
 rāṣṭrānsarvānāśūrāṃśca vihāya turagottamaḥ ||
 yayau prāciṃ diśaṃ rājanbalvalo yatra daityarāt ||19||
 so'pi daityo hayasyāpi vārtāṃ śrutvā ca nāradāt ||
 yajñāṃ śighraṃ nāśayitvā naimiṣāccājagāma ha ||20||
 sthitaṃ trivenyāṃ salilaṃ pibaṇtaṃ

prayāgatīrthe kratuvāhanaṃ ca ||
 vilokya rājankila balvalākhya
 jagṛāha śighraṃ hyagaṇayya kṛṣṇam ||21||
 tadaiva vṛṣṇayaḥ sarve daṇḍakaṃ ca vyalokayan ||
 cārmaṇvatiṃ samuttīrya citrakūṭaṃ samāyayuh ||22||
 rāmakṣetre ca dānāni kṛtvāśvaṃ cāvalokayan ||
 tasyāpi prṣṭhato lagnā ājagmustīrthavāsavam ||23||
 dadṛśustatra turagaṃ sapatraṃ yadusattamāḥ ||

grhītaṃ svabalād rājannasureṇa durātmanā ||24||
 tataste balvalaṃ dṛṣṭvā nilāṇjanacayopamam ||
 yojanadvayamuccāṅgamugramaṅgāralocanam ||25||
 taptatāmraśikhāśmaśrudamṣṭrograbhrukuṭimukham ||
 brahmadruhaṃ lalañjihvaṃ gajāyutasamaṃ balam ||26||
 tamūcuryādavā roṣāṣphuritādharapallavāḥ ||

kastvaṃ yajñapaśuṃ nītvā hyasmākaṃ ca kva yāsyasi ||27||
 tasmānmocaya taṃ śighraṃ na ceddhanmo raṇe ca tvām ||
 iti śrutvāsuraścāha vacaḥ śṛnuta me narāḥ ||28||
 balvala uvāca -
 ahaṃ tu balvalo daityo devānāṃ duḥkhadāyakaḥ ||
 yasyāgre mānuṣāḥ sarve bhavaṃti bhayavihvalāḥ ||29||
 iti śrutvā ca yadavo jaghnurbhānaiśca balvalam ||
 sa hatastaiśca sahasā sahayo'ntardadhe nṛpa ||30||
 iti śrīgargasamhitāyāṃ hayamedhakhaṇḍe
 balvalena turagaharaṇaṃ nāma pañcaviśo'dhyāyaḥ ||25||
 hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

The offering of a horse with a gift to Pradyumna by Anushalva and the abduction of the horse by the Balva demon.

Seeing their fight, the Yadavs said to each other, "Anushalva is blessed," says Shrigarji. 'The enemy soldiers started discussing among themselves that 'Gadas are great heroes. 'They were all talking in such a way that the donkey woke up and said, 'Where did my enemy go from the battlefield by hitting me!' 'Where'd you go? '. 1-2.

Saying this, he grabbed Anushalva by the hand, pulled her in a rage, and hurled her near Aniruddha. Anushalva fell on her face and lost her moustache. Seeing this, Aniruddha himself awakened her by sprinkling water and stirring the dish. At the same time, Asureshvara Anushalva woke up with a frown and, seeing the most beautiful Krishna-putra with a cloud-like dark complexion in front of him, bowed to him and said, 'Lord Krishna-putra Aniruddha! You have saved my life, so forgive me for the crime I have committed. Sachchidananda Swaroopam is a salutation to Lord Vasudeva. There is a salutation to the Sankranti. Salutations to Pradyumna and also salutations to Aniruddha. Take your horse, and I will go with you to defend it. ' 3-73 |

Saying this, he went to the city and returned the horse to Aniruddha. At the same time, ten thousand elephants, one hundred thousand horses, fifty thousand chariots, and a thousand shepherds presented themselves to him. Oh dear Lord! Apart from these, King Anushalvan offered a thousand camels, a thousand cows (vanagai or gharro), two thousand lions in a cage, a thousand hunting dogs, a thousand camps (tent-kanat), a hundred thousand bow and arrow rings, ten thousand curtains, a hundred thousand milch cows, a thousand loads of gold, four loads of bearings of silver, and a load of pearls to Aniruddha. Aniruddha was then overjoyed and presented him with a jewel necklace. 8-13 | (Ashwamedh Khand Chapter 21 to 25)

O Lord! The king of Manipur and Bhupala of Ratnapura captured the horse but abandoned it in fear of Aniruddha. The king! He left all the nations without superior horsemen and went to Prachi, where the demon king Balvala resided. Hearing the news of the sacrificial horse from the mouth of this

daitya Naradaji, he destroyed the yajna at Naimisharanya and soon returned to his city. On the way, he saw the sacrificial horse drinking water from the Triveni at Prayag Tirtha. The king! On seeing him, Balwale no longer cared about Lord Krishna and quickly caught him. At the same time, all the warriors of the Vrishnivamsa arrived in Chitrakoot after crossing the Charmanvati River while having a darshan of Dandakaranya. There at Shri Ram Kshetra, after making a donation, all those who followed the horse came to Prayag, the Tirtha king. 18-23 |

The king! Arriving there, the noblest of Yadava heroes saw the horse with the letter being forcefully held by the demonic demon Balvala. The bulb looked like a pile of blue ink. The height of his body was of two yojanas. The fierce giant's eyes looked like those of coal. His beard and moustache looked like a scorched copper lamp. His face looked terrible because of the big beard and the fierce bark. The anti-Brahmin demon was hiding his tongue and had the strength of ten thousand elephants. On seeing him, the Yadavas and the Pallavas were filled with indignation and exclaimed, "Oh! Who are u? Where will you go with this sacrificial animal of ours? So let it go quickly, or we will kill you in battle. Hearing this, the demon said, 'Men! Listen to me. " 24-28 |

Balwal said, "I am Balwal, the demon who afflicts the gods, before whom all men are troubled by fear." 29.

Hearing this, the Yadavas started shooting at Balwal with arrows. Nareshwar. Balwal, along with the horse, suddenly disappeared after being hit by their arrows. 30.

Thus was completed the twenty-fifth chapter in the Ashvamedhakanda under the Srigarghasamhita, titled "The Abduction of the Horse by Balvalke." 25.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 26

Chapter 227 of 263 · 35 detected Sanskrit verse markers

Sanskrit

गर्ग उवाच -

अथ सर्वे यदुगणा गते क्रतुपशौ नृप ॥
 शोकं यक्रुः क्व गच्छामः करिष्यामश्च किं भुवि ॥१॥
 न तत्प्रतिविधिं सर्वेऽनिरुद्धाद्या विदुस्ततः ॥
 तदा नारदरूपी वै भगवानागमन्नृप ॥२॥
 तमागतं मुनिं दृष्ट्वाऽनिरुद्धो यादवैर्वृतः ॥
 पूजयित्वासने स्थाप्य प्रीतः प्राह मुनीश्वरम् ॥३॥
 अनिरुद्ध उवाच -
 भगवन् यज्ञतुरगो बल्वलेन दुरत्मना ॥
 नीतः कुत्र गतः सर्वं वद मे वदतां वर ॥४॥
 त्वं पर्यटन्नर्क इव त्रिलोकीं दिव्यदर्शनः ॥
 अन्तश्चरो वायुरिव ह्यात्मसाक्षी च सर्ववित् ॥
 तस्मात्कथय सर्वं मे श्रुत्वा सोऽप्याह माधवम् ॥५॥
 नारद उवाच -

राजंस्तव तुरंगो वै बल्वलेन निवेशितः ॥६॥
 उपद्वीपे पांचजन्ये सिंधुमध्ये नृपेश्वर ॥
 मृते मित्रे च शकुनी यादवानां वधाय च ॥७॥
 सुतलाच्च समाहुय दैत्यवृन्दान्महासुरः ॥
 राज्यं करोति तत्रापि शिवस्य वरदर्पितः ॥८॥
 इति श्रुत्वाऽनिरुद्धस्तु वचः प्रोवाच शंकितः ॥
 अनिरुद्ध उवाच -
 तस्मै चन्द्रललामेन किं दत्तं प्रवरं वरम् ॥९॥
 तन्ममाख्याहि देवर्षे कस्मात्संतोषितोऽभवत् ॥
 ततो बभाषे स मुनिः शृणु राजन् वचो मम ॥१०॥
 कैलासे चैकदा दैत्यो ह्येकपादेन संस्थितः ॥
 वर्षद्वादशपर्यंतं तपश्चक्रे सुदारुणम् ॥११॥
 ततश्च तोषितो देवो वरं ब्रूहीत्युवाच ह ॥
 तच्छ्रुत्वा स उवाचाथ सदाशिव नमोऽस्तु ते ॥१२॥
 महामृधे च मां देव पालयस्व कृपानिधे ॥
 तथास्तु चोक्त्वा देवस्तु तत्रैवांतर्दधे नृप ॥१३॥
 स दैत्यो पांचजन्यो वै राज्यं चक्रे बलात्ततः ॥
 स्वतस्तुभ्यं न तुरगं विना युद्धेन दास्यति ॥१४॥

अनिरुद्धस्तु प्रोवाच हत्वा दुष्टं च बल्वलम् ॥
 ससैन्यं च मुनिश्रेष्ठ मोघयिष्ये तुरंगमम् ॥१५॥
 स शिवस्य वरेणापि यदि युद्धं करिष्यति ॥
 न पालयिष्यति मृधे शिवः कृष्णद्विषं खलम् ॥१६॥
 इत्युक्त्वा चानिरुद्धो वै प्रयाणार्थं जयाय च ॥
 यादवेभ्यश्च सर्वेभ्यः सहसाऽऽज्ञां चकार ह ॥१७॥
 ततोऽनुज्ञाप्य देवर्षिः युद्धकौतुकसंयुतः ॥
 ययौ चाकाशमार्गेण तत्र स्थानं नृपेश्वर ॥१८॥
 तदैव यादवाः सर्वे सज्जीभूता रुषान्विताः ॥
 स्नात्वा कृत्वा च दानानि तीर्थराजे विधानतः ॥१९॥

उपद्वीपं ययू राजनृथिभिश्च गजैर्हयैः ॥
 द्विलक्षा मार्गकाराश्च मार्गं चक्रुर्दिने दिने ॥२०॥
 भिदिपालैश्च सर्वत्र सेनायाः पूर्वमेव हि ॥
 सुखेन यत्र गच्छंति गजवाजितुरंगमाः ॥२१॥
 पदातयश्च राजेन्द्र मार्गे निष्कण्टके त्वरम् ॥
 इत्थं तु यदुसेनायाः शेषो भारेण पीडितः ॥
 इति होवाच मनसि किं बभूव धरातले ॥२२॥
 अनिरुद्धोऽग्रतो भूत्वालक्षितः प्रययौ नृप ॥२३॥
 हयरक्षापदेशाद्वै नाशयन्निव पापिनः ॥
 यत्र यत्र गतो राजन्हयस्यार्थं च कार्ष्णिजः ॥२४॥
 तत्र तत्रोपशृण्वानः श्रीकृष्णस्य यशोऽखिलम् ॥
 श्लाघां ये वै करिष्यन्ति गोविंदबलदेवयोः ॥२५॥
 ददौ तेभ्यश्च रत्नानि वस्त्राण्याभरणानि च ॥
 यत्किंचित्तस्य सैन्येषु वसुमात्रमनुत्तमम् ॥२६॥

तत्सर्वमददात्प्रीतः कृष्णमाथाहताशयः ॥
 इत्थं शृण्वन्हरेर्गाथां कार्शीं पश्यन्गायां तथा ॥२७॥
 कुर्वन्दानानि राजेन्द्र काष्ठां प्रार्थीं जगाम सः ॥
 इत्थं भयंकरीं सेनां यादवानां विलोक्य च ॥२८॥
 गिरिव्रजपुराधीशः सहदेवस्तु शंकितः ॥
 भूत्वा कृतांजलिनीत्वा रत्नानि विविधानि च ॥२९॥
 अनिरुद्धस्य पदयोः पपात भयविह्वलः ॥
 अनिरुद्धस्ततस्तस्मै रत्नमालां ददौ मुदा ॥३०॥
 राज्ये कृत्वा च तं शीघ्रं शरणागतवत्सलः ॥
 समन्वितो वृष्णिवरैर्जगाम कपिलाश्रमम् ॥३१॥
 स्नात्वा च तत्रैव यदुप्रवीरो
 भागीरथीसागरसंगमे च ॥
 विलोक्य सिद्धं कपिलं मुनीन्द्रं

ससेनया सोऽपि नमश्चकार ॥३२॥

तत्रस्थानाद्दक्षिणस्यां सिंधुतीरे च तस्य वै ॥

बभूवुः शिबिरा राजन्नुच्यः प्रासादसन्निभाः ॥३३॥

शिबिरेष्वनिरुद्धाद्या यादवास्तत्र सानुगाः ॥

चक्रुर्निवासं राजेन्द्र शूराः सर्वे जयैषिणः ॥३४॥

इति श्रीगर्गसंहितायां हयमेधखण्डे

तुरगार्थमुपह्वीपगमनं नाम षड्विंशोऽध्यायः ॥२६॥

हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

garga uvāca -

atha sarve yadugaṇā gate kratupaśau nṛpa ||
śokaṃ cakruḥ kva gacchāmaḥ kariṣyāmaśca kiṃ bhuvi ||1||
na tatpratividhiṃ sarve'niruddhādya vidustataḥ ||
tadā nāradaṛūpī vai bhagavānāgamannṛpa ||2||
tamāgataṃ muniṃ dṛṣtvā'niruddho yādavairvṛtaḥ ||
pūjāyitvāsane sthāpya prītaḥ prāha muniśvaram ||3||
aniruddha uvāca -
bhagavan yajñaturago balvalena duratmanā ||
nītaḥ kutra gataḥ sarvaṃ vada me vadatāṃ vara ||4||
tvam paryatannarka iva trilokiṃ divyadarśanaḥ ||
antaścaro vāyuriva hyātmasākṣī ca sarvavit ||
tasmātkathaya sarvaṃ me śrutvā so'pyāha mādhamam ||5||
nārada uvāca -

rājanstava turaṃgo vai balvalena niveśitaḥ ||6||
upadvīpe pāṃcajanyaḥ siṃdhumadhye nṛpeśvara ||
mṛte mitre ca śakunau yādavānāṇi vadhāya ca ||7||
sutalācca samāhūya dāityavṛndānmahāsurāḥ ||
rājyaṃ karoti tatrāpi śivasya varadarpitaḥ ||8||
iti śrutvāniruddhastu vacaḥ provāca śaṃkitaḥ ||
aniruddha uvāca -
tasmai candralalāmena kiṃ dattaṃ pravaraṃ varam ||9||
tanmamākhyāhi devaṛṣe kasmātsaṃtoṣito'bhavat ||
tato babhāṣe sa muniḥ śṛṇu rājan vaco mama ||10||
kailāse caikadā dāityo hyekapādena saṃsthitaḥ ||
varṣadvādāśaparyantaṃ tapaścakre sudāruṇam ||11||
tataśca toṣito devo varaṃ brūhityuvāca ha ||
tacchrutvā sa uvācātha sadāśiva namo'stu te ||12||

mahāmṛdhe ca māṇi deva pālayasva kṛpānidhe ||
tathāstu coktvā devastu tatraivāṃtardadhe nṛpa ||13||
sa dāityo pāṃcajanyaḥ vai rājyaṃ cakre balāttataḥ ||
svatastubhyaṃ na turagaṃ vinā yuddhena dāsyati ||14||
aniruddhastu provāca hatvā duṣṭaṃ ca balvalam ||
sasaṇyaṃ ca muniśreṣṭha mocayiṣye turaṃgamam ||15||
sa śivasya vareṇāpi yadi yuddhaṃ kariṣyati ||

na pālayiṣyati mṛdhe śivāḥ kṛṣṇadvīṣaṃ khalam ||16||
ityuktvā cāniruddho vai prayānārthe jayāya ca ||
yādavebhyaśca sarvebhyaḥ sahasā"jñāṃ cakāra ha ||17||
tato'nujñāpya devarṣiḥ yuddhakautukasamṃyutaḥ ||
yayau cākāśamārgeṇa tatra sthānaṃ nṛpeśvara ||18||
tadaiva yādavāḥ sarve sajjibhūtā ruśānvitāḥ ||
snātvā kṛtvā ca dānāni tīrtharāje vidhānataḥ ||19||

upadvīpaṃ yayū rājan rathibhiśca gajairhayaiḥ ||
dvilakṣā mārgakārāśca mārgaṃ cakrurđine dine ||20||
bhīṃdīpālaiśca sarvatra senāyāḥ pūrvameva hi ||
sukhena yatra gacchaṃti gajavājīturaṃgamāḥ ||21||
padātayaśca rājendra mārga niṣkaṇṭake tvaram ||
itthaṃ tu yadusenāyāḥ śeṣo bhāreṇa pīḍitaḥ ||
iti hovāca manasi kiṃ babhūva dharātale ||22||
aniruddho'grato bhūtvālakṣitaḥ prayayau nṛpa ||23||
hayarakṣāpadeśādvai nāśayanniva pāpinaḥ ||
yatra yatra gato rājanhayasyārthe ca kārṣṇijāḥ ||24||
tatra tatropaśṛṇvānaḥ śrīkṛṣṇasya yaśo'khilam ||
ślāghāṃ ye vai kariṣyamaṃti govīṇḍabaladevayoḥ ||25||
dadau tebhyaśca ratnāni vastrāṇyābharaṇāni ca ||
yatkiṃcittasya sainyeṣu vasumātramanuttamam ||26||

tatsarvamadadātprītaḥ kṛṣṇagāthāhṛtāśayaḥ ||
itthaṃ śṛṇvanharergāthāṃ kāśiṃ paśyangayāṃ tathā ||27||
kurvandānāni rājendra kāṣṭhāṃ prāciṃ jagāma saḥ ||
itthaṃ bhayaṃkarīṃ senāṃ yādavānāṃ vilokya ca ||28||
gīrīvrājapurādhiśaḥ sahadevastu śaṃkitaḥ ||
bhūtvā kṛtāṃjalirnitvā ratnāni vividhāni ca ||29||
aniruddhasya padayoḥ papāta bhayavīhvalaḥ ||
aniruddhastatastasmai ratnamālāṃ dadau mudā ||30||
rāje kṛtvā ca taṃ śighraṃ śaraṇāgatavatsalaḥ ||
samanvīto vṛṣṇivarairjagāma kapilāśramam ||31||
snātvā ca tatraiva yadupravīro
bhāgīrathīsāgarasaṃgame ca ||
vilokya siddhaṃ kapilaṃ munīdraṃ
sasenayā so'pi namaścakāra ||32||

tatrasthānāddakṣiṇasyāṃ siṃdhutīre ca tasya vai ||
babhūvuḥ śibirā rājannuccāḥ prāsādasannibhāḥ ||33||
śibīreṣvaniruddhādya yādavāstatra sāmugāḥ ||
cakrurnivāsaṃ rājendra śūrāḥ sarve jayaīṣiṇaḥ ||34||
iti śrīgargasamhitāyāṃ hayamedhakhaṇḍe
turagārthamupadvīpagamaṇaṃ nāma śaḍviśo'dhyāyaḥ ||26||
hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

Upon learning of Balvala's abode from Naradji, he went to Kapilashramtaka, bathed in several Yadava shrines, and paid obeisance to sage Kapila, setting up an army camp on the seashore.

Śrīgarjī says - Rajan! When the sacrificial animals were kidnapped, all the Yadavas mourned, 'Where shall we go and what shall we do on this earth?' All the people like Aniruddha did not find a solution at that time. O Lord! Then the Lord, the Helper, came there. Aniruddha, along with the Yadavas, sat on a pedestal and worshipped Narada when the sage came and spoke to the sage, who was very pleased. 1-3.

Aniruddha said, "Oh my God. The best of the speakers! Where has the demon Balval gone with our horse? Tell me all about it. Your philosophy is a divine one. You roam all three worlds like the Sun God. You are omniscient and self-aware, who move like the wind within Tribhuvan. So tell me all about it. Hearing this question of Aniruddha, Naradji spoke to Madhava Pradyumna Kumar. 4-5.

Narada said, "O Lord! Balval has taken your horse to a peninsula called 'Panchjanya' in the middle of the sea. His friend or relative Shakuni was killed by the Yadavs, so he has done this to kill the Yadavs. The great demon rules there by summoning groups of demons from the underworld. He is filled with pride after receiving a boon from Lord Shiva. 6 - 8.

Hearing this, Aniruddha asked suspiciously. 8.

Aniruddha said - Devarshe. What supreme boon has the moon-kissed Lord Shiva bestowed upon that daitya? Shiva was satisfied with what he had done. 9.

Then the sage Narada said, "Pradyumrakumar! Listen to me Once upon a time, the demon stood on one side of Mount Kailash and meditated very hard for twelve years. Satisfied with the penance, Mahadev said, "Ask for a boon." Hearing them, he said, 'Sadashiva! Hello there. Please be kind! Oh God! Mayst thou protect me in the great battle. 'Narendra! It was then that Mahadevi disappeared, saying "Tathastu." Then the demon began to rule by force in the Panchajanya Peninsula. He will not automatically give you a horse without a fight. 10-14 |

Then Aniruddha began to say Munishreshtha! I will kill the wicked bulbul, including the army, and rescue the horse. If it fights with the boon of Lord Shiva, then I am sure that Shiva will not protect that anti-Krishna evil in the war. 15-16 |

Having said this, Aniruddha suddenly ordered all the Yadavas to march to victory. Oh dear God! Naradji was curious to see the battle in his heart. They left Aniruddha and went to that place by air. All the Yadavas immediately took a ritual bath in the Tirtha kingdom and were enraged and prepared for the war. 17-19 | (Ashwamedh Khand Chapter 26 to 30)

The king! They went to the peninsula by elephants, horses, and rooks. Every day two hundred thousand soldiers prepared the way for them to go. With the help of the Bhindipalas, they prepared roads in advance for the army everywhere, on which chariots, elephants, and horses travelled with ease. Rajendra! Pedestrians also walked briskly in that unpaved path. Suffering from the burden of the Yadava army, Sheshnag used to say, 'What has happened on the ground floor? '. 20-22 |

Nareshwar. Aniruddha walked unnoticed in front of the army. They used to destroy sinners on the pretext of protecting horses. The king! Wherever Pradyumna Kumar went to protect Aniruddha Ashvaki, he would listen to all the praises of Lord Krishna. People who praised Lord Krishna and Balarama. They used to distribute gems, clothes and jewellery to them. Whatever fine wealth their armies possessed, they would gladly give away, drawn by the story of Krishna. 23-26 |

The king! Thus, on hearing Sriharika's Yeshogana and seeing the shrines of Kashi and Gaya, he went eastward, making various donations there. Seeing such a formidable army of Yadavas,

Jarasandhaputra Sahadeva, the lord of Giri-Vrajjpur, became suspicious. They offered a variety of gems, marveled at in horror, fell at Aniruddha's feet with folded hands. Sharanagatvatsala Aniruddha gladly presented the jewel garland to Sahadeva and, having established it over his kingdom, soon accompanied by the best of Vrishnivanshi heroes, he went to Kapilashrama. The great Yadava-Viras took refuge there in the Ganges-Sagar-Sangam and bowed at the feet of Siddha Munindra Kapila along with his army. The king. From that place, high camps like palaces were set up on the seashore to the south. Rajendra! The camps were inhabited by all the Yadavas with their followers, including Aniruddha, a knight, and Vijayabhilas. 27-34 |

Thus was completed the twenty-sixth chapter in the Ashvamedha Khanda under the Srigargha Samhita, entitled 'Going to the Peninsula for the Horse'. 26.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 27

Chapter 228 of 263 · 20 detected Sanskrit verse markers

Sanskrit

गर्ग उवाच -

अथानिरुद्धो यदुराट् प्रातःकाले विशां पते ॥
 उद्धवं तु समाहुय प्राह गंभीरया गिरा ॥१॥
 कति दूरं पांचजन्यं तन्ममाख्याहि सत्तम ॥
 यस्मिन्मदीयो तुरगो नीतो दैत्येन वर्तते ॥२॥
 इत्युदाहृतमाकर्ण्य मंत्री कृष्णसुहृत्सखः ॥
 मनसा कृष्णपादाब्जं स्मृत्वा प्रोवाच माधवम् ॥३॥
 प्रभो सर्वज्ञ भगवन्नहं त्वद्वाक्यगौरवात् ॥
 कथयिष्यामि लोकेश यथा मार्गे श्रुतं तथा ॥४॥
 त्रिंशद्योजनविस्तीर्णात्सागरात्पारमेव च ॥
 उपद्वीपं पांचजन्यं दक्षिणेऽस्ति नृपेश्वर ॥५॥
 उद्धवस्य वचः श्रुत्वानिरुद्धो धन्विनां वरः ॥
 बली धैर्यधरः कुद्धो प्राहेदं यदुपुंगवान् ॥६॥
 अनिरुद्ध उवाच -

अहं यास्यामि पारं वै तस्माद्यादवसत्तमाः ॥
 सेतुं कुरुत शीघ्रं तु सागरस्य शरैरपि ॥७॥
 इति तद्वचनं श्रुत्वा यादवा युद्धकोविदाः ॥
 सागरे मुमुचुर्बाणान्प्रहसंतः परस्परम् ॥८॥
 ततः सर्वे जलचरास्तीक्ष्णबाणैः प्रताडिताः ॥
 कोलाहलं प्रकुर्वन्तो दुद्रुवुस्ते चतुर्दिशम् ॥९॥
 न केषां प्रगता बाणाः पारं वै सागरस्य च ॥
 इति वै कथितं वाक्यं खस्थेन च सुरर्षिणा ॥१०॥
 तदाकूरो हृदीकश्च सात्यकिश्चोद्धवो बली ॥
 कृतवर्मा सारणश्च युयुधानादयो नृप ॥११॥
 हेमांगद इंद्रनीलोऽनुशाल्वाद्याश्च भूपते ॥
 गतमाना बभूवुर्वै नारदोक्तं निशम्य च ॥१२॥
 ततोऽनिरुद्धो बलवान्स्मरन्कृष्णपदांबुजम् ॥
 प्रतिशार्ङ्गं गृहीत्वा वै दिव्यान्बाणान्मुमोच ह ॥१३॥
 ततो दृष्ट्वा ऋषिः प्राह ह्यनिरुद्धशिलीमुखाः ॥
 पारं गत्वा समुद्रस्य विविशुस्ते च तत्तटम् ॥१४॥
 इति श्रुत्वा ऋषेर्वाक्यं सांबादीप्तिमदादयः ॥
 मुमुचुस्ते शरान्प्राजंस्तेषां पारं गताः शराः ॥१५॥

शरेषु च शरा राजन्कोटिशः कोटिशः किल ॥
 विविशुर्वीक्ष्य सर्वेऽपि धन्विनो विस्मयं गताः ॥१६॥
 चक्रुः सेतुं च ते सर्वे त्रिशद्योजनलंबितम् ॥
 दृढं जलाच्यांतरिक्षमेकयोजनविस्तृतम् ॥१७॥
 बद्ध्वा ततश्च ते सेतुं चतुर्भिः प्रहरैरपि ॥
 अनिरुद्धादयो रात्रौ सुषुपुः शिबिरेषु वै ॥१८॥
 तस्माद्वै पुत्रपौत्राणां कृष्णस्य परमात्मनः ॥
 शूराणां कृष्णबिबानां किं बलं कथयाम्यहम् ॥१९॥
 इति श्रीगर्गसंहितायां हयमेधखण्डे
 सेतुबंधनं नाम सप्तविंशोऽध्यायः ॥२७॥
 हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

garga uvāca -
 athāniruddho yadurāt prātaḥkāle viśāṃ pate ||
 uddhavaṃ tu samāhūya prāha gaṃbhīrayā girā ||1||
 kati dūraṃ pāṇcajanyaṃ tanmamākhyāhi sattama ||
 yasminmadīyo turago nīto daityena varttate ||2||
 ityudāhṛtamākarmaṇya maṃtrī kṛṣṇasahrtsakhaḥ ||
 manasā kṛṣṇapādābjaṃ smṛtvā provāca mādhamam ||3||
 prabho sarvajña bhagavannahaṃ tvadvākyagauravāt ||
 kathayiṣyāmi lokeśa yathā mārga śrutam tathā ||4||
 triṇśadyojanavistīrṇātsāgarātpārameva ca ||
 upadvīpaṃ pāṇcajanyaṃ dakṣiṇe'sti nṛpeśvara ||5||
 uddhavasya vacaḥ śrutvāniruddho dhanvināṃ varaḥ ||
 balī dhairyaadharāḥ krudho prāhedam yadupuṅgavān ||6||
 aniruddha uvāca -

ahaṃ yāsyāmi pāraṃ vai tasmādyādavasattamāḥ ||
 setuṃ kuruta śighraṃ tu sāgarasya śarairapi ||7||
 iti tadvacanaṃ śrutvā yādavā yuddhakovidāḥ ||
 sāgare mumucurbāṇānpṛahasamtaḥ paraspāram ||8||
 tataḥ sarve jalacarāstikṣṇabāṇaiḥ pratāḍitāḥ ||
 kolāhalaṃ prakurvanto dudruvuste caturdiśam ||9||
 na keśaṃ pragatā bāṇāḥ pāraṃ vai sāgarasya ca ||
 iti vai kathitaṃ vākyaṃ khasthena ca suraśiṇā ||10||
 tadākṛūro hṛdikaśca sātyakiścoddhavo balī ||
 kṛtavarmā sārāṇaśca yuyudhānādayo nṛpa ||11||
 hemāmgaḍa imḍranīlo'nuśālvādyāśca bhūpate ||
 gatamānā babhūvurvai nāradoktaṃ niśamya ca ||12||
 tato'niruddho balavānsmarankṛṣṇapadāmbyajam ||
 pratiśārṇgaṃ grhītvā vai divyānbāṇānnumoca ha ||13||

tato dṛṣtvā ṛṣiḥ prāha hyaniruddhasīlmukhāḥ ||
 pāraṃ gatvā samudrasya vivīṣuste ca tattaṭam ||14||
 iti śrutvā ṛservākyaṃ sām̐bādīptimadādayaḥ ||

*mumucuste śarāṇā rājamsteśāṃ pāraṃ gatāḥ śarāḥ ||15||
 śareṣu ca śarā rājankotīśaḥ koṭīśaḥ kila ||
 vivisurvīkṣya sarve'pi dhanvino vismayam gatāḥ ||16||
 cakruḥ setuṃ ca te sarve triṇśadyojanalambitam ||
 dṛḍhaṃ jalāccāṇṭarīkṣamekayojanavistṛtam ||17||
 baddhvā tataśca te setuṃ caturbhiḥ praharairapi ||
 aniruddhādayo rātrau suṣupuḥ śibireṣu vai ||18||
 tasmādvai putrapautrāṇāṃ kṛṣṇasya paramātmanaḥ ||
 śūrāṇāṃ kṛṣṇabimbānāṃ kiṃ balaṃ kathayāmyaham ||19||
 iti śrīgargasamhitāyāṃ hayamedhakhaṇḍe
 setubandhanaṃ nāma saptaviṃśo'dhyāyaḥ ||27||*

hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

The construction of the Armony Bridge over the Sea by the Yadavas

Shri Gargji says - Maharaj! Then Yadvaraja Aniruddha called Uddhavji and asked in a serious voice - "Sadhushiromana! How far away is the island of Panchajanya, in which the giant has taken my horse? ". 1-2.

Hearing this question from him, Yadukulnanda, contemplating on the mind of Lord Krishna's minister, friend, and companion, Uddhav, said to Aniruddha, "God! The omniscient one! O Lord! Lokesh! I am telling you what I have heard along the way to be proud of you. Oh dear God! Across the vast ocean of the Tis Yojana is a peninsula called 'Panchajanya' in the southern direction. 3 - 5.

Hearing Uddhav's words, Aniruddha, strong, patient, and the best of the archers, spoke to the best of the Yadava heroes, full of fury and enthusiasm. 6.

Aniruddha said, "Yadavas are the greatest heroes." I am going to go across the ocean. So you must quickly build a bridge over the sea with arrows. 7.

Hearing this, the Yudhishtira Yadavs laughed at each other and started raining arrows on the sea. Then all the aquatic animals, wounded with sharp arrows, fled in all directions, shouting. Devarshi Narada was standing in the sky watching all this admiration. He said aloud, 'None of your arrows have yet reached the other side of the sea. . 8 - 9.

Nareshwar. At that time, hearing Narada's words, the pride of the heroes like Akrur, Hridika, Yuyudhana, Satyaki, Uddhav, Balavan Kritavarma, and Saran, and the Bhoopalas like Hemangada, Indranil, and Anushalva was shattered. Then the mighty Aniruddha, contemplating Krishna-Charanarvindoka, took the staff equivalent to a rainbow and released the divine arrow through it. Seeing the arrows, the sage said, "Aniruddha's arrows have crossed the sea and entered its coastal land." 10-14 | (Ashwamedh Khand Chapter 26 to 30)

The king! Hearing this, Yadavas like Samba and Deeptiman also fired arrows. Their arrows also reached the other side of the sea. Your Majesty! Millions of these arrows kept creeping in. All the archers were amazed at what they saw. Thus, all the Yadavas built a bridge thirty yojanas long and one yojana wide in the sky over the water. Aniruddha Adi Yadav slept in his camps at night, having built such a huge bridge in four hours. What, then, shall I describe of the brave sons and grandsons of the Supreme Personality of Godhead, who are reflections of Krishna himself? . 15-19 |

Thus was completed the twenty-seventh chapter called 'Setu Bandhana' in the Ashvamedha Khanda under the Srigargha Samhita. 27.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 28

Chapter 229 of 263 · 49 detected Sanskrit verse markers

Sanskrit

गर्ग उवाच -

कृत्वा तु शौचादिकमेव कर्म
प्रभातकाले यदुनन्दनश्च ॥
जगाम पारं यदुभिश्च सिंधो
रामो यथा वै कपिभिर्नृपेन्द्र ॥१॥
ददृशुस्तत्र ते गत्वानिरुद्धाद्याश्च यादवाः ॥
उपद्वीपं पांचजन्यं शतयोजनविस्तृतम् ॥२॥
राजते तत्र राजेन्द्र नाम्ना वै चासुरी पुरी ॥
विंशद्योजनविस्तीर्णा दैत्यवृन्दसमाकुला ॥३॥
पुन्नगौर्नागचंपैश्च तिलकैर्देवदारुभिः ॥
अशोकैः पाटलैराग्नैर्मदारैः कोविदारकैः ॥४॥
निंबुजंबूकदंबैश्च प्रियालपनसैस्तथा ॥
सालैस्तालैस्तमालैश्च मल्लिकाजातियूथिकैः ॥५॥
नीपैः कदंबैर्बकुलैश्चंपकैर्मदनाभिधैः ॥

शोभिता नगरी रम्या रत्नप्रासादसंयुता ॥६॥
यद्वृन्समागताञ्छ्रुत्वा मयं मायाविनं खलः ॥
प्रेषयामास गणितुं यादवानां महात्मनाम् ॥७॥
स चापि शुकुरुपेण गत्वा दृष्ट्वा यद्वृत्तमान् ॥
आगत्य स्वपुरीमध्ये बल्वलं विस्मितोऽब्रवीत् ॥८॥
मय उवाच -

कः करिष्यति संख्यां वै वृष्णानां बलिनां नृप ॥
नियुतानां च नियुतकोटिनाऽऽस्ते स कार्ष्णिजः ॥९॥
सेतुं कृत्वा शरैः सिन्धोः प्राप्ताः सर्वे तवोपरि ॥
तेषां पश्य बलं राजन्देवविस्मयकारकम् ॥१०॥
सागरस्य शरैः सेतुं न दृष्टं न श्रुतं कृतम् ॥
वृद्धेन च मया राजस्त्वदग्रेऽद्य विलोकितम् ॥११॥
राघवेण पुरा सेतुं पाषाणैर्दुर्मवेष्टितम् ॥
स्वनाम्नश्च प्रतापेन लंकाया निकटे कृतम् ॥१२॥

तत्सर्वं च मया दृष्टमद्य दृष्टं हि चाद्भुतम् ॥
श्रीकृष्णेन पुरा राजन्कंसाद्याः शकुनादयः ॥१३॥
मारिताः संगरे दैत्या नृपाः सर्वे विनिर्जिताः ॥
कृष्णस्तु भगवान्साक्षाद्ब्रह्मणा प्रार्थितः पुरा ॥१४॥

गोलोकादागतो भूमौ भक्तानां रक्षणाय च ॥
 अकृतानां च नाशाय कुशस्थल्यां विराजते ॥१५॥
 तस्माद्यद्वृत्तमाः सर्वेऽनिरुद्धाद्या महाबलाः ॥
 भीषणं च बकं जित्वा ह्यन्याञ्जित्वात्र चागताः ॥१६॥
 पुत्राः पौत्राश्च कृष्णस्य ज्ञातयश्च यद्वृत्तमाः ॥
 आकाशं जेतुमिच्छति का वार्ता भूतलस्य च ॥१७॥
 अनिरुद्धाय तस्माद्वै तुरगं देहि बल्वल ॥
 दैत्यानां हतशेषाणां कुलकौशल्यहेतवे ॥१८॥
 ततोऽनिरुद्धाय हयं च दत्त्वा-
 सुरद्विषां वै सुखहेतवे च ॥

श्रीकृष्णचंद्रं प्रभजंश्च भुङ्क्व
 राज्यं स्वकीयं तपसा नु लब्धम् ॥१९॥
 एवं शुभैश्च वचनैर्बोध्यमानोऽपि बल्वलः ॥
 निःश्वस्योवाच रोषेण मयं कृष्णपराङ्मुखः ॥२०॥
 बल्वल उवाच -
 विना युद्धेन त्वं दैत्य कथं भीतो भविष्यसि ॥
 वदिष्यसि ममाग्रे त्वं शूरहास्यकरं वचः ॥२१॥
 त्वं बुद्धिबलहीनश्च वृद्धत्वाच्छठतां गतः ॥
 तस्मात्त्वदीयं वचनं नाहं ग्लान्मि सांप्रतम् ॥२२॥
 यदि कृष्णो हरिः साक्षादेते कृष्णस्य वंशजाः ॥
 ममाग्रे शिवभक्तस्य किं करिष्यंति पौरुषम् ॥ २३॥
 भयं मा कुरु तस्मात्वं मायाः कुत्र गतास्तव ॥
 अहं तवाश्रयेणापि युद्धं कर्तुं व्रजामि वै ॥२४॥
 अनिरुद्धो महाशूरः शूराः किं न वयं स्मृताः ॥

स्थिते मयि महीमध्ये कोऽयं गर्वोऽभवन्महत् ॥२५॥
 फलं गर्वस्य प्राप्नोतु मम निर्मुक्तसायकैः ॥
 अद्य मे निशिता बाणा अनिरुद्धं च मानिनम् ॥२६॥
 प्रकुर्वीति रणे दैत्य रक्तांगं छिन्नकंचुकम् ॥
 यथा किंशुकवृक्षं वै वसंतदिवसाः किल ॥२७॥
 दारयंतु कपोलानि नाराद्या मम हस्तिनाम् ॥
 हयान्पशयंतु शतशो रुधिरौघपरिप्लुतान् ॥२८॥
 पिबंतु योगिनीवृंदा रुधिराणि नृमस्तकैः ॥
 काली भवतु संतुष्टा मद्द्वैरिकव्यभक्षणैः ॥ २९॥
 मम बाहुबलं सर्वे पश्यंतु सुभटाः किल ॥
 महाकादंडनिर्मुक्तभल्लकोटीर्विमुंचतः ॥३०॥
 इति तद्वाक्यमाकर्ण्य मयो मायी महामतिः ॥
 जानन्नृष्णस्य माहात्म्यं मदांधं चेदमब्रवीत् ॥३१॥

मय उवाच -

यदा विजेष्यसि रणे कृष्णपुत्रांश्च यादवान् ॥
आगमिष्यति श्रीकृष्णो जेतुं त्वां वा बलश्च वै ॥३२॥
इति श्रुत्वा महादैत्यः सत्यं हितकरं वचः ॥
कालपाशेन संबद्धो न जग्राह रुषा ज्वलन् ॥३३॥
बल्लल उवाच -

ममारी रामकृष्णौ च शत्रवो वृष्णयश्च मे ॥
तान्सर्वान्मारयिष्यामि यैर्मे मित्राश्च मारिताः ॥ ३४ ॥
हत्वा च यादवानत्र पश्चाद्यज्ञं करोम्यहम् ॥
तस्य दिग्विजयेनापि विजेष्यामि हरेः पुरीम् ॥३५॥
मय उवाच -

मानं मा कुरु दैत्येन्द्र कालरूपसस्तुरंगमः ॥
प्राप्तस्तव पुरे हंतुं हतशेषान्महासुरान् ॥३६॥
अनिरुद्धशराः सर्वे सद्यस्तव पुरीं नृप ॥
छिन्नां भिन्नां शूरहीनां करिष्यन्ति न संशयः ॥३७॥

हिरण्याक्षादयो दैत्या रावणाद्या निशाचराः ॥
मारिता येन सः कृष्णो जातो यदुकुले श्रुतम् ॥३८॥
किंचिद्राज्यस्य मानेन त्वं न जानासि बल्लल ॥
प्रयच्छ तुरगं तस्मै न युद्धसमयोऽस्ति हि ॥३९॥
बल्लल उवाच -

अहं जानामि त्वद्वार्तां युद्धं तैर्न करिष्यसि ॥
अनिरुद्धं गच्छ तस्मात्त्वं विभीषणवत्किल ॥४०॥
गर्ग उवाच -

बल्ललस्य वचः श्रुत्वा मयो मायाविदां वरः ॥
प्रतिव्योद्धुं तत्र दुःखमिदमेवान्वपद्यत ॥४१॥
वैरभावेन पूर्वं वै वैकुण्ठं बहवो गताः ॥
निशाचराश्च दैत्याश्च तं भावं यः करोति हि ॥४२॥
इत्थं विचार्य सहसा स उवाच महासुरम् ॥
मय उवाच -

अद्य त्वां च महावीरं न निषेधं करोम्यहम् ॥४३॥
युद्धं कुरु रणे गत्वा यद्वन्मारय सायकैः ॥
अहमेव करिष्यामि युद्धं त्वद्वाक्यतो मृधे ॥
इत्युक्त्वा वचनं सोऽपि विरराम प्रहर्षयन् ॥४४॥
ऊर्ध्वकेशो नदः सिंहः कुशाम्बाद्याश्च मंत्रिणः ॥
ऊचुः प्रकुपिताः सर्वे घत्वारो बल्ललं नृप ॥४५॥
मंत्रिण ऊचुः
पूर्वं वयं गमिष्यामो हंतुं सर्वान् यदूतमान् ॥

बहुभिर्दिवसै राजन्संग्रामं न कृतं यतः ॥४६॥
 चिन्तां मा कुरु राजेन्द्र मयदैत्येन संयुतः ॥
 क्षणेन मारयिष्यामो कोटिशः कोटिशो नरान् ॥४७॥
 गर्ग उवाच -
 तेषां भाषितमाकर्ण्य बल्वलस्तु मुदान्वितः ॥
 चकाराज्ञां नृपश्रेष्ठ रणार्थं रणकोविदः ॥४८॥
 इति श्रीगर्गसंहितायां हयमेधखण्डे
 दैत्यमन्त्रवर्णनं नामाष्टाविंशोऽध्यायः ॥२८॥
 हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

garga uvāca -
ṛtvā tu śaucādikameva karma
prabhātakāle yadunandanaśca ||
jagāma pārṇaṃ yadubhiśca śiṃdho
rāmo yathā vai kapibhīrṇṇpendra ||1||
dadrśustatra te gatvāniruddhādyāśca yādavāḥ ||
upadvīpaṃ pāṃcājanyaṃ śatayojanavistṛtam ||2||
rājate tatra rājendra nāmnā vai cāsuri puri ||
viṃśadyojanavistīrṇā daityavṛndasamākulā ||3||
punnāgairnāgacaṇṇpaiśca tilakairdevadārubhiḥ ||
aśokaiḥ pātalaīrāmraīrmaṇḍārīḥ kovidārakaiḥ ||4||
nīṇbujāṇbūkadaṇbhaiśca priyālapanaśaistathā ||
sālaistālaistamālaiśca mallikājātiyūthikaiḥ ||5||
nīpaiḥ kadaṇbairbakulaīścaṇṇpakairmadanābhidhaiḥ ||
śobhitā nagariṃ ramyā ratnāprāsādasamīyutā ||6||
yadūnsamāgatāñchrutvā mayāṃ māyāvinaṃ khalaiḥ ||
preṣayāmāsa gaṇituṇ yādavānāṇi mahātmanām ||7||
sa cāpi śukarupeṇa gatvā dr̥ṣtvā yadūttamān ||
āgatya svapurīmadye balvalaṇi viśmito'bravīt ||8||
mayā uvāca -
kaḥ kariṣyati saṃkhyāṃ vai vṛṣṇīnāṇi balināṇi nṛpa ||
nīyutānāṃ ca nīyutakoṭīnā"ste sa kārṣṇijāḥ ||9||
setuṃ ṛtvā śaraiḥ śiṃdhoḥ prāptāḥ sarve tavopari ||
teṣāṃ paśya balaṇi rājandevavismayakārakam ||10||
sāgarasya śaraiḥ setuṃ na dr̥ṣṭaṃ na śrutam ṛtam ||
vṛddhena ca mayā rājanīstvadagre'dya vilokitam ||11||
rāghaveṇa purā setuṃ pāṣāṇairdrumaveṣṭitam ||
svanāmnaśca pratāpeṇa laṃkāyā nikaṭe ṛtam ||12||
tatsarvaṃ ca mayā dr̥ṣṭamadya dr̥ṣṭaṃ hi cādābhutam ||
śrīkṛṣṇena purā rājankamśādyāḥ śakunādāyaḥ ||13||
māritāḥ saṃgare daityā nṛpāḥ sarve vinirjitāḥ ||
kr̥ṣṇastu bhagavānsākṣādābrahmanā prārthitāḥ purā ||14||
golokādāgato bhūmau bhaktānāṃ rakṣaṇāya ca ||

akṛtānāṃ ca nāsāya kuśasthalyāṃ virājate ||15||
 tasmādyadūttamāḥ sarve'niruddhādya mahābalāḥ ||
 bhīṣaṇaṃ ca bakaṃ jītvā hyanyāñjītvātra cāgatāḥ ||16||
 putrāḥ pautrāśca kṛṣṇasya jñātayaśca yadūttamāḥ ||
 ākāśaṃ jetumicchanti kā vārtā bhūtalasya ca ||17||
 aniruddhāya tasmādvai turagaṃ dehi balvala ||
 daityānāṃ hataśeṣāṇāṃ kulakauśalyahetave ||18||
 tato'niruddhāya hayaṃ ca datvā-
 suradvīṣaṃ vai sukhahetave ca ||

śrīkṛṣṇacamdraṃ prabhajaṃśca bhuṃkṣva
 rājyaṃ svakīyaṃ tapasā nu labdham ||19||
 evaṃ śubhaiśca vacanairbodhyamāno'pi balvalaḥ ||
 niḥśvasyovāca roṣeṇa mayaṃ kṛṣṇaparāṇmukhaḥ ||20||
 balvala uvāca -
 vinā yuddhena tvaṃ daitya kathaṃ bhīto bhaviṣyasi ||
 vadiṣyasi mamāgre tvaṃ śūrahāsyakaraṃ vacaḥ ||21||
 tvaṃ buddhibaladhīnaśca vṛddhatvācchaṭhatāṃ gataḥ ||
 tasmāttvadiyaṃ vacanaṃ nāhaṃ grhṇāmi sāṃpratam ||22||
 yadi kṛṣṇo hariḥ sākṣādetē kṛṣṇasya vaṃśajāḥ ||
 mamāgre śivabhaktasya kiṃ kariṣyanti pauraṣam ||23||
 bhayaṃ mā kuru tasmātvam māyāḥ kutra gatāstava ||
 ahaṃ tavāśrayeṇāpi yuddhaṃ kartuṃ vrajāmi vai ||24||
 aniruddho mahāśūraḥ śūrāḥ kiṃ na vayaṃ smṛtāḥ ||

sthite mayi mahīmadhye ko'yaṃ garvo'bhavanmahat ||25||
 phalaṃ garvasya prāpnotu mama nirmuktasāyakaḥ ||
 adya me niśitā bhāṇā aniruddhaṃ ca māninam ||26||
 prakurvanti raṇe daitya raktāṃgaṃ chinnakamcukam ||
 yathā kiṃśukavṛkṣaṃ vai vasaṃtadīvasāḥ kila ||27||
 dārāyaṃtu kapolāni nārēcā mama hastinām ||
 hayānpaśyaṃtu śataśo rudhiraughapariplutān ||28||
 pibāṃtu yoginīvr̥ṇḍā rudhirāṇi ṛm̐mastakaiḥ ||
 kālī bhavatu saṃtuṣṭā madvairikravayabhakṣaṇaiḥ ||29||
 mama bāhubalaṃ sarve paśyaṃtu subhaṭāḥ kila ||
 mahākodaṃḍanirmuktabhallakoḍirvimumcataḥ ||30||
 iti tadvākyaṃākarmaṃ mayo māyī mahāmatīḥ ||
 jānankṛṣṇasya mātmyaṃ madāṃdhaṃ cedamabravīt ||31||
 maya uvāca -

yadā vijēyasi raṇe kṛṣṇaputrāṃśca yādavān ||
 āgaṃṣiyati śrīkṛṣṇo jetuṃ tvāṃ vā balaśca vai ||32||
 iti śrutvā mahādaityaḥ satyaṃ hitakaraṃ vacaḥ ||
 kālapāśeṇa saṃbaddho na jagrāha ruṣā jvalan ||33||
 balvala uvāca -
 māṃrī rāmakṛṣṇau ca śatravo vṛṣṇayaśca me ||
 tānsarvānmārayiṣyāmi yairme mitrāśca mārītāḥ ||34||
 hatvā ca yādavanatra paścādyajñāṃ karomyaham ||
 tasya digvijayenāpi vijēsyāmi hareḥ purīm ||35||
 maya uvāca -
 mānaṃ mā kuru daityendra kālarūpasasturaṅgamaḥ ||
 prāptastava pure haṃtuṃ hataśeṣānmahāsūrān ||36||

aniruddhaśarāḥ sarve sadyastava purīm nṛpa ||
chinnām bhinnām śūrahinnām kariṣyānti na saṃśayaḥ ||37||

hiraṇyākṣādayo daityā rāvaṇādyā niśācarāḥ ||
māritā yena saḥ kṛṣṇo jāto yadukule śrutam ||38||
kiṃcidrājyasya mānena tvaṃ na jñāsi balvala ||
prayaccha turagaṃ tasmai na yuddhasamayo'sti hi ||39||
balvala uvāca -
ahaṃ jñāmi tvadvārtāṃ yuddhaṃ tairna kariṣyasi ||
aniruddhaṃ gaccha tasmāttvaṃ vibhiṣaṇavatkila ||40||
garga uvāca -
balvalasya vacaḥ śrutvā mayo māyāvidāṃ varaḥ ||
prativyoḍhuṃ tatra dukhamidamevānvapadyata ||41||
vairabhāvena pūrvaṃ vai vaikuṇṭhaṃ bahavo gatāḥ ||
niśācarāśca daityāśca taṃ bhāvaṃ yaḥ karoti hi ||42||
itthaṃ vicārya sahasā sa uvāca mahāsuram ||
maya uvāca -

adya tvāṃ ca mahāviraṃ na niśedhaṃ karomyaham ||43||
yuddhaṃ kuru raṇe gatvā yadūnmārāya sāyakaiḥ ||
ahameva kariṣyāmi yuddhaṃ tvadvākyato mṛdhe ||
ityuktvā vacanaṃ so'pi virarāma praharṣayan ||44||
ūrdhvakeśo nadaḥ siṃhaḥ kuśāmbādyāśca maṃtriṇaḥ ||
ūcuḥ prakupitāḥ sarve catvāro balvalaṃ nṛpa ||45||
maṃtriṇa ūcuḥ
pūrvaṃ vayaṃ gamiṣyāmo haṃtuṃ sarvān yadūttamān ||
bahubhirdivasai rājansaṃgrāmaṃ na kṛtaṃ yataḥ ||46||
cintāṃ mā kuru rājendra mayadaityena saṃyutaḥ ||
kṣaṇena mārāyīṣyāmo koṭīśaḥ koṭīšo narān ||47||
garga uvāca -
teṣāṃ bhāṣitamākaraṇya balvalastu mudānvitaḥ ||
cakārājñāṇ nṛpaśreṣṭha raṇārthe raṇakovidāḥ ||48||

iti śrīgargasaṃhitāyāṃ hayamedhakhaṇḍe
daityamantravarṇanaṃ nāmāṣṭāvīṃśo'dhyāyaḥ ||28||
hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

The Yadavas' move to the Panchajanya peninsula; the mutual counsel of the daityas; Mayasura's advice to Balval to return the horse; but Balwal's steadfastness in his resolve to fight

Srigarji says - Nripendra! Yadunandan with Aniruddha Yadavas after a morning of defecation. In the same way, he went across the ocean, just as Sriramchandraji had gone with the Kapis in the past. It was there that the Yadavas, including Aniruddha, saw the Panchajanya peninsula, which spanned a hundred yojanas. Rajendra! The peninsula was adorned with monsters, which spanned twenty yojanas. Communities of demons lived in it. Trees and flowers named Punnag, Nagkesar, Champa, Tilak, Deodar, Ashoka, Patal, Mango, Mandar, Kovidar, Neem, Jambu, Kadamb, Priyal, Panas (Jackfruit), Sal, Tal, Tamal, Mallika, Jati (Jasmine), Juhi, Neep, Moulashri, Champak, and Madan adorned the picturesque city. It housed the palaces of jewels. 1 - 6.

Hearing of the arrival of the Yadavas, the evil Balwal sent the elusive Mayako to count the army of the Mahatma Yadavas. He disguised himself as a parrot and went there to see all the Yadavas and, upon returning, was amazed and said to Balwale inside Puri. 7 - 8.

Thus, even after being explained with auspicious words, Balvala spoke angrily to me, taking a deep breath, estranged from Lord Krishna. 20. (Ashwamedh Khand Chapter 26 to 30)

Balwal said, "Demon! How are you being intimidated without a fight, and speaking to me in a manner that is ridiculous to knights? You have become inferior both in intellect and strength because of your old age; therefore, at this time, I cannot take your word for it. Though Shri Krishna is the true God and these Yadavs are descendants of Shri Krishna himself, I am a devotee of Shiva. What will they do in front of me? So do not be afraid. Where have your illusions gone? I am only going to fight with your help. Aniruddha is a great knight, so are we not endowed with valour? What is the great pride of the Yadavas in this world where I live? May Aniruddha reap the fruits of his heroic pride through the psalm left by my bow. Oh dear Lord! Today, in the battlefield, my sharp arrows will tear apart Aniruddha's armor and make him bloody. Today the flocks of yoginis should drink blood filled with human skulls. May Mahakali be satisfied today by chewing on the raw flesh of enemies. May all eyes be upon the armour of my hero, showering millions of bows and arrows with his great staff.

21-30 |

Hearing this, Balvalki spoke thus to the blind demon, knowing the greatness of the elusive Lord Krishna. 31.

Though the oracle was true and beneficial, the great tyrant, bound by time, did not even listen to it and accepted it; on the contrary, he burned with rage. 33.

Balwal said - I understand what you are saying. You will not go to war with the Yadavas. Therefore, as Ravana's brother Vibhishana went to Shri Rama in the past, so go to Aniruddha. 40.

Srigarji says - Rajan! Hearing this, Balvalki, considered the best of the illusions, to relieve his mental suffering there, thus thinking: "In the past, many nocturnal beings and demons went to Vaikuntha Dham because they contemplated God with enmity. So whoever gives that emotion a place in his heart, it certainly has excellent speed. Thinking this, Mayasura suddenly said to the great demon.

41-42 |

Mayasura said, "Balwaal! You are a great hero. Now I am not going to stop you from fighting. You go to the battlefield and fight and kill the Yadavas with your weapons. Now I too will go to the battlefield and fight at your behest. 43.

Saying this, Mayasura fell silent, cheering Balavala. The king. Then the four ministers, Uttarkesha, Nada, Singha, and Kushamba, were very angry and said Balvala. 44-45 |

The minister said - Daitya Raj. First we will go to the brink of war to slay all the best Yadavas; for we have not had the opportunity to wage war for a long time. Rajendra. Don't worry. We will live with death and kill millions of people in an instant. 46-47 |

Sriganganji says - "Nripa Shrestha! Balwal was overjoyed to hear the speeches of the ministers. The demon Ranakovidha gave them orders to fight. 48.

Thus was completed the twenty-eighth chapter in the Ashvamedha Khanda under the Srigarghasamhita, titled "Description of the Counseling of the Daityas." 28.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 29

Chapter 230 of 263 · 48 detected Sanskrit verse markers

Sanskrit

श्रीगर्ग उवाच -

अथ युद्धाय राजेन्द्र यत्वारः किल मन्त्रिणः ॥
 दैत्यकोटिसमायुक्ता निर्जग्मुर्दशिताः पुरात् ॥१॥
 सर्वे हि धन्विनः शूरा विद्याधरसमाः किल ॥
 खड्गैः शूलैर्गदाभिश्च परिघैर्मुद्गरैर्नृप ॥२॥
 एकघ्नीभिर्दशघ्नीभिः शतघ्नीभिर्भुशुण्डिभिः ॥
 कुतैश्च भिदिपालैश्च चक्रसायकशक्तिभिः ॥३॥
 संयुताः सर्वशस्त्रैश्च लौहकयुकमंडिताः ॥
 रथैर्गजैस्तुरंगैश्च गवयैर्महिषैर्मृगैः ॥४॥
 उष्ट्रैः खरैः सूकरैश्च वृकैः सिंहैश्च क्रोष्टुभिः ॥
 महागृध्रैः शंखचिल्लैर्मकरैश्च तिमिंगिलैः ॥५॥
 एतैश्च वाहनै राजन्संयुक्ता रणकर्कशाः ॥
 शंखदुंदुभिनादेन वीराणां गर्जनेन च ॥६॥
 शतघ्नीनां च शब्देन च चाल वसुधा भृशम् ॥

इत्थं भयंकरीं सेनामसुराणां विलोक्य च ॥७॥
 भयं प्रापुः सुराः सर्वे महेन्द्रधनदादयः ॥
 यादवास्तेऽपि बलिनो निर्जिता यैश्च भूः पुरा ॥८॥
 विषण्णमनसोऽभूवन्दैत्यसेनां निरीक्ष्य च ॥
 प्रद्युम्नेन राजसूये चंद्रावत्यां पुरा नृप ॥९॥
 यादवेभ्यः प्रकथितं यन्नीतिर्धैर्यवर्द्धनम् ॥
 तत्सर्वं कथयामास यदुभयः कार्ष्णिजः पुनः ॥१०॥
 गर्ग उवाच -

इति श्रुत्वा च यदवः शस्त्राणि जगृहुस्त्वरम् ॥
 मृत्युं वरं मन्यमाना विजयाच्च पलायनात् ॥११॥
 ततः समभवद्युद्धं दैत्यानां यदुभिः सह ॥
 पांचजन्ये च लंकायां रक्षसां कपिभिर्यथा ॥१२॥
 रथिनो रथिभिस्तत्र पतिभिः पतयो मूढे ॥
 हया हयैरिभाश्चैभैर्युधुस्ते परस्परम् ॥१३॥

केचिद्वै दंतिनो मत्ताः शुण्डादण्डैरितस्ततः ॥
 जघ्नू रथांस्तुरंगांश्च वीरान्राजन्महामूढे ॥१४॥
 शुण्डादण्डैः संगृहीत्वा रथान्साश्वान्ससारथीन् ॥
 निपात्य भूमावुत्थाप्य गगने विक्षिपुर्बलात् ॥१५॥

कांश्चिन्ममर्दुः पादाभ्यां संविदार्य करैर्दृढैः ॥
 साक्षताश्च गजा राजन्प्रधावंतो रणांगणात् ॥१६॥
 तुरगास्तत्र धावंतः सवीरास्ते नृपेश्वर ॥
 उल्लंघयंतश्च रथान्प्रोत्पतंतो गजान्प्रति ॥१७॥
 अबष्टं गजिनं युद्धे मर्द्ध्यंतश्च सिंहवत् ॥
 उत्पतंतश्च तुरगा गजवृंद महाबलाः ॥१८॥
 असिप्रहारं कुर्वतो विदार्य च रिपून्बहुन् ॥
 वाजिपृष्ठे न दृश्यते ते दृश्यते नटा इव ॥१९॥
 केचिद्वीरास्तु खड्गैश्च द्विधाकुर्वन्तुरंगमान् ॥
 केचिद्वतान्संगृहीत्वा कुम्भेषु करिणां गताः ॥२०॥

तुरगस्थाः केऽपि बलं संविदार्य विनिर्गताः ॥
 खड्गवेगैः कंजवनं लीलाभिर्वायवो यथा ॥२१॥
 बभूव तुमुलं युद्धमदभुतं रोमहर्षणम् ॥
 बाणैर्गदाभिः परिधैः खड्गैः शूलैश्च शक्तिभिः ॥२२॥
 युद्धे गजाश्च गर्जति हर्षति तुरगा भृशम् ॥
 हाहा वीराः प्रकुर्वति नदंति रथनेमयः ॥२३॥
 सैन्यपादरजोवृन्दैरंधीभूतं नभोऽभवत् ॥
 तत्र स्वीयो न पारक्यो दृश्यते च मृधांगणे ॥२४॥
 परस्परं च बाणौघैः केचिद्वीरा द्विधा कृताः ॥
 तिर्यग्भूता रथा युद्धे निपेतुः पादपा इव ॥
 वीरोपरि गता वीरा हयोपरि हयाश्च वै ॥२५॥
 उत्पेतुस्तत्र शूराणां कबंधाश्च भयंकराः ॥
 पातयंतो खड्गहस्ता हयान् वीरान्महारणे ॥२६॥
 हस्तिनां भिन्नकुम्भानां मौक्तिका निपतन्ति खात् ॥

शस्त्रांधकारे प्रधने रात्रौ तारागणा इव ॥२७॥
 ततश्च सेनयोर्मध्ये रुधिराणां नदी ह्यभूत् ॥
 वेतालाः शिवमालार्थं जगृहुस्ते शिरांसि च ॥२८॥
 मृगेंद्रस्था महाकाली डाकिनीभिः समागता ॥
 कपालेनापि रुधिरं पिबंती दृश्यते मृधे ॥२९॥
 डाकिन्यो रुधिरं तप्तं पाययंत्यः सुतान्मृधे ॥
 मारोदीरिति वादिन्यो नेत्राण्यपि तदा मृजन् ॥३०॥
 विद्याधर्यस्त्वंबरस्था गंधर्व्योऽप्सरसस्तथा ॥
 क्षत्रधर्मस्थिताञ्छूरान्वत्रिरे देवरूपिणः ॥३१॥
 परस्परं कलिरभूतासां पत्यर्थमंबरे ॥
 ममानुरूपो नायं व इति विह्वलयेतसाम् ॥३२॥
 केऽपि शूरा धर्मपरा रणादराजन् चालिताः ॥
 जग्मुस्ते वैष्णवं लोकं भित्वा तपनमंडलम् ॥३३॥

केचिद्धीरा महायुद्धं दृष्ट्वा युद्धात्पलायिताः ॥
तप्तबालुकमार्गेण जग्मुस्ते निरयं नृप ॥३४॥
एवं दैत्यान्महावीराञ्जघ्नुः सर्वे यदुत्तमाः ॥
तथा यद्वन्महायुद्धे नानाशस्त्रैश्च दानवाः ॥ ३५॥
रणे मृत्युं गताः सर्वे राजन्दैत्याश्च कोटिशः ॥
तथा मृत्युं गता युद्धे यादवाश्च सहस्रशः ॥३६॥
बाणांधकारे संजातेऽनिरुद्धो धन्विनां वरः ॥
ऊर्ध्वकेशेन युयुधे यथा वृत्रेण वासवः ॥३७॥
नन्देन च गदो राजन्निहेन वृक एव च ॥
कुशाबेन च सांबो वै युयुधे रणमण्डले ॥३८॥
एवं परस्परं युद्धं बभूव तुमुलं महत् ॥
ऊर्ध्वकेशस्तदा राजन्धनुष्टंकारयन्मुहुः ॥३९॥
कार्ष्णिजं ताडयामास नारायैर्दशभिर्मध्ये ॥
तान्प्रचिच्छेद भगवान्धन्वी रुक्मावतीसुतः ॥४०॥
ऊर्ध्वकेशः पुनस्तस्य कवचे सायकान्दश ॥

निचखान स्वर्णपुंखान्भित्वा वर्म तनौ गतान् ॥४१॥
घतुर्भिश्च शरैस्तस्य जघान घतुरो हयान् ॥
चिच्छेद बाणैर्विशदग्भिः कोदंडं सगुणं परम् ॥४२॥
अनिरुद्धस्य राजेन्द्र बल्वलस्यानुगो बली ॥
अनिरुद्धस्तु तं त्यक्त्वा रथं चान्यं समारुहत् ॥४३॥
शक्रदत्तं नृपश्रेष्ठ प्रतिशार्ङ्गधरो महान् ॥
कृष्णदत्ते च कोदंडे शरमेकं निधाय च ॥४४॥
तद्रथे निचखानाथ रुषाढ्यो हस्तलाघवात् ॥
सायकस्तद्रथं नीत्वा भ्रामयित्वा घटीद्वयम् ॥४५॥
गगनात्पातयामास काचपात्रं यथार्भकः ॥
अंगारवद्वरथस्तस्य विशीर्णोऽभूद्धयाश्च वै ॥४६॥
ससूताश्च नृपश्रेष्ठ पंचतां प्रापुरग्रतः ॥
ऊर्ध्वकेशस्तु पतनान्मूर्च्छितोऽभूद्दणांगणे ॥४७॥
इति श्रीगर्गसंहितायां हयमेधखण्डे
यादवासुरसंग्रामवर्णनं नामैकोनत्रिंशोऽध्यायः ॥२९॥
हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

śrīgarga uvāca -
atha yuddhāya rājeṃdra catvāraḥ kila maṃtriṇaḥ ||
daityakoṣisamāyuktā nirjagmurdamśitāḥ purāt ||1||
sarve hi dhanvinaḥ śūrā vidyādharasamāḥ kila ||
khaḍgaiḥ śūlairgadābhiśca parighairmudgarairṇṛpa ||2||

ekaghnībhirdaśadhñibhiḥ śataghnībhirbhuṣuṇḍibhiḥ ||
 kuṃtaśca bhīṃdīpāśca cakrasāyakaśaktibhiḥ ||3||
 saṃyutāḥ sarvaśāstraiśca lauḥakaṃcukamaṇḍitāḥ ||
 rathairgajaiṣṭuraṃgaiśca gavayairmahaiṣairmṛgaiḥ ||4||
 uṣṭraiḥ kharaiḥ sūkaraśca vṛkaiḥ siṃhaiśca kṛṣṭubhiḥ ||
 mahāgrdhraiḥ śaṃkhacillairmakaraśca timiṅgilaiḥ ||5||
 etaiśca vāhanaiḥ rājansaṃyuktā raṇakarkaśāḥ ||
 śaṃkhaduṃdubhinādena vīrāṇāṃ garjanena ca ||6||
 śataghnīnāṃ ca śabdena cacāla vasudhā bhṛśam ||

itthaṃ bhayaṃkarīṇi senāmasurāṇāṃ vilokya ca ||7||
 bhayaṃ prāpuḥ surāḥ sarve mahendradhanadādayaḥ ||
 yādāvaste'pi balino nirjitā yaiśca bhūiḥ purā ||8||
 viṣaṇṇamanaso'bhūvandaityasenāṃ nirikṣya ca ||
 pradyumnena rājasūye caṃdrāvatyaṇi purā ||9||
 yādavebhyaḥ prakathitaṃ yaṇṇitirdhairyaṇvaddhanam ||
 tatsarvaṃ kathayāmāsa yadubhyaḥ kārṣṇijaḥ punaḥ ||10||
 garga uvāca -

iti śrutvā ca yadavaḥ śāstrāṇi jagṛhustvaram ||
 mṛtyuṃ varaṃ manyamānā vijayācca palāyanāt ||11||
 tataḥ samabhavadyuḍḍhaṃ daityānāṃ yadubhiḥ saha ||
 pāṇcajanya ca laṃkāyāṃ rakṣasāṃ kapibhīryathā ||12||
 rathino rathibhistatra pattibhiḥ pattayo mṛdhe ||
 hayā hayairibhāṣcebhairiyuyudhuste parasparam ||13||

kecidvai daṃtino mattāḥ ṣuṇḍādaṇḍairitastataḥ ||
 jaghnū rathāṃsturaṃgāṃśca vīrāṇāṃ rājanmahāmṛdhe ||14||
 ṣuṇḍādaṇḍaiḥ saṃgrhītvā rathāṃsāśvānsasārathīn ||
 nīpātya bhūmāvutthāpya gagane cikṣipurbalāt ||15||
 kāṇṣcinmamarduḥ pādābhyaṇi saṃvidārya karairdṛḡhaiḥ ||
 sākṣatāśca gajā rājanpradhāvaṃto raṇāṃgaṇāt ||16||
 turagāstatra dhāvaṃtaḥ savirāste nṛpeśvara ||
 ullāṃghayaṃtaśca rathāṇprotpataṃto gajāṇprati ||17||
 aṃbaṣṭhaṃ gajinaṃ yuddhe marḍdayaṃtaśca siṃhavat ||
 utpataṃtaśca turagā gajavṛṇḍaṃ mahābalāḥ ||18||
 aṣiprahāraṃ kurvaṃto vidārya ca ripūnbahūn ||
 vājīprṣṭhe na dṛśyaṃte te dṛśyaṃte naṭā iva ||19||
 kecidvīrāstu khaḍgaśca dvidhākurvaṃsturaṃgamān ||
 kecidḍaṃtānsaṃgrhītvā kumbheṣu kariṇāṃ gatāḥ ||20||

turagasthāḥ ke'pi balaṃ saṃvidārya vinirgatāḥ ||
 khaḍgavegaiḥ kaṃjavanaṃ līlābhīrvāyavo yathā ||21||
 babhūva tumulaṃ yuddhamadbhutaṃ romaharṣaṇam ||
 bāṇairgadābhiḥ parighaiḥ khaḍgaiḥ sūlaiśca śaktibhiḥ ||22||
 yuddhe gajāśca garjaṃti harṣaṃti turagā bhṛśam ||
 hāhā vīrāḥ prakurvaṃti naḍaṃti rathanemayaḥ ||23||
 sainyapādarajovṇḍairamḍhibhūtaṃ nabho'bhavat ||
 tatra svīyo na pāraḥ dṛśyate ca mṛdhāṃgaṇe ||24||
 parasparaṃ ca bāṇaughaiḥ kecidvīrā dvidhā kṛtāḥ ||
 tīryagbhūtā rathā yuddhe nīpetuḥ pādapā iva ||
 viropari gatā vīrā hayopari hayāśca vai ||25||
 utpetustatra sūrāṇāṃ kabaṃdhāśca bhayaṃkarāḥ ||

pātayaṃto khaḍgahastā hayān vīrān mahāraṇe ||26||
hastināṃ bhinnakumbhānāṃ mauktikā nīpatanti khāt ||

śastrāṇdhakāre pradhane rātrau tārāgaṇā iva ||27||
tataśca senayormadhye rudhirāṇāṃ nadi hyabhūt ||
vetālāḥ śivamālārthaṃ jagrhuste śīrāṇsi ca ||28||
mṛgemaḍrasthā mahākālī ḍākīnibhiḥ samāgatā ||
kapālenāpi rudhiraṃ pibamti dṛśyate mṛdhe ||29||
ḍākīnyo rudhiraṃ taptam pāyayaṃtyaḥ sūtānmṛdhe ||
māroḍiriti vādīnyo netrāṇyapi tadā mṛjan ||30||
vidyādharyastvaṃbarasthā gaṇḍharvyo'psarasastathā ||
kṣatradharmasthitāñchūrānvavrire devarūpiṇaḥ ||31||
parasparaṃ kalirabhūttāsāṇi patyarthamaṇbare ||
mamānūrūpo nāyaṃ va iti vihvalacetasām ||32||
ke'pi śūrā dharmaparā raṇād rājanna cālītāḥ ||
jagmuste vaiṣṇavaṃ lokaṃ bhūtvā tapanamaṇḍalam ||33||
kecidvirā mahāyuddhaṃ dṛṣtvā yuddhāt palāyitāḥ ||

taptabālukamārgaṇa jagmuste nirayaṃ nṛpa ||34||
evaṃ daityān mahāvīrāñ jaghnuḥ sarve yaduttamāḥ ||
tathā yadūnmahāyuddhe nānāśāstraiśca dānavāḥ || 35||
raṇe mṛtyuṃ gatāḥ sarve rājandaityaiśca koṭīśaḥ ||
tathā mṛtyuṃ gatā yuddhe yādavaiśca sahasraśaḥ ||36||
bāṇāṇdhakāre saṃjāte'niruddho dhanvināṃ varaḥ ||
ūrdhvakeśena yuyudhe yathā vṛtreṇa vāsavaḥ ||37||
naṇḍena ca gado rājansiphena vṛka eva ca ||
kuśāmbena ca sāmbo vai yuyudhe raṇamaṇḍale ||38||
evaṃ parasparaṃ yuddhaṃ babhūva tumulaṃ mahat ||
ūrdhvakeśastadā rājandhanuṣṭaṃkārāyanmuhuḥ ||39||
kārṣṇijaṇi tādāyāmāsa nārācairdaśabhirmṛdhe ||
tāṇpraciccheda bhagavāndhanvī rukmāvatisutaḥ ||40||
ūrdhvakeśaḥ punastasya kavace śāyakāndaśa ||

nicakhāna svarṇapuṃkhānbhūtvā varma tanau gatān ||41||
caturbhiśca śāraistasya jaghāna caturo hayān ||
ciccheda bāṇairviṃśad bhiḥ kodaṇḍaṃ sagaṇaṃ param ||42||
aniruddhasya rājendra balvalasyānugo balī ||
aniruddhastu taṇi tyaktvā rathaṃ cānyaṃ samāruhat ||43||
śakradattaṃ nṛpaśreṣṭha pratiśārigadharo mahān ||
kṛṣṇadatte ca kodaṇḍe śaramekaṃ nidhāya ca ||44||
tad rathe nicakhānātha ruṣāḍhyo hastalāghavāt ||
śāyakastad rathaṃ nītvā bhrāmayitvā ghaḍivayam ||45||
gaganātpātayāmāsa kācapātraṃ yathārbhakaḥ ||
aṃgāravad rathastasya viśīrṇo'bhūddhayaiśca vai ||46||
sasūtāśca nṛpaśreṣṭha paṇcatām prāpuraḡrataḥ ||
ūrdhvakeśastu patanānmūrchito'bhūdraṇāṃgaṇe ||47||
iti śrīgargasaṇhitāyāṇi hayamedhakhaṇḍe

yādavāsurasagaṇmāvarṇanaṃ nāmaikonatṛiṃśo'dhyāyaḥ ||29||
hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

The fierce battles of the Yadavas and the Asuras and the dueling battles of Utravakesha and Aniruddha

Srigrarji says - Rajendra! Subsequently, four ministers with upper-caste armor marched out of the city to battle with an army of millions of demons. Nareshwar. All of them were as valiant as the bowmen and the learned ones. Armed with iron armour, they were equipped with a full range of weapons such as the sword, dagger, mace, spear, mace, mugger, ekanni, dasanni, shatghni, bhushundi, spear, bhindipal, chakra, saik, shakti, etc. Riding on elephants, horses, chariots, nilgai, cows, buffaloes, antelopes, camels, donkeys, pigs, wolves, lions, jackals, giant vultures, conch shells, eagles, crocodiles, and whales, they landed on the battlefield. At that time, the earth began to shake again and again with the sound of conch shells and drummers, the roar of heroic lions, and the sound of cannonade (cannons). 1 - 6.

Seeing such a formidable army of Asuras, all the gods like Mahendra, Kuver, etc. were terrified. Balwan Yadava, who had conquered the earth many times, also felt a sense of melancholy at the sight of the army of daityas. Pradyumna Kumar repeated to him the words of policy and patience that Pradyumna had previously spoken to the Yadavas in the city of Chandravati on the occasion of the Rajasuya Yajna. 7-10 |

Srigrarji says - Rajan! Hearing this, the Yadavas immediately took up arms. He considered death to be preferable to being won and demanded. Then the daityas started a fierce war with the Yadavas in that peninsula called 'Panchjanya'. Just like how nocturnal monkeys fought monkeys in Lanka in the past. 11-12 | (Ashwamedh Khand Chapter 26 to 30)

There the chariots with the chariots, the foot with the foot, the horses with the horses, and the elephants with the elephants - all quarreled among themselves in battle. The king. In that great battle, many caparisoned elephants smashed chariots with their staffs and killed horses and foot-soldiers. The chariots, including horses and chariots, were wrapped in a noose and thrown to the ground, then forcefully lifted and thrown into the sky. The king! Many mutilated Gajarajas were running away from the battlefield. He dissected many with his sturdy trunks and muzzled them with two legs. Oh dear God! Horses with gallant riders would run there, overtake chariots, and leap over elephants. They used to trample on mahouts and elephants in battle like lions. Mahabali's horses would leap into the army of elephants, and their riders would shoot at many enemies with swords. Sometimes they did not show up on horseback like the Knots did, and sometimes they did. Many heroes would cut horses into two pieces with swords, and many would climb to their abbeys holding the tusks of elephants. Many mounted warriors also rode out with swords at great speed, scattering the enemy army, as if the wind had caught up with the lotus forest and suddenly gave way. 13-21 |

Amazing and thrilling battles ensued between the two armies using arrows, maces, spears, swords, spears, and powers. The elephants roared and the horses howled loudly on the battlefield. Many foot-soldiers yelled and chariot rules (upper parts of the wheels) caused a commotion. The sky was darkened by the dust of the army's feet. There was no one who felt alienated in the battlefield. Many of the heroes had been cut into two pieces by the rain of mutual arrows. In the battlefield, crooked chariots would fall down like trees. Heroes had fallen on top of heroes and horses on top of horses. On that battlefield, the knights were leaping with ferocity. They were destroying horses and heroes with their swords in that great battle. It was pitch dark with gunfire. The elephants' cisterns were bursting with pearls falling from their inner holes, as if stars were scattering from the sky at night. 22-27 |

Subsequently, a river of blood flowed between the two armies, and the Vetals began collecting severed heads to make garlands of Lord Shiva. The lioness Mahakali was seen coming to the battlefield with the witches and drinking blood from her skull. The midwives would also feed their children hot blood there and wipe their eyes, saying, "Don't cry, shut up." Vidyadharis, Gandharvas, and Apsaras would stand in the sky, stand in Kshatriya dharma, and depict knights in the form of gods who attained valor; they would quarrel over each other's husbands. They would look up at each other in the sky and say, 'This hero is worthy of me, not of you.' 28-32 |

The king! Many pious knights did not deviate from the battlefield and went to Vishnudham after penetrating the solar system, attaining heroism. O Lord! Many heroes died while fleeing the battlefield after seeing that great war. They went to hell by the hot-sanded path of Yamaloka. Thus all the Yadukulashiromani heroes annihilated the great demons. Similarly, in that great war, the demons also sent the Yadava soldiers through various weapons. 33-35 | (Ashwamedh Khand Chapter 26 to 30)

The king! All the demons, who had come in millions for war, perished on that battlefield, and thousands of Yadavas were also killed on the battlefield. When darkness fell there from the rain of arrows, Aniruddha, the best of the archers, began to fight with Utravakesha in the same manner as Indra had with Vritrasura. Oh dear God! Gada with the river, Vrika with the lion, and Samba with the kushambak started taking iron in that battlefield. Thus, a great battle broke out between them. 36-38 |

Your Majesty! At that time, while repeatedly bowing, Uttarkesh hit Pradyumna Kumar with ten arrows on the battlefield. But Lord Aniruddha, the supreme archer Rukmavatinandan, cut them all down. Then Utrakesh again shot ten arrows at their armor. They were all adorned with gold feathers and had cut off Aniruddha's armour and entered his body. He then killed four of their horses with four arrows. With twenty arrows, they broke his bow with a sword. Rajendra! When the mighty servant of Balvala made Aniruddha's chariot useless, he abandoned it and mounted another chariot. Oh dear Lord! That chariot was given to Indra. Mounting it, the great hero Aniruddha took the bow named 'Pratibhārṅga'. Filled with fury, Pradyumrakumara mounted an arrow on the staff given to him by Krishna and rode on the chariot of Uttara Kesh. The pawn carried the chariot of Utravakesh up and turned it for two hours. Then, just as a child throws a glass jar, He drops it from the sky to the earth. The chariot of Utravakesha was scattered like coal. Oh dear Lord! His horses, including the charioteer, also met the Panchatva in front of him. Utarikesh fell from the sky and became moustache in the battlefield. 39-47 |

Thus was completed the twenty-ninth chapter of the Ashvamedha Khanda under the Srigarghasamhita, the "Description of the War of the Yadavas and Asuras." 29.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 30

Chapter 231 of 263 · 52 detected Sanskrit verse markers

Sanskrit

गर्ग उवाच -

तदोत्थितश्चोर्ध्वकेशो रथं चान्यं समाश्रितः ॥
 अनिरुद्धस्य संग्रामे यावदायाति संमुखम् ॥१॥
 तावद्धभञ्ज निशितैर्नाराचैस्तद्वथ पुनः ॥
 स भग्नं स्यन्दनं दृष्ट्वा पुनरन्यं समाश्रितः ॥२॥
 सोऽपि भग्नः शरैराशु कार्ष्णिजेन रणे नृप ॥
 एवं नव रथा भग्ना ऊर्ध्वकेशस्य वै रणे ॥३॥
 ततः क्रुद्धो रणे दैत्यः शक्तिं चिक्षेप सत्वरम् ॥
 दृष्ट्वा तामागतां वीरो नाराचैर्दशधाच्छिनत् ॥४॥
 ऊर्ध्वकेशस्तदा संख्ये स्थित्वा रुक्ममये रथे ॥
 आजगाम स वेगेनानिरुद्धं प्रतियोधितुम् ॥५॥
 कार्ष्णिजं पञ्चभिर्बाणैस्ताडयामास हर्षितः ॥
 शरैस्तैर्निहतः सोऽपि कश्मलं परमं गतः ॥६॥
 संक्रुद्धो धनुरुद्यम्य चित्रवाजाञ्छरान्दश ॥

मुमोच हृदये तस्य सहसा हस्तलाघवात् ॥७॥
 शरास्ते पपुरेतस्य रुधिरं बहुदारुणाः ॥
 पीत्वा पेतुर्यथा भूमौ कूटसाक्ष्यस्य पूर्वजाः ॥८॥
 ऊर्ध्वकेशः पुनः क्रुद्धः तिष्ठतिष्ठेति च ब्रुवन् ॥
 बाणैस्तु दशसंख्यैश्च तताड तस्य मूर्धनि ॥९॥
 सायकास्तेऽनिरुद्धस्य ह्युष्णैषे परिनिष्ठिताः ॥
 विराजन्ते स्म राजेन्द्र दशशाखास्तरोरिव ॥१०॥
 न विव्यथे स तैर्बाणैर्युद्धे रुक्मवतीसुतः ॥
 यथा पुष्पैश्च प्रहतो द्विरदो नृपसत्तम ॥११॥
 बाणाञ्छतं स्वधनुषि निधायानृप्य माधवः ॥
 चित्रवाजान्स्वर्णपुङ्खान्मुमोच बहुरोषतः ॥१२॥
 ते बाणास्तस्य सर्वाङ्गं भित्त्वा शीघ्रमधोगतः ॥
 रुधिराक्ता यथा राजनृष्णभक्तिपराङ्मुखाः ॥१३॥
 शरसंघैश्च स हतो पञ्चतां प्रधने गतः ॥

हाहाकारश्च तत्सैन्ये बभूव नृपसत्तम ॥१४॥
 तदा जयजयारावो यादवानां बभूव ह ॥
 अनिरुद्धोपरि सुराः पुष्पवर्षा प्रचक्रिरे ॥१५॥
 ऊर्ध्वकेशस्तु प्रधनाद्विव्यदेहेन यादव ॥

ययौ विमानमारुह्य स्वर्गं सुकृतिनां पदम् ॥१६॥
 भ्रातारं निहतं दृष्ट्वा नदः शोकेन पूरितः ॥
 कुञ्जरस्थो गदं बाणैः कुञ्जरस्थं जघान ह ॥१७॥
 आगतान्सायकान्दृष्ट्वा धनुर्धारी गदो महान् ॥
 तान्प्रविच्छेद बाणेनानिरुद्धस्य प्रपश्यतः ॥१८॥
 नदस्तदैव संकुद्धो भ्रातृशोकपरिप्लुतः ॥
 अकरोद्विगजं बाणैः संग्रामे रोहिणीसुतम् ॥१९॥
 गजस्तु शतबाणैश्च भिन्नांगः पंचतां गतः ॥
 निपपात गदो भूमौ तदद्भुतमिवाभवत् ॥२०॥
 ततः कुद्धो गदां नीत्वा हंतुं शत्रुं रणे गदः ॥

आजगाम ज्वलच्छीघ्रं सिंहः सिंहं वने यथा ॥२१॥
 आगतं तं गृहीत्वा तु शुण्डादंडेन तद्गजः ॥
 चिक्षेप स गदं राजन्नाकाशे शतयोजनम् ॥२२॥
 पतितः खात्समुत्थाय शुण्डदंडं प्रगृह्य सः ॥
 पातयामास भूपृष्ठे भ्रामयित्वा गजं गदः ॥२३॥
 गजो मृत्युं गतो युद्धे विस्मितोऽभून्महासुरः ॥
 जग्राह स्वगदां गुर्वी श्लाघां कृत्वा गदस्य च ॥२४॥
 शीघ्रं तमाह्वयामास गदं वीरं गदाधरम् ॥
 तथा सोऽपि नदं दैत्यं संग्रामार्थे विशां पते ॥२५॥
 नदः प्रत्याह वचनं त्वं मनुष्योऽसि यादव ॥
 तस्माल्लज्जां करिष्यामि कथं युद्धं करिष्यसि ॥२६॥
 पूर्वं प्रहारं कुरु मे पश्चात्त्वं तु न जीवसि ॥
 इति श्रुत्वा गदः प्राह यथा वृत्रं पुरंदरः ॥२७॥
 गद उवाच -

न किञ्चित् प्रकुर्वति ये वदन्ति मुखैर्न वै ॥
 न वदति रणे शूरा दर्शयन्ति पराक्रमम् ॥२८॥
 इति श्रुत्वा नदः कुद्धो गदस्य हृदये नदन् ॥
 ताडयामास राजेन्द्र गरिष्ठां महतीं गदाम् ॥२९॥
 गदया ताडितो वीरो न चचाल मृधे गदः ॥
 मदोन्मत्तो यथा हस्ती बालेन मालया हतः ॥३०॥
 कथयामास वीराग्र्यो दानवं वीक्ष्य लज्जितम् ॥
 सहस्रैकं प्रहारं मे यदि वीरः परंतप ॥३१॥
 इत्युक्त्वा निजघानाथ ललाटे गदया भृशम् ॥
 स चापि तं रुषा स्कंधे ताडयामास धर्मवित् ॥३२॥
 एवं भृशं प्रकुर्वतौ गदायुद्धविशारदौ ॥
 गदायुद्धं प्रकुर्वाणौ परस्परवधैषिणौ ॥३३॥
 अन्योन्यघातविमतौ क्रोधयुक्तौ जयोद्यतौ ॥

न कौ वै तत्र जीयते न प्रहीयते कोऽपि तु ॥३४॥

भाले स्कंधे तथा मूर्ध्नि हृदि गात्रेषु सर्वतः ॥
रुधिरौघप्लुतौ क्लिन्नौ किंशुकाविव पुष्पितौ ॥३५॥
तयोरासीन्महायुद्धं गदाभ्यामेव संयुगे ॥
विस्फुलिगान्क्षरंत्यौ द्वे गदे चूर्णीबभूवतुः ॥३६॥
तयोर्युद्धमभूद्धोरं बाहुभ्यां गददैत्ययोः ॥
तदा रामानुजः क्रुद्धो भुजाभ्यामुपगृह्य तम् ॥३७॥
पातयामास भूपृष्ठे महिषं हरिराज्यथा ॥
तदा दैत्यस्तु तस्यापि हृदि जघने प्रमुष्टिना ॥३८॥
तदा सोऽपि शिरस्येकं मुष्टिं बद्ध्वा जघान ह ॥
मुष्टिभिर्जानुभिः पादैस्तालस्फोटैश्च बाहुभिः ॥३९॥
परस्परं जघ्नतुस्तौ संदष्टाधरपल्लवौ ॥
ततः क्रुद्धो रणे दैत्यो गदस्य चरणं बलात् ॥४०॥
गृहीत्वा भ्रामयित्वा च पातयामास भूतले ॥
तदा गदः समुत्थाय गृहीत्वा चरणं रिपोः ॥४१॥

भ्रामयित्वा गजोपस्थे निजघान रुषा ज्वलन् ॥
पुनर्दैत्यं समुत्थाय गृहीत्वा रोहिणीसुतम् ॥४२॥
चिक्षेप चौजसा राजन्गगने शतयोजनम् ॥
पतितोऽपि स वज्रांगः किंचिद्व्याकुलमानसः ॥४३॥
चिक्षेप गगने दैत्यं योजनानां सहस्रकम् ॥
पतितोऽपि समुत्थाय पुनर्युद्धं चकार सः ॥४४॥
गदो नदं नदो गदं निजघ्नतुः परस्परम् ॥
प्रमुष्टिभिश्च दारुणैर्महद्वरणे नृपेश्वर ॥४५॥
दंडादंडि मुष्टामुष्टि केशाकेशि नखानखि ॥
दंतादंत्युभयोर्युद्धं घोरमेव बभूव ह ॥४६॥
इत्थं नियुद्धमानौ तौ प्रकुर्वतौ रणं पुनः ॥
पादे पादं हृदि हृदं करे करं मुखे मुखम् ४७॥
अन्योन्यमित्थं संलग्नौ परस्परवधैषिणौ ॥
बलाक्रांतावुभौ तौ द्वौ पतितौ च मुमूर्च्छतुः ॥४८॥

इत्थं दृष्ट्वा तयोर्युद्धं यादवाश्चैव दानवाः ॥
गदो धन्यो नदो धन्यः प्रोचुर्वाक्यमिदं नृप ॥४९॥
गदं निपतितं दृष्ट्वाऽनिरुद्धः शोकपूरितः ॥
चैतन्यं कारयामास जलेन व्यजनेन च ॥५०॥
तदैव सोऽपि राजेन्द्र उत्थितः क्षणमात्रतः ॥
क्व नदः क्व नदो यातो त्यक्त्वा युद्धं भयान्मम ॥५१॥
निरीक्ष्य दानवं तत्र मूर्छितं पंचतां गतम् ॥
चक्रुर्जयजयारावं यादवाश्चैव देवताः ॥५२॥

इति श्रीगर्गसंहितायां हयमेधखण्डे

ऊर्ध्वकेशनददैत्यवधौ नाम त्रिंशोऽध्यायः ॥३०॥

हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

garga uvāca -

tadotthitaścordhvakeśo rathaṃ cānyaṃ samāśritaḥ ||
aniruddhasya saṃgrāme yāvadāyāti saṃmukham ||1||
tāvadbabhañja niśitairnārācaistadrathaṃ punaḥ ||
sa bhagnaṃ syaṃdanam dṛṣṭvā punaranyam samāśritaḥ ||2||
so'pi bhagnaḥ śarairāśu kārṣṇijena raṇe nṛpa ||
evam nava rathā bhagnā ūrdhvakeśasya vai raṇe ||3||
tataḥ kruddho raṇe daityaḥ śaktiṃ cikṣepa satvaram ||
dṛṣṭvā tāmāgatāṃ viro nārācirdaśadhācchinat ||4||
ūrdhvakeśastadā saṃkhye sthitvā rukmamaye rathe ||
ājagāma sa vegenāniruddham pratiyodhitum ||5||
kārṣṇijaṃ paṃcabhīrbāñaiśtāḍḍayāmāsa harṣitaḥ ||
śaraistairnihataḥ so'pi kaśmalaṃ paramaṃ gataḥ ||6||
saṃkruddho dhanurudyamya citravājāñcharāndaśa ||

mumoca hrdaye tasya sahasā hastalāghavāt ||7||
śarāste papuretasya rudhiraṃ bahudāruṇāḥ ||
pitvā peturyathā bhūmau kūṭasākṣyasya pūrvajāḥ ||8||
ūrdhvakeśaḥ punaḥ kruddhaḥ tiṣṭha tiṣṭheti ca bruvan ||
bāñaiśtu daśasaṃkhyaiśca tatāḍa tasya mūrdhani ||9||
sāyakāste'niruddhasya hyuṣṇiṣe pariniṣṭhitāḥ ||
virājante sma rājendra daśaśākhāstaroriva ||10||
na vivyathe sa tairbāñairyuddhe rukmavatisutaḥ ||
yathā puṣpaiśca prahato dvirado nṛpasattama ||11||
bāñāñchatam svadhanuṣi nidhāyākṛṣya mādhaveḥ ||
citravājānsvarṇapukhānmumoca bahuroṣataḥ ||12||
te bāñāstasya sarvāṅgaṃ bhittvā śīghramadhogataḥ ||
rudhīrāktā yathā rājankṛṣṇabhaktiparāṇimukhāḥ ||13||
śarasamghaiśca sa hato paṃcatām pradhane gataḥ ||

hāhākāraśca tatsainye babhūva nṛpasattama ||14||
tadā jayajayārāvo yādavānāṃ babhūva ha ||
aniruddhopari surāḥ puṣpavarṣāṃ pracakrire ||15||
ūrdhvakeśastu pradhanādivyadehena yādava ||
yayau vimānamāruhya svargaṃ sukṛtinaṃ padam ||16||
bhrātāraṃ nihataṃ dṛṣṭvā nadaḥ śokena pūrītaḥ ||
kuñjarastho gadaṃ bāñaiḥ kuñjarasthaṃ jaghāna ha ||17||
āgatānsāyakāndṛṣṭvā dhanurdhārī gado mahān ||
tānpraciccheda bāñenāniruddhasya prapaśyataḥ ||18||
nadastadaiva saṃkruddho bhrātṛśokapariplutaḥ ||
akarodvigajaṃ bāñaiḥ saṃgrāme rohiṇisutam ||19||
gajastu śatabāñaiśca bhinnāṅgaḥ paṃcatām gataḥ ||
nīpapāta gado bhūmau tadadābhutamivābhavat ||20||
tataḥ kruddho gadāṃ nītvā haṃtum śatruṃ raṇe gadaḥ ||

ājagāma jvalacchīghraṃ siṃhaḥ sihaṃ vane yathā ||21||
 āgataṃ taṃ grhītvā tu śuṇḍādaṃḍena tadgajāḥ ||
 cikṣepa sa gadaṃ rājannākāśe śatayojanam ||22||
 patitaḥ khātsamutthāya śuṇḍadaṃḍaṃ pragrhya saḥ ||
 pātayāmāsa bhūprṣṭhe bhrāmayitvā gajaṃ gadaḥ ||23||
 gajo mṛtyuṃ gato yuddhe vismito'bhūnmahāsuraḥ ||
 jagrāha svagadāṃ gurvīm ślāghāṃ kṛtvā gadasya ca ||24||
 śighraṃ tamāhvayāmāsa gadaṃ vīraṃ gadādharāṃ ||
 tathā so'pi nadaṃ daityaṃ saṃgrāmārthe viśāṃ pate ||25||
 nadaḥ pratyāha vacanaṃ tvaṃ manuṣyo'si yādava ||
 tasmāllajjāṃ kariṣyāmi kathaṃ yuddhaṃ kariṣyasi ||26||
 pūrvaṃ prahāraṃ kuru me paścāttvaṃ tu na jīvasi ||
 iti śrutvā gadaḥ prāha yathā vṛtraṃ puraṇḍaraḥ ||27||
 gada uvāca -

na kiṃcitta prakurvaṃti ye vadanti mukhaina vai ||
 na vadaṃti raṇe śūrā darśayaṃti parākramam ||28||
 iti śrutvā nadaḥ kruddho gadasya hṛdaye nadan ||
 tāḍayāmāsa rājendra gariṣṭhāṃ mahatiṃ gadāṃ ||29||
 gadayā tāḍito vīro na cacāla mṛdhe gadaḥ ||
 madonmatto yathā hasti bālena mālayā hataḥ ||30||
 kathayāmāsa virāgryō dānavaṃ vikṣya lajjitam ||
 sahasvaikaṃ prahāraṃ me yadi vīraḥ paraṃtapa ||31||
 ityuktvā nijaghānātha lalāṭe gadayā bhr̥ṣam ||
 sa cāpi taṃ ruṣā skaṃdhe tāḍayāmāsa dharmavit ||32||
 evaṃ bhr̥ṣaṃ prakurvaṃtau gadāyuddhaviśāradau ||
 gadāyuddhaṃ prakurvāṇau parasparavadhaiṣṇau ||33||
 anyonyaghātavimatau krodhayuktau jayodyatau ||
 na kau vai tatra jīyate na prahīyate ko'pi tu ||34||

bhāle skaṃdhe tathā mūrdhni hṛdi gātṛeṣu sarvataḥ ||
 rudhiraughaplutau klīnnau kiṃśukāviva puṣpītau ||35||
 tayorāsīnmahāyuddhaṃ gadābhyāmeva saṃyuge ||
 viśphulīṃgāṅkṣaramītau dve gade cūṛṇibabhūvatuh ||36||
 tayoryuddhamabhūddhoroṃ bāhubhyāṃ gadadaityayoḥ ||
 tadā rāmānujaḥ kruddho bhujābhyāmupagrhya tam ||37||
 pātayāmāsa bhūprṣṭhe mahiṣaṃ harirāḍyathā ||
 tadā daityastu tasyāpi hṛdi jaghne pramuṣṭinā ||38||
 tadā so'pi śirasyekaṃ muṣṭiṃ baddhvā jaghāna ha ||
 muṣṭībhirjānubhiḥ pādaistālasphoṭaiśca bāhubhiḥ ||39||
 parasparaṃ jaghnatustau saṃdaṣṭādharaḥpallavau ||
 tataḥ kruddho raṇe daityo gadasya caraṇaṃ balāt ||40||
 grhītvā bhrāmayitvā ca pātayāmāsa bhūtale ||
 tadā gadaḥ samutthāya grhītvā caraṇaṃ ripoḥ ||41||

bhrāmayitvā gajopasthe nijaghāna ruṣā jvalan ||
 punardaityaṃ samutthāya grhītvā rohiṇisutam ||42||
 cikṣepa caujaśā rājangagane śatayojanam ||
 patito'pi sa vajrāṃgaḥ kiṃcidvyākulamānasah ||43||
 cikṣepa gagane daityaṃ yojanānāṃ sahasrakam ||
 pati'topi samutthāya punaryuddhaṃ cakāra saḥ ||44||
 gado nadaṃ nado gadaṃ nijaghnatuh parasparam ||
 pramuṣṭībhiśca dāruṇairmahadraṇe nṛpeśvara ||45||

daṃḍādāmaṃḍi muṣṭāmuṣṭi keśākeśi nakhānakhi ||
 daṃṭādāmaṃyubhayoryuddhaṃ ghorameva babbhūva ha ||46||
 itthaṃ niyuddhamānau tau prakurvaṃtau raṇaṃ punaḥ ||
 pāde pādāṃ hṛdī hṛdaṃ kare karaṃ mukhe mukhaṃ 47||
 anyonyamitthaṃ saṃlagnaṃ parasparavadhaisiṇau ||
 balākrāṃtāvubhau tau dvau patitau ca mumūrccchataḥ ||48||

itthaṃ dṛṣṭvā tayoryuddhaṃ yādavāścaiva dānavāḥ ||
 gado dhanyo nado dhanyaḥ procurvākyamidaṃ nṛpa ||49||
 gadaṃ nipatitaṃ dṛṣṭvā'niruddhaḥ śopakūritaḥ ||
 caitanyaṃ kārayāmāsa jalena vyajanena ca ||50||
 tadaiva so'pi rājendra utthitaḥ kṣaṇamātrataḥ ||
 kva nadaḥ kva nado yāto tyaktvā yuddhaṃ bhayānmama ||51||
 nirīkṣya dānavam tatra mūrchitaṃ paṃcatām gatam ||
 cakrurjayajayārāvaṃ yādavāścaiva devatāḥ ||52||
 iti śrīgargasaṃhitāyāṃ hayamedhakhaṇḍe
 ūrdhvakeśanadadaityavadho nāma trīṃśo'dhyāyaḥ ||30||
 hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

The fierce battles of Utravakesh and Aniruddhaka and Nad and Gadaka; the slaying of Utravakesh and Nadaka

Shri Gargji says - Maharaj! Then Utthakesha got up from his stupor and climbed onto another chariot, and as soon as he came to fight before Aniruddha, he tore his chariot into pieces with his sharp arrows. O Lord! Seeing the chariot broken, he again took refuge in another chariot. But Pradyumna Kumar immediately shot an arrow in the battlefield and also broke his chariot. Thus nine chariots of Utravakesha were broken by Aniruddha in the battlefield. 1-3.

The demon then angrily struck Aniruddha in the battlefield with swift force. Seeing that power coming over him, Veer Aniruddha cut it into ten pieces with many sticks. Then, mounted on a golden chariot on the battlefield, Utravakesh came with great speed to face Aniruddha. Upon arrival, full of excitement, he wounded Aniruddha with five arrows. Aniruddha was in great pain from the blow of those arrows. Aniruddha, then enraged, raised his bow and suddenly shot ten arrows with strange petals into the chest of his forehead, showing quickness of hand. The fiercest arrows drank his blood, and drank it, and fell to the earth as the ancestors of those who bear false witness fall into hell. 4 - 8.

Then, angered again, Uparakesh struck Aniruddha on the head with ten arrows, saying, "Stand up, stand up." Rajendra! The ten arrows landed on Aniruddha's turban and began to resemble the ten branches of a tree. Oh dear Lord! Just as an elephant does not suffer if struck with a flute, Rukmavati Kumar Aniruddha did not suffer from the blow of those arrows on the battlefield. Madhava Aniruddha, full of fury, pulled out a hundred arrows with strange wings and golden wings on his bow. The king! The arrows pierced all the limbs of the upper hair and fell down quickly, blood-stained; in the same way, humans devoid of devotion to Lord Krishna achieve degradation. Injuries from those arrows sent shivers down the battlefield. The Supreme Being At that time, there was a commotion in the demon army. The sound of 'Jai Ho, Jai Ho' reverberated through the Yadava army, and the deities showered flowers on Aniruddha. Yadvaraj! From that battlefield, Uparakesha took the divine body and ascended on an aeroplane to heaven, the abode of the virtuous. 9-16 | (Ashwamedh Khand Chapter 26 to 30)

The river was filled with grief when the brother was killed. The demon, seated on an elephant, shot multiple arrows at the donkey seated on Gajraj. The great archer Gadana saw the arrows come upon him and cut them all with a single arrow at the sight of Aniruddha. Deep in his brother's grief, Nodan, in a fit of rage, shot his arrows in the battle, rendering Rohinandan the donkey elephantless and killing his elephant. The elephant's limbs were severed by the impact of hundreds of arrows, so he attained Panchatva, and the donkey fell to the ground with him. That miraculous event happened. The donkeys then burst out in fury and took the mace in the battlefield and proceeded to kill the enemy in the same manner as a lion attacks another lion in the forest. 17-21 |

The king. Upon arrival, the river elephant wrapped the donkey in its trunk and threw it a hundred yojanas high into the sky. When the donkey fell from the sky, he got up, grabbed the trunk of the elephant, turned it, and hit it on the ground. The elephant died instantly on the battlefield. Seeing this, the great Asura river was amazed. He picked up a heavy mace in praise of the mace and soon challenged the mace-wielding heroic mace to battle. Prajanatha! Similarly, Gadane also called for a war with the Daitya Nadaka. Nadane replied to Gad - 'Yadav! You are a human being. Therefore I am ashamed to wage war with you. How are you going to fight me? You have to hit me first. You will not be able to survive my beating behind your back.' 22-26 |

Hearing this, Gadane spoke to him in the same manner as Devaraja Indra had spoken to Vritrasura. 27.

The donkey said, "Demons! Moles that make big things up are not able to do anything. Those who are knights do not boast in the battlefield; they display their valor. 28.

Rajendra! Hearing this, Nadir became furious. He roared and threw his heavy and colossal mace on Gadki's chest. Even after suffering a mace injury, the heroic donkeys did not get distracted on the battlefield in the same way that drunken elephants do not care if a child is killed by a flower. The demon had been put to shame. Looking at him, Veerasiromani Gadane said, "Parantapa. If you are brave, then bear a blow from me too." 29-31 |

- Having said that, the donkey hit him hard on the forehead. The priest, Ndane, was also angry and hit the donkey on the shoulder with a mace. They were both skilled in heroic mace fighting and thus engaged in mace fighting, intending to kill each other while inflicting heavy blows. The two were distraught by each other's trauma, filled with anger, and eager to attempt victory. But none of them were defeated or discouraged there. Injuries to the shoulder, shoulder, head, thorax, and entire limbs left him bleeding profusely and looking like two blossoming palms. The two of them had a great battle going on in the battlefield with maces. Both of their maces broke into pieces, releasing sparks of fire. Then a fierce duel broke out between the two - Gad Yadava and Nad Daitya. Filled with fury at the time, Balaram's younger brother Gadane held the river in his arms and struck it on the earth in the same manner as Singhraj knocked down a buffalo. The demon then punched the donkey in the chest. The clenched hands also inflicted a punched wound on his head. With punches, knees, legs, punches, and arms, they were both hitting each other, and both were furiously suppressing their paranoia. Then in the battlefield, the demon got angry and forcefully grabbed one of the donkey's legs and swung them around and hit them to the ground. At the same time, the fiery donkey also got up, grabbed one of the enemy's legs, turned it, and knocked it over the elephant's back. 32-41 |

The king. The demon rose again, caught Rohini Kumar, and forcefully threw him a hundred yojanas into the sky. Even when he fell from there, the donkey with the same limb as Vajra was not hurt: it was only a little distraction. Then they also lifted the demon up a thousand yojanas. Even after falling from that height, the demon rose again and started fighting. Gada Nadko and Nadi Gadko continued

to inflict injuries through mutual blows. Nripesvara. A fierce battle ensued between the two of them. The two began to have lathis, punches, kesha-keshi (jhota-jhoti), nakha-nakhi (bakota-bakoti) and toothed teeth. Thus, a fierce battle ensued. While fighting in this way, the two warriors were repeatedly beaten. The two became entangled in each other's desire to kill each other in such a way that the legs were crushed, the chest was crushed, the hands were crushed, and the mouth was covered. Both of them fell and were crushed by the force of the attack. O Lord! Seeing such a battle between the two of them, the demon and the Yadava began to speak - "Gad is blessed, Nad is blessed." 42-49 | (Ashwamedh Khand Chapter 26 to 30)

Aniruddha was filled with grief on seeing the donkey fall. They tried to bring the donkey to his senses by sprinkling water and stirring the dish. Rajendra stood up in an instant and said, 'Where the river is, where the river is,' Did he not flee from the battle for fear of me? 'The people saw that the demon had died there in obscurity. Then the Yadavas and the Devas began to shout. 50-52 |

Thus was completed the thirtieth chapter in the Ashvamedha Khanda under the Srigargha Samhita, titled "The Slaying of the Hair and Rivers." 30.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 31

Chapter 232 of 263 · 35 detected Sanskrit verse markers

Sanskrit

गर्ग उवाच -

स्वस्याः पराजयं दृष्ट्वा सिंहो दैत्यो रुषान्वितः ॥
 निजघान वृकं बाणै रथस्थं खरवाहनः ॥१॥
 दृष्ट्वा समागतान्बाणान्वृको वै कृष्णनन्दनः ॥
 चिच्छेद तान्स्वबाणैश्च लीलया प्रधने नृप ॥२॥
 पुनश्चिक्षेप बाणान्वै तांश्च चिच्छेद कृष्णजः ॥
 ततः क्रुद्धो रणे राजन्सिंहनामासुरेश्वरः ॥३॥
 शरासने समाधत्त वसुसंख्याच्छिलीमुखान् ॥
 चतुर्भिस्तुरगान्वीरो वृकस्य ह्यनयत्क्षयम् ॥४॥
 एकेन ध्वजमत्युग्रं चिच्छेद तरसा हसन् ॥
 एकेन सारथेः कायाच्छिरो भूमावपातयत् ॥५॥
 एकेन सगुणं चापमच्छिनत्प्रधने रुषा ॥
 एकेन हृदि विव्याध वृकस्य वेगवान् नृप ॥६॥
 तस्य कर्माद्भुतं दृष्ट्वा वीरा विस्मयमागताः ॥

वृकस्तदैव सहसा दैत्यं शक्त्या जघान ह ॥७॥
 सा शक्तिस्तत्तनुं भित्त्वा खरं भित्त्वा विनिर्गता ॥
 विवेश भूतले राजन्विवरं पन्नगो यथा ॥८॥
 खरो मृत्युं गतस्तत्र दैत्यः शीघ्रं पपात ह ॥
 जगर्ज पुनरुत्थाय सिंहः सिंह इव स्फुटम् ॥९॥
 गृहीत्वा विशिखं भूलं चिक्षेप स वृकोपरि ॥
 तमापतंतं जग्राह वृको वामकरेण वै ॥१०॥
 तेनैव शत्रुं निजघान राज-
 न्कृष्णस्य पुत्रो बहुरोषयुक्तः ॥
 निर्भिन्नदेहो निपपात भूमौ
 हाहा प्रकुर्वन्स जगाम मृत्युम् ॥११॥
 हाहाकारस्तदैवासीद्धानवानां रणांगणे ॥
 पुष्पवर्षं सुराश्चक्रुः जयारावं यद्व्रतमाः ॥१२॥
 तदा कुशांबः संक्रुद्धो सांबादीन् यादवान्मृधे ॥

रथस्थः शीघ्रमागत्य सर्वान्विव्याध सायकैः ॥१३॥
 तस्य बाणैश्च बहवः पेतुश्छिन्ना महागजाः ॥
 तिर्यग्भूता रथा युद्धे तुरगाश्छिन्नकंधराः ॥१४॥
 तथा पदातयस्तत्र शिरोहीना विबाहवः ॥

इत्थं स मारयन् राजन्नेकान्विचचार ह ॥१५॥
 एवं पराक्रमं दृष्ट्वा सांबो जांबवतीसुतः ॥
 कुशांबं चाह्वयामास युद्धार्थं युद्धकोविदः ॥१६॥
 सांब उवाच -
 आगच्छ वीर सहसा मया सह रणं कुरु ॥
 किमन्यैस्त्रासितैर्दीनैर्निहतैः कोटिभिर्नरैः ॥१७॥
 इत्युक्तवन्तमालोक्य कुशांबः प्रहसन्बली ॥
 जघान हृदये तस्य वसुसंख्याञ्छिलीमुखान् ॥१८॥
 तदमृष्यन्हरेः पुत्रः स्वकोदंडे दधञ्छरान् ॥
 तताड सप्तभिः शत्रुं दानवं वक्षसोऽन्तरे ॥१९॥
 उभौ समरसंरब्धावुभावपि जयैषिणौ ॥
 रेजाते तौ हि संग्रामे यथा षण्मुखतारकौ ॥२०॥
 सांबः कुशांबं प्रधने कुशांबः सांबमेव च ॥
 अन्योन्यं सर्पसदृशैर्बाणैरपि ववर्षतुः ॥२१॥
 बाणान्धनुषि संधाय शतसंख्यान्स्फुरत्प्रभान् ॥
 अकरोद्विरथं तैश्च सांबं छिन्नशरासनम् ॥२२॥
 स छिन्नधन्वा विरथो हताश्वो हतसारथिः ॥
 आरुरोह रथं चान्यं कुपितश्चापसंयुतः ॥२३॥
 सांब उवाच -
 कुत्र यास्यसि त्वं दैत्य कृत्वा दीर्घं पराक्रमम् ॥
 क्षणमात्रं रणे स्थित्वा पश्य मे विक्रमं परम् ॥२४॥
 इत्युक्त्वा सायकं घोघ्नं स्वकोदंडे निधाय च ॥
 मंत्रयित्वा च मंत्रेण तद्दरथे निचखान ह ॥२५॥
 अलातचक्रवद्भूमौ तेन बाणेन तद्दरथः ॥
 बभ्राम योजने शीघ्रं ससूतः सतुरंगमः ॥२६॥
 भ्रमंतं सरथं दैत्यं दृष्ट्वा प्राह हसन्मुखः ॥
 सांबो जांबवतीपुत्रो बाणं कृत्वा शरासने ॥२७॥
 सांब उवाच -
 त्वादृशाश्च महावीराः स्वर्गयोग्या भवन्ति हि ॥
 न राजन्ते महीमध्ये शक्रतुल्यपराक्रमाः ॥२८॥
 तस्माच्च मम बाणेन द्वितीयेन दिवं ब्रज ॥
 सरथस्त्वं सदेहश्च मत्कृपातोऽसुरेश्वर ॥२९॥
 गगनप्रापकं चास्त्रमित्युक्त्वा विमुमोच सः ॥
 शरेण तेन सरथो विभ्रमन्भूतलान्नुप ॥३०॥
 लोकान्बहुनतिक्रम्य जगाम रविमंडलम् ॥
 सहयः सूतसहितस्तत्र सूर्यस्य ज्वालया ॥३१॥
 दग्धोऽभूत्तद्दरथः सद्यो दैत्यो दग्धकलेवरः ॥

पपात भूतले पुर्या बल्वलस्य च सन्निधौ ॥३२॥

तस्मिन्निपतिते पापे गते मृत्युं च दानवे ॥

हाहाकारं ततश्चक्रुर्देत्याः सर्वे भयान्विताः ॥३३॥

यादवानां ततः सैन्ये नेदुर्दुभयो मुहुः ॥

पुष्पवर्षं मुदा चक्रुः सांबस्योपरि निर्जराः ॥३४॥

इति श्रीगर्गसंहितायां हयमेधखण्डे

सिंहकुशांबोवधो नामैकत्रिंशोऽध्यायः ॥३१॥

हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

garga uvāca -

svasyāḥ parājayaṃ dṛṣtvā siṃho daityo ruṣānvitaḥ ||
nijaghāna vṛkaṃ bāṇai rathasthaṃ kharavāhanaḥ ||1||
dṛṣtvā samāgatānbāṇanvrko vai kṛṣṇanandanaḥ ||
ciccheda tāṇsvabāṇaiśca līlayā pradhane nṛpa ||2||
punaścikṣepa bāṇānvai tāṇśca ciccheda kṛṣṇajāḥ ||
tataḥ kruddho raṇe rājansiṃhanāmāsuresvaraḥ ||3||
śarāsane samādhatta vasusaṃkhyāñchilīmukhān ||
caturbhisturagānvīro vṛkasya hyanayatṣayam ||4||
ekena dhvajamatyugraṃ ciccheda tarasā hasan ||
ekena sārathē kāyācchīro bhūmāvapātayat ||5||
ekena saṃgṛhaṃ cāpamacchinatpradhane ruṣā ||
ekena hṛdī vivyādha vṛkasya vegavānnṛpa ||6||
tasya karmādābhutaṃ dṛṣtvā virā vismayamāgataḥ ||

vṛkastadaiva sahasā daityaṃ śaktyā jaghāna ha ||7||
sā śaktistattamaṃ bhittvā kharaṃ bhittvā vinirgatā ||
viveśa bhūtale rājanvivaraṃ pannago yathā ||8||
khara mṛtyuṃ gatastatra daityaḥ śighraṃ papāta ha ||9||
jagarja punarutthāya siṃhaḥ siṃha iva sphuṭam ||9||
grhītvā viśikhaṃ śūlaṃ cikṣepa sa vṛkopari ||
tamāpataṇṭaṃ jagrāha vṛko vāmakareṇa vai ||10||
tenaiva śatruṃ nijaghāna rāja-
nkṛṣṇasya putro bahuroṣayuktaḥ ||
nirbhinnadeho nipapāta bhūmau
hāhā prakurvansa jagāma mṛtyuṃ ||11||
hāhākārastadaivāsiddānavānāṃ raṇāṃgaṇe ||
puṣpavarṣaṃ surāścakruḥ jayārāvaṃ yadūttamāḥ ||12||
tadā kuṣāṇbaḥ saṃkruddho sām̐bādīn yādavānmṛdhe ||

rathasthaḥ śighramāgatya sarvānvivyādha sāyakaiḥ ||13||
tasya bāṇaiśca bahavaḥ petuśchinnā mahāgajāḥ ||
tīryagbhūtā rathā yuddhe turagāśchinnakamdharaḥ ||14||
tathā padātayastatra śīrohinā vibāhavaḥ ||
itthaṃ sa mārayanrājannanekān vicāra ha ||15||
evaṃ parākramaṃ dṛṣtvā sām̐bo jāmbavatīṣutaḥ ||
kuṣāṇbaṃ cāhvayāmāsa yuddhārthe yuddhakovidāḥ ||16||

sāṃba uvāca -

āgaccha vīra sahasā mayā saha raṇaṃ kuru ||
kimanyaistrāsītairdīnairmihataih koṭibhīrnaraiḥ ||17||
ityuktavantamālokyā kuśāṃbaḥ prahasambalī ||
jaghāna hṛdaye tasya vasusaṃkhyāñchilīmukhān ||18||
tadamr̥ṣyanhareḥ putraḥ svakodaṇḍe dadhañcharān ||
tatāḍa saptabhiḥ śatruṃ dānavaṃ vakṣaso'ntare ||19||

ubhau samarasamrabdhāvubhāvapi jayaīṣiṇau ||
rejāte tau hi saṃgrāme yathā saṃmukhatārakau ||20||
sāṃbaḥ kuśāṃbaṃ pradhane kuśāṃbaḥ sām̐bameva ca ||
anyonyaṃ sarpasadr̥śairbhāñairapi vavar̥ṣatuḥ ||21||
bhāñāndhanuṣi saṃdhāya śatasam̐khyān̐shuratprabhān ||
akarodvirathaṃ taiśca sām̐baṃ chinnaśārāsanam ||22||
sa chinnadhanvā viratho hatāśvo hatasārathiḥ ||
āruroha rathaṃ cānyaṃ kupitāścāpasamyutah ||23||

sāṃba uvāca -

kutra yāsyasi tvaṃ daitya kṛtvā dīrghaṃ parākramam ||
kṣaṇamātraṃ raṇe sthitvā paśya me vikramaṃ param ||24||
ityuktvā sāyakaṃ cograṃ svakodaṇḍe nidhāya ca ||
maṃtrayitvā ca maṃtreṇa tadā rathe nicakhāna ha ||25||
alātacakraavadbhūmau tena bhāṇena tadā rathaḥ ||

babhrāma yojane śighraṃ sasūtaḥ saturaṃgamaḥ ||26||
bhramaṇītaṃ sarathaṃ daityaṃ dr̥ṣṭvā prāha hasanmukhaḥ ||
sām̐bo jāmbavatīputro bhāṇaṃ kṛtvā śarāsane ||27||

sāṃba uvāca -

tvādr̥śāśca mahāvīrāḥ svargayogyā bhavaṃti hi ||
na rājante mahimadhye śakratulyaparākramāḥ ||28||
tasmācca mama bhāṇena dvitīyena divaṃ vrāja ||
sarathastvaṃ sadehaśca matkṛpāto'suresvara ||29||
gaganaprāpakaṃ cāstramityuktvā vimumoca saḥ ||
śareṇa tena saratho vibhramanbhūtalānṛpa ||30||
lokānbahūnatikramya jagāma ravimaṇḍalam ||
sahayaḥ sūtasahitastatra sūryasya jvālayā ||31||
dagdho'bhūttadā rathaḥ sadyo daityo dagdhakalevaraḥ ||
papāta bhūtale puryaṃ balvalasya ca sannidhau ||32||

tasmīn̐nipatite pāpe gate mṛtyuṃ ca dānave ||
hāhākāraṃ tataścakrurdaityāḥ sarve bhayānvitāḥ ||33||
yādavānāṃ tataḥ saṃnye nedurdūḍbhayo muhuḥ ||
puṣpavar̥ṣaṇi mudā cakruḥ sām̐basyaopari nirjarāḥ ||34||
iti śrīgargasam̐hitāyāṃ hayamedhakhaṇḍe
sīm̐hakuśām̐bovadho nāmaikatṛiṃśo'dhyāyaḥ ||31||
hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

Vrikadvara Simhaka and Sambadvara Kushambaka slayings

Śrīgarji says - Rajan! Seeing his army being defeated, a demon on a donkey named 'Singh' burst into flames of rage and started hitting the kidneys with arrows while sitting on a chariot. O Lord! On

seeing the arrows coming upon him, on the battlefield, Sri Krishna-Nandana Vriksha playfully shot the arrows and cut them down. The lion then shot arrows and Srikrishna Kumar then cut them. 1-2.

The king! Then, in the battlefield, Asurraj Singh's anger knew no bounds. He placed eight arrows on the bow. With four of them, the hero transported the horses of Vrika to Yamlok, laughing with an arrow, he swiftly cut off the very high and fierce flag of their chariot, and with one arrow, severed the head of Sarathika from the clock and dropped it to the earth. Then an arrow angrily cut off his bow and arrow in the battlefield, and with an arrow, the mighty giant struck the kidneys in the chest. 3 - 6.

All the heroes were amazed at his marvelous deed. At the same time, Kidney suddenly struck the monster with power. The power went out by piercing his body and even tearing the donkey apart. The king! Just as the snake enters the crater, it injures the power lion and plunges into the earth. The donkey died on the spot, and the demon fell to the earth instantly. But the demon rose again and roared as loudly as a lion. He ran with a spotless spear on top of the kidney. As he climbed up, Kidney grabbed the spade with his hand in the battlefield. The king. Then with the same spear, Krishna Kumar, who was very angry, struck the enemy. The body of the lion was torn apart. He fell to the earth while yawning and died. At the same time, the great terror of the demons appeared in the battlefield. The gods showered flowers and the best of the Yadavas began to shout 'Jai-Jai'. 7-12 | (Ashvamedh Khand Chapter 31 to 35)

Filled with fury, Kushamba mounted a chariot on the battlefield and quickly came and began to beat all the Yadavas, including Samba, with his cymbals. Many of the great Gajarajas were crushed by his arrows, the chariots were overturned, and in the battle many horses had their necks cut off, and many of the foot warriors were left without heads or arms. The king! Thus, Kushamba wandered through the battlefield, killing and killing many heroes. Seeing his prowess, the warlike Jambavatindan Sambane challenged the Kushambas for war. 13-16 |

Samba said, "Veer! Come and fight with me at once. What good will it do to the millions of other poor people? . 17.

- Having said this, Balwan Kushamb looked at Sambaki and began to laugh. He shot eight arrows into Sambaki's chest. Samba, the son of Srihari, could not bear his arrogance. He shot seven arrows at his staff, inflicting deep wounds on the enemy demon's chest. Both were full of rage for the war and both wanted their own victory. In the battlefield, the two warriors were as graceful as Skanda and Tarakasura. On the battlefield, Samba started raining serpent-like arrows on Kushambar and Kushambar Samba. The Kushambas, armed with a hundred bright arrows on their bows, made the Sambas chariotless by them, and also cut off their bows. When the bow was cut off, the chariot was broken, and the horses and charioteers were killed, the Sambas mounted another chariot and, in anger, took the bow in their hands. 18-23 |

Samba said, "Demon! Where will you go now with such a great display of valor? Stop for a moment in the land of battle and see my excellent prowess. 24.

Having said this, Samba meditated a fierce psalm on his axe and left it on Kushambaka's chariot, enthralled by the divine mantra. Hurt by the arrow, Kushambaka's chariot, including the horse and the charioteer, started spinning on the ground floor like an alatchakra. As he wandered around, he soon came up with a plan. Jambavatindan Sambak had a smile on his face as he saw the demon with the chariot and placed an arrow on the bow. 25-27 |

Samba said, "O God! Great heroes like you, who are as mighty as Devendra, deserve to be in heaven. They do not have a place of beauty on this earth. Therefore, with this other arrow of mine and the

chariot, go to heaven. This will be my great favor to you. 28-29 | (Ashwamedh Khand Chapter 31 to 35)

With that, Samba released the celestial weapon into the sky. O Lord! With that arrow, Kushamba with his chariot spun and rose from the earth, carrying many people to the solar system. On reaching there, his chariot along with the horse and charioteer were burnt in the flames of the sun and the demon's body was also immediately burnt and fell on the earth near Balvala in Asuri Puri. When the sinful demon fell and died, all the demons were terrified and cried out. At that time, cymbals began to be played repeatedly in the Yadava army. The gods began to shower joyful flowers on the chariot of Sambak. 30-34 |

Thus was completed the thirty-first chapter in the Ashvamedha Khanda under the Srigarghasamhita, titled "The Slaying of the Lion and the Kushambaka." 31.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 32

Chapter 233 of 263 · 44 detected Sanskrit verse markers

Sanskrit

गर्ग उवाच -

अथ वै बल्वलं दैत्यं शौचंतं कांचनासने ॥
 मयः प्रत्याह वचनं ज्येष्ठं कुंभश्रुतिर्यथा ॥१॥
 अद्य दृष्टं त्वया राजन् यदूनां बलमेव हि ॥
 दैत्यवृन्दैश्च निहताश्चत्वारो मंत्रिणस्तव ॥२॥
 अवशेषस्त्वमेवासि ह्यथवाहं च त्वत्पुरे ॥
 तस्मात्तवेच्छा दैत्येन्द्र यथा भूयात्तथा कुरु ॥३॥
 बल्वलः प्राह वचनमद्य यास्याम्यहं रणे ॥
 शीघ्रं हंतुं यदून्सर्वास्त्वं गुप्तो भव मन्दिरे ॥४॥
 हरिः कृष्णस्तु नंदस्य पुरा पुत्रः प्रकीर्तितः ॥
 वसुदेवो मन्यते तं मत्पुत्रोऽयं गतत्रपः ॥५॥
 हैयंगवीनदुग्धाज्यदधितक्रादिकं तु सः ॥
 चोरयामास गोपीनां रसिको रासमण्डले ॥६॥
 जरासुतभयात्सोऽपि समुद्रं शरणं गतः ॥

मारितो मातुलो येन किं करिष्यति पौरुषम् ॥७॥

इति तद्वाक्यमाकर्ण्य मयः प्रकुपितोऽब्रवीत् ॥

मय उवाच -

यस्माद्विभेति ब्रह्मा च शिवो माया पुरंदरः ॥८॥
 भयदं निर्भयं कृष्णं तं विनिदसि निंदक ॥
 कृष्णं निंदति यो मूढो ह्यज्ञानाच्च कुसंगतः ॥९॥
 कुम्भीपाके स पतति यावद्वै ब्रह्मणो वयः ॥१०॥
 चण्डपालशिःशुपालमण्डली-
 भञ्जनं दनुजदर्पखण्डनम् ॥
 माधवं मदनमोहनं परं त्वं
 भजस्व कुलकौशलाय च ॥११॥
 मयस्य वचनं श्रुत्वा ज्ञानं प्राप्तोऽपि बल्वलः ॥
 क्षणं विचार्य राजेन्द्र प्रोवाच प्रहसन्निव ॥१२॥
 बल्वल उवाच -

जानाम्यहं विश्वपतिं च कृष्णं
 शेषं बलं वै मदनं च कार्ष्णिम् ॥
 अत्रागतं पद्मभवं हि चैषां
 वध्या वयं तेन हयो हतोऽयम् ॥१३॥

एषां बाणैश्च निहतो यदाहं निधनं गतः ॥
तदा सुखेन यास्यामि शीघ्रं विष्णोः परं पदम् ॥१४॥
पुरा च वैरभावेन वैकुण्ठं बहवो गताः ॥
दानवा राक्षसाश्चैव तं च भावं करोम्यहम् ॥१५॥
इत्युक्त्वा दंशितो भूत्वा दानवानां शिरोमणिः ॥
स्वसैन्यपालकं तूर्णं समाहुयेदमब्रवीत् ॥१६॥
पटहेन ममाज्ञां त्वं पुर्या देहि प्रयत्नतः ॥
अनिरुद्धेन युद्धाय वीरेषु सैन्यपालक ॥१७॥
ये ममाज्ञां न मन्यन्ते ते वधार्हा रणं विना ॥
आत्मजा वा भ्रातरो वा ह्यन्येषां चैव का कथा ॥१८॥

इति श्रुत्वा स तद्वाक्यं रथ्यां रथ्यां गृहे गृहे ॥
पटहेनापि तस्याज्ञां घोषयामास वेगतः ॥१९॥
श्रुत्वा पटहनिर्घोषं दैत्याः शीघ्रं भयातुराः ॥
गृहीत्वा सर्वशस्त्राणि ह्याजग्मुस्ते सभातलम् ॥२०॥
सैन्यपालस्ततः पूर्वं लक्षदैत्यैः समावृतः ॥
रथेन कवची धन्वी निर्जगाम पुराद्धिः ॥२१॥
दुर्नेत्रो दुर्मुखश्चैव दुःखभावश्च दुर्मदः ॥
एते वै मन्त्रिणां पुत्राश्चत्वारस्ते विनिर्ययुः ॥२२॥
मतंगजैर्महामतैश्चंचलांगैस्तुरंगमैः ॥
रथैश्च देवधिष्याभैर्विद्याधरसमैरैः ॥२३॥
सद्यः कामगयानेन मयदत्तेन बलबलः ॥
स्वयं जगाम युद्धार्थं घतुर्लक्षैर्महासुरैः ॥२४॥
सैन्यपालस्य पुत्रस्तु भोजनं कुरुते गृहे ॥
बुभिक्षितश्च युद्धाय शीघ्रं सोऽपि न निर्गतः ॥२५॥

नागतं तं विलोक्याथ सैन्ये बल्वलसैनिकाः ॥
नृपाय कथयामासुस्तस्य वार्तां च शंकिताः ॥२६॥
ततस्तद्वचनाद्वीरा बद्ध्वा तं दामभी रुषा ॥
नृपाग्रे चानयामासुः प्रफुल्लवदनेक्षणाः ॥२७॥
तं दृष्ट्वा भर्त्सयित्वा च बल्वलश्चण्डशासनः ॥
भुशुण्डी वदने चापि मारयामास वेगतः ॥२८॥
दैत्याः सर्वे भयं प्रापुर्वधं तस्य निरीक्ष्य च ॥
सैन्यपालस्तु संग्रामे मृतं पुत्रं निशम्य च ॥२९॥
रथात्पपात दुःखार्तस्ताडयन्मस्तकं करैः ॥
विललाप भृशं सोऽपि पुत्रदुःखेन दुःखितः ॥३०॥
हा पुत्र वीर पितरं त्यक्त्वा मां जरठं रणे ॥
गतः शतघ्नीमार्गेण स्वर्गे मामविलोक्य च ॥३१॥
विना युद्धेन हे पुत्र क्व गतो नृपशासनात् ॥

द्वत्येवं विलपंस्तत्र रुरोद रणमण्डले ॥३२॥

ततश्च मंत्रिणां पुत्राः शोचंतं प्रोचुरग्रतः ॥

मंत्रिपुत्रा ऊचुः -

रोदनं मा कुरु रणे शूरोऽसि त्वं तु पालक ॥३३॥

दुःखे कृते च त्वत्पाश्वे नागमिष्यति वै मृतः ॥

आजन्मतश्च जंतूनां मृत्युर्भवति सांप्रतम् ॥३४॥

धीरास्तत्र न शोचंति मूर्खाः शोचंति नित्यशः ॥

गर्भेऽपि च मृताः केचित्केचिद्वै जन्ममात्रतः ॥३५॥

बालत्वे यौवनत्वे च वृद्धत्वे केचिदेव हि ॥

केचिच्छस्त्रेण रोगेण दुःखेन पतनेन च ॥३६॥

सर्वे मृत्युं गमिष्यंति दैवात्कर्मवशा नराः ॥

को वा कस्य पिता पुत्रः को वा कस्य प्रिया प्रसूः ॥३७॥

संयुनक्ति विधाता वै वियुनक्ति च कर्मणा ॥

संयोगे परमानन्दो वियोगे प्राणसंकटम् ॥३८॥

शश्वद्भवति मूढस्य नात्मारामस्य निश्चितम् ॥

आत्मघाती यदा भूत्वा प्राणांस्त्यजसि दुःखितः ॥३९॥

पुनर्जन्म च निरयं व्रजिष्यसि न संशयः ॥

तस्माद्यद्वृत्तमैः सार्द्धं युद्धं कुरु महारणे ॥४०॥

क्षत्रियस्य परं श्रेयो धर्मयुद्धान्न विद्यते ॥

धर्मयुद्धेन संग्रामे ये हताः शत्रुसंमुखे ॥४१॥

व्रजंति ते विष्णुपदं लोकान्सर्वान्विहाय च ॥

गर्ग उवाच -

एवं संबोधितो दैत्यैः शोकं सर्वं विहाय च ॥४२॥

सर्वान्वीरानागतांश्च ददर्श रोषपूरितः ॥

दृष्ट्वा सर्वान्स संग्रामे शीघ्रं प्राह रुषा ज्वलन् ॥४३॥

इति श्रीगर्गसंहितायां हयमेधखण्डे

सैन्यपालसुतवधो नाम द्वात्रिंशोऽध्यायः ॥३२॥

हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

garga uvāca -

atha vai balvalaṃ daityaṃ śocaṃtaṃ kāmcanāsane ||

mayāḥ pratyāha vacanaṃ jyeṣṭhaṃ kuṃbhaśrutiriyathā ||1||

adya dṛṣṭaṃ tvayā rājan yadūnāṃ balameva hi ||

daityavṛndaiśca nihatāścatvāro maṃtriṇastava ||2||

avaśeṣastvamevāsi hyathavāhaṃ ca tvatpure ||

tasmāttavecchā daityeṃdra yathā bhūyāttathā kuru ||3||

balvalaḥ prāha vacanamadya yāsyaṃyahaṃ raṇe ||

śighraṃ haṃtuṃ yadūnsarvāṃstvayaṃ gupto bhava mandire ||4||

hariḥ kṛṣṇastu naṁdasya purā putraḥ prakīrtitaḥ ||
 vasudevo manyate taṁ matputro'yaṁ gatatrapaḥ ||5||
 haiyaṁgavinadugdhājyadadhītakrādikaṁ tu saḥ ||
 corayāmāsa gopīnāṁ rasiko rāsamaṇḍale ||6||
 jarāsutabhayātso'pi samudraṁ śaraṇaṁ gataḥ ||

mārīto mātulo yena kiṁ kariṣyati pauraṣam ||7||
 iti tadvākyamākarmaṇya mayāḥ prakupito'bravīt ||
 maya uvāca -
 yasmādbibhetti brahmā ca śivo māyā puraṇḍaraḥ ||8||
 bhayadaṁ nirbhayaṁ kṛṣṇaṁ taṁ viniṇḍasi niṇḍaka ||
 kṛṣṇaṁ niṇḍati yo mūdho hyajñānācca kusaṁgataḥ ||9||
 kumbhīpāke sa patati yāvadvai brahmaṇo vayaḥ ||10||
 caṇḍapālaśiṣupālamaṇḍalī-
 bhañjanaṁ danujadarpakhaṇḍanam ||
 mādhaveṇa madanamohanaṁ paraṁ tvaṁ
 bhajasva kulakauśalāya ca ||11||
 mayasya vacanaṁ śrutvā jñānaṁ prāpto'pi balvalaḥ ||
 kṣaṇaṁ vicārya rājendra provāca prahasanniva ||12||
 balvala uvāca -

jānāmyaḥaṁ viśvapatiṁ ca kṛṣṇaṁ
 śeṣaṁ balaṁ vai madanaṁ ca kārṣṇim ||
 atrāgataṁ padmabhavaṁ hi caiśāṁ
 vadhya vayaṁ tena hayo hrto'yaṁ ||13||
 eṣāṁ bāñaiśca nihato yadāhaṁ nidhanaṁ gataḥ ||
 tadā sukhena yasyāmi śighraṁ viśnoḥ paraṁ padam ||14||
 purā ca vairabhāvena vaikuṇṭhaṁ bahavo gatāḥ ||
 dānavā rākṣasāścaiva taṁ ca bhāvaṁ karomyaḥam ||15||
 ityuktva daṁśīto bhūtvā dānavānāṁ śīromaṇiḥ ||
 svasainyapālakaṁ tūrṇaṁ samāhūyedadabravīt ||16||
 paṭahena mamājñāṇaṁ tvaṁ puryāṇaṁ dehi prayatānataḥ ||
 aniruddhena yuddhāya viṛeṣu sainyapālaka ||17||
 ye mamājñāṇaṁ na manyante te vadhārḥa raṇaṁ vinā ||
 ātmajā vā bhrātaro vā hyanyeṣāṁ caiva kā kathā ||18||

iti śrutvā sa tadvākyāṁ rathyāṁ rathyāṁ grhe grhe ||
 paṭahenāpi tasyājñāṇaṁ ghoṣayāmāsa vegataḥ ||19||
 śrutvā paṭahanirghoṣaṁ daityāḥ śighraṁ bhayātūrāḥ ||
 grhītvā sarvaśāstrāṇi hyājagmuste sabhātalam ||20||
 sainyapālataḥ pūrvam lakṣadaityaiḥ samāvṛtaḥ ||
 rathena kavaci dhanvī nirjagāma purādbhāhiḥ ||21||
 durnetro durmukhaścaiva duḥkhabhāvaśca durmadaḥ ||
 ete vai maṁtriṇāṁ putrāścātvarāste viniryayuh ||22||
 mataṁgajairmahāmattaiścaṁcālāṁgaisturaṁgamaiḥ ||
 rathaiśca devadhiṣṇyābhairvidyādharaśamairmaraiḥ ||23||
 sadyaḥ kāmagaṇānena mayadattena balbalaḥ ||
 svayaṁ jagāma yuddhārthe caturlakṣairmahāsuraiḥ ||24||
 sainyapālasya putrastu bhojanaṁ kurute grhe ||
 bubhikṣitaśca yuddhāya śighraṁ so'pi na nirgataḥ ||25||

nāgataṃ taṃ vilokyātha sainye balvalasainikāḥ ||
 nṛpāya kathayāmāsustasya vārtāṃ ca śaṅkitāḥ ||26||
 tatastadvacanādvirā baddhvā taṃ dāmabhi ruṣā ||
 nṛpāgre cānayāmāsuḥ praphullavadaneḥṣaṇāḥ ||27||
 taṃ dṛṣtvā bhartsayitvā ca balvalaścaṇḍaśāsanāḥ ||
 bhuṣuṇḍīm vadane cāpi mārayāmāsa vegataḥ ||28||
 daityāḥ sarve bhayaṃ prāpurvadhaṃ tasya nirikṣya ca ||
 sainyapālāstu saṃgrāme mṛtaṃ putraṃ niśamya ca ||29||
 rathātpapāta duḥkhārtastāḍayanmastakaṃ karaiḥ ||
 vilalāpa bhr̥ṣaṃ so'pi putraduḥkhena duḥkhitaḥ ||30||
 hā putra vīra pitarāṃ tyaktvā māṃ jaraṭhaṃ raṇe ||
 gataḥ śataghñimārgeṇa svarge māmavilokya ca ||31||
 vinā yuddhena he putra kva gato nṛpaśāsanāt ||
 ityevaṃ vilapaṃstatra ruroda raṇamaṇḍale ||32||

tataśca maṃtriṇāṃ putrāḥ śocaṃtaṃ procuragrataḥ ||
 maṃtriputrā ūcuḥ -
 roḍanaṃ mā kuru raṇe śūro'si tvaṃ tu pālaka ||33||
 duḥkhe kṛte ca tvatpārśve nāgamiṣyati vai mṛtaḥ ||
 ājanmataśca jaṃtūnāṃ mṛtyurbhavati sāmpratam ||34||
 dhīrāstatra na śocaṃti mūrkhāḥ śocaṃti nityaśaḥ ||
 garbhe'pi ca mṛtāḥ kecitkecidvai janmamātrataḥ ||35||
 bālātve yauvanātve ca vṛddhatve kecideva hi ||
 kecicchastreṇa rogeṇa duḥkhena patanena ca ||36||
 sarve mṛtyuṃ gamiṣyaṃti daivātkarmavaśā narāḥ ||
 ko vā kasya pitā putraḥ ko vā kasya priyā prasūḥ ||37||
 saṃyunakti vidhātā vai viyunakti ca karmaṇā ||
 saṃyoge paramānando viyoge prāṇasaṃkaṭam ||38||
 śaśvad□bhavati mūdhasya nātmārāmasya niścitam ||

ātmaghātī yadā bhūtvā prāṇāṃstyajasi duḥkhitaḥ ||39||
 punarjanma ca nirayaṃ vṛjīṣyasi na saṃśayaḥ ||
 tasmādyadūttamaiḥ sārddhaṃ yuddhaṃ kuru mahāraṇe ||40||
 kṣatriyasya paraṃ śreyo dharmayuddhāna vidyate ||
 dharmayuddhena saṃgrāme ye hatāḥ śatrusaṃmukhe ||41||
 vṛjaṃti te viṣṇupadaṃ lokānsarvānvihāya ca ||
 garga uvāca -
 evaṃ saṃbodhito daityaiḥ śokaṃ sarvaṃ vihāya ca ||42||
 sarvānvirānāgatāṃśca dadarśa roṣapūritaḥ ||
 dṛṣtvā sarvānsa saṃgrāme śighraṃ prāha ruṣā jvalan ||43||
 iti śrīgargasamhitāyāṃ hayamedhakhaṇḍe
 sainyapālasutavadho nāma dvātriṃśo dhyāyaḥ ||32||
 hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

Mayko Balvalka's explanation; Balvalki's declaration of war; the departure of all the demons to war; the slaying of the commander's son due to delay and the wise patience of the minister's sons to the grieving commander.

Srigarji says - Rajan! Then, sitting on a golden throne, I spoke to the bewildered demon Balvala, as the Kumbhashruti speaks to its eldest brother. 1.

O Lord! Today you have seen the strength of the Yadavas. Four of your ministers, including the demons, were killed. Now you and I are the survivors of the prominent people in your city. The king of demons! Now do as you please. 2-3.

Balwal said - Now I will go to the battlefield to quickly destroy the Yadavas. Mayst thou hide in my palace. Hari Krishna was earlier called the 'son of Nanda'. Now this shameless Vasudeva considers him to be his son. He used to steal butter, milk, ghee, yoghurt and Takkar from the Gopis' house. In the Rasmandal, the Russian used to dance as a dancer. Now he has taken refuge in the sea for fear of germs. Whoever has killed his uncle, what will he do? 4 - 7.

Hearing this from Balwalki, Mayako got very angry. He said 7.

Mayne said, "O scoundrel! You are denouncing the fearless Lord Krishna, who terrifies Brahma, Shiva, Maya (Durga) and Indra. The fool who blasphemes Krishna out of ignorance and ill-will remains in Kumbipaka until Brahma's age is completed. Praise Madanmohana Madhava, the Almighty, for the skill of his family, who has rejected the company of Chandapala and Shishupala, who are oppressors to the forces of demons. 8-11 |

When Maika heard this word, Balwa received the supreme knowledge. Rajendra! He thought for a moment and then smiled. 12.

Saying this, Danabhasiromani Balvalana, armed with armor, immediately called out to his commander and said, "Senapati! Thou shalt put forth thou diligently, and circulate in this Puri, my commandment, that whosoever is left of the valiant shall go to war with Aniruddha. "Those who do not obey me, whether sons or brothers, will be considered worthy of death without war. " 16-18 |

Hearing such orders from Balwilka, the commander declared his orders with great speed, blowing trumpets in the streets and from house to house. Hearing this announcement made with thunder, all the demons were filled with fear and eagerness, and soon they came to the assembly hall of Balwaal with all kinds of weapons. Then the first governor came out of the city in a chariot, surrounded by a hundred thousand giants, armed with armor and bows. The four sons of these ministers - Durgetra, Durmukha, Dushbhagya, and Durmada - also went out to war. 19-22 |

The Balwals were accompanied by the Mahamatta Gajaraja, the Chariots with fluted limbs, and chariots of the same size as the Devavimanas. Pedestrians, like the Vidyadharas, were also accompanying them. Accompanied by this cunning army, Balwal himself set out for the battle on an impromptu steamship. Four hundred thousand great demons were with him. The soldier's son was hungry and eating at home, so he could not leave early for the war. Seeing that he did not appear in the army, Balvala's soldiers reported his absence to the daitya king out of fear. Then on the orders of Balwal, many Veeras went and brought him before the king in a fit of rage by tying him with ropes. His face and eyes were radiant with this success. 23-27 |

On seeing the commander's son, the fierce ruler Balwilan rebuked him severely and hurled a slap in the face. All the demons were terrified when they saw the soldier's son being killed. The commander fell from the chariot, shaking his head in grief on hearing that his son had been killed in the battle. He was deeply grieved by his son's grief and began to lament - 'O son! Oh dear! You left my old father and went to heaven by the way of the fire in the battlefield. I did not have a vision. Son! Where did you go without fighting the king's rule? 'The commander was weeping in the battlefield, weeping like this. Then the sons of the ministers came before the beleaguered commander and spoke. 28-32 | (Ashwamedh Khand Chapter 31 to 35)

The minister's son said, "Senapati! You are a knight, don't come to the battlefield and cry. Even when you mourn, the one who died will not come back to you. Death follows living things from the moment they are born. That is what has been achieved at this time. Slow men do not grieve over death. It is the idiots who are always grieving for the dead man. Some die in the womb, some die at birth, some in childhood and youth, some in old age. Some are subject to death by weapon, some by weapon, some by grief, and some by falling from a high place. All living beings subjected to divine karma will one day attain death. Who is the father and son of whom? Or who has a mother or a beloved wife. The Vidhata causes the beings to coincide and separate according to karma. There is great joy in chance, and there is a life-threatening moment in separation. Such a state is always foolishness. The Atmarama Purusha is certainly not subject to euphoria. You will become suicidal when you are sacrificing your life in grief. The result will be hell and then birth, no doubt. Therefore, in this great war, fight with the best of the Yadava heroes. For people with Kshatriya tendencies, there is no greater means of ultimate well-being than Dharmayuddha. Those who achieve heroism in front of the enemy while fighting a dharma-yuddha in the battlefield, destroy all the worlds and go to the supreme abode of Lord Vishnu. 33-41 |

Srigarji says - Rajan! When the demons were so persuaded, the garrison gave up all mourning and, filled with indignation, inspected all the heroes who had come there. The army officer said this quickly, glaring at everyone on the battlefield and burning with fury. 42-43 |

Thus was completed the thirty-second chapter in the Ashvamedha Khanda under the Srigargha Samhita, titled "The Slaying of the Soldier's Son." 32.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 33

Chapter 234 of 263 · 62 detected Sanskrit verse markers

Sanskrit

सैन्यपाल उवाच -

अत्रागताश्च सर्वेऽपि धन्विनो युद्धदुर्मदाः ॥
युवराजो नृपसुतो रणे चात्र न दृश्यते ॥१॥
स किं करिष्यति गृहे मारयित्वा च मत्सुतम् ॥
स भुशुण्डीमुखेनापि तन्मार्गं किं न यास्यति ॥२॥
इत्युक्त्वा रोषताम्राक्षो ग्रहीतुं नृपनन्दनम् ॥
जगाम नगरीं शीघ्रं सैन्यपालः प्रहर्षितः ॥३॥
स राजपुत्रो मदिरां पीत्वा वै भोजनांतरे ॥
चकार शयनं रात्रौ विस्मृतो मदविह्वलः ॥४॥
तत्पत्नी बोधयामास भर्तारं नृपनन्दनम् ॥
श्रुत्वा पटहनिर्घोषं रुदती भयविह्वला ॥५॥
उत्तिष्ठोत्तिष्ठ हे वीर प्रातःकालो बभूव ह ॥
त्वत्पितुः शासनं पुर्यां भेरीघोषेण श्रूयते ॥६॥
ये न यास्यन्ति युद्धार्थं ते वधार्हाः सुतादयः ॥

तस्मात्प्रयाहि शीघ्रं त्वं गत्वा तात विलोकय ॥७॥
प्रियया बोधितः सोऽपि चैतन्यो न बभूव ह ॥
पुनः सा बोधयामास ससैन्ये बल्वले गते ॥८॥
ततः स निद्रां च विहाय चोत्थितः
सद्यो गृहीत्वा सशरं धनुः किल ॥
शिवं गणेशं मनसा च संस्मर-
ञ्जगाम युद्धाय रथेन भूपजः ॥९॥
तमागतं वीक्ष्य नृपस्य नन्दन-
मुवाच रोषेण तु सैन्यपालकः ॥
कथं त्वया दैत्यवरस्य शासनं
विलोपितं केन बलेन मां वद ॥१०॥
मत्सुतस्त्वादृशो भूत्वा शीघ्रं नागतवान्मृधे ॥
स मारितो बल्वलेन शतघ्नीप्रमुखेन च ॥११॥
तस्माद्गच्छ पितुः पार्श्वं सत्यवादी पिता तव ॥
मारयिष्यति शीघ्रं वै नेतुं त्वां प्रेषितोऽस्म्यहम् ॥१२॥
वचस्तीक्ष्णं समाकर्ण्य भयाच्छुष्कमुखस्तु सः ॥
पितुः सकाशात्स ययौ सुधन्वा दुःखितो यथा ॥१३॥
ददर्श पितरं गत्वा दैत्यवृन्दैः समावृतम् ॥

रथस्थं कुपितं तत्र ह्यनिरुद्धजयोत्सुकम् ॥१४॥
 दृष्ट्वा तातं नमस्कृत्य व्रीडितो भयविह्वलः ॥
 अधोमुखः स्थितो भूमौ दानवेंद्रस्य पश्यतः ॥१५॥
 बल्वलः कुपितः प्राह दंतान्दतैर्विनिष्पिषन् ॥
 आज्ञाभंगस्त्वया केन कृतः स्वात्मविघातने ॥१६॥
 तस्माद्विभीतं किल युद्धमण्डलाद्-
 गृहे गतं प्राणपरीप्सया सुतम् ॥
 कुनन्दनं शत्रुसमं मलीमसं
 हित्वा शतघ्नीवदनेन हन्म्यहम् ॥१७॥
 इत्युक्त्वा स्वसुतं वीरो दुःखादश्रुपरिप्लुतः ॥

खिन्नः प्रत्याह मनसि प्रतिज्ञा किं कृता मया ॥१८॥
 अहो विनापराधेन सैन्यपालसुतो हतः ॥
 तेन पापेन मत्पुत्रो मरिष्यति न संशयः ॥१९॥
 मोघयिष्ये यदि सुतं वीरं मृत्युमुखाद्धलात् ॥
 तदा मत्सैनिकाः सर्वे मां शपन्ति हसन्ति च ॥२०॥
 शोचन्तमित्थं नृपतिं च दुःखितं
 स्वपुत्रशोकेन तु खिन्नमानसम् ॥
 विलोक्य रोषेण हसन्नमर्षितो
 ह्युवाच वाक्यं किल सैन्यपालकः ॥२१॥
 सैन्यपाल उवाच -
 एनं मारय शीघ्रं त्वं स्वपुत्रं च कुनन्दनम् ॥
 पश्चाद्भवति संग्रामो यादवानां च दानवैः ॥२२॥
 त्वं सत्यवादी दैत्येन्द्र इदं कर्म च दारुणम् ॥
 न करिष्यसि दुःखेन निरयस्ते भविष्यति ॥२३॥

सत्यादरामसमं पुत्रं तत्याज कोसलेश्वरः ॥
 हरिश्चन्द्रः प्रियां पुत्रं स्वात्मानं चैव भूपते ॥२४॥
 बलिश्चैव महीं सर्वा जीवनं च विरोचनः ॥
 स्वकीर्तिं च शिबिश्चैव दधीचिः स्वतनुं तथा ॥२५॥
 पृषध्रं तु गुरुश्चैव रतिदेवश्च भोजनम् ॥
 आज्ञाभंगकरं पुत्रं तथा मारय त्वं नृप ॥२६॥
 त्वया पूर्वं च यत्प्रोक्तं स्वपुत्रमपि भ्रातरम् ॥
 आज्ञाभंगकरं हन्मि शीघ्रमन्यस्य का कथा ॥२७॥
 तस्मिन्देशे च वस्तव्यं यस्मिन्भूषश्च सत्यवाक् ॥
 तस्मिन्देशे न वस्तव्यं यस्मिन्भूपो ह्यसत्यवाक् ॥२८॥
 गर्ग उवाच -
 इति तद्वाक्यमाकर्ण्य बल्वलः खिन्नमानसः ॥
 मारणार्थं तु तस्यापि तस्मै चाज्ञां चकार ह ॥२९॥

ततो जगाम दुःखाढ्यो यदूनां संमुखे तु सः ॥
 सैन्यपालस्तु तस्याज्ञां तत्पुत्राग्रे न्यवेदयत् ॥३०॥
 श्रुत्वा प्रत्याह वचनं शीघ्रं तस्मै कुनन्दनः ॥
 राजपुत्र उवाच -
 कर्तव्या च नृपस्याज्ञा त्वया परवशेन वै ॥३१॥
 रामेण तु हतं शीर्षं स्वमातुः पितुराज्ञया ॥
 सैन्यपाल प्रतीतोऽहं कृताधर्मक्रिया मया ॥३२॥
 मरणान्न भयं मह्यं शतघ्न्यां च निवेशय ॥
 इत्युक्त्वा राजपुत्रस्तु स्वकिरीटं तथांगदम् ॥३३॥
 मुक्ताहारं स्वर्णहारं कुण्डले कटकानि च ॥
 ब्राह्मणेभ्यो ददौ सर्वं ते दुःखादाशिषं ददुः ॥३४॥
 ततः स्नात्वा स तीर्थस्य लेपयित्वा च मृत्तिकाम् ॥
 तुलसीपल्लवं मालां मुखे कण्ठे निधाय च ॥३५॥
 ब्रुवञ्छ्रीकृष्ण रामेति चकार स्मरणं हरेः ॥
 सैन्यपालस्तु तं शीघ्रं गृहीत्वा भुजयोर्बलात् ॥३६॥

कारयामास राजेन्द्र शतघ्नीवदने रुषा ॥
 हाहाकारस्तदैवासीत्सैनिका रुरुदुर्भृशम् ॥३७॥
 रुरोद बल्वलस्तत्र रुरुदुस्ते द्विजातयः ॥
 दृष्ट्वा शतघ्नीं तत्रापि प्रतप्तां मदपूरिताम् ॥३८॥
 ताम्रगोलकसंयुक्तामग्नियुक्तां भयंकराम् ॥
 स राजपुत्रः श्रीकृष्णं सर्वव्यापिनमीश्वरम् ॥३९॥
 अश्रुपूर्णमुखो भूत्वा प्रत्याह विमलं वचः ॥४०॥
 कृष्णं मुकुन्दमरविन्ददलायताक्षं
 शंखेन्दुकुन्ददशनं नरनाथवेषम् ॥
 इन्द्रादिदेवगणवन्दितपादपद्मं
 प्राणप्रयाणसमये च हरिं स्मरामि ॥४१॥
 श्रीकृष्ण गोविन्द हरे मुरारे
 श्रीकृष्ण गोविन्द कुशस्थलीश ॥
 श्रीकृष्ण गोविन्द व्रजेश भूप

श्रीकृष्ण गोविन्द भयात्प्रपाहि ॥४२॥
 स्मरणात्तव गोविन्द ग्राहान्मुक्तो मतंगजः ॥
 स्वायंभुवश्च प्रह्लादो ह्यंबरीषो ध्रुवस्तथा ॥४३॥
 आनर्तश्चैव कक्षीवान्मूर्गेन्द्राहुला तथा ॥
 रैवतश्चन्द्रहासश्च तथाहं शरणं गतः ॥४४॥
 पूर्वं भवति मे मृत्युः संग्रामं च विना ह्यहो ॥
 न तोषितश्च प्रधनेऽनिरुद्धो विशिखैर्मया ॥४५॥
 न तोषिता यादवाश्च न दृष्टाः कृष्णानंदनाः ॥

शार्ङ्गमुक्तैश्च विशिखैर्न देहः शकलीकृतः ॥४६॥
 कुनन्दनस्य शूरस्य स्तेनस्येवाभवद्गतिः ॥
 त्वद्भक्तं मां च पापिष्ठास्तस्मात्सर्वे हसन्ति हि ॥४७॥
 यं वीक्ष्य भूमौ च पलायते वै
 यमो मरिष्यति विनायकाश्च ॥
 निरंकुशं कृष्णजनं च पूज्यं

कथं शतघ्नी किल मां हनिष्यति ॥४८॥
 गर्ग उवाच -
 इत्थं वदति शूरे वै सैन्यपालस्य चाज्ञया ॥
 शतघ्नीं मुमुचे कश्चिद्वाहाशब्दस्तदाभवत् ॥४९॥
 स्मरणात्कृष्णवंदस्य चित्रमेकं बभूव ह ॥
 शतघ्नी शीतला जाता ज्वाला शांतिं गता नृप ॥५०॥
 दृष्ट्वाऽऽश्चर्यं च तत्रापि जनाः सर्वे नृपादयः ॥
 विसिष्णू राजशार्ङ्गल सैन्यपालस्तदाब्रवीत् ॥५१॥
 शतघ्न्यां शुष्कमदिरा गोलकेन समन्विता ॥
 न विद्यते त्वसौ तस्मान्न मृतो रणमण्डले ॥५२॥
 इति तस्य वचः श्रुत्वा प्रोयुर्वीरा रुषान्विताः ॥
 अयं निष्किल्बिषः शूरः कृष्णभक्तो महामतिः ॥५३॥
 रक्षितस्तेन दुःखाद्वै पुनर्हंतुं च नार्हसि ॥
 तेषां वाक्यं समाकर्ण्य सैन्यपालो रुषान्वितः ॥५४॥

ददर्श राजपुत्रं वै शतघ्नीवदने स्थितम् ॥
 जपन्तं कृष्ण कृष्णेति सजा मीलितलोचनम् ॥ ५५ ॥
 दृष्ट्वा तं च पुनर्हंतुं शतघ्नीं मुमुचे खलः ॥
 सा शतघ्नी तदा भिन्ना शब्दो वज्रनिपातवत् ॥५६॥
 बभूव सैन्यपालस्तु गोलकेन मृतोऽभवत् ॥
 तथा तदनुगास्तस्य ज्वालाया ज्वलिताः किल ॥५७॥
 हाहाशब्दं प्रकुर्वतो दुद्रुवुः केचिदेव हि ॥
 केचिद्वै बधिरीभूताः केचिद्धूमेन विह्वलाः ॥५८॥
 ततश्च ददृशुः सर्वे नृपपुत्रं च निर्भयम् ॥
 चक्रुर्जयजारावं बल्वलाद्या नृपेश्वर ॥५९॥
 दैत्या ऊचुः
 यं च रक्षति श्रीकृष्णस्तं को भक्षति मानवः ॥
 भक्तं हंतुं चागतो यः स विनश्यति दैवतः ॥६०॥
 तस्मात्कृष्णसमो नास्ति येनायं रक्षितो भयात् ॥
 सर्वे वयं नमस्यामस्तं कृष्णं भक्तवत्सलम् ॥६१॥
 इति श्रीगर्गसंहितायां हयमेधखण्डे
 राजपुत्रजीवनं नाम त्रयत्रिंशोऽध्यायः ॥३३॥

हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

sainyapāla uvāca -
 atrāgatāśca sarve'pi dhanvino yuddhadurmadāḥ ||
 yuvarājo nṛpasuto raṇe cātra na dṛśyate ||1||
 sa kiṃ kariṣyati gr̥he mārāyitvā ca matsutam ||
 sa bhuṣuṇḍīmukhenāpi tanmārgaṃ kiṃ na yāsyati ||2||
 ityuktvā roṣatāmrākṣo grahituṃ nṛpanandanam ||
 jagāma nagariṃ śighraṃ sainyapālāḥ praharṣitaḥ ||3||
 sa rājaputro madirāṃ pītū vai bhojanāntare ||
 cakāra śayanaṃ rātrau vismṛto madavihvalaḥ ||4||
 tatpat□nī bodhayāmāsa bhartāraṃ nṛpanandanam ||
 śrutvā paṭahanirghoṣaṃ rudatī bhayavihvalā ||5||
 uttiṣṭhottīṣṭha he vīra prātaḥkālo babhūva ha ||
 tvatpituḥ śāśanaṃ puriyāṃ bherighoṣeṇa śrūyate ||6||
 ye na yāsyanti yuddhārthaṃ te vadhārḥaḥ sutādayaḥ ||

tasmātprayāhi śighraṃ tvam gatvā tāta vilokaya ||7||
 priyayā bodhitaḥ so'pi caitanyo na babhūva ha ||
 punaḥ sā bodhayāmāsa sasainye balvale gate ||8||
 tataḥ sa nidrāṃ ca vihāya cotthitaḥ
 sadyo gr̥hitvā saśaraṃ dhanuḥ kila ||
 śivaṃ gaṇeṣaṃ manasā ca saṃsmara-
 ṇjagāma yuddhāya rathena bhūpajāḥ ||9||
 tamāgataṃ vikṣya nṛpasya nandana-
 muvāca roṣeṇa tu sainyapālakaḥ ||
 kathaṃ tvayā daityavarasya śāśanaṃ
 vilopitaṃ kena balena māṇ vada ||10||
 matsutastvādṛšo bhūtvā śighraṃ nāgatavānmṛdhe ||
 sa mārīto balvalena śataghñīpramukhena ca ||11||
 tasmād□gaccha pituḥ pārśvaṃ satyavādī pītā tava ||

mārāyīṣyati śighraṃ vai netuṃ tvāṃ preṣito'smyaham ||12||
 vacastīkṣṇaṃ samākarṇya bhayācchuṣkamukhastu saḥ ||
 pituḥ sakāśātsa yayau sudhanvā duḥkhito yathā ||13||
 dadarśa pitaraṃ gatvā daityavṛṇḍaiḥ samāvṛtam ||
 rathasthaṃ kupitaṃ tatra hyaniruddhajayotsukam ||14||
 dṛṣṭvā tātaṃ namaskṛtya vṛḍito bhayavihvalaḥ ||
 adhomukhaḥ sthito bhūmau dānavendrasya paśyataḥ ||15||
 balvalaḥ kupitaḥ prāha daṇṭāndaṇṭairvinīṣiṣan ||
 ājñābhaṃgastvayā kena kṛtaḥ svātmavighātane ||16||
 tasmādvibhītaṃ kila yuddhamāṇḍalād□-
 gr̥he gataṃ prāṇaparīpsayā sutam ||
 kunandanam śatrusamaṃ malīmasaṃ
 hitvā śataghñīvananena hanmyaham ||17||
 ityuktvā svasutaṃ vīro duḥkhādaśruparīplutaḥ ||

khinnaḥ pratyāha manasi pratijñā kiṃ kṛtā mayā ||18||
 aho vināparādhenā sainyapālasuto hataḥ ||

tena pāpena matputro mariṣyati na saṃśayaḥ ||19||
 mocayīṣye yadi sutaṃ viraṃ mṛtyumukhādbalāt ||
 tadā matsainikāḥ sarve māṃ śapaṃti hasaṃti ca ||20||
 śocaṃtamitthaṃ nṛpatiṃ ca duḥkṛitāṃ
 svaputraśokena tu khinnamānasam ||
 vilokya roṣeṇa hasannamarṣito
 hyuvāca vākyam kila sainyapālakaḥ ||21||
 sainyapāla uvāca -
 enaṃ mārāya śighraṃ tvaṃ svaputraṃ ca kunandanam ||
 paścād bhavati saṃgrāmo yādavānāṃ ca dānavaiḥ ||22||
 tvaṃ satyavādī daityeṃdra idaṃ karma ca dāruṇam ||
 na kariṣyasi duḥkṛena nirayaste bhaviṣyati ||23||
 satyād rāmasamaṃ putraṃ tatyāja kosaleśvaraḥ ||
 hariścandraḥ priyāṃ putraṃ svātmānaṃ caiva bhūpate ||24||
 balīścaiva mahiṃ sarvāṃ jīvaṇaṃ ca virocanaḥ ||
 svakīrtiṃ ca śibiścaiva dadhiciḥ svatanuṃ tathā ||25||
 pṛṣadhraṃ tu guruścaiva raṃtīdevaśca bhojanam ||
 ājñābhaṃgakaraṃ putraṃ tathā mārāya tvaṃ nṛpa ||26||
 tvayā pūrvaṃ ca yatproktaṃ svaputramapi bhrātaram ||
 ājñābhaṃgakaraṃ hanmi śighramanyasya kā kathā ||27||
 tasmindeśe ca vastavyaṃ yasminbhūpaśca satyavāk ||
 tasmindeśe na vastavyaṃ yasminbhūpo hyasatyavāk ||28||
 garga uvāca -
 iti tadvākyamākarmaṃ balvalaḥ khinnamānasaḥ ||
 mārāṇārthaṃ tu tasyāpi tasmai cājñāṃ cakāra ha ||29||
 tato jagāma duḥkhāḍhyo yadūnāṃ saṃmukhe tu saḥ ||
 sainyapālastu tasyājñāṃ tatputrāgre nyavedayat ||30||
 śrutvā pratyāha vacanaṃ śighraṃ tasmai kuṇḍanaḥ ||
 rājaputra uvāca -
 kartavyā ca nṛpaśyājñā tvayā paravaśena vai ||31||
 rāmeṇa tu hṛtaṃ śīrṣaṃ svamātuḥ piturājñayā ||
 sainyapāla praṭito'haṃ kṛtādharmakriyā mayā ||32||
 maraṇānna bhayaṃ mahyaṃ śataghnīyāṃ ca niveśaya ||
 ityuktvā rājaputrastu svakīrtiṃ tathāṃgadā ||33||
 muktāhāraṃ svarṇahāraṃ kuṇḍale kaṭakāni ca ||
 brāhmaṇebhyo dadau sarvaṃ te duḥkhādāśīṣaṃ daduḥ ||34||
 tataḥ snātṛvā sa tīrthasya lepayitṛvā ca mṛttikāṃ ||
 tulasīpallavaṃ mālāṃ mukhe kaṇṭhe nidhāya ca ||35||
 bruvañchrīkṛṣṇa rāmeti cakāra smarāṇaṃ hareḥ ||
 sainyapālastu taṃ śighraṃ grhītṛvā bhujayorbalāt ||36||
 kārayāmāsa rājēṃdra śataghnīvadane ruṣā ||
 hāhākārastadaivāsitsainikā rurudurbhṛśam ||37||
 ruroda balvalastatra ruruduste dvijātayaḥ ||
 dṛṣtvā śataghnīṃ tatṛpi prataptāṃ madapūritām ||38||
 tāmrāgolakasaṃyuktāmagnīyuktāṃ bhayaṃkarām ||
 sa rājaputraḥ śrīkṛṣṇaṃ sarvavyāpīnamīśvaram ||39||
 aśrupūṇamukho bhūtṛvā pratyāha vimalaṃ vacaḥ ||40||
 kṛṣṇaṃ mukundamaraviṃdadalāyātākṣaṃ
 śaṃkhendukūṇḍadaśanaṃ naranāthaveśam ||

imḍrādidevagaṇavaṇḍitaṇḍapāḍapadmaṇ
 prāṇaprayāṇasamaye ca harim smarāmi ||41||
 śrīkṛṣṇa goviṇḍa hare murāre
 śrīkṛṣṇa goviṇḍa kuśasthaliśa ||
 śrīkṛṣṇa goviṇḍa vrajeśa bhūpa

śrīkṛṣṇa goviṇḍa bhayātprapāhi ||42||
 smaraṇāttava govinda grāhānmukto mataṇḍgajaḥ ||
 svāyaṇbhuvāśca prahlādo hyaṇbariṣo dhruvastathā ||43||
 ānarttaścaiva kakṣivānmṛgeṇḍrāḍbahulā tathā ||
 raivataścaṇḍrahāśca tathāhaṇ śaraṇaṇ gataḥ ||44||
 pūrvaṇ bhavati me mṛtyuḥ saṇḍgrāmaṇ ca vinā hyaho ||
 na toṣitaśca pradhane'hiruddho viśikhairmayā ||45||
 na toṣitā yādavāśca na dṛṣṭāḥ kṛṣṇanaṇḍanāḥ ||
 śāriḍgamuktaīśca viśikhairna dehaḥ śakalikṛtaḥ ||46||
 kunandanasya śūrasya stenasyevābhavadgatih ||
 tvadbhaktaṇ māṇ ca pāpiṣṭhāstasmātsarve hasaṇti hi ||47||
 yaṇ vikṣya bhūmau ca palāyate vai
 yamo marīṣyaṇti vināyakāśca ||
 niraṇkuśaṇ kṛṣṇajanaṇ ca pūjyaṇ

kathaṇ śataghñī kila māṇ haniṣyati ||48||
 garga uvāca -
 itthaṇ vadati śūre vai saṇyapālasya cājñayā ||
 śataghñiṇ mumuce kaścidhāḥśabḍastadābhavat ||49||
 smaraṇātkṛṣṇacaṇḍdrasya citramekaṇ babhūva ha ||
 śataghñī śītālā jātā jvalā sāṇtiṇ gatā nṛpa ||50||
 dṛṣṭvā"ścaryaṇ ca tatrāpi janāḥ sarve nṛpāḍayaḥ ||
 viśiṣṇmū rājaśārdūla saṇyapālastadābravit ||51||
 śataghñyaṇ śuṣkamadirā golakena samanvitā ||
 na vidyate tvasau tasmānna mṛto raṇamaṇḍale ||52||
 iti tasya vacaḥ śrutvā procurvīrā ruṣāṇvitāḥ ||
 ayaṇ niṣkilbiṣaḥ śūraḥ kṛṣṇabhakto mahāmatiḥ ||53||
 rakṣitastena duḥkhādvai punarhaṇtuṇ ca nārhasi ||
 teṣāṇ vākyaṇ samākaraṇya saṇyapālo ruṣāṇvitāḥ ||54||

dadarśa rājaputraṇ vai śataghñivādane sthitam ||
 japaṇtaṇ kṛṣṇa kṛṣṇeti srajā militalocanam || 55||
 dṛṣṭvā taṇ ca punarhaṇtuṇ śataghñiṇ mumuce khalāḥ ||
 sā śataghñī tadā bhinnā śabdo vajranipātavat ||56||
 babhūva saṇyapālastu golakena mṛto bhavat ||
 tathā tadanugāstasya jvalayā jvalitāḥ kila ||57||
 hāḥśabḍaṇ prakurvaṇto dudruvuh kecideva hi ||
 kecidvai badhiribhūtāḥ keciddhūmena vihvalāḥ ||58||
 tataśca dadṛśuḥ sarve nṛpaputraṇ ca nirbhayaṇ ||
 cakrurjayajayārāvaṇ balvalāḍyā nṛpeśvara ||59||
 daityā ūcuḥ
 yaṇ ca rakṣati śrīkṛṣṇastaṇ ko bhakṣati māṇavaḥ ||
 bhaktaṇ haṇtuṇ cāḍgato yaḥ sa vinaśyati daivataḥ ||60||
 tasmātkṛṣṇasamo nāsti yenāyaṇ rakṣito bhayāt ||

sarve vayanī namasyāmastaṁ kṛṣṇaṁ bhaktavatsalam ||61||
 iti śrīgargasamhitāyāṁ hayamedhakhaṇḍe
 rājaputrajīvanāṁ nāma trayatṛiṁśo'dhyāyaḥ ||33||
 hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

By the grace of Lord Krishna, the life of Daitya Rajkumar Kunandan was saved.

Having said this, the sepoys, their eyes red with fury, hurried to Puri to capture the prince with great gusto. The prince had drunk wine and slept in the middle of dinner at night; therefore, he had forgotten the king's commandment because of his drunkenness. Hearing the proclamation on the altar, his wife wept in horror, and awoke her husband, the prince, saying: "O Veer! Get up! Get up! Get up! It was early in the morning. This rule of your father is heard in Puri with the voice of Nagadeki - 'Those who will not go to war, sons, etc., will be worthy of slaughter.' Go therefore quickly, and see your Father. " 3 - 7. (Ashwamedh Khand Chapter 31 to 35)

He regained some consciousness upon waking his beloved wife. When Balwalki's army left, he was revived by his wife. Then, after giving up sleep, the prince got up and immediately took the bow and arrow and went to war in a chariot, remembering Lord Shiva and Ganesha. When the prince came, the centurion asked angrily, 'With what force have you transgressed the rule of the demon king?' Tell that to me. My son did not reach the battlefield as quickly as you did, so Balwant killed him by putting him on the gallows; so go to your father. Your father is very truthful. They have sent me to seize you, so they will soon kill you. " 8-12 |

The prince's face was parched with dread at the harsh words of the commander. He went to his father like a sad maid. His father, surrounded by the daitya community, sat on the chariot in fury, eager to conquer Aniruddha. Going to him, the prince had a vision of his father. The prince was ashamed and terrified when he saw his father and bowed at his feet. In front of Danavendra, he was standing face down on the earth. Balwal grinded his teeth in anger and said, 'Oh! Why hast thou transgressed my commandment to thy own destruction? I will punish you for this crime of yours. Surely you entered the house to save your life from the battlefield out of fear. Kunandan You are not a son, you are a dwarf, you are like an enemy, and you are very filthy. I will forsake thee, and kill thee now with the face of a hundred. " 13-17 |

After saying this to his son, Veer Balwal started shedding tears of grief and said, "Hi! Why did I make such a promise? Ahhh! I killed the soldier's son without offense; my son will die from the same sin, no doubt. All my soldiers will scold me and laugh at me if I rescue my brave son from death by force. 'When I saw the demon king thus grieving and grieving for his son, the commander, full of fury and indignation, smiled. 18-21 |

The commander exclaimed, "O king! First, kill this son of yours, Kunandan, quickly. After this, the Yadavas will have a war with the demons. Daivendra! You are truthful and this deed is very terrible. If you don't do it because of grief, you will go to hell. Bhopal! King Dasharatha, the Kosalapati, renounced his Rama-like son to protect Satya. Harishchandra, bound by truth, had sold his beloved wife, son, and even himself. Sacrifice gave away all the earth because of the truth. Virochana gave up his own life. King Shibi had renounced his body to Apakirtika and Dadhichina. Just as Guru Vashishta renounced food to the Prashabhrakas and King Rantideva, so did Daitya Raja! Thou shalt also cast off the temptation of this disobedient son, and kill him. The first thing you promised was, 'I will immediately kill my disobedient son and brother,' so what about the second? "One should live in

a country where the king is truthful. Never live in a country whose king is a liar. 22-28 |

Mr. Gargji says, "On hearing the commander's words, Balwale, being depressed, ordered him to kill his son too." Balwal then, in grief, went before the Yadavas. Here the centurion told the prince what his father had commanded him. Hearing this, Kunandan quickly replied to him as follows. 29-30 |

The prince said, "Senapati! You are a subordinate; therefore, you must obey the king. Parashurama had his mother's head cut off at the behest of his father. Soldier! I am at peace with myself. I have done the work of righteousness. Now I have no fear of death. Thou shalt cast me into the abyss. 31-32 | (Ashwamedh Khand Chapter 31 to 35)

Having said this, the prince donated his crown, crowns, pearl necklaces, golden garlands, and all the ornaments like the kundal and kada to the Brahmins. The Brahmins blessed the prince with great sorrow. 33-34 |

After that, by bathing, pouring tirtha mud on his body, wearing Tulasi daal on his face and Tulasi garland on his neck, the prince said, "Lord Krishna! O Rama! '- began to remember God, saying thus. Rajendra! The guards forcefully took hold of both his arms and angrily put him in Shataghani's face. At the same time, there was a wave of panic. All the soldiers began to cry out in unison. Balwal also wept and so did the Brahmins who stood there. The gunpowder was filled with gunpowder, copper balls were poured into it, and it caught fire and burned. At that time, seeing the fierce fire, Prince Kunandan spoke this serene word, remembering the all-pervading God Krishna and shedding tears. 35-40 |

"I think of Shrikrishna Mukunda Harika, whose eyes are as vast as a lotus, whose teeth are as bright as a conch shell and a moon, who lives in the guise of Narendra, and whose feet are also worshipped by the gods like Indra. O Lord Krishna! O Govinda! Oh, the green! Oh dear! O Dwarkanath Shri Krishna Govinda. O Vrajeshwara Shri Krishna Govinda! And O Lord Krishna Govinda, the Lord of the Earth! Protect me from your fear. Govinda! Your memory had saved the elephant from a customer crisis. Swayambhuva Manu, Prahlada, Ambarisha, Dhruva, Anartaraja Kakshivan were also freed from fear. Bahula was freed from the clutches of the lion. Ravata and Chandrabhasaki were also saved from going to your refuge, in the same way I have also come to your refuge. * Ahh! It is not fair if I die early without fighting. I have not yet satisfied Aniruddha with my arrows on the battlefield. The Yadavs were not satisfied. The sons of Krishna were not seen. Do not cut this body of yours to pieces with arrows dropped from the rainbow. In such a situation, the knight Kunandan's speed became like that of a thief! Oh my goodness! I am your devotee. All sinners laugh at me when they see my wickedness. Seeing him on the ground, Yamaraja also flees, Vinayaka, the disruptor, dies, how will that venerable and absolute Krishna devotee kill me, Kunandan, with a hundred hands. " 41-48 |

Strigarji says - Rajan! At the same time as the knight Kunandan was saying such a thing, someone at the command of the commander released Shataghani. There was an uproar as soon as he left. O Lord! At that time, a strange thing happened to remember Srikrishna Chandra. The fire had cooled and the flames had been extinguished. Raj Singh! All the people who were standing there, including the king, were amazed at this surprise. Then the commander said, 'The gunpowder is dry, and the shells are still there, but the prince is not there.' This proves that he has not been killed on the battlefield. " 49-52 | (Ashwamedh Khand Chapter 31 to 35)

Hearing this, the brave men were furious and said, 'This most intelligent and sinless knight prince is a devotee of Lord Krishna. That is why it is God who has saved him from suffering. You must not kill it again. 53.

The commander was very angry when he heard about the heroics. When he looked again, he saw the prince sitting on Shataghani's face. His eyes were closed and he was chanting 'Krishna, Krishna'. On seeing him, the rogue soldier then shot him to death. But at that moment, the cannon burst and made a thunderous noise. The commander was killed by a cannonball and the soldiers who followed him were burned by the flames. Some ran away saying 'Hi-Hi', others were deafened by the loud noises and panicked by the thick smoke. Oh dear God! At that time, everyone saw the prince without fear. On seeing this, all the heroes, including Balwals, started cheering. 54-59 |

The daityas said - Who can kill the one whom Krishna protects? The one who comes to slay the devotee is automatically destroyed by Daivayoga. We all salute Lord Krishna, the devotee who has protected this prince from fear. 60-61 |

Thus was completed the thirty-third chapter in the Ashvamedha Khanda under the Srigargha Samhita, titled 'The Protection of the Prince's Life'. 33.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 34

Chapter 235 of 263 · 53 detected Sanskrit verse markers

Sanskrit

गर्ग उवाच -

अथ वै बल्वलः पुत्रं रोहयित्वा रथे मुदा ॥
 तेन सार्द्धं ससैन्यस्तु युद्धार्थं प्रययौ त्वरम् ॥१॥
 नानाशस्त्रधराः सर्वे नानावाहनसंस्थिताः ॥
 नाना कञ्चुकसंयुक्ता नानारूपा भयंकराः ॥२॥
 गर्जेद्वसद्दशाः पुष्टा मूर्गेद्वसमविक्रमाः ॥
 कंपयतश्च पृथिवीं वृष्णीनां संमुखे ययुः ॥३॥
 तानागतान्बहुन्दैत्याननिरुद्धस्तु शंकितः ॥
 रक्षणार्थं च सर्वेषां चक्रव्यूहमकल्पयत् ॥४॥
 सर्वतो यादवाः शूराः सर्वशस्त्रधराः किल ॥
 गजै रथैस्तुरंगैश्च बभूवुः परिमंडिताः ॥५॥
 तेषां मध्ये स्थिता राजन्निन्द्रनीलादयो नृपाः ॥
 अक्रूरकृतवर्माद्यास्तेषां मध्ये स्थिताः शुभाः ॥६॥
 तेषां मध्ये च राजेन्द्र गदाद्याः कृष्णभ्रातरः ॥
 तेषां मध्ये महावीराः सांबादीप्तिमदादयः ॥७॥
 चक्रव्यूहं विनिर्माय चेदृशं तत्र भूपते ॥
 तन्मध्ये कार्ष्णिपुत्रस्तु दक्षितः संस्थितोऽभवत् ॥८॥
 बभूव तुमुलं युद्धं तत्र सिंधुतटे नृप ॥
 यदुभिर्दानवानां च ह्यव्यधीनामब्धिभिर्यथा ॥९॥
 रथिनो रथिभिस्तत्र गजवाहा गजैः सह ॥
 अश्ववाहैरश्ववाहा वीरा वीरैः परस्परम् ॥१०॥
 युयुधुस्तीक्ष्णबाणैश्च खड्गचर्मगदार्ष्टिभिः ॥
 पाशैः परश्वधै राजञ्छतघ्नीभिर्भुशुण्डिभिः ॥११॥
 हन्यमानाश्च यदुभिर्बल्वलस्य च सैनिकाः ॥
 सर्वे स्वं स्वं रणं त्यक्त्वा दुद्रुवुस्ते भयान्विताः ॥१२॥
 रुरोध गगनं सूर्यं सैन्यपादरजो भृशम् ॥
 अंधकारे महादैत्या रणात्सर्वे पराङ्मुखाः ॥१३॥
 केचिन्निपतिताः कूपे केचिदगते ह्यधोमुखाः ॥
 केचित्तडागो वाप्यां वै यदूनां सायकैर्हताः ॥१४॥
 ततो दृष्ट्वा बलं भग्नं बल्वलो रोषपूरितः ॥
 यतुभिर्मित्रिणां पुत्रैः स्वपुत्रेणाजगाम ह ॥१५॥
 अनिरुद्धो बल्वलेन तत्रायुद्धान्महामृधे ॥

दुर्नेत्रेण बृहद्वाहुर्दुर्मुखेनारुणो बली ॥१६॥
 न्यग्रोथो दुःस्वभावेन दुर्मदेन कविस्तथा ॥
 कुनन्दनेन संग्रामे कृष्णपुत्रः सुनन्दनः ॥१७॥
 एवं बभूव संग्रामो देवविस्मयकारकः ॥
 प्रगतास्तत्र राजेन्द्र सर्वे कार्तिकवासराः ॥१८॥
 बल्वलः कुपितो राजन्धनुष्टंकारयन्मुहुः ॥
 इन्द्रनीलं त्रिभिर्बाणैः षड्भिर्हमांगदं मृधे ॥१९॥
 अनुशाल्वं च दशभिरकूरं दशभिस्तथा ॥
 गदं द्वादशभिर्बाणैर्युयुधानं च पंचभिः ॥२०॥
 पंचभिः कृतवर्माणमुद्धवं दशभिः शरैः ॥

 कार्ष्णिजं शतबाणैश्च विव्याध समरेऽसुरः ॥२१॥
 तच्छरैः सरथाः सर्वे बभ्रमुर्घटिकाद्वयम् ॥
 तुरगाः पंचतां प्राप्ताश्चूर्णीभूता रथा रणे ॥२२॥
 तद्धस्तलाघवं दृष्ट्वा यादवा विस्मयं गताः ॥
 रथानारुरुहुः सर्वेऽनिरुद्धाद्याश्च मानद ॥२३॥
 बल्वलोऽपि ययौ राजन्नन्यान्वीरान्विलोकि तुम् ॥
 अनिरुद्धस्ततः प्राह क्रोधादरुणलोचनः ॥२४॥
 तिष्ठ तिष्ठ ममाग्रेऽद्य दर्शयित्वा पराक्रमम् ॥
 कुत्र यास्यसि हे दैत्य पश्य मन्निशिताञ्छरान् ॥२५॥
 इति तस्य वचः श्रुत्वा युवराजः कुनन्दनः ॥
 उवाच वचनं शीघ्रं बल्वलस्य च पश्यतः ॥२६॥
 राजपुत्र उवाच -
 दैत्येन्द्रं च रणे द्रष्टुं त्वं च नार्हसि कार्ष्णिज ॥
 तस्मान्मदीयं च बलं पूर्वं पश्य मृधांगणे ॥२७॥

 अनिरुद्ध उवाच -
 त्वं बालोऽसि दैत्यपुत्र युद्धं कर्तुं च नार्हसि ॥
 तस्माच्च स्वगृहं गत्वा क्रीडनं कुरु कृत्रिमैः ॥२८॥
 राजपुत्र उवाच -
 अत्र पश्य महावीरैर्बालस्य मम क्रीडनम् ॥
 गृहे यदि करिष्यामि तत्र कोऽपि न पश्यति ॥२९॥
 इत्युक्त्वा घण्डकोदण्डे दधार शतसायकान् ॥
 तताड कार्ष्णिजं तैश्च रथस्थं दर्शयन्बलम् ॥३०॥
 तैर्बाणैः सरथः सोऽपि ससूतः सतुरंगमः ॥
 विभ्रमन्नभमार्गेण पपात कपिलाश्रमे ॥३१॥
 हाहाकारस्तदैवासीदनिरुद्धे गते सति ॥
 ततः क्रुद्धाश्च तं हंतुं सांबाद्या आययुर्मृधे ॥३२॥
 आगतांस्तान्बहुन्दृष्ट्वा युवराजः प्रहर्षितः ॥

सांबं च दशभिर्बाणैः पंचभिश्च मधुं तथा ॥३३॥

बृहद्बाहुं त्रिभिर्बाणैश्चित्रभानुं च पंचभिः ॥
 वृकं च दशभिर्युद्धे सप्तभिश्चारुणं शरैः ॥३४॥
 पंचभिः संग्रामजितं सुमित्रं च त्रिभिः शरैः ॥
 दीप्तिमतं त्रिभिर्बाणैर्भानुं च दशभिर्मृधे ॥३५॥
 वेदबाहुं पंचभिश्च पुष्करं सप्तभिः शरैः ॥
 अष्टभिः श्रुतदेवं च संमुखस्थं सुनन्दनम् ॥३६॥
 विंशत्या सायकैस्तीक्ष्णैर्विरूपं दशभिस्तथा ॥
 चित्रबाहुं च नवभिर्न्यग्रोधं दशभिः शरैः ॥३७॥
 कविं च नवभिर्बाणैस्तताड प्रधने बली ॥
 शंखं दध्मौ मुदायुक्तो नन्दमानी कुनन्दनः ॥३८॥
 तद्बाणैर्विभ्रमंतश्च सरथाः सतुरंगमाः ॥
 पेतुः केचिद्योजने च पंचक्रोशे द्वियोजने ॥३९॥
 हाहाकारे तदा याते सेनायां नृपसत्तम ॥
 रुरुदुर्यादवाः सर्वे रामकृष्णेति वादिनः ॥४०॥

तदा गदादयः सर्वे मुंचन्तो निशिताञ्छरान् ॥
 इन्द्रनीलादयश्चैव ह्याजग्मुः क्रोधपूरिताः ॥४१॥
 दृष्ट्वा समागतान् वीरान् राजपुत्रो महाबलः ॥
 विव्याध सायकैः सर्वे ह्यभूवन्मूर्च्छिता रणे ॥४२॥
 तत्पश्चाद्यादवाञ्छूरान्बाणौघैर्बललात्मजः ॥
 तताड तच्छरै राजन्बहवः पंचतां गताः ॥४३॥
 संग्रामे तस्य बाणौघै रुधिराणां नदी ह्यभूत् ॥
 हस्तिनो यत्र मग्नाश्च सजीवास्ते म्रियन्ति च ॥४४॥
 हाहाकारस्तदैवासीत्सेनायां च नभस्तले ॥
 महेन्द्रवरुणाद्याश्च भयं प्रापुश्च विस्मिताः ॥४५॥
 जयं दृष्ट्वासुरा सर्वे बभूवुर्मुदिताननाः ॥
 गर्ग उवाच -
 अथ वै मूर्च्छितं दृष्ट्वा निरुद्धं कपिलो मुनिः ॥४६॥
 हतयानं निपतितं शरनिर्भिन्नवक्षसम् ॥

चकार तं तु चैतन्यं हस्तेन तपसा मुनिः ॥४७॥
 ततः सोऽपि समुत्थाय सिद्धं नत्वा यदूतमः ॥
 सेतुमार्गेणाजगाम यद्वन्सर्वान्प्रहर्षयन् ॥४८॥
 अथान्यं रथमारुह्य प्रतिशार्ङ्गधरो बली ॥
 निचखान शरं चैकं राजपुत्ररथे रुषा ॥४९॥
 स शरस्तद्वरं नीत्वा ससूतं सतुरंगमम् ॥
 चतुर्मुहूर्तपर्यन्तं भ्रामयामास चाम्बरे ॥५०॥
 ततश्च ददृशुः सर्वे दानवाश्चैव वृष्णयः ॥

गगने विभ्रमन्तं वै सरथं च कुन्दनम् ॥५१॥
 अथ सांबादयो वीरा रथानारुह्य वेगतः ॥
 अनुशाल्यादयश्चैवाजगमुः सर्वे धनुर्धराः ॥५२॥
 इति श्रीगर्गसंहितायां हयमेधखण्डे
 दैत्ययादवयुद्धवर्णनं नाम चतुस्त्रिंशोऽध्यायः ॥३४॥
 हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

garga uvāca -
 atha vai balvalaḥ putraṃ rohayitvā rathe mudā ||
 tena sārddhaṃ sasainyastu yuddhārthaṃ prayayau tvaram ||1||
 nānāśastradharāḥ sarve nānāvāhanasamsthitāḥ ||
 nānā kañcukasamnyuktā nānārupā bhayaṃkarāḥ ||2||
 gajemḍrasadṛśāḥ puṣṭā mṛgemḍrasamavikramāḥ ||
 kaṃpayataśca prthivīm vṛṣṇinām saṃmukhe yayuḥ ||3||
 tānāgatānbahūndaityānaniruddhastu śaṃkitāḥ ||
 rakṣaṇārthaṃ ca sarveśāṃ cakravayūhamakalpayat ||4||
 sarvato yādavāḥ śūrāḥ sarvaśastradharāḥ kila ||
 gajai rathaisturamgaśca babhūvuḥ parimaṃḍitāḥ ||5||
 teṣāṃ madhye sthitā rājannimdranilādayo nṛpāḥ ||
 akrūrakṛtavarmādyāsteṣāṃ madhye sthitāḥ śubhāḥ ||6||
 teṣāṃ madhye ca rājemḍra gadādyāḥ kṛṣṇabhrātaraḥ ||
 teṣāṃ madhye mahāvīrāḥ sāmābādīptimadādayaḥ ||7||
 cakravayūhaṃ vinirmāya cedṛśaṃ tatra bhūpate ||
 tanmadhye kārṣṇiputrastu daṃśitāḥ saṃsthito'bhavat ||8||
 babhūva tumulaṃ yuddhaṃ tatra śimdhutaṇe nṛpa ||
 yadubhirdānavānām ca hyabdhināmadhibhiryathā ||9||
 rathino rathibhistatra gajavāḥ gajaiḥ saha ||
 aśvavāhairaśvavāḥ vīrā vīraiḥ parasparam ||10||
 yuyudhustīkṣṇabāṇaiśca khaḍgacarmagadarṣṭibhiḥ ||
 pāśaiḥ paraśvadhai rājāñchataghnībhirbhuṣuṇḍibhiḥ ||11||
 hanyamānāśca yadubhirbalvalasya ca sainikāḥ ||
 sarve svaṃ svaṃ raṇaṃ tyaktvā dudruvuste bhayānvitāḥ ||12||
 rurodha gaganam sūryaṃ sainyapādarajo bhṛśam ||
 aṃdhakāre mahādaityā raṇātsarve parāṇāṃ mukhāḥ ||13||
 kecinnipatitāḥ kūpe kecidgarte hyadhomukhāḥ ||
 kecittaḍāge vāpyām vai yadūnām sāyakaīrhatāḥ ||14||
 tato dṛṣṭvā balaṃ bhagnaṃ balvalo roṣapūritāḥ ||
 caturbhirmantriṇām putraiḥ svaputrenājagāma ha ||15||
 aniruddho balvalena tatrayuddhyanmahāmṛdhe ||
 durnetreṇa brhadvāhurdurmukhenāruṇo balī ||16||
 nyagrodho duḥsvabhāvena durmadena kavistathā ||
 kunandanena saṃgrāme kṛṣṇaputraḥ sunaṃdanaḥ ||17||
 evaṃ babhūva saṃgrāmo devavismayakārakaḥ ||
 pragatāstatra rājemḍra sarve kārtikavāsarāḥ ||18||
 balvalaḥ kupito rājandhanuṣṭaṃkārayanmuhuh ||

inḍranilaṃ tribhīrbāṇaiḥ śaḍ▯bhīrhemāṃgadaṃ mṛdhe ||19||
 anuśālvaṃ ca daśabhirakrūrāṃ daśabhistathā ||
 gadaṃ dvādaśabhirbāṇairyuyudhānaṃ ca paṃcabhiḥ ||20||
 paṃcabhiḥ kṛtavarmāṃamuddhavaṃ daśabhiḥ śaraiḥ ||

kārṣṇijaṃ śatabāṇaiśca vivyādha samare'suraḥ ||21||
 taccharaiḥ sarathāḥ sarve babhramurghaṭikādvayam ||
 turagāḥ paṃcatāṃ prāptāścūrṇibhūtā rathā raṇe ||22||
 taddhastalāghavaṃ dṛṣṭvā yādavā vismayaṃ gatāḥ ||
 rathānāruhuḥ sarve'niruddhādyāśca mānada ||23||
 balvalo'pi yayau rājannanyānvīrānvilokitum ||
 aniruddhastataḥ prāha krodhādarūpalocanaḥ ||24||
 tiṣṭha tiṣṭha mamāgre'dya darśayitvā parākramam ||
 kutra yāsyasi he daitya paśya manniśītāñcharān ||25||
 iti tasya vacaḥ śrutvā yuvarājāḥ kunandanaḥ ||
 uvāca vacanaṃ śighraṃ balvalasya ca paśyataḥ ||26||
 rājaputra uvāca -
 daityeṇdraṃ ca raṇe draṣṭuṃ tvaṃ ca nārhasi kārṣṇija ||
 tasmānmadīyaṃ ca balaṃ pūrvaṃ paśya mṛdhāṃgaṇe ||27||

aniruddha uvāca -
 tvaṃ bālo'si daityaputra yuddhaṃ kartuṃ ca nārhasi ||
 tasmācca svagrhaṃ gatvā krīḍanaṃ kuru kṛtrimaiḥ ||28||
 rājaputra uvāca -
 atra paśya mahāvīrairbālasya mama krīḍanam ||
 grhe yadi kariṣyāmi tatra ko'pi na paśyati ||29||
 ityuktvā caṇḍakodaṇḍe dadhāra śatasāyakan ||
 tatāḍa kārṣṇijaṃ taiśca rathastaṃ darśayanbalaṃ ||30||
 tairbāṇaiḥ sarathaḥ so'pi sasūtaḥ saturaṃgamaḥ ||
 vibhramannabhamārgaṇa papāta kapilāsrame ||31||
 hāhākārastadaivāsīdaniruddhe gate sati ||
 tataḥ kruddhāśca taṃ haṃtuṃ sām̐bādya āyayurmṛdhe ||32||
 āgatām̐stānbahūndṛṣṭvā yuvarājāḥ praharṣitaḥ ||
 sām̐baṃ ca daśabhirbāṇaiḥ paṃcabhiśca madhuṃ tathā ||33||

bṛhadbāhuṃ tribhīrbāṇaiścitrabhānuṃ ca paṃcabhiḥ ||
 vṛkaṃ ca daśabhiryuddhe saptabhiścāruṇaṃ śaraiḥ ||34||
 paṃcabhiḥ saṃgrāmajitaṃ sumitraṃ ca tribhiḥ śaraiḥ ||
 dṛiptimaṇṭapaṃ tribhīrbāṇairbhānuṃ ca daśabhirṃmṛdhe ||35||
 vedabāhuṃ paṃcabhiśca puṣkaraṃ saptabhiḥ śaraiḥ ||
 aṣṭabhiḥ śrutadevaṃ ca saṃmukhasthaṃ sunandanam ||36||
 viṃśatyā sāyakaistikṣṇairvirūpaṃ daśabhistathā ||
 citrabāhuṃ ca navabhirnyagrodhaṃ daśabhiḥ śaraiḥ ||37||
 kavīṃ ca navabhirbāṇaistatāḍa pradhane balī ||
 śaṃkhaṃ daghmau mudāyukto nandamānī kunandanaḥ ||38||
 tadbāṇairvibhramaṃtaśca sarathāḥ saturaṃgamāḥ ||
 petuḥ kecidyojane ca paṇcakrośe dviyojane ||39||
 hāhākāre tadā yāte senāyāṃ nṛpasattama ||
 ruruduryādavāḥ sarve rāmākṣṇeti vādinaḥ ||40||

tadā gadādayaḥ sarve muṃcaṃto niśītāñcharān ||
 indranīlādayaścaiva hyājagmuḥ krodhapūrītāḥ ||41||

dṛṣṭvā samāgatān vīrān rājaputro mahābalaḥ ||
 vivyādha sāyakaiḥ sarve hyabhūvanmūrchitā raṇe ||42||
 tatpāścādyādavāñchūrānbāṇaughairbalvalātmajaḥ ||
 tatāḍa taccharai rājanbahavaḥ paṃcatāṃ gatāḥ ||43||
 saṃgrāme tasya bāṇaughai rudhirāñṇā nadiḥ hyabhūt ||
 hastino yatra magnāśca sajīvāste mriyaṃti ca ||44||
 hāhākārastadaivāsitsenāyāṃ ca nabhastale ||
 mahendravaruṇādyāśca bhayaṃ prāpuśca viśmitāḥ ||45||
 jayaṃ dṛṣṭvāsūrā sarve babhūvurmuditānāḥ ||
 garga uvāca -
 atha vai mūrchitaṃ dṛṣṭvāniruddhaṃ kapilo munīḥ ||46||
 hatayānaṃ nīpataṃ śaranīrbhinnavakṣasam ||
 cakāra taṃ tu caitanyaṃ hastena tapasā munīḥ ||47||
 tataḥ so'pi samutthāya siddhaṃ natvā yadūttamaḥ ||
 setumārgenājagāma yadūnsarvānpurahṣayan ||48||
 athānyaṃ rathamāruhya pratiśārṅgadharo balī ||
 nicakhāna śaraṃ caikaṃ rājaputrarathe ruṣā ||49||
 sa śarastad rathaṃ nitvā sasūtaṃ saturaṃgamam ||
 caturmuhūrtaparyantaṃ bhrāmayāmāsa cāmbare ||50||
 tataśca dadṛśuḥ sarve dānavāścaiva vṛṣṇayaḥ ||
 gagane vibhramaṇtaṃ vai sarathaṃ ca kunāṃdanam ||51||
 atha sām̐bādayo vīrā rathānāruhya vegataḥ ||
 anuśālṇvādayaścaivājagmuḥ sarve dhanurdharāḥ ||52||
 iti śrīgargasamhitāyāṃ hayamedhakhaṇḍe
 daityayādavayuddhavarṇanaṃ nāma catustriṃśo'dhyāyaḥ ||34||
 hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

The fierce battle of the daityas and the yadavas; the miraculous prowess of Balval, Kunandan and Aniruddha

Srīgārjī says - Rajan! Balwal then, with great joy, mounted his son on a chariot and with it, with his army, hurriedly set out for battle. All of his soldiers were armed with a variety of weapons. They sat on a variety of vehicles and looked fierce in a variety of forms, armed with various physical armor. He was as mighty as a lion and as strong-bodied as a Gajaraja. They went before the Yadavas of Vṛishnivanshi, shaking the earth. Aniruddha was appalled to see so many demons coming and composed the Chakravyuha to protect all the Yadavas. From all sides, the brave Yadavas, armed with all kinds of weapons, stood tall with elephants, horses, and chariots, enjoying the grandeur. The king! In the middle of them stood kings like Indranil. Among them stood good heroes like Akrur and Kritavarma. Rajendra. Among them were the brothers of Krishna, Gada and Adi. In the middle of them stood great heroes like Samba and Deeptiman. 1-7 | (Ashwamedh Khand Chapter 31 to 35)

Prithvi Nath! Thus, Pradyumrakumar Aniruddha stood in the middle of the Chakravyuha, holding a shield. O Lord! There was a fierce battle of the demons with the Yadavas on the seashore, as if many other seas were struggling with many seas. In that battlefield, charioteers fought with chariots, elephant-riders fought with elephants, cavalry fought with horsemen, and infantry fought with foot-soldiers. The king! The Yadava-Viras began slaying Balwale's soldiers with sharp arrows, shields, swords, maces, staffs, rods, lathis, chhatris, and bhushundis. Terrified of being beaten up,

they all fled their respective battlefields. Much dust fell from the soldiers' feet, covering the sky and the sun. Darkness fell on all sides, and in the darkness, all the giants began to flee the battle with their backs to the battlefield. Wounded by the Yadava's pranks, many of the Asuras fell into wells, many fell into pits and many drowned in ponds and stepwells. Balwal was filled with fury at the sight of a stampede in his army and came with four ministers and his son to confront the Yadavas. In that great battle, Aniruddha fought with Balavala, Brihadvahu with Durgetra, Aruna the mighty with Durmukha, Nyagrodha with Dushbhagya, Kavi with Durmuda, and Sunandana, the son of Krishna, fought with Kunandan. 8-17 |

Rajendra! Thus ensued a war that stunned even the gods there. All the days of the month of Kartik were spent there in battle. The king! Repeatedly bows and arrows, Balwale angrily shot three arrows at Indranil and six at Hemangad in the battlefield. The demon wounded Anushalvaka ten, Akruraka ten, Gadaka twelve, Yuyudhana five, Kritavarma five, Uddhava ten, and Pradyumna a hundred arrows in the battlefield. Hit by his arrows, all the heroes, including the chariots, circled for two hours. Their horses died in the battle and the chariots were torn to pieces. Honorable King! All the Yadavas, including Aniruddha, were amazed at the agility of his hands. Then they all mounted on other chariots. 18-23 |

The king! At the same time, Balwal also went to see other heroes. Then Aniruddha, with red eyes in anger, said, 'O demon! Stand up in front of me, stand up. Where will you go after showing valor? Look at my sharp arrows as well. Hearing Aniruddha's words, the daitya, Yuvaraja Kunandan, looked at Balvalke and quickly spoke up. 24-26 |

The prince said, "Pradyumranandan." You do not have the ability to see the demon king in the battlefield. Therefore, first you will see my strength on this battlefield. 27. (Ashwamedh Khand Chapter 31 to 35)

Aniruddha said, "Daitya Kumar! You are a child now. It does not have the ability to fight a war. So go to your house and play with artificial toys. 28.

Having said this, Kunandan placed a hundred shayaks on his mighty staff and, showing his strength by them, wounded Aniruddha while he was on the chariot. The arrows struck and he himself, along with the charioteer, horse and chariot, fell into the Kapilashrama while circling through the sky. There was an immediate commotion when Aniruddha left. 30-31 |

Then in the battlefield, the enraged Samba and Adi Yadava came to kill the daitya kumar. The crown prince was overjoyed to see the large number of warriors. The mighty hero wounded Sambako ten, Madhuko five, Brihadvahuko three, Chitrabhanuko five, Vrikko ten, Arunako seven, Samgramajit five, Sumitra three, Deeptimanako three, Bhanuko five, Vedabahuako five, Pushkarako seven, Shrutadevako eight, Sunandanako twenty standing in front, Virupako ten, Chitrabahuako nine, Nyagrodhako ten and Kaviako nine with sharp arrows on the battlefield. At the same time, that mani kunandan blew the victory conch with great joy. Some fell on one yojana, others on five kosparas, and others on two yojanas while making a circuit with chariots and horses with his arrows. 32-39 |

Oh dear Lord! At that time, the Yadava army was in disarray. All the Yadavas started crying, taking the names of Balaram and Shri Krishna. At that time, all the warriors like Gada and the kings like Indranil came full of anger and started raining sharp arrows. When Prince Mahabali saw all the heroes, he tied them up with sickles. They were all wiped out in the battlefield. The king! Balvalkumar then began to kill the Yadava heroes with his arrows. The majority of the warriors received the Panchatva from his stroke. In the land of war, through his arrows, the river of blood appeared, in which the living elephants drowned and died. At that time, the sound of 'Hi-Hi' started

echoing in the Yadav-Sena and the sky. The gods Indra and Varuna were also amazed and terrified. Seeing their victory, the faces of all the Asuras were filled with joy. 40-45 | (Ashwamedh Khand Chapter 31 to 35)

Kapil Muni saw Aniruddha lying on his back, says Srigarji. Their chariot has been destroyed and their thorax has been shattered by arrows. Then the benevolent sage touched Aniruddha by hand with his penance and made him conscious. Yadukulatilaka Aniruddha then got up and saluted the Siddha sage, and after giving joy to all the Yadavas, he entered the battlefield by a bridge. 46-48 |

The king! The mighty Aniruddha then mounted another chariot, picked up a bow called 'Pratibhārnga', and angrily shot an arrow at the chariot of the demon-prince. The archer, accompanied by his chariot and horses, circled the sky for four muhurat (eight hours). At that time, all the demons and the heroes of Vrishnivamsa saw firsthand that Kunandan with the chariot was circling in the sky. After that, the heroes like Samba rode on other chariots and came at a fast pace. At the same time, all the archers like Anushalva also arrived immediately. 49-52 |

Thus was completed the thirty-fourth chapter in the Ashvamedha Khanda under the Srigargha Samhita, titled 'Description of the War of the Daityas and the Yadavas'. 34.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 35

Chapter 236 of 263 · 51 detected Sanskrit verse markers

Sanskrit

गर्ग उवाच -

अथ वै तत्र संग्रामेऽनुशाल्वो दुर्मुखेन च ॥
युयुधे चेन्द्रनीलस्तु दुर्नेत्रेण दुरात्मना ॥१॥
हेमांगदो दुर्मदेन दुःस्वभावेन सारणः ॥
एवं परस्परं युद्धं बभूव रणमण्डले ॥२॥
सारणो गदया दैत्यं मारयामास वेगतः ॥
हेमांगदस्त्रिभिर्बाणैस्तताड दुर्मदं मृधे ॥३॥
स स्वबाणैर्मृधे तं तु सोऽपि शक्त्या जघान तम् ॥
इन्द्रनीलश्च दुर्नेत्रं जघान लीलया शैरैः ॥४॥
दुर्मुखं चानुशाल्वो वै चकार विरथं शैरैः ॥
स चान्यं रथामारुह्य चक्रे तं विरथं शैरैः ॥५॥
परिघेणानुशाल्वस्तु जघान दुर्मुखं मृधे ॥
दुर्नेत्रे दुःस्वभावे च दुर्मुखे दुर्मदे हते ॥६॥
अवशेषा दुद्रुवुर्वै दैत्याः प्राणपरीप्सया ॥

ततः पपात चाकाशादराजपुत्रश्च विभ्रमन् ॥७॥
मूर्च्छितोऽभूद्रणे राजन्नुद्धमन् रुधिरं मुखात् ॥
रथश्चांगारवत्तस्य भग्नोऽभूत्तरगा हताः ॥८॥
ततश्च बल्वलः क्रुद्धः पुत्रं दृष्ट्वा च मूर्च्छितम् ॥
मुमोच धनुषा बाणाननिरुद्धाय वेगतः ॥९॥
तानागतान्दश शरान्दृष्ट्वा रुक्मवतीसुतः ॥
स्वबाणैस्तीक्ष्णधारैश्च चिच्छेद स्वर्णभूषितैः ॥ १०॥
ततो दैत्यो रुषाविष्टश्चापे धृत्वा पुनः शरम् ॥
उवाच माधवं युद्धे प्रद्युम्नं शकुनिर्यथा ॥११॥
बल्वल उवाच -

अनेन बाणेन यदुप्रवीर
धनुर्धरं त्वां रणमानिनं च ॥
मृधे हनिष्ये न वदाम्यसत्यं
रक्षस्व प्राणान्यदि जीवितेच्छा ॥१२॥

सोऽपि श्रुत्वा स्वकोदण्डे शरमेकं निधाय च ॥
प्रत्याह प्रहसन्वाक्यं प्रद्युम्नः शकुनिं यथा ॥१३॥
अनिरुद्ध उवाच -
कः केन हन्यते जंतुस्तथा कः केन रक्ष्यते ॥

हनिष्यति सदा कालस्तथा रक्षति दुःखतः ॥१४॥
 अहं करोमि कर्ताहं हर्ताहं पालकोऽप्यहम् ॥
 यो वदेच्चेदृशं वाक्यं स विनश्यति कालतः ॥१५॥
 नाहं त्वां तु विजेष्यामि न विजेष्यसि त्वं तु माम् ॥
 त्वां मां जेष्यति विश्वात्मा कालोरूपो जगत्पतिः ॥१६॥
 न जाने कस्य कुरुते जयं वा च पराजयम् ॥
 कालस्तं मनसा वंदे विजयार्थं च दानव ॥१७॥
 तस्मादेव हि मनसा कालं हि बलिनां वरम् ॥
 मद्वाक्याच्च महाऽज्ञानं विहाय त्वं रणं कुरु ॥१८॥
 इति तस्य वचः श्रुत्वा बल्वलो विस्मयान्वितः ॥

तमाह तोषितः प्रीतो यथा त्वाष्ट्रो मरुत्पतिम् ॥१९॥

बल्वल उवाच -

कर्म प्रधानं भूमध्ये कर्मैव गुरुरीश्वरः ॥
 उच्चावचत्वं भवति कर्मणा वै यदूत्तम ॥२०॥
 सहस्रेषु गवां वत्सः यथा विंदति मातरम् ॥
 तथा शुभाशुभं येन कृतं तिष्ठत्सु पश्यति ॥२१॥
 ततो जेष्यामि संग्रामे भवंतं दृढकर्मणा ॥
 मया कृतश्च क्षपथः प्रतीकारं कुरु त्वरम् ॥२२॥
 अनिरुद्ध उवाच -
 प्रधानं मन्यसे कर्म विना कालेन तत्फलम् ॥
 न विद्यते यथा पाके कृते स्याद्विघ्नता क्वचित् ॥२३॥
 पाकप्रकारे पाकश्च विना कर्त्रा न जायते ॥
 तस्माद्वदन्ति कर्तारं कर्मकालात्परं वरम् ॥२४॥
 स कर्ता कृष्णचंद्रस्तु गोलोकेशः परात्परः ॥

येन वै निर्मिताः सर्वे ब्रह्मविष्णुशिवादयः ॥२५॥

बल्वल उवाच -

श्रीकृष्णपौत्र धन्यस्त्वमृषीन् वाक्यैर्विडंबयन् ॥
 त्रिभिर्गुणैः पृथग्भूतः स्वभावो दुस्त्यजो नृणाम् ॥२६॥
 सावधानतया चाद्य पश्य प्राणहरं शरम् ॥
 संप्राप्तं यादवश्रेष्ठ कृत्वा युद्धे मनः स्वकम् ॥२७॥
 इत्युक्त्वा व्यसृजन्मायां स्वबाणेन मयस्य च ॥
 तदाभवत्तमस्तीव्रं तत्र कोऽपि न लक्ष्यते ॥२८॥
 न च स्वीयो न पारक्यो विदामास जनान्बहुन् ॥
 शिलाः पर्वततुंगाभाः पतन्ति सुभटोपरि ॥२९॥
 वार्ष्णिहताश्च सर्वेऽपि व्याकुलाश्च समंततः ॥
 विद्युतो विलसन्त्यत्र गर्जन्ति वारिदा भृशम् ॥३०॥
 वर्षति रुधिरं घोष्ठां मुंचन्ति सशकृज्जलम् ॥

गगनात्पतमानानि कबंधानि शिरांसि च ॥३१॥

तदा व्याकुलिताः सर्वे परस्परभयातुराः ॥
 पलायनपरा जाताः संग्रामे च यद्वृत्तमाः ॥३२॥
 तदानिरुद्धः प्रधने स्मृत्वा कृष्णपदद्वयम् ॥
 मायां तां स विधूयाथ मोहनास्त्रेण लीलया ॥३३॥
 तदा दिशः प्रसेदुस्ताः सूर्यस्त्वपरिवेषवान् ॥
 मेघा यथागतं याताश्चपलाः शांतिमागताः ॥३४॥
 तदा दैत्यश्च पुरतो दृश्यते दानवैर्युतः ॥
 नानायुधधरो राजन्मायावी चण्डविक्रमः ॥३५॥
 ब्रह्मास्त्रं संदधे क्रुद्धो यादवानां वधाय च ॥
 ब्रह्मास्त्रेण तु ब्रह्मास्त्रं जहार माधवः पुनः ॥३६॥
 ततश्च बल्वलः क्रुद्धो गांधर्वीं मोहिनीं पराम् ॥
 विजयार्थं च संग्रामे मायां सोऽपि चकार ह ॥३७॥
 गंधर्वनगरं यत्र दृश्यते नृपसत्तम ॥
 न दृश्यते च संग्रामः स्वर्णसौधानि कोटिशः ॥३८॥

बभूवुस्तत्र गंधर्व्यो नृत्यंत्यो गानतत्पराः ॥
 वीणातालमृदंगैश्च कलकंठैश्च कंदुकैः ॥३९॥
 हावभावकटाक्षैश्च कटिवेणीनिदर्शनैः ॥
 तोषयन्त्यो जनान्सर्वान्सुन्दर्यः कञ्जलोचनाः ॥४०॥
 तासां दृष्ट्वा च सौंदर्यं यादवाः स्मरविह्वलाः ॥
 ऊचुः परस्परं सर्वे धृत्वा शस्त्राणि भूतले ॥४१॥
 वयं कुत्रागताः सर्वे स्वर्लोकं किं तु दैवतः ॥
 यत्र नृत्यंति सुन्दर्यः कलकण्ठ्यो मनोहराः ॥४२॥
 आसां लावण्यजलधौ वयं मग्नाः स्मरातुराः ॥
 कथं भविष्यति जयो रणं चात्र न दृश्यते ॥४३॥
 इति ब्रुवत्सु सर्वेषु बल्वलः क्रोधपूरितः ॥
 शौघं निस्त्रिंशमादय हंतुं सर्वान्समाययौ ॥४४॥
 आगत्य खड्गेन यदुप्रवीरा-
 न्विमोहितान्सोऽपि सहस्रशश्च ॥

जघान युद्धे यदि ते निपेतु-
 र्दृष्ट्वानिरुद्धस्तु रुषा तमूचे ॥४५॥
 किं करिष्यसि संग्रामेऽधर्मं सद्भिर्विगर्हितम् ॥
 मोहितानां मारणे च न श्लाघा ते भविष्यति ॥४६॥
 यदि शक्तिः शरीरेऽस्ति मया सार्धं रणं कुरु ॥
 इति तद्वाक्यमाकर्ण्य बल्वलो बलदर्पितः ॥
 आजगाम पदातिर्वै खड्गचर्मधरो नदन् ॥४७॥
 तमापतंतं स निरीक्ष्य रोषाद्-

रथादवप्लुत्य मनोजपुत्रः ॥
 कृतांतदण्डेन जघान दैत्यं
 यथा महेन्द्रो भिदुरेण शैलम् ॥४८॥
 निर्भिन्नहृदयो दैत्यः पपात चालयन्महीम् ॥
 चतुर्वासरपर्यन्तं मूर्च्छितोऽभूदरणांगणे ॥४९॥
 तदा निपतिते दैत्ये माया शान्तिं गता स्वतः ॥
 युद्धं प्रदृश्यते तत्र यादवा विस्मयं गताः ॥५०॥
 इति श्रीगर्गसंहितायां हयमेधखण्डे
 ऽनिरुद्धजयो नाम पंचत्रिंशोऽध्यायः ॥३५॥
 हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

garga uvāca -
 atha vai tatra saṃgrāme'nuśālvo durmukhena ca ||
 yuyudhe cendranīlastu durnetreṇa durātmanā ||1||
 hemāṃgado durmadena duḥsvabhāvena sārāṇaḥ ||
 evaṃ parasparaṃ yuddhaṃ babhūva raṇamaṇḍale ||2||
 sārāṇo gadayā daityaṃ mārayāmāsa vegataḥ ||
 hemāṃgadastribhīrbhānaistatāḍa durmadam mṛdhe ||3||
 sa svabhānairmṛdhe taṃ tu so'pi śaktyā jaghāna tam ||
 indranīlaśca durnetraṃ jaghāna līlayā śairaiḥ ||4||
 durmukhaṃ cānuśālvo vai cakāra virathaṃ śaraiḥ ||
 sa cānyaṃ rathāmāruhya cakre taṃ virathaṃ śaraiḥ ||5||
 pariḡheṇānuśālvastu jaghāna durmukhaṃ mṛdhe ||
 durnetre duḥsvabhāve ca durmukhe durmade hate ||6||
 avaśeṣaḥ dudruurvai daityāḥ prāṇaparipśayā ||
 tataḥ papāta cākāśād rājaputraśca vibhraman ||7||
 mūrçchito'bhūd raṇe rājannudvaman rudhiraṃ mukhāt ||
 rathaścāṃgāravattasya bhagno'bhūtturagā hatāḥ ||8||
 tataśca balvalaḥ kruddhaḥ putraṃ dṛṣtvā ca mūrçchitam ||
 mumoca dhanuṣā bāṇānāniruddhāya vegataḥ ||9||
 tānāgatāndaśa śarāṇdṛṣtvā rukmavatisutaḥ ||
 svabhānaistīkṣṇadhārāśca ciccheda svarṇabhūṣitaiḥ ||10||
 tato daityo ruṣāviṣṭaścāpe dhṛtvā punaḥ śaram ||
 uvāca mādhaveṇa yuddhe pradyumnaṃ śakuniryathā ||11||
 balvala uvāca -
 anena bāṇena yadupravīra
 dhanurdharaṃ tvāṇi raṇamāninaṃ ca ||
 mṛdhe haṇiṣye na vadāmyasatyam
 rakṣasva prāṇānyadi jīviteccchā ||12||
 so'pi śrutvā svakodaṃḍe śaramekaṃ nidhāya ca ||
 pratyāha prahasānvākyam pradyumnaḥ śakuniṃ yathā ||13||
 aniruddha uvāca -
 kaḥ kena hanyate jaṃtustathā kaḥ kena rakṣyate ||

haniṣyati sadā kālastathā rakṣati duḥkhataḥ ||14||
 ahaṃ karomi kartāhaṃ hartāhaṃ pālako'pyaham ||
 yo vadeccedṛṣaṃ vākyam sa vinaśyati kālataḥ ||15||
 nāhaṃ tvām tu vijeṣyāmi na vijeṣyasi tvaṃ tu mām ||
 tvām mām jeṣyati viśvātmā kālorūpo jagatpatiḥ ||16||
 na jāne kasya kurute jayaṃ vā ca parājayam ||
 kālastaṃ manasā vaṃde vijayārthe ca dānava ||17||
 tasmādeva hi manasā kālaṃ hi balināṃ varam ||
 madvākyaṃca mahājñānaṃ vihāya tvaṃ raṇaṃ kuru ||18||
 iti tasya vacaḥ śrutvā balvalo vismayānvitaḥ ||

tamāha toṣitaḥ prīto yathā tvāṣtro maruṭpatim ||19||
 balvala uvāca -
 karma pradhānaṃ bhūmadhye karmaiva gururīśvaraḥ ||
 uccāvacatvaṃ bhavati karmaṇā vai yadūttama ||20||
 sahasreṣu gavāṃ vatsaḥ yathā viṃdati mātaram ||
 tathā śubhāśubhaṃ yena kṛtaṃ tiṣṭatsu paśyati ||21||
 tato jeṣyāmi saṃgrāme bhavaṃtaṃ dṛḍhakarmaṇā ||
 mayā kṛtaśca śapathaḥ pratikāraṃ kuru tvaram ||22||
 aniruddha uvāca -
 pradhānaṃ manyase karma vinā kālena tatphalam ||
 na vidyate yathā pāke kṛte syādvighnatā kvacit ||23||
 pākaprakāre pākaśca vinā kartrā na jāyate ||
 tasmādvadaṃti kartāraṃ karmakālātparaṃ varam ||24||
 sa kartā kṛṣṇacandraṣṭu golokeśaḥ parātparaḥ ||

yena vai nirmitāḥ sarve brahmaviṣṇuśivādayaḥ ||25||
 balvala uvāca -
 śrīkṛṣṇaputra dhanyastvamṛṣṇin vākyaairviḍambayan ||
 tribhīṅguṇaiḥ prthagbhūtaiḥ svabhāvo dustyajo nṛṇām ||26||
 sāvadhānatayā cādya paśya prāṇaharaṃ śaram ||
 saṃprāptaṃ yādavaśreṣṭha kṛtvā yuddhe manaḥ svakam ||27||
 ityuktṛvā vyasṛjanmāyāṃ svabhāṇena mayasya ca ||
 tadābhavattamasṭivraṇaṃ tatra ko'pi na lakṣyate ||28||
 na ca svīyo na pārakyo vidāmāsa janānbahūn ||
 śilāḥ parvatatuṃgābhāḥ patanti subhaṭopari ||29||
 vārbhirhataśca sarve'pi vyākulāśca samaṃtataḥ ||
 vidyuto vilasaṃtyatra garjanti vāridā bhṛṣam ||30||
 varṣaṇti rudhiraṃ coṣṇaṃ muṇcaṇti saśakṛñjalam ||
 gaganātpatamānāni kabaṃdhāni śirāṃsi ca ||31||

tadā vyākulitāḥ sarve parasparabhayāturaḥ ||
 palāyanaparā jātāḥ saṃgrāme ca yadūttamāḥ ||32||
 tadāniruddhaḥ pradhane smṛtvā kṛṣṇapadadvayam ||
 māyāṃ tāṃ sa vidhūyātha mohanāstreṇa līlayā ||33||
 tadā diśaḥ prasedustāḥ sūryastvapariveśavān ||
 meghā yathāgataṃ yātāścapalāḥ śāṃtimāgatāḥ ||34||
 tadā daityaśca purato dṛśyate dānavairiyutaḥ ||
 nānāyudhadharo rājanmāyāvī caṇḍavikramaḥ ||35||
 brahmāstraṃ saṃdadhe kruddho yādavānāṃ vadhāya ca ||
 brahmāstreṇa tu brahmāstraṃ jahāra mādhaveḥ punaḥ ||36||
 tataśca balvalaḥ kruddho gāṃdhārviṇ mōhinīṃ parām ||

vijayārthe ca saṃgrāme māyāṃ so'pi cakāra ha ||37||
 gaṃdharvanagaraṃ yatra dṛśyate nṛpasattama ||
 na dṛśyate ca saṃgrāmaḥ svarṇasaudhāni koṭīśaḥ ||38||

babhūvustatra gaṃdharvyo nṛtyaṃtyo gānatatparāḥ ||
 vīṇātālamṛdaṃgaiśca kalakaṇṭhaiśca kaṇḍukaiḥ ||39||
 hāvabhāvakaṭākṣaiśca kaṭiveṇinidarśanaiḥ ||
 toṣayantyo janānsarvānsundaryaḥ kañjalocanāḥ ||40||
 tāsāṃ dṛṣṭvā ca sauṃdaryaṃ yādavāḥ smaravihvalāḥ ||
 ūcuh parasparaṃ sarve dhṛtvā śāstrāṇi bhūtale ||41||
 vayaṃ kutrāgatāḥ sarve svarloke kiṃ tu daivataḥ ||
 yatra nṛtyaṃti sundaryaḥ kalakaṇṭhyo manoharāḥ ||42||
 āsāṃ lāvanyaajaladhau vayaṃ magnāḥ smarātūrāḥ ||
 kathaṃ bhaviṣyati jayo raṇaṃ cātra na dṛśyate ||43||
 iti bruwatsu sarveṣu balvalaḥ krodhapūrītaḥ ||
 śīghraṃ nītrīṃśamādaya haṃtuṃ sarvānsamāyayau ||44||
 āgatyā khaḍgena yadupravīr-
 nvimohitānso'pi sahasraśaśca ||

jaghāna yuddhe yadī te nipetu-
 rdṛṣṭvāniruddhastu ruṣā tamūce ||45||
 kiṃ kariṣyasi saṃgrāme'dharmaṃ sadbhīr vigarhitam ||
 mohitānāṃ mārāṇe ca na ślāghā te bhaviṣyati ||46||
 yadī śaktiḥ śarīre'sti mayā sārḍhaṃ raṇaṃ kuru ||
 iti tadvākyamākarṇya balvalo baladarpitaḥ ||
 ājagāma padātīrvai khaḍgacarmadharo nadan ||47||
 tamāpataṃtaṃ sa nīrikṣya roṣād-
 rathādavaplutya manojaputraḥ ||
 kṛtāntadaṇḍena jaghāna daityaṃ
 yathā mahendro bhīdureṇa śailam ||48||
 nīrbhinnahrdayo daityaḥ papāta cālayanmahim ||
 caturvāsaraparyaṇtaṃ mūrccchito'bhūd raṇāṃgaṇe ||49||
 tadā nīpatite daitye māyā śāntiṃ gatā svataḥ ||

yuddhaṃ pradṛśyate tatra yādavā vismayaṃ gatāḥ ||50||
 iti śrīgargasaṃhitāyāṃ hayamedhakhaṇḍe
 'niruddhajayo nāma pañcatīrṃśo'dhyāyaḥ ||35||
 hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

The slaying of the four ministers of Balvala; the illusory battle by Balvala and his defeat by Aniruddha

Sriganganji says - Maharaj! Subsequently, in that struggle, Anushalva fought Durmukha, Indranil fought Duratma Durnetra, Hemangada fought Durmadra, and Sarana fought Dushbhagya. Thus began the inter-conflict warfare in the battlefield. Saran killed the demon Dushbharta with his mace with great speed. Hemangada struck Durmad in the battlefield with three arrows. The demons also wounded Hemangad on the battlefield with their arrows. Then Hemangada killed the demon with his power. Indranil playfully sent Durgetra with his arrows into Kalke's cheeks. Anushalva shot an arrow and flattened Durmukha's chariot. Then Durmukha also mounted another chariot and made Anushalva chariotless with arrows. Anushalva then took a circle and killed Durmukha on the

battlefield. Thus, when the wicked, the miserly, the wicked, and the wicked are killed, the remaining demons flee to save their lives. 1 - 6.

The king! At the same time, Prince Kunandan fell from the sky while circling, vomiting blood from his mouth and dying on the battlefield. His chariot broke apart like coal, and the horses died instantly. Balwal was furious to see that his son was moustached. He shot ten arrows at Aniruddha with a bows and arrows at great speed. Seeing the ten arrows coming, Rukmavatikumar Aniruddha cut them with his sharp-edged gold-plated sickles. Then Balavala, the demon in anger, again shot arrows at the bow and said to Aniruddha in the same manner as Shakuni had said to Pradyugna in the first battle. 7-11 |

Balwal said, "Hero, the chief of the Yadukul! You are a braggart and an archer of war. Today I will kill you on the battlefield with this arrow. I'm not going to lie. Protect your own lives if you want to survive." Hearing him, Aniruddha also placed an arrow on his staff and laughed loudly, as Pradyumna had answered Shakuni. 12-13 | (Ashwamedh Khand Chapter 31 to 35)

Aniruddha said - Which creature is killed by whom and who is protected by whom? It is always time that kills everyone, and it is He who protects everyone from danger. 'I will do, I am the doer, I am the destroyer, and I am the sustainer' - the one who says such a thing, from time immemorial comes the destroyer. I won't be able to win you and you won't be able to win me either. Only Vishwatma Kalarupi Jagadishwara will conquer you and me. Demon! It is not known to whom they give victory or defeat to Kaalpurusha. It is to the deity of Kaal that I pray for my victory. Therefore, consider yourselves the best of the strong, and give up your heavy ignorance and fight, obeying me. 14-18 |

Hearing this from Aniruddha, Balvalko was awestruck. Satisfied with their words, he said to them cheerfully - just as Vritrasura had spoken to the god Indra. 19.

Balwal said - Yadukultilak! Karma is the dominant being on this surface. Karma is the quality and God. It is through karma that people attain high and low positions. Just as the calf finds its mother among thousands of cows, so does the 'karma' of the one who has done good or evil while bearing fruit. Therefore I will overcome you in the land of battle by my strong deeds. I made a promise to you. Now you must avenge him at once. 20-22 |

Aniruddha said, "Daitya! You regard 'karma' as the principal, but without time it bears no fruit; just as the preparation of food sometimes hinders its attainment. There are different kinds of recipes. The dish that is prepared for their accomplishment is not possible without Kartaka. Therefore, many scholars consider the "doer" to be superior to "karma" and "kala." The 'doer' is Lord Srikrishnachandra, the Lord of Golokdham and the Supreme God. He is the one who created all the gods like Brahma, Vishnu and Shiva. 23-25 |

Balwal said, "Lord Krishna's grandson! Blessed are you and imitate the rishis with your words. You are past all three qualities, yet it is difficult for beings to abandon their nature. Yadav Shrestha! Watch now carefully for this deadly arrow I am about to deliver on you, and keep your heart to the battle. 26-27 |

While everyone was talking like this, Balwal, armed with a sword full of rage, came to quickly kill all the Yadavas. He came and killed thousands of Mohit Yadav-Veerass on the battlefield with that sword and they fell to the earth. Seeing this, Aniruddha angrily said to him - 'Oh! Will you wage a war of iniquity on the battlefield, which all the best men have condemned? Killing the charms won't make you feel appreciated. If you have strength in your body, then come fight me.' 44-46 |

Hearing Aniruddha's words, Balwal, filled with great pride, came roaring on Aniruddha on foot, carrying a shield and a sword. Seeing him coming, Pradyumna's son Aniruddha jumped out of the chariot in a fit of rage and struck the demon with his staff just as Devaraja Indra broke the mountain with his Vajra. That stroke broke the demon's chest and he fell, shaking the earth and lying motionless on the battlefield for four days. At that moment, all Maya calmed down automatically as the giant fell. The battlefield began to appear, and the Yadavas standing there were astonished. 47-50
|

Thus was completed the thirty-fifth chapter called 'Aniruddha's Victory' in the Ashvamedha Khanda under the Srigargha Samhita. 35.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 36

Chapter 237 of 263 · 44 detected Sanskrit verse markers

Sanskrit

गर्ग उवाच -

कुनन्दनोऽपि संमूच्छां त्यक्त्वागाद्वरणमण्डले ॥
रथस्थः क्रोधसंयुक्तः प्रवर्षन्धनुषा शरान् ॥१॥
दृष्ट्वा तमागतं वीरोऽनिरुद्धः परवीरहा ॥
पप्रच्छ सेवकांस्तस्य वार्तां रोषेण दीपितः ॥२॥
सेवकास्ते ततः प्रोचुरेष बल्वलनन्दनः ॥
त्वया सार्द्धं महाराज युद्धं कर्तुं समागतः ॥३॥
श्रुत्वानिरुद्धः प्रोवाच हनिष्येऽहं कुनन्दनम् ॥
तदैव तमुवाचाथ कृष्णपुत्रः सुनन्दनः ॥४॥
सुनन्दन उवाच -

राजन्कोऽयं दैत्यपुत्रः क्वेदं परिमितं बलम् ॥
जेष्येऽहं त्वत्प्रतापेन तस्माद्गच्छाम्यहं प्रभो ॥५॥
राजञ्छृणु प्रतिज्ञां मे तवानन्दप्रदायिनीम् ॥
न चेत्कुनन्दनं जेष्ये बहुसंग्रामकोविदम् ॥६॥

कृष्णस्य घरणांभोजमध्वास्वादवियोगिनम् ॥
यत्पापञ्च भवेत्तन्मे न जये यदि दानवं ॥७॥
यो गुरुं भवहर्तारं पितरं च न सेवते ॥
यदघं तु भवेत्तस्य तन्मे भूयाञ्जयेन वै ॥८॥
इति प्रतिज्ञामाकर्ण्यानिरुद्धस्तस्य भूपते ॥
जहर्ष चित्ते तं वीरं निर्दिदेश रणं प्रति ॥९॥
इत्याज्ञप्तोऽनिरुद्धेन चैकाकी कृष्णनन्दनः ॥
जगाम दंशितस्तत्र यत्रास्ते बल्वलात्मजः ॥१०॥
कुनन्दनस्तमाज्ञाय त्वागतं प्रधने रुषा ॥
प्रत्युज्जगाम वीराग्र्यो रथी शूरशिरोमणिः ॥११॥
अन्योन्यं तौ सम्मिलितौ रथस्थौ चापधारिणौ ॥
रेजाते राजशार्दूल यथा दमनपुष्कलौ ॥१२॥
उभौ सायकभिन्नंगावुभौ रुधिरविप्लुतौ ॥
मुञ्चन्तौ शरकोटीश्च संधन्तौ तरसा शरान् ॥१३॥

आदानेनैव सन्धानं मोचनं च न भूपते ॥
दृश्यते तौ महाशूरौ कुण्डलीकृतकार्मुकौ ॥१४॥
तद्वरं राजपुत्रस्तु भ्रामकास्त्रेण शोभिना ॥
भूतले भ्रामयामास कुंभकारस्य चक्रवत् ॥१५॥

भ्रात्वा मुहुर्तमात्रं तु तदरथो वाजिसंयुतः ॥
 स्थितिं लेभे ततः कार्ष्णिर्जघान तदरथे शरम् ॥१६॥
 सयानस्तेन बाणेन खे बभ्राम मतंगवत् ॥
 पपात कौ विशीर्णोऽभूद्यथा वै काचभाजनम् ॥१७॥
 उत्थितः सोऽपि विरथो हताश्वो हतसारथिः ॥
 अन्यं रथं समारुह्य यावदायाति संमुखम् ॥१८॥
 बभञ्ज तावद्बाणैश्च तदरथं कृष्णनन्दनः ॥
 एवं सप्त रथा भग्ना दैत्यपुत्रस्य वै रणे ॥१९॥
 तदा कुनन्दनः संख्ये स्थित्वा याने विचित्रिते ॥
 आययौ नृप वेगेन कृष्णपुत्रं नियोधितुम् ॥२०॥

आगत्य दशभिर्बाणैस्ताडयामास तं मृधे ॥
 शरैस्तेः सोऽपि निहतः परं कश्मलतां गतः ॥
 ततः स धनुरुद्यम्य गृहीत्वा दश सायकान् ॥
 मुमोच तस्य हृदये क्रुद्धः कृष्णात्मजो बली ॥२२॥
 ते शरा रुधिरं पीत्वा निपेतुर्वै महीतले ॥
 यथा हि पितरो राजन्नरके कूटसाक्षिणः ॥ २३॥
 कुनन्दनः सुनन्दनं सुनन्दनः कुनन्दनम् ॥
 महदरणे महच्छरैर्निजघ्नतुः परस्परम् ॥२४॥
 एवं हि तौ द्वौ शरभिन्नगात्रौ
 रक्ताप्लुतौ चापधरौ रुषाढ्यौ ॥
 प्रघक्रतुर्युद्धवरं शरैश्च
 कुशांबसांबाविव संयुगे वै ॥२५॥
 ततः कृष्णात्मजो वीरः कोदंडे स्वर्णनिर्मिते ॥
 मृगांकार्द्धमुखं बाणं धृत्वा शीघ्रं तमब्रवीत् ॥२६॥

सुनन्दन उवाच -
 शृणु मद्ब्रघनं वीर बाणोनानेन त्वच्छिरः ॥
 सद्यश्छिन्नं करिष्येऽहं शिरो रक्ष बली यदि ॥२७॥
 यदि मद्ब्रघनं सत्यं प्रधने त्वं न मन्यसे ॥
 तदा शृणु प्रतिज्ञां मे तव मृत्युविषूचिकाम् ॥२८॥
 सतीं च गुरुपत्नीं यो दूषयति कामतः ॥
 स याति यातनां यां वै यमराजस्य सन्निधौ ॥२९॥
 सा यातना य मे भूयात्सत्यं मम प्रतिश्रुतम् ॥
 यः समर्थश्च स्वगुरुं पितरं च न पालयेत् ॥३०॥
 तस्य पापं ममैवास्तु न हनिष्ये च त्वां रणे ॥
 इति श्रुत्वा च तद्वाक्यं दैत्य आह रुषा ज्वलन् ॥३१॥
 राजपुत्र उवाच -
 बिभेमि नाहं रणात्संग्रामे शत्रुसम्मूखे ॥

प्राणिनां चैव सर्वेषां मृत्युर्भवति सांप्रतम् ॥३२॥

यदि मुंचसि संग्रामे मद्वधार्थे महाशरम् ॥
तदाहं स्वशरेणापि शीघ्रं छेच्चि न संशयः ॥३३॥
एकादश्यां च ये मानादन्नं भुञ्जति भूतले ॥
मातरं भ्रातृपत्नीं च भगिनीं च सुतां तथा ॥
पापं तेषां ममैवास्तु न छेच्चि यदि त्वच्छरम् ॥३४॥
इति तस्य वयः स्पष्टं श्रुत्वा शंकितमानसः ॥
प्रत्युवाच पुनर्वाक्यं श्रीकृष्णं सोऽपि संस्मरन् ॥३५॥
सुनन्दन उवाच -
मया कृष्णप्रियुगलं सेवितं मनसा यदि ॥
कपटेन विना तर्हि सत्यं भूयाद्वदो मम ॥३६॥
स्वपत्नीं च विना वीर नान्यां पश्यामि कामतः ॥
तेन सत्येन संग्रामे वाक्यं भूयादृतं मम ॥३७॥
इत्युक्त्वा सायकं तीक्ष्णं विमुमोच सुनन्दनः ॥
मंत्रयित्वा च मंत्रेण महाकालानलोपमम् ॥३८॥

प्रमुक्तं वीक्ष्य विशिखं स्वबाणेन नृपात्मजः ॥
सद्यश्चिच्छेद हि यथा सर्पं पक्षेण पक्षिराट् ॥३९॥
छिन्ने तस्मिञ्छरे राजन्हाहाकारस्तदाभवत् ॥
चचाल पृथिवी लोकैर्देवास्ते विस्मयं गताः ॥४०॥
पराङ्मुखः पतितो बाणः पूर्वाङ्घ्रिः फलसंयुतः ॥
शिरश्चिच्छेद दैत्यस्य तरोः स्कंधं यथा गजः ॥४१॥
किरीटकुण्डलैर्युक्तं पतितं तस्य मस्तकम् ॥
निरीक्ष्य हाहाशब्दं वै चक्रुर्देव्याश्च दुःखिताः ॥४२॥
कुनन्दनकबंधस्तु शीघ्रमुत्थाय संयुगे ॥
खड्गेन मुष्टिभिः पादैर्बहुञ्छत्रूञ्जघान ह ॥४३॥
ततश्च यदुसेनायां नेदुर्दुभयो मुहुः ॥
सुनन्दनोपरि सुराः पुष्पवर्षं प्रचक्रिरे ॥४४॥
इति श्रीगर्गसंहितायां हयमेधखण्डे
दैत्यपुत्रवधवर्णनं नाम षट्त्रिंशोऽध्यायः ॥३६॥
हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

garga uvāca -
kunandano'pi saṁmūrechāṁ tyaktvāgādīraṇamaṇḍale ||
rathasthaḥ krodhasaṁyuktaḥ pravaraṣandhanuṣā śarān ||1||
dṛṣṭvā tamāgataṁ viro'niruddhaḥ paravīrahā ||
papraccha sevakāṁstasya vārtāṁ roṣeṇa dīpitaḥ ||2||
sevakāste tataḥ procureṣa balvalanandanaḥ ||

tvayā sārddhaṃ mahārāja yuddhaṃ kartuṃ samāgataḥ ||3||
 śrutvāniruddhaḥ provāca haniṣye'haṃ kunandanam ||
 tadaiva tamuvācātha kṛṣṇaputraḥ sunandanaḥ ||4||
 sunandana uvāca -
 rājanko'yaṃ daityaputraḥ kvedaṃ parimitaṃ balam ||
 jeṣye'haṃ tvatpratāpeṇa tasmādāgacchāmyahaṃ prabho ||5||
 rājāñchṛṇu pratijñāṃ me tavānaṃdaprādāyinīm ||
 na cetkunandanam jeṣye bahusaṃgrāmakovidam ||6||

kṛṣṇasya caraṇāṃbhojamadhvāsvādaviyoginam ||
 yatpāpañca bhavettanme na jaye yadi dānavam ||7||
 yo guruṃ bhavahartāraṃ pitaraṃ ca na sevate ||
 yadaghaṃ tu bhavettasya tanme bhūyāñjayena vai ||8||
 iti pratijñāmākarmyāniruddhastasya bhūpate ||
 jaharṣa citte taṃ viraṃ nirdideśa raṇaṃ prati ||9||
 ityājñapto'niruddhena caikāki kṛṣṇanandanaḥ ||
 jagāma daṃśitastatra yatṛaste balvalātmajaḥ ||10||
 kunandanastamājñāya tvāgataṃ pradhane ruṣā ||
 pratyujjagāma virāgryō rathi śūraśiromaṇiḥ ||11||
 anyonyaṃ tau sammilitau rathasthau cāpadhāriṇau ||
 rejāte rājaśārdūla yathā damanapuṣkalau ||12||
 ubhau sāyākabhinnamgāvubhau rudhiraviplutau ||
 muñcamtau śarakoṣṭha samdhamttau tarasā śarān ||13||

ādānenaiva sandhānaṃ mocanaṃ ca na bhūpate ||
 dṛśyate tau mahāśūrau kuṇḍalīkṛtakārmukau ||14||
 tadā rathaṃ rājaputrastu bhrāmākāstreṇa śobhinā ||
 bhūtale bhrāmayāmāsa kuṃbhakārasya cakravat ||15||
 bhrāntvā muhūrtamātraṃ tu tadā ratho vājisamnyutah ||
 sthitiṃ lebhe tataḥ kārṣṇirjaghāna tadā rathe śaram ||16||
 sayānastena bāṇena khe babhrāma matamgavat ||
 papāta kau viśīrṇo'bhūdyathā vai kācabhājanam ||17||
 utthitaḥ so'pi viratho hatāśvo hatasārathiḥ ||
 anyam rathaṃ samāruhya yāvadāyāti saṃmukham ||18||
 babhaṃja tāvadbāṇaiśca tadā rathaṃ kṛṣṇanandanaḥ ||
 evaṃ sapta rathā bhagnā daityaputrasya vai rane ||19||
 tadā kunandanaḥ saṃkhye sthitvā yāne vicitrite ||
 āyayau nṛpa vegena kṛṣṇaputraṃ niyodhitum ||20||

āgatya daśabhīrbāṇaistāḍayāmāsa taṃ mṛdhe ||
 śaraisteḥ so'pi nihataḥ paraṃ kaśmalatām gataḥ ||
 tataḥ sa dhanurudyamya grhītvā daśa sāyakān ||
 mumoca tasya hṛdaye kruddhaḥ kṛṣṇātmajo balī ||22||
 te śarā rudhiraṃ pitvā nipeturvai mahitale ||
 yathā hi pitaro rājannarake kūṭasākṣiṇaḥ ||23||
 kuṇandanaḥ sunandanam sunandanaḥ kunandanam ||
 mahadāraṇe mahaccharairnijaḥnataḥ parasparam ||24||
 evaṃ hi tau dvau śarabhinnagātrau
 raktāplutau cāpadharau ruṣāḍhyau ||
 pracakraturyuddhavaram śaraiśca
 kuṣāṃbasāmbāviva saṃyuge vai ||25||
 tataḥ kṛṣṇātmajo viraḥ kodaṃḍe svarṇanirmite ||

mṛgāmārdhamukhaṃ bāṇaṃ dhṛtvā śighraṃ tamabravīt ||26||

sunandana uvāca -

śṛṇu madvacanaṃ vīra bāṇenānena tvacchiraḥ ||
sadyaśchinnaṃ kariṣye'haṃ śīro rakṣa bali yadi ||27||
yadi madvacanaṃ satyaṃ pradhane tvaṃ na manyase ||
tadā śṛṇu pratijñāṃ me tava mṛtyuviśūcikām ||28||
satīm ca gurupaṭṭānīm ca yo dūṣayati kāmataḥ ||
sa yāti yātanaṃ yām vai yamarājasya sannidhau ||29||
sā yātanaḥ ca me bhūyātsatyam mama pratiśrutam ||
yaḥ samarthaśca svaguruṃ pitaraṃ ca na pālayet ||30||
tasya pāpaṃ mamaivāstu na haniṣye ca tvām raṇe ||
iti śrutvā ca tadvākyaṃ daitya āha ruṣā jvalan ||31||
rājaputra uvāca -
bibhemi nāhaṃ raṇātsaṅgrāme śatrusammukhe ||
prāṇināṃ caiva sarveṣāṃ mṛtyurbhavati sāmpratam ||32||

yadi muñcasi saṅgrāme madvadhārthe mahāśaram ||
tadāhaṃ svaśareṇāpi śighraṃ chedmi na saṃśayaḥ ||33||
ekādaśyām ca ye mānādannaṃ bhujjanti bhūtale ||
mātaraṃ bhrātṛpatṭānīm ca bhaginīm ca sutām tathā ||
pāpaṃ teṣāṃ mamaivāstu na chedmi yadi tvaccharam ||34||
iti tasya vacaḥ spaṣṭaṃ śrutvā śaṅkitamānasaḥ ||
pratyuvāca punarvākyaṃ śrīkṛṣṇaṃ so'pi saṃsmaran ||35||
sunandana uvāca -
mayā kṛṣṇāṅghriyugalaṃ sevitaṃ manasā yadi ||
kapaṭena vinā tarhi satyaṃ bhūyādvaco mama ||36||
svapatṭānīm ca vinā vīra nānyām paśyāmi kāmataḥ ||
tena satyena saṅgrāme vākyaṃ bhūyādṛtaṃ mama ||37||
ityuktvā sāyakaṃ tīkṣṇaṃ vimumoca sunandanaḥ ||
maṃtrayitvā ca maṃtreṇa mahākālānalopamaṃ ||38||

pramuktaṃ vīkṣya viśikhaṃ svabāṇena nṛpātmajaḥ ||
sadyaściccheda hi yathā sarpaṃ pakṣeṇa pakṣirāṭ ||39||
chinne tasmīñchare rājanhāhākārastadābhavat ||
cacāla prthivi lokairdevāste vismayaṃ gatāḥ ||40||
parārdhaḥ patito bāṇaḥ pūrvārdhaḥ phalasaṃyutaḥ ||
śiraściccheda daityasya taroḥ skaṇḍhaṃ yathā gajaḥ ||41||
kīṛṭakūḍalairyuktaṃ patitaṃ tasya mastakam ||
nirīkṣya hāhāśabdaṃ vai cakrurdaityāśca duḥkhitāḥ ||42||
kunandanakabaṃdhastu śighramutthāya saṃyuge ||
khaḍgena muṣṭibhiḥ pādairbahūñchatrūñjaghāna ha ||43||
tataśca yadusenāyām nedurduḥḍbhayo muhuḥ ||
sunandanopari surāḥ puṣpavarṣaṃ pracakrire ||44||
iti śrīgargasaṃhitāyām hayamedhakhaṇḍe
daityaputravadhavarṇanaṃ nāma ṣaṭtriṃśo'dhyāyaḥ ||36||

hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

The Slaying of Daitya Putra Kunandan by Sri Krishna Putra Sunandana

Śrīgarjī says - Rajan! At the same time, Kunandan too, having given up fainting, came to the battlefield on a chariot, raining down arrows with a furious bow. Aniruddha, the hero who destroyed the enemy heroes, saw him and was furious and asked his servants about him. The servants said, "Your Majesty! This is Balvalnandan Kunandan and has come to fight with you. Hearing this, Aniruddha said - 'I will kill Kunandan. "At the same time, Sunandana, the son of Krishna, said to them. 1 - 4.

Sunandana said, "O king! What is this demon son? And what does this little army of it hold back? Oh my lord. I will conquer it with your might. So it is I who go to war. The king! Listen to the word that I promise you. This will bring you joy - 'If I do not conquer the more valiant Kunandan, then the sin that men who refrain from enjoying the nectar of Krishna's feet will be felt by me.' If I do not defeat this demon, then the sin of a man who is averse to the service of his teacher and father, who takes up Bhavbandhan, is the same as that of me. 5-8 | (Ashwamedh Khand Chapter 36 to 40)

Prithvi Nath! Aniruddha was overjoyed at Sunandana's promise and ordered the hero to fight. Thus, on Aniruddha's orders, Śrīkṛṣṇanandana went alone to the place where Balval-Nandana Kunandan was present, wearing the Sunandana armor. When Kunandan saw Sunandana coming to fight, he proceeded to receive him with indignation, for he was the best of heroes, charioteer, and knight. Rajasinha. The two charioteers, seated on chariots and wearing bows, joined each other and began to exalt themselves as Daman and Pushkal. Both of their bodies were being torn apart by the psycho. Both appeared to be covered in blood and both fired millions of arrows at high speed. Prithvi Nath! It was not known when they took the arrows, placed them on the bows, and released them. The two great knights were shown pulling the bow and forming a kundal. The demon prince rotated Sunandana's chariot like a potter's wheel on the ground floor with a graceful deceptive weapon. His chariot, after circling for two hours, settled down with the horses. Then Śrīkṛṣṇakumar shot an arrow at Kunandan's chariot. Hurt by the arrow, the chariot went up to the sky with its horses, circled like a drunken elephant, and fell to the earth. It shattered like a glassware when it fell. As the chariot, horses, and chariots were destroyed, Kunandan got up and climbed onto another chariot and as soon as he appeared, Kṛṣṇanandan shot multiple arrows and defied Sunandan's chariot. Thus the seven chariots of Daitya Kumara were destroyed in that battlefield. 9-19 |

O Lord! Then Kunandan, sitting in a strange vehicle, came in haste to face Krishna's son on the battlefield. On his arrival, Kunandan shot ten arrows at Sunandana on the battlefield. He was in great pain when he was wounded by those arrows. Enraged, the mighty Kṛṣṇakumar picked up the bow and took it in his ten hand and released it targeting Kunandan's chest. The king! The arrows drank the giant's blood and fell to the earth, just as the fathers of those who bear false witness fall into hell. Kunandan started injuring Sunandan and Sunandan Kunandan each other with huge arrows in that great battle. 20-24 |

Both of their bodies were thus mutilated by the impact of the arrows. Both had been bathed in blood and were fighting fiercely with bows and arrows at each other in fury. In that battlefield, Kunandan and Sunandan were adorned like Kūshambas and Sambakas. Kṛṣṇakumar Vira Sunandana then placed a crescent-shaped arrow on a gold-plated staff and quickly told Kunandana. 25-26 | (Ashwamedh Khand Chapter 36 to 40)

Sunandan said, "Veer! Listen to me I will cut off your head at this very moment with this arrow. If you are strong, protect your head. If you do not believe what I say in this battlefield, then listen to my promise to inform you of your death - 'Whoever defiles sati, sadhvi, husband, and wife with lust, the same torture that he is subjected to near Yamraj, the same torture will be meted out to me; if my promise is not true. The sins of the one who does not obey his teacher and father while in power are

mine, if I do not kill you on the battlefield. " 27-30 |

When the demon heard this from Sunandana, he was furious and spoke. 31.

The demon prince said, "I am not afraid to die in battle in the face of the enemy. Death belongs to all beings; but whatever great arrow you shoot at my slayer in battle at this time, I will cut it off with my own arrow at once, no doubt. Those who proudly eat food on Ekadashi on this earth and sin with mother, brother-in-law, sister, and daughter, the sin of all of them will be mine, if I do not cut off your arrows. 32-34 |

Hearing this obvious statement, Sunandhan became suspicious. So they also spoke again, remembering Krishna. 35.

Sunandan said, "If I have given up deceit and consumed Charanarvindoka, the couple of the true MNS Sri Krishna, then my word is true." Heroic! If I do not look at a woman with lust other than my wife, then this statement of mine must be true in the battlefield under the influence of this truth. 36-37 |

- Having said this, Sunandana left with a sharp psycho mantra similar to Mahakal and Agni. Seeing the arrow gone, the demon prince cut it instantly with his arrow; just as the bird king Garuda cuts the serpent into two pieces with his wing. The king! As soon as the arrow was cut, there was an immediate commotion. The earth began to shake along with the worlds, and the gods were amazed. The lower half of the arrow was cut off and fell, but the fruitful first half escaped and cut off the demon's head in the same way that an elephant breaks the trunk of a tree. 38-41 | (Ashwamedh Khand Chapter 36 to 40)

All the demons were sad and cried out when they saw his head, which had crowns and coils, cut off and fell. Kunandan's thunders rose quickly on the battlefield and killed many enemies with swords, punches, and kicks. Thereafter, the Yadava army began to play the drum repeatedly, and the gods showered flowers on Sunandan. 42-44 |

Thus was completed the thirty-sixth chapter in the Ashvamedha Khanda under the Srigargha Samhita, titled "The Description of the Slayer of the Daitya's Son." 36.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 37

Chapter 238 of 263 · 53 detected Sanskrit verse markers

Sanskrit

वज्रनाभिरुवाच -

कुनन्दने हते ब्रह्मन्बल्वले मूर्च्छिते रणे ॥
न कृतं तु सहायं वै रुद्रेण करुणात्मना ॥१॥
कस्मान्न चागतो रुद्रो यज्ञः पूर्णः कथं भवेत् ॥
कथं विमुक्तस्तुरगास्तन्मे व्याख्यातुमर्हसि ॥२॥
सौतिरुवाच -

इति तस्य वचः श्रुत्वा गर्गो ज्ञानवतां वरः ॥
स्मृत्वा सर्वा कथां ब्रह्मन्नुवाच यदुसत्तम् ॥३॥
गर्ग उवाच -

बल्वले मूर्च्छिते राजन्हते शूरे कुनन्दने ॥
महाकोपं शिवश्चक्रे प्रेरितस्तु सुरर्षिणा ॥४॥
आरुह्य नंदिनं क्रुद्धो भक्तप्रक्षालकः शिवः ॥
चन्द्ररेखां वहन्मूर्ध्नि जटाजूटांतरे नृप ॥५॥
सर्पहारैर्मण्डहारैर्भस्मलिप्तो भयंकरः ॥

दशबाहुः पञ्चमुखो नेत्रैः पञ्चदशैर्वृतः ॥६॥
सिंहचर्मोबरधरो मदमतो भयंकरः ॥
त्रिशूलपट्टिशधरो धनुर्बाणधरः परः ॥७॥
कुठारपाशपरिघभिर्दिपालैर्विभूषितः ॥
सहस्ररविसंकाशः सर्वभूतगणावृतः ॥८॥
हंतुं सर्वान्वृष्णिवरान्काष्णिजप्रमुखान्मृधे ॥
कैलसादाययौ शीघ्रं चालयन्पृथिवीतलम् ॥९॥
कोलाहलो महानासीदाकाशे भूतले नृप ॥
देवदैत्यनराः सर्वे भयं प्रापुश्च विस्मिताः ॥१०॥
सगणं सपरीवारमागतं वीक्ष्य शंकरम् ॥
क्रुद्धं प्रलयकर्तारं भयं प्रापुर्यद्वृत्तमाः ॥११॥
अनिरुद्धस्य च मुखं निस्तेजस्कमभूद्भयात् ॥
चकंपे हृदयं तस्य दुःखितस्य रणांगणे ॥१२॥
ततः प्रत्याह वचनं निष्ठुरं सर्वयादवान् ॥

शूलं गृहीत्वा हस्तेन गिरीशः क्रोधपूरितः ॥१३॥
शंकर उवाच -

अनिरुद्धः कुत्र गतो गतः कुत्र सुनन्दनः ॥
सांबादयः कुत्र गता भक्तं हत्वा कुनन्दनम् ॥१४॥

बल्वलं मूर्च्छितं कृत्वा मदभक्तं दैत्यसत्तमम् ॥
तस्यानुगान्मृधे हत्वा कुत्र यास्यति वृष्णयः ॥१५॥
तस्मात्सर्वान्हनिष्यामि मदभक्तानां रिपून्मृधे ॥
अहं विष्णुर्विधिश्वैते भक्तं रक्षति दुःखतः ॥१६॥
गर्ग उवाच -

इत्युदीर्य्यानिरुद्धं स प्रेषयामास भैरवम् ॥
त्वं हि योद्धुं गच्छ शूर कार्ष्णिजं जयिनं मृधे ॥१७॥
सुनंदनं नंदिनं च प्रेषयामास रोषतः ॥
गदं च वीरभद्रं वै सांबं च शिखिवाहनम् ॥१८॥
भानुज भृंगिणं युद्धे विरूपाक्षः समादिशत् ॥

यद्वंश्च प्रेषयामास भूतप्रेतांस्ततः शिवः ॥१९॥
ततस्ते रुद्रवचनाद्भूतप्रेतविनायकाः ॥
भैरवाः प्रमथाश्चैव वेताला ब्रह्मराक्षसाः ॥२०॥
उन्मादाश्चैव कूष्माण्डा आजगमुः कोटिशो मृधे ॥
भूतानि जघ्नुश्चांगारैर्यादवाश्च विनायकाः ॥२१॥
पट्टिशैर्भैरवाः शूलैः खट्वांगैः प्रमथाः किल ॥
जनानश्वान्गृहीत्वा तु भक्षयंति ब्रह्मराक्षसाः ॥२२॥
यातुधानाश्चरर्वयन्तो मनुष्याणां शिरांसि च ॥
कपालैस्तत्र वेतालाः पिबंतो रुधिरं रणे ॥२३॥
पिशाचास्तत्र नृत्यन्ति प्रेता गायंति एव हि ॥
शिरांसि कंदुकानीव क्षेपयंतो मुहुर्मुहुः ॥२४॥
अट्टहासं प्रकुर्वन्तः प्रधावंत इतस्ततः ॥
गजान् रथांश्चरर्वयन्तो दृश्यन्ते रणमंडले ॥२५॥
रक्तं पिशाच्यो डाकिन्यः पाययंत्यः सुतान्मृधे ॥

मारोदीरिति वादिन्य अक्षीणि च तदाऽमृजन् ॥२६॥
उन्मादाश्चैव कूष्माण्डा निर्माय मुण्डकैः स्रजः ॥
संयच्छति महेशाय शूराणां स्वर्गगामिनाम् ॥२७॥
हाहाकारस्तदैवासीद्यदुसैन्ये नृपेश्वर ॥
दुदुवंतो भयादश्वा धावंतस्तत्र दंतिनः ॥२८॥
वीराः प्रपतिता युद्धे गता मृत्युं सहस्रशः ॥
दृष्ट्वा चेत्थं गणबलं दीप्तिमान्माधवात्मजः ॥२९॥
चापे निधाय विशिखान्मुमुचे परमाद्भुतम् ॥
ते शरा विविशुस्तिग्मा भूतप्रेतविनायकान् ॥३०॥
कोटिशः कोटिशो राजन्यथारण्यं शिखण्डिनः ॥
ततश्च दुदुवुर्भिन्नाः सर्वे भूतगणाः शरैः ॥३१॥
केचिन्निपतिता युद्धे केचिद्वै निधनं गताः ॥
न हताश्च शरैः केऽपि पतिताः पूर्वमेव च ॥३२॥

पलायिते प्रेतगणे भैरवः क्रोधपूरितः ॥

त्रिशूली सारमेयस्थ आजगाम कृतांतवत् ॥३३॥
तं दृष्ट्वा कालरूपं च भैरवं तु भयंकरम् ॥
न कोऽपि युयुधे तेनानिरुद्धो युयुधे नृप ॥३४॥
अनिरुद्धः पंचशरैस्तताड भैरवं मृधे ॥
स चापि परिघेणापि बभञ्ज तदर्थं वरम् ॥३५॥
सोऽप्यन्यं रथमारुह्य सज्जं कृत्वा धनुर्दृढम् ॥
तताड दशभिर्बाणै रौद्रं मायाविनं मृधे ॥३६॥
तैर्बाणैर्निहतः सोऽपि किंचित्कश्मलतां गतः ॥
त्रिशूलं त्रिशिखं तस्मै चिक्षेप ज्वलनप्रभम् ॥३७॥
शूलं समागतं दृष्ट्वा बाणैश्चेच्छेद कार्ष्णिजः ॥
छिन्नं स्वीयं त्रिशूलं वै दृष्ट्वा रुद्रसुतो बली ॥३८॥
ससृजे मायया तत्र मुखादनलमेव च ॥
तेनाग्निना जज्वलुश्च मही वृक्षा दिशो दश ॥३९॥
पदातीनां रथानां च हयानां दंतिनां तथा ॥

जज्वलुश्च शरीराणि मुञ्जपुष्पप्रतूलवत् ॥४०॥
केचित्प्रज्वलिता वीराः केचिद्वै भस्मतां गताः ॥
अग्निना पूरितं सैन्यं कृष्णं केचित्समरंति हि ॥४१॥
सेनां भयातुरां दृष्ट्वानिरुद्धो धन्विनां वरः ॥
दधार विशिखं चापे ज्ञात्वा मायां विनिर्मिताम् ॥४२॥
मंत्रयित्वा च मंत्रेण पर्जन्यास्त्रेण सायकम् ॥
मुमोच गगने शीघ्रं स्मरन्कृष्णपदांबुजम् ॥४३॥
शरे मुक्ते समागत्य मेघाः प्रववृषुर्जलम् ॥
अग्निः शान्तिं गतो राजन्यथा प्रावृट् तथा बभौ ॥४४॥
शिखंडिनः कोकिलाश्च चातकाः सारसादयः ॥
मण्डूकाद्याश्च प्रजगुरिद्रगोपा विरेजिरे ॥४५॥
पुरंदरस्य चापेन सौदामिन्या बभौ नभः ॥
प्रयासं निष्फलं दृष्ट्वा भैरवो भैरवं रवम् ॥४६॥
चकार स्वमुखेनापि सर्वेषां त्रासयन्मनः ॥

ननाद तेन ब्रह्मांडं सप्तलोकैर्बिलैः सह ॥४७॥
विचेलुर्दिग्गजास्तारा राजदभूखण्डमण्डलम् ॥
तदैव बधिरीभूता बभूवुः पतिता नराः ॥४८॥
पुनश्च भैरवः क्रुद्धो हस्तं हस्तेन पीडयन् ॥
निष्पिषन्नधरं दंतैर्लेलिहानः स्वजिह्वया ॥४९॥
नेत्राभ्यां रक्तवर्णाभ्यां पश्यन्सर्पैर्विभूषितः ॥
जग्राह परशुं तीक्ष्णं तृणीकृत्य यदूतमम् ॥५०॥
तदैव जृम्भणास्त्रेणानिरुद्धो रणकोविदः ॥

भैरवं मोहयामास श्रीकृष्णइव शंकरम् ॥५१॥
 तेनास्त्रेण रणे राजन्ननिरुद्धस्य पश्यतः ॥
 पपात भूतले रौद्रो जृंभितो निद्रितोऽभवत् ॥५२॥
 इति श्रीगर्गसंहितायां हयमेधखण्डे
 भैरवमोहनं नाम सप्तत्रिंशोऽध्यायः ॥३७॥
 हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

vajranābhīruvāca -
 kunandane hate brahmanbalvale mūrccchite raṇe ||
 na kṛtaṃ tu sahāyaṃ vai rudreṇa karuṇātmanā ||1||
 kasmāna cāgato rudro yajñāḥ pūrṇāḥ kathāṃ bhavet ||
 kathāṃ vimuktaśturagastanne vyākhyātumarhasi ||2||
 sautīruvāca -
 iti tasya vacaḥ śrutvā gargo jñānavatāṃ varaḥ ||
 smṛtvā sarvāṃ kathāṃ brahmannuvāca yadusattam ||3||
 garga uvāca -
 balvale mūrccchite rājanhate śūre kunandane ||
 mahākopaṃ śivaścakre preritastu surarṣiṇā ||4||
 āruhya naṇḍinaṃ krudho bhaktarakṣākaraḥ śivaḥ ||
 candrarekhāṃ vahanmūrdhni jaṭājūṭāṃtare nṛpa ||5||
 sarpahāraimūṇḍahārairbhasmalipto bhayaṃkaraḥ ||
 daśabāhuḥ pañcamukho netraiḥ pañcadaśairvṛtaḥ ||6||
 śiṃhacarmāṃbaradharo madamatto bhayaṃkaraḥ ||
 triśūlapaṭṭīśadharo dhanurbāṇadharāḥ paraḥ ||7||
 kuṭhārapāśaparighabhiṇḍipālairvibhūṣitaḥ ||
 sahasraravisaṃkāśaḥ sarvabhūtagaṇāvṛtaḥ ||8||
 haṃtuṃ sarvānvṛṣṇivarāṅkārṣṇijāpramukhānmṛdhe ||
 kailasādāyayau śighraṃ cālayaṃprthivīṭalam ||9||
 kolāhalo mahānāsīdākāśe bhūtale nṛpa ||
 devadaityanarāḥ sarve bhayaṃ prāpuśca vismitāḥ ||10||
 sagaṇaṃ saparīvāramāgataṃ vikṣya śaṃkaram ||
 kruddhaṃ pralaya kartāraṃ bhayaṃ prāpuradūttamāḥ ||11||
 aniruddhasya ca mukhaṃ nistējaskamabhūd bhayāt ||
 cakampe hrdayaṃ tasya duḥkhitasya raṇāṃgaṇe ||12||
 tataḥ pratyāha vacanaṃ niṣṭhuraṃ sarvayādavān ||
 śūlaṃ grhītvā hastena girīśaḥ krodhapūrītaḥ ||13||
 śaṃkara uvāca -
 aniruddhaḥ kutra gato gataḥ kutra sunandanaḥ ||
 sām̐bādāyaḥ kutra gatā bhaktaṃ hatvā kunandanam ||14||
 balvalaṃ mūrccchitaṃ kṛtvā mad bhaktaṃ daityasattamam ||
 tasyānugānmṛdhe hatvā kutra yāsyāṃti vṛṣṇayaḥ ||15||
 tasmātsarvānhaniṣyāmi mad bhaktānāṃ ripūnmṛdhe ||
 ahaṃ viṣṇurvidhiścaite bhaktaṃ rakṣāṃti duḥkhataḥ ||16||
 garga uvāca -
 ityudīryajāniruddhaṃ sa preṣayāmāsa bhairavam ||

tvam hi yoddhum gaccha śūra kārṣṇijaṃ jayinaṃ mṛdhe ||17||
 sunandanaṃ naṃdinaṃ ca preṣayāmāsa roṣataḥ ||
 gadaṃ ca vīrabhadraṃ vai sāmbaraṃ ca śikhivāhanaṃ ||18||
 bhānuṇa bhr̥ṅginaṃ yuddhe virūpākṣaḥ samādiśat ||

yadūṃśca preṣayāmāsa bhūtapretāṃstataḥ śivaḥ ||19||
 tataste rudravacanād bhūtapretavināyakāḥ ||
 bhairavāḥ pramathāścaiva vetālā brahmarākṣasāḥ ||20||
 unmādāścaiva kūṣmāṇḍā ājagmuḥ koṭiśo mṛdhe ||
 bhūtāni jaghnuścāṃgārairyādavaśca vināyakāḥ ||21||
 paṭṭīśairbhairavāḥ śūlaiḥ khaṭvāṃgair̥ pramathāḥ kila ||
 janānaśvāṅgrhitvā tu bhakṣyaṃti brahmarākṣasāḥ ||22||
 yātudhānāscaravayanto manuṣyāṇāṃ śirāṃsi ca ||
 kapālaistatra vetālāḥ pibanto rudhiraṃ raṇe ||23||
 piśācāstatra nṛtyanti pretā gāyaṃti eva hi ||
 śirāṃsi kaṃdukāniva kṣepayaṃto muhurmuhuḥ ||24||
 aṭṭahāsaṃ prakurvantaḥ pradhāvaṃta itastataḥ ||
 gajān rathāṃscaravayanto dṛśyante raṇamaṇḍale ||25||
 raktaṃ piśācyo ḍākinyaḥ pāyayaṃtyaḥ sutānmṛdhe ||

māroḍṛiti vādīya akṣiṇi ca tadā'mṛjan ||26||
 unmādāścaiva kūṣmāṇḍā nirmāya muṇḍakair̥ srajaḥ ||
 saṃnyacchaṃti maheśāya śūrāṇāṃ svargagāmināṃ ||27||
 hāhākārastadaivāsīdyadusainye nṛpeśvara ||
 dudruvaṃto bhayādaśvā dhāvaṃtastatra daṃtinaḥ ||28||
 virāḥ prapatitā yuddhe gatā mṛtyuṃ sahasraśaḥ ||
 dṛṣtvā cethaṃ gaṇabalaṃ dīptmānmādhavātmajaḥ ||29||
 cāpe nidhāya viśikhānmumuce paramād bhutam ||
 te śarā vivīṣustigmā bhūtapretavināyakān ||30||
 koṭīśaḥ koṭiśo rājanyathāraṇyaṃ śikhaṇḍinaḥ ||
 tataśca dudruwurbhinnāḥ sarve bhūtagaṇāḥ śarair̥ ||31||
 kecinnipatitā yuddhe kecidvai nidhanaṃ gatāḥ ||
 na hatāśca śarair̥ ke'pi patitāḥ pūrvameva ca ||32||
 palāyite pretaḡaṇe bhairavaḥ krodhapūrītaḥ ||

triśūlī sārameyastha ājagāma kṛtāṃtavat ||33||
 taṃ dṛṣtvā kālarūpaṃ ca bhairavaṃ tu bhayaṃkaram ||
 na ko'pi yuyudhe tenāniruddho yuyudhe nṛpa ||34||
 aniruddhaḥ pañcaśaraistatāḍa bhairavaṃ mṛdhe ||
 sa cāpi parigheṇāpi babhaṇja tad rathaṃ varam ||35||
 so'pyanyaṃ rathamāruhya sajjam kṛtvā dhanurdṛdham ||
 tatāḍa daśabhirbāṇai raudraṃ māyāvināṃ mṛdhe ||36||
 tairbāṇair̥nihataḥ so'pi kiṃcitkaśmalatām gataḥ ||
 triśūlaṃ triśikhaṃ tasmai cikṣepa jvalanaprabham ||37||
 śūlaṃ samāgataṃ dṛṣtvā bāṇaiściccheda kārṣṇijaḥ ||
 chinnaṃ svīyaṃ triśūlaṃ vai dṛṣtvā rudrasuto balī ||38||
 sasṛje māyayā tatra mukhādanalameva ca ||
 tenāgninā jajvaluśca mahī vṛkṣā dīṣo daśa ||39||
 padātīnāṃ rathānāṃ ca hayānāṃ daṃtīnāṃ tathā ||

jajvaluśca śarīrāṇi muñjapuṣpapratūlavat ||40||
 kecitprajvalitā virāḥ kecidvai bhasmatām gatāḥ ||

agninā pūritam saīnyam kṛṣṇam kecitsmaraṃti hi ||41||
 senām bhayātūrām dr̥ṣṭvāniruddho dhanvinām varaḥ ||
 dadhāra viśikham cāpe jñātvā māyām vinirmītām ||42||
 maṃtrayaitvā ca maṃtreṇa parjanyaṣtreṇa sāyakam ||
 mumoca gagane śiḡhram smarankṛṣṇapadāmbujam ||43||
 śare mukte samāgatya meghāḥ pravavṛṣurjalam ||
 agniḥ śāṃtiṃ gato rājanyathā prāvṛṣṭ tathā babhau ||44||
 śikhamiḍinaḥ kokilāśca cātakāḥ sārāsādayaḥ ||
 maṇḍūkādyāśca prajāgurimdragopā virejire ||45||
 puramdarasya cāpena saudāminyā babhau nabhaḥ ||
 prayāsam niṣphalam dr̥ṣṭvā bhairavo bhairavam ravam ||46||
 cakāra svamukhenāpi sarveṣāṃ trāsayanmanah ||

nanāda tena brahmāṃḍam saptalokairbilaiḥ saha ||47||
 vicelurdiggajāstārā rājā□bhūkhaṇḍamaṇḍalam ||
 tadaiva badhiribhūtā babhūvuh patitā narāḥ ||48||
 punaśca bhairavaḥ krudho hastam hastena piḍayan ||
 niṣpiṣannadharam damṭairlelihānaḥ svajihvayā ||49||
 netrābhyām raktavarṇābhyām paśyansarpairvibhūṣitāḥ ||
 jagrāha paraśum tīkṣṇam tṛṇikṛtya yadūttamam ||50||
 tadaiva jṛṃbhaṇāstreṇāniruddho raṇakovidāḥ ||
 bhairavam mohayāmāsa śrīkṛṣṇa iva śaṃkaram ||51||
 tenāstreṇa raṇe rājannaniruddhasya paśyataḥ ||
 papāta bhūtale raudro jṛṃbhito nidrito'bhavat ||52||
 iti śrīgargasamhitāyām hayamedhakhaṇḍe
 bhairavamohanam nāma saptatṛiṃśo'dhyāyaḥ ||37||
 hariḥ om tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

Lord Shiva's coming to the battlefield from Balwali with his Ganas and the fierce battle of Shivganas and Yadavas: Deeptiman's slaying of Shivganas and Aniruddha's enchantment of Bhairava with the Janmabhastra

Vajranabha asked, "Brahman! Why did the merciful Lord Shiva not help Kunandan when he was killed and Balvala was mauled in the battlefield? Why didn't Lord Shiva come there? How did the giants let go of the horse? And how was the yajna accomplished? Please tell me all these things in detail. 1-2.

Sauti says - Brahman! Hearing this question from Vajranabha, Gargaji, the best of the wise, recalled the entire story and spoke to the Yadava queen. 3.

Srigarghji said, "O king! When Balwa became mute and the knight Kunandan was killed, Lord Shiva, inspired by the sage Narada, became very angry. O Lord! May Lord Shiva, the protector of the devotees, incline wrathfully upon the Nandi, bear the Chandralekha within the Jatajuta on his forehead, adorned with garlands of snakes and a headdress, the ashes come in a fierce form in all the limbs. Rudradeva, with ten arms, five faces, and fifteen eyes, appeared to be drunk and frightened, dressed in lion's skin. In their hands adorned were tridents, pattis, bows, arrows, axes, spears, spears, and bhandipals. They were as bright as a thousand suns and covered with all the ghosts. He came with great haste from Kailasa, shaking the earth, to slay all the best of the Vrishnivamsi heroes

like Aniruddha on the battlefield. 4 - 9.

Nareshwar. At that time, there was a great commotion in the sky and on the ground. The gods, the demons, and the humans were all amazed and terrified. The Yadavas were horrified to see Pralayankar Shankar with his entire clan and family in a fit of rage. Aniruddha's face turned pale with fear. On the battlefield, they were sad and their hearts trembled. At that time, Girish, filled with anger, took the trident in his hands and said this cruel thing to all the Yadavas. 10-13 |

Shankar said, "Where has Aniruddha gone and where has Sunandan gone?" Where did Samba and Adi Yadava go after killing my devotee Kunandan? Where will the Vrishnivamsi, my devotees, go by moustacheing the daitya Shiromani Balvala and killing his servants in battle? I will slay all these enemies of my devotees on the battlefield. I, Vishnu, and Brahma - they all protect the devotees from danger. 14-16 | (Ashwamedh Khand Chapter 36 to 40)

Srigarji says - Rajan. Having said this, Rudra sent Bhairava to Aniruddha and said - "Shura! You go to the battlefield to fight the victorious Pradyumna Kumar Aniruddha. He then angrily sent Nandi to fight Sunandana, inspired Virabhadra to take up arms with Gad, and Mayuravahana Kartikeya to fight Samba. That Virupaksha Shiva ordered Bhringi to fight Bhanu and sent demons and ghosts to fight other Yadava soldiers. At the behest of Lord Rudra, he came into battle with ghosts, ghosts, Vinayakas, Bhairavas, Pramathas, Vetals, Brahmarakshasas, Manias, and Kushmandas in millions. The ghosts began to kill the Yadavas with embers. Vinayaka began to strike with sticks, Bhairava with spears, and Pramatha with clubs. The Brahmarakshas caught and ate humans and horses. Yudhishtira would chew human heads in the battlefield and drink blood drawn from bare skulls. The vampires danced and sang ghost songs there. They would repeatedly throw the heads of the warriors around like a ball. They were seen running around and chewing on elephants and charioteers in the arena. Vampires and witchcraft would wipe the eyes of their children on the battlefield, offering them blood and saying, "Don't cry." Mania and Kushmanda would prepare garlands of the heads of the departed knights and offer them to Lord Shankar. 17-27 |

Oh dear God! At that time, the Yadava army was in disarray. Thousands of horses, elephants, and foot-soldiers fell to their deaths on the battlefield while fleeing in fear. Seeing such strength of the Shiva Ganas, Sri Krishna-Kumara Deepti Mana began to release the most marvellous arrows on his bow. The king! Those sharp arrows started penetrating the bodies of ghosts, ghosts, and Vinayakas in the same manner as peacocks enter the forest. The entire group of ghosts began to flee, scattered by the arrows. Some fell on the battlefield and some died. Many of the arrows crashed before they could be hit. 28-32 |

Bhairava was filled with fury when the demons fled. They arrived as if on a dog, with tridents in their hands. Nareshwar. Seeing Bhairav all that time, no one was willing to fight him. Only Aniruddha went to war with them. Aniruddha shot five arrows at Bhairav on the battlefield. Bhairava also crushed their chariot, Uttama, with a stroke from the periphery. Aniruddha then mounted another chariot, mounted his sturdy bow, and wounded the elusive Bhairava in the battlefield with ten varnos. Injured by the arrows, Bhairav fainted a little. He then threw the three-pointed trident, lit like fire, at Aniruddha. When Pradyumna Kumar saw the bull coming, he cut it into pieces with his arrows. Seeing his trident torn apart, the mighty Rudrakumar Bhairav created Agni with his mouth through Maya. The fire started to burn the land, the trees, and all ten directions. The bodies of foot-soldiers, charioteers, horses, and elephants began to burn like fine floral Semarki cotton. Many heroes were engulfed in flames and many were burnt to ashes. The whole army was engulfed in flames. Many warriors started thinking of Lord Krishna. 33-41 |

Aniruddha, the best of the archers, upon seeing the terror of his army and knowing the illusion created by Bhairava, placed an arrow on his bow. The psychic was captivated by the rainbow and soon released into the sky while contemplating the footsteps of Lord Krishna. 42-43 | (Ashwamedh Khand Chapter 36 to 40)

The king! As soon as the arrow came out, the clouds appeared and started pouring water. The fire was put out and it seemed as if the rainy season had arrived. Peacocks, cuckoos, squirrels, storks, and frogs etc. began to speak. Here and there, the Indragopas (insects called Veerabahuti) began to flourish. The sky was illuminated by rainbows and lightning. Seeing his efforts in vain, Bhairav roared Bhairav with his mouth. This left everyone heartbroken. The sound of Bhairav echoed through the entire universe, including all the worlds and the underworld. The giants were distracted, the stars began to break apart, and the landmass shone with them. At the same time, all the humans became deaf and fell. 44-48 |

Then Bhairava, adorned with serpents, grasped his hands in anger, chewed his lips with his teeth, clenched his tongue, and looked at Yadukula-Tilaka Aniruddha with red eyes, assuming Aniruddha was like a spade, and took a sharp edge in his hand. At the same time, Aniruddha, skilled in strategy, charmed Bhairava using the Janmabhastra in the same way that Lord Krishna had charmed Lord Shankar on the occasion of Banasura-Vijaya. The king! On seeing Aniruddha under the influence of that weapon, Bhairava fell on the battlefield and started enjoying his sleep while jumping. 49-52 |

Thus the thirty-seventh chapter, Bhairava-Mohan, was completed in the Ashvamedha Khanda under the Srigargha Samhita. 37.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 38

Chapter 239 of 263 · 44 detected Sanskrit verse markers

Sanskrit

गर्ग उवाच -

तदा मृत्युंजयः क्रुद्धो भैरवं वीक्ष्य निद्रितम् ॥
 वृषभं प्रेरयामास कार्ष्णिजं शूरमानिनम् ॥१॥
 तदैव वृषभः कोपाच्छृङ्गाभ्यां मारयन् यदून् ॥
 दंतैः पश्चिमपादाभ्यां सेनायां विचचार ह ॥२॥
 त्वरं जघान शृङ्गेण संमुखस्थं सुनन्दनम् ॥
 शृङ्गेण भिन्नहृदयः पपात पंचतां गतः ॥३॥
 तदाऽऽजगाम संक्रुद्धोऽनिरुद्धो गजसंस्थितः ॥
 धनुर्धरो दंशितश्च माभैर्माभैरिति ब्रुवन् ॥४॥
 दृष्ट्वा तत्र हतं वीरं कृष्णपुत्रं सुनन्दनम् ॥
 प्राप्तो दुःखं मृधेऽत्यंतं कंपितः शोकपूरितः ॥५॥
 हते तस्मिन् महावीरे शोचंतं तं शिवोऽब्रवीत् ॥
 मा कृथास्त्वं रणे शोकमनिरुद्ध महाबल ॥६॥
 रणमध्ये पातनं च शूराणां कीर्तये स्मृतम् ॥

तस्मात्त्वमपि संग्रामे मया युद्धास्व यत्नतः ॥७॥

प्रयातान् रक्षस्व प्राणान्ममाग्रे युद्धकांक्षया ॥

गर्ग उवाच -

इति तस्य वचः श्रुत्वा शोकं त्यक्त्वा यदूतमः ॥८॥
 निचखान पंच बाणान् शिवस्य मस्तके नृप ॥
 नारायास्ते महेशस्य जटाजूटेषु निष्ठिताः ॥९॥
 दृश्यंते गृध्रपक्षाढ्याः शाखा इव वनस्पतेः ॥
 ततो रुद्रः स्वकोदंडे बाणमेकं निधाय च ॥१०॥
 चिच्छेद तेन सहसा तस्य चापस्य शिंजिनीम् ॥
 अनिरुद्धः पुनः शीघ्रं सज्यं कृत्वा धनुर्दृढम् ॥११॥
 उग्रचापस्य चिच्छेद शिंजिनीं सायकेन च ॥
 ततः श्रुत्वा तयोर्युद्धमदभुतं रोमहर्षणम् ॥१२॥
 विमानस्थाश्च शक्राद्या आजग्मुः कौतुकान्विताः ॥
 ऊचुः परस्परं खस्था निरीक्ष्य भयविह्वलाः ॥१३॥

देवा ऊचुः

अमू लोकत्रयस्यापि ह्युत्पत्तिलयकारकौ ॥
 एतयोश्च रणं तस्माद्विफलं रणमण्डले ॥१४॥
 को विजेष्यति संग्रामं प्राप्स्यते कः पराजयम् ॥

गर्ग उवाच -

ततस्त्रिदिनपर्यंतं युद्धमासीत्तयोर्भृशम् ॥१५॥
 पुनः शरासनं रुद्रः सज्जं कृत्वा रुषान्वितः ॥
 ब्रह्मास्त्रं संदधे तत्र लोकप्रलयकारकम् ॥१६॥
 ब्रह्मास्त्रेण तु ब्रह्मास्त्रं भिदुरास्त्रेण पार्वतम् ॥
 पर्जन्यास्त्रेण चाग्नेयमनिरुद्धो जहार ह ॥१७॥
 तदा प्रकुपितोऽत्यंतं पिनाकी प्रज्वलन्निव ॥
 त्रिशिखेन त्रिशूलेन जघान कार्ष्णिनन्दनम् ॥१८॥
 स त्रिशूलश्च तं भित्त्वा गजं भित्त्वा विनिर्गतः ॥
 स्थितोऽभूच्च तयोर्मध्ये ऊर्ध्वपुंख अधोमुखः ॥१९॥

गजो मृत्युं गतो युद्धेऽनिरुद्धो मूर्च्छितोऽभवत् ॥
 पेततुस्तौ च संलग्नौ भिन्नवक्षस्थलौ मृधे ॥२०॥
 हाहाकारस्तदैवासीदरुरुदुः सर्वयादवाः ॥
 रुद्रस्याग्रे यथा भीता यमस्याग्रे च पापिनः ॥२१॥
 अनिरुद्धं निपतितं मृत्युतुल्यं विमूर्च्छितम् ॥
 श्रुत्वा ययौ शंकितश्च सांबः स्कंदं विहाय च ॥२२॥
 मूर्च्छितं यदुवीरं तु वीक्ष्य क्रोधपरिप्लुतः ॥
 अश्रुपूर्णमुखः सांबः शर्वं प्राह धनुर्धरः ॥२३॥
 कस्मात्करिष्यसे रुद्र दानवानां हि पालनम् ॥
 हत्वानिरुद्धं संग्रामे वीरं वैव सुनन्दनम् ॥२४॥
 वेदे भागवते शास्त्रे पुरा विप्रैः श्रुतं मया ॥
 श्रीकृष्णाख्यं परं नित्यं शिवं सेविति वैष्णवः ॥२५॥
 मृषा जातं हि तत्सर्वं कार्ष्णिजे पतिते सति ॥
 सुनन्दनः कृष्णसुतः सोऽपि युद्धे त्वया हतः ॥२६॥

वृथा करिष्यसे युद्धं धिक्त्वां तस्मान्महेश्वर ॥
 अहं त्वां पातयिष्यामि रणे कृष्णपराङ्मुखम् ॥२७॥
 क्षुरप्रैः सायकैः शीघ्रं तिष्ठ तिष्ठ रणे शिव ॥
 एतद्वचः समाकर्ण्य प्रसन्नः शंकारोऽब्रवीत् ॥२८॥
 शिव उवाच -

धन्यस्त्वं यादवश्रेष्ठ सत्यं वदति नो भवान् ॥
 मन्नाथः कृष्णचन्द्रोऽयं देवदानववन्दितः ॥२९॥
 कुनन्दने च निहते बल्वले मूर्च्छिते रणे ॥
 सहायार्थमहं वीर भक्तरक्षार्थमागतः ॥३०॥
 सत्यं कर्तुं स्ववचनं किञ्चित्कोपेन पूरितः ॥
 करोमि प्रधने युद्धं भक्तप्रियचिकीर्षया ॥३१॥
 इत्थं वदति भूतेशे सांबो रोषप्रपूरितः ॥
 तताड शीघ्रं चापेन क्षुरप्रैः सायकैर्मृडम् ॥३२॥

तैर्बाणैर्निहतो रुद्रो न किञ्चित्कश्मलं गतः ॥

यथा मतंगजः पुष्पैर्जग्राह स्वधनुः शिवः ॥३३॥
 तताड निशितैर्बाणैर्युद्धं जांबवतीसुतम् ॥
 सांबः शिवं शिवः सांबं जघ्नतुस्तौ परस्परम् ॥३४॥
 दृष्ट्वा युद्धं तयोर्लोकसंहारं मेनिरेऽस्मराः ॥
 भूतले गगने राजन्महान्कोलाहलोऽभवत् ॥३५॥
 भीताश्च वृष्णयस्तत्र नाथं कृष्णं स्मरन्ति हि ॥३६॥
 तदा हरिः श्रीयदुपालकश्च
 ज्ञात्वा यदूनां च महाविपत्तिम् ॥
 रथेन तत्रागतवान्रिपुघ्नो
 युक्तेन वै सूततुरंगमैश्च ॥३७॥
 श्यामः किरीटी नवकंजनेत्रो
 नवार्ककोटिद्युतिमादधानः ॥
 कौमोदकीशंखरथांगपद्म-
 कोदंडबाणैर्नियुतोऽसिधारी ॥३८॥

श्रीवत्सयिह्नेन तु कौस्तुभेन
 पीताम्बरणेपि च मालयाऽऽढ्यः ॥
 नीलालकैः कुण्डलकङ्कणद्यै-
 र्विभूषितः कोटिमनोजतुल्यः ॥३९॥
 समुद्गलद्भिः सितफेनशीकरा-
 न्मुक्ताफलानीव च राजहंसकैः ॥
 सुग्रीवमुख्यैरतिवेगवत्तरै-
 र्हयैर्युतः सुन्दरसामगायनैः ॥४०॥
 दृष्ट्वा स्वनाथं यदवः स्वागतं हर्षविह्वलाः ॥
 बभूवुः सुखिनः सर्वे शीतभीता रवि यथा ॥४१॥
 तदा जयजयारावो यदुसैन्ये बभूव ह ॥
 प्रचक्रिरे पुष्पवर्षं गगनस्थाश्च देवताः ॥४२॥
 दृष्ट्वा सांबस्तु श्रीकृष्णं सहायार्थं समागतम् ॥
 पपात पादयोस्तस्य चापं त्यक्त्वा प्रहर्षतः ॥४३॥

इति श्रीगर्गसंहितायां हयमेधखण्डे
 श्रीकृष्णगमनं नामाष्टात्रिंशोऽध्यायः ॥३८॥
 हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

garga uvāca -
tadā mṛtyumjayaḥ kruddho bhairavaṃ vikṣya nidritam ||
vr̥ṣabhaṃ prerayāmāsa kārṣṇijaṃ śūramāninam ||1||

tadaiva vṛṣabhaḥ kopācchṛṇṅgābhyāṃ mārayanyadūn ||
 daṃtaiḥ paścimapādābhyāṃ senāyāṃ vicācāra ha ||2||
 tvarāṇi jaghāna śṛṅgeṇa saṇmukhasthaṃ sunandanam ||
 śṛṅgeṇa bhinnahṛdayaḥ papāta paṃcatāṃ gataḥ ||3||
 tadā "jagāma saṇkruddho'niruddho gajasamsthitaḥ ||
 dhanurdharo daṃśitaśca mābhairmābhairiti bruvaṇ ||4||
 dṛṣṭvā tatra hataṃ vīraṃ kṛṣṇaputraṃ sunandanam ||
 prāpto duḥkhaṃ mṛdhe'tyaṃtaṃ kaṃpitāḥ śokapūritaḥ ||5||
 hate tasmīnmahāvīre śocaṃtaṃ taṃ śivo'bravīt ||
 mā kṛthāstvaṃ raṇe śokamaniruddha mahābala ||6||
 raṇamadhye pātanaṃ ca śūrāṇāṃ kirtaye smṛtam ||

tasmāttvamapi saṇgrāme mayā yuddhyasva yat□nataḥ ||7||
 prayātān□ rakṣasva prāñānmamāgre yuddhakāṃkṣayā ||
 garga uvāca -
 iti tasya vacaḥ śrutvā śokaṃ tyaktvā yadūttamaḥ ||8||
 nicakhāna paṇca bāṇān śivasya mastake nṛpa ||
 nārācāste maheśasya jaṭājūṭeṣu niṣṭhitaḥ ||9||
 dṛśyaṃte grdhrapakṣāḍhyāḥ śākhā iva vanaspateḥ ||
 tato rudraḥ svakodaṇḍe bāṇamekaṃ nidhāya ca ||10||
 ciccheda tena sahasā tasya cāpasya śiṃjinīm ||
 aniruddhaḥ punaḥ śighraṇi saṇyaṃ kṛtvā dhanurdṛḍham ||11||
 ugracāpasya ciccheda śiṃjinīm sāyakena ca ||
 tataḥ śrutvā tayoryuddhamad□bhutaṃ romaharṣaṇam ||12||
 vimānasthāśca śakrādya ājagmuḥ kautukānvitāḥ ||
 ūcuḥ paraspāram khaṣṭhā nirikṣya bhayavīhvalāḥ ||13||

devā ūcuḥ
 amū lokatrayasyāpi hyutpattilayakārakau ||
 etayośca raṇaṇi tasmādviphalaṇi raṇamaṇḍale ||14||
 ko vijēṣyati saṇgrāmaṃ prāpsyate kaḥ parājayam ||
 garga uvāca -
 tatastridīnaparyaṃtaṃ yuddhamāsittayorbhṛṣam ||15||
 punaḥ śarāsanaṃ rudraḥ saṇyaṃ kṛtvā ruṣānvitāḥ ||
 brahmāstraṃ saṃdadhe tatra lokapralayakārakam ||16||
 brahmāstreṇa tu brahmāstraṃ bhidurāstreṇa pārvatam ||
 paṇjanyaṣtreṇa cāgneyamaniruddho jahāra ha ||17||
 tadā prakupito'tyaṃtaṃ pināki prajvalanniva ||
 triśikhena triśūlena jaghāna kārṣṇinandanam ||18||
 sa triśūlaśca taṃ bhittvā gajaṃ bhittvā vinirgataḥ ||
 sthitho'bhūca tayormadhye ūrdhvaṇmukha adhomukhaḥ ||19||

gajo mṛtyuṃ gato yuddhe'niruddho mūrechito'bhavat ||
 petatustau ca saṃlagnau bhinnavakṣasthalau mṛdhe ||20||
 hāhākārastadaivāsīd□ruruduḥ sarvayādavāḥ ||
 rudrasyāgre yathā bhītā yamasyāgre ca pāpinaḥ ||21||
 aniruddhaṃ nipatitaṃ mṛtyutulyaṃ vimūrechitam ||
 śrutvā yayau śaṃkitaśca sām̐baḥ skaṃdaṃ vihāya ca ||22||
 mūrechitaṃ yaduvīraṇi tu vikṣya krodhapaṇiplutaḥ ||
 aśrūpūrṇamukhaḥ sām̐baḥ śarvaṃ prāha dhanurdharaḥ ||23||
 kasmātkariṣyase rudra dānavānāṃ hi pālanam ||
 hatvāniruddhaṃ saṇgrāme vīraṃ caiva sunandanam ||24||

vede bhāgavate śāstre purā vipraih śrutaṃ mayā ||
 śrīkṛṣṇākhyaṃ paraṃ nityaṃ śivaṃ seviti vaiṣṇavaḥ ||25||
 mṛṣā jātaṃ hi tatsarvaṃ kārṣṇije patite sati ||
 sunandanah kṛṣṇasutaḥ so'pi yuddhe tvaṃ hataḥ ||26||

vṛthā kariṣyase yuddhaṃ dhiktvāṃ tasmānmaheśvara ||
 ahaṃ tvāṃ pātayiṣyāmi raṇe kṛṣṇaparāṇi□mukham ||27||
 kṣurapraih sāyakaiḥ śighraṃ tiṣṭha tiṣṭha raṇe śiva ||
 etadvacaḥ samākarmaṇya prasannaḥ śaṃkaro'bravīt ||28||
 śiva uvāca -
 dhanyastvaṃ yādavaśreṣṭha satyaṃ vadati no bhavān ||
 mannāthaḥ kṛṣṇacandro'yaṃ devadānavavaṃditaḥ ||29||
 kunaṃdane ca nihate balvale mūrccite raṇe ||
 sahāyārthamahāṃ vīra bhaktarakṣārthamāgataḥ ||30||
 satyaṃ kartuṃ svavacanaṃ kiṃcitkopena pūrītaḥ ||
 karomi pradhane yuddhaṃ bhaktapriyacikīrṣayā ||31||
 itthaṃ vadati bhūteṣu sāmbo roṣaprapūrītaḥ ||
 tatāḍa śighraṃ cāpena kṣurapraih sāyakairmṛdam ||32||
 tairbāṇairnihato rudro na kiṃcitkaśmalaṃ gataḥ ||

yathā mataṅgajah puṣpairjagrāha svadhanuḥ śivaḥ ||33||
 tatāḍa niśitairbāṇairyuddhe jāmbavatīsutam ||
 sām̐baḥ śivaṃ śivaḥ sām̐baṃ jaghnatustau parasparam ||34||
 dṛṣtvā yuddhaṃ tayorlokaśaṃhāraṃ menire'smarāḥ ||
 bhūtale gagane rājanmahānkolāhala'bhavat ||35||
 bhūtāśca vṛṣṇayastatra nāthaṃ kṛṣṇaṃ smaraṃti hi ||36||
 tadā hariḥ śrīyadupālakaśca
 jñātvā yadūnāṃ ca mahāvīpattim ||
 rathena tatrāgatavān□ripughno
 yuktena vai sūtaturaṃgamaśca ||37||
 śyāmāḥ kirīṭi navakaṃjanetro
 navārkaḥkoḍiyutimādhānaḥ ||
 kaumodakīśaṃkharathāṃgapadma-
 kodaṃḍabāṇairniyuto'sidhārī ||38||

śrīvatsacihna tu kaustubhena
 pītāmbaraṇepi ca mālayā"□dhyah ||
 nīlākaiḥ kuṇḍalakaṇkaṇadyai-
 rviḥhūṣitaḥ koṭimanojatulyaḥ ||39||
 samud□galad□bhiḥ sitaphenaśikarā-
 nmuktāphalānīva ca rājahaṃsakaiḥ ||
 sugrīvamukhyairativegavattarai-
 rhayairiyutaḥ sundarasāmagāyanaiḥ ||40||
 dṛṣtvā svanāthaṃ yadavaḥ svāgatam harṣaviḥvalāḥ ||
 babhūvuḥ sukhinaḥ sarve śitabhūtā raviṃ yathā ||41||
 tadā jayajayārāvo yadusaṃnye babhūva ha ||
 pracakrire puṣpavarṣaṃ gaganasthāśca devatāḥ ||42||
 dṛṣtvā sām̐bastu śrīkṛṣṇaṃ sahāyārthaṃ samāgatam ||
 papāta pādajostasya cāpaṃ tyaktvā praharṣataḥ ||43||

iti śrīgargasaṃhitāyāṃ hayamedhakhaṇḍe
 śrīkṛṣṇāgamaṇaṃ nāmāṣṭātriṃśo'dhyāyaḥ ||38||

hariḥ om tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

The slaying of Sunandana by Nandikeshwara: Aniruddha's fainting hurt by Lord Shiva's trident; Shiva's rebuke by Samba; Samba and Shiva's battle and Lord Krishna's auspiciousness in the battlefield

Sriganganji says - Rajan. Mrityunjaya Shiva was enraged to see Bhairava sleeping. He induced his bullock Nandikeshwara to attack the heroic Abhimanyu. At the same time, Taurus, filled with anger, began to roam in the army, striking Yadavarvo with both horns, teeth, and hind legs. He quickly struck Sunandan standing in front of him with one of his horns. The blow from the horn shattered Sunandana's thorax and he attained the Panchatva. 1-3.

Then Aniruddha, seated on an elephant, came there with great fury, taking the bow, tying the armour and saying, 'Do not be afraid, do not be afraid.' Aniruddha was very sad to see that Sri Krishna's son Veera Sunandana was killed there. They were filled with grief and trembling. Mourning the death of Mahavira, Shiva said to Aniruddha, "Mahabali, Aniruddha. You shall not grieve in the battlefield. Running away in battle has been considered offensive to knights. Therefore fight diligently with me, you also, on the battlefield. You have come before me with a desire for war and are about to lose your life. You have to protect them. " 4-7 | (Ashwamedh Khand Chapter 36 to 40)

Srigarji says - Rajan! Hearing this, Yadukulatilaka Aniruddha gave up grief and shot five arrows at Shiva's head. The five arrows became entangled in Maheshwar's mace and resembled a vulture's winged botanical branch. Rudra then placed an arrow on his staff and suddenly cut off Aniruddha's bow. Aniruddha then quickly reciprocated his strong bow and also shattered Shankarji's bow appeal with a stroke. Then, on hearing the news of a wonderful and thrilling battle between the two, the gods Indra and Adi, seated on a plane, came there with curiosity, and seeing the battle in the sky, they poked to each other with fear and awe. 8-13 |

The gods said - these two are the creators and destroyers of Tribhuvan. Therefore, the battle between the two is futile in the battlefield. Who will win this war and who will be defeated? (How can this be said). 14.

Srigarji says - Rajan! The two of them then fought a very heavy battle for three days. Rudra then angrily attacked the bow and struck the Brahmastra, which was there capable of annihilating the three worlds. But Aniruddha removed the Brahmastra from the Brahmastra, the Parvatastra from the Vajra, and the Agniastastra from the Parshniyastra. Then Shiva, the bearer of the pinak, became agitated with great anger. He struck Pradyumna Nandana Aniruddha with a trident with three spikes. He ripped apart the trident Aniruddha and left, tearing apart the elephant as well, and placed the upper wing and lower face between them. The elephant died instantly and Aniruddha too was mute on the battlefield. They both fell right next to each other in the battlefield due to a broken thoracic area. There was a sense of panic at the time. All the Yadavs started crying. Just as the sinners were terrified before Yamraj, so were all the Yadavas before Rudra Dev. Upon hearing the news that Aniruddha had fallen like a dead man, Samba, suspicious, left Skanda and went there. Tears welled up in Sambak's eyes as he saw Yadavveer's moustache and took the bow in his hands, angrily shouting at Shiv Sena - "Rudra! How will you follow the demons by killing Aniruddha and Veer Sunandana in the war? I had earlier heard in the Vedas and the Bhagavata-Shastra from the Brahmins that Shiva is a Vaishnava and they always chant hymns to the Supreme Brahman,

signifying 'Shri Krishna'. When Pradyumna Kumar collapsed today, it was all in vain. Sunandana is the son of Krishna, but you also killed him in battle. Maheshwar! Shiva! You are fighting a futile war. You are disgusting You are alienated from Lord Krishna; therefore, I will slay you soon in the battlefield with barbers and scythes. You stand up, you stand up." 15-27 |

On hearing this, Lord Shankar was pleased and thus spoke. 28.

While Lord Bhoothnath Shiva was saying this, Samban, filled with rage, hurriedly injured him with barbed wire and scythes left from his bow. Rudradeva did not feel the slightest pain even after being hurt by those arrows, as Gajraj does not realize when he is hit with flowers. Now Shiva raised his bow and shot many sharp arrows at Jambavathi Kumar in the battle. Samba Shivko and Shiv Sambko started injuring each other. Seeing the battle between them, the gods began to believe that all the worlds were about to be destroyed. The king! There was a great noise in the earth and in the sky. The entire Vrishni-vamsi was terrified and remembered their protector Lord Krishna. 32-36 | (Ashwamedh Khand Chapter 36 to 40)

Knowing then that great calamity had befallen the Yadavas, Shriyadukula Palaka reached there on a chariot mounted by Shatrusudana horse and charioteer. His penis was dark in color. The crown on the head was shining brightly. The eyes would take away the beauty of the new blue lotus. Lord Shyamsundar, who wore millions of new sun rays, was holding a Kaumodaki mace, conch shell, chakra, lotus, bow, arrow, and sword in his hands. Decorated with Srivatsa symbols, Kaustubhamani, Pitambar, and Vanamala, Srihari was adorned with blue areas and ornaments such as Kundal, Kankan, etc., adorned with millions of Kamadevas. Just as the swans were dropping pearls from their mouths, their chariots were studded with horses of great speed and grace, such as Sugriva, who spewed white foam. Just as those who are afraid of the cold become happy on seeing the rising of the sun, so the Yadavas marveled at the good fortune of their Lord Krishna. At that time, there was jubilation in the Yadava army. The gods in the sky began to shower flowers. Samba was ecstatic when Lord Krishna came to his aid and fell at his feet, abandoning the bow. 37-43 |

Thus was completed the thirty-eighth chapter in the Ashvamedha Khanda under the Srigargha Samhita, 'The Coming of Krishna to the Aid of Aniruddha etc.' 38.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 39

Chapter 240 of 263 · 36 detected Sanskrit verse markers

Sanskrit

गर्ग उवाच -

कृष्णं दृष्ट्वा हरस्तत्र भीतः शंकितमानसः ॥
त्यक्त्वा चापत्रिशूलादीन्भक्त्या श्रीनाथमब्रवीत् ॥१॥
शंकर उवाच -
ॐ अविनयमपनय विष्णो दमय मनः शमय विषयमृगतृष्णाम् ॥
भूतदयां विस्तारय तारय संसारसागरतः ॥२॥
दिव्यधुनीमकरंदे परिमलपरिभोगसच्चिदानंदे ॥
श्रीपतिपदारविंदे भवभयखेदच्छिंदे वंदे ॥३॥
सत्यपि भेदापगमे नाथ तवाहं न मामकीनस्त्वम् ॥
सामुद्रो हि तरंगः क्वचन समुद्रो न तरंगः ॥४॥
उद्धृतनग नगभिदनुज दनुजकुलामित्र मित्रशशिदृष्टे ॥
दृष्टे भवति प्रभवति न भवति किं भवतिरस्कारः ॥५॥
मत्स्यादिभिरवतारैरवतारवताऽवता वसुधाम् ॥
परमेश्वर परिपाल्यो भवता भवतापभीतोऽहम् ॥६॥

दामोदर गुणमंदिर सुन्दरवदनारविंद गोविन्द ॥
भवजलधिमथनमंदर परमं दरमपनय त्वं मे ॥७॥
नारायण करुणामय शरणं करवाणि तावकौ चरणौ ॥
इति षट्पदी मदीये वदनसरोजे सदा वसतु ॥८॥
इति स्तुतः शंकरेण प्रीतः संकर्षणानुजः ॥
पप्रच्छ सर्वाभिप्रायं नमन्तं चन्द्रशेखरम् ॥९॥

श्रीकृष्ण उवाच -

किं कृतस्तेऽपराधो वै मत्पुत्रेण कुबुद्धिना ॥
यतस्त्वया हतः संख्येऽनिरुद्धो मूर्च्छितः कृतः ॥१०॥
हतं यदुबलं कस्मात्कस्मात्त्वं चागतो रणे ॥
कस्माद्युद्धं च कृतवांस्तन्मे व्याख्यातुमर्हसि ॥११॥
इत्थं श्रीकृष्णवचनं निशम्य प्रमथेश्वरः ॥
उवाच लज्जितो भूत्वा विचार्य मधुसूदनम् ॥१२॥
शंकर उवाच -

देवदेव जगन्नाथ राधिकेश जगन्मय ॥
पाहि पाहि कृपाकारिन्निस्त्रपं मां कृतागसम् ॥१३॥
त्वं न जानासि किं देव कथयिष्यामि किं त्वहम् ॥
भक्तस्य पालनं कर्तुं मायया तव मोहितः ॥१४॥

अहमागतवान्देव त्वं सर्वं क्षंतुमर्हसि ॥
 शास्ताहं सर्वलोकस्य मानादिति मया हरे ॥१५॥
 मारिताः संगरे शूरा वृष्णयः कृष्णदेवताः ॥
 तस्मात्संतः स्वयं त्यक्त्वा परमैश्वर्यमीप्सितम् ॥१६॥
 ध्यायंते सततं कृष्णपादाब्जं ते निरापदम् ॥
 सुखं दुःखं नृणां तावद्यावत्कृष्णे न मानसम् ॥१७॥
 कृष्णे मनसि सञ्जाते भेति खड्गो दुरत्ययः ॥
 नराणां कर्मवृक्षाणां मूलच्छेदं करोति यः ॥१८॥
 मदभक्तिबलदर्पिष्ठा मत्प्रभुं त्वां यदूतमम् ॥
 न मन्यंते च ते सर्वे यास्यंति निरयं ध्रुवम् ॥१९॥

इत्युक्त्वा शंकरस्तूर्णीं भूत्वा कृष्णस्य पादयोः ॥
 पपात दंडवद्भक्त्या ह्यश्रुपूर्णाकुलेक्षणः ॥२०॥
 उत्थाप्याश्वास्य तं रुद्रं पार्श्वतस्तत्प्रदर्शनात् ॥
 मिलित्वा भगवान्कृष्ण आलुलोक सुधार्द्रदृक् ॥२१॥
 आह कृष्णः सुराः सर्वे कुर्वति भक्तपालनम् ॥
 त्वया जुगुप्सितं कर्म किं कृतं भक्तपालने ॥२२॥
 ममासि हृदये त्वं तु भवतो हृदये ह्यहम् ॥
 आवयोरंतरं नास्ति मूढाः पश्यंति दुर्द्धियः ॥२३॥
 त्वां नमंति च मदभक्तास्त्वद्भक्ता मां सदाशिव ॥
 ये न मन्यंति मद्वाक्यं यास्यंति नरकं च ते ॥२४॥
 इत्युक्त्वा भगवान्कृष्णो हतं पुत्रं सुनन्दनम् ॥
 दृष्ट्या पीयूषवर्षिण्या जीवयामास संयुगे ॥२५॥
 तत्पश्चादनिरुद्धस्य हृदयाच्छूलमेव च ॥
 शनैः शनैः समाकृष्य जीवयामास तं हरिः ॥२६॥

तत्पश्चाद्यादवान्सर्वान्निहतान्संयुगे भृशम् ॥
 अजीवयत्सुधादृष्ट्या कृष्णस्तु प्रभुरीश्वरः ॥२७॥
 तावत्सदुंदुभिरवं पुष्पवृष्टिं दिवौकसः ॥
 उत्साहलक्षणां घक्रुः प्रसाद्य गरुडध्वजम् ॥२८॥
 प्रभुं त्रैलोक्यनेतारं कृष्णं दृष्ट्वा यदूतमाः ॥
 उत्थाय संभ्रमाच्चक्रुर्जयारावं मुदान्विताः ॥२९॥
 अथोत्थितो बल्वलस्तु महादेवन रक्षितः ॥
 क्व गतश्चानिरुद्धो वै ब्रुवन्वाक्यं रुषान्वितः ॥३०॥
 ततः शर्वेण दैत्यस्तु बोधितो वघनैः शुभैः ॥
 ज्ञात्वा कृष्णस्य माहात्म्यं मुदितोऽभून्महामनाः ॥३१॥
 ततः प्रणम्य गोविंदं स्तुत्वा दैत्यस्तु बल्वलः ॥
 तुरगं प्रददौ राजन्बहुद्रव्येण संयुतम् ॥३२॥
 ततो यज्ञहयं नीत्वा पुत्रपौत्रसमन्वितः ॥

सेतुमार्गेण कृष्णस्तु प्रययौ पश्चिमां दिशम् ॥३३॥

कृष्णे गते भगवति राज्ये संस्थाप्य बल्वलम् ॥

केलासं प्रययौ रुद्रः सगणस्तु सभैरवः ॥३४॥

एतत्कृष्णचरित्रं तु ये शृण्वन्ति गृहे जनाः ॥

तेषां सहायं भगवान्करिष्यति सदा हरिः ॥३५॥

इति श्रीगर्गसंहितायां हयमेधखण्डे

ऽनिरुद्धविजयवर्णनं नामैकोनचत्वारिंशोऽध्यायः ॥३९॥

हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

garga uvāca -

kṛṣṇaṃ dṛṣṭvā harastatra bhūtaḥ śaṅkitamānasaḥ ||

tyaktvā cāpatrīśūlādīnbhaktiā śrīnāthamabravit ||1||

śaṅkara uvāca -

om avinayamapanaya viṣṇo damaya manaḥ śamaya viṣayamṛgatṛṣṇām ||

bhūtadayāṃ vistāraya tārāya saṁśārasāgarataḥ ||2||

divyadhunīmākaraṁde parimalaparibhogasaccidāṇḍe ||

śrīpatipadāraviṇḍe bhavabhayakhedacchide vaṁḍe ||3||

satyapi bhedāpagame nātha tavāhaṁ na māmakīnastvam ||

sāmudro hi tārāṅgaḥ kvacana samudro na tārāṅgaḥ ||4||

udādhṛtanaga nagabhidanuja danujakulāmitra mitraśaśīdṛṣṭe ||

dṛṣṭe bhavati prabhavati na bhavati kiṁ bhavatiraskāraḥ ||5||

matsyādībhiravatāiravatārvatāvatā vasudhām ||

paramēśvara paripālyo bhavatā bhavatāpabhīto'ham ||6||

dāmodara guṇamaṇḍira sundaravadanāraviṇḍa govinda ||

bhavajaladhīmathanamaṇḍara paramaṇi darāmapanaya tvaṁ me ||7||

nārāyaṇa karuṇāmaya śaraṇaṇi karavāṇi tāvakau caraṇau ||

iti śatpadi māḍiye vadanasaraje sadā vasatu ||8||

iti stutaḥ śaṅkareṇa prītaḥ saṅkarṣaṇānujaḥ ||

papraccha sarvābhiprāyaṇi namantaṇi candraśekharam ||9||

śrīkṛṣṇa uvāca -

kiṁ kṛtaste'parārdho vai matputreṇa kubuddhinā ||

yatastvayā hataḥ saṅkhye'niruddho mūrceṣṭaḥ kṛtaḥ ||10||

hataṇi yadubalaṇi kasmātkasmāttvaṇi cāgato raṇe ||

kasmādyuddhaṇi ca kṛtavāṇstanme vyākhyātumarhasi ||11||

itthaṇi śrīkṛṣṇavacanaṇi nīśamyā pramatheśvaraḥ ||

uvāca lajjito bhūtvā vicārya madhusūdanam ||12||

śaṅkara uvāca -

devadeva jagannātha rādhikeśa jaganmaya ||

pāhi pāhi kṛpākārinnistrapaṇi māṇi kṛtāgasam ||13||

tvam na jānāsi kiṁ deva kathayiṣyāmi kiṁ tvaham ||

bhaktasya pālanaṇi kartuṇi māyayā tava mohitaḥ ||14||

ahamāgatavāṇdeva tvaṇi sarvaṇi kṣaṇtumarhasi ||

śāstāhaṇi sarvalokasya mātāditi mayā hare ||15||

māritāḥ saṅgare śūrā vṛṣṇayaḥ kṛṣṇadevatāḥ ||

tasmātsaṁtaḥ svayaṁ tyaktvā paramaiśvaryamīpsitam ||16||
 dhyāyante satataṁ kṛṣṇapādābhyaṁ te nirāpadam ||
 sukhaṁ duḥkhaṁ nṛṇāṁ tāvadyāvatkṛṣṇe na mānasam ||17||
 kṛṣṇe manasi sañjāte bhetti khaḍgo duratyayaḥ ||
 narāṇāṁ karmavṛkṣāṇāṁ mūlacchedaṁ karoti yaḥ ||18||
 madbhaktibaladarpiṣṭhā matprabhuṁ tvāṁ yadūttamam ||
 na manyante ca te sarve yāsyanti nirayaṁ dhruvam ||19||

ityuktvā śaṁkarastūṣṇīm bhūtvā kṛṣṇasya pādayoḥ ||
 papāta daṁḍavadbhaktyā hyaśrupūrnākulekṣaṇaḥ ||20||
 utthāpyāśvāsya taṁ rudraṁ pārśvatastatpradarśanāt ||
 militvā bhagavānkṛṣṇa āluloka sudhādradyk ||21||
 āha kṛṣṇaḥ surāḥ sarve kurvaṇti bhaktapālanam ||
 tvayā jugupsitaṁ karma kiṁ kṛtaṁ bhaktapālāne ||22||
 mamāsi hṛdaye tvam tu bhavato hṛdaye hyaḥam ||
 āvayoraṁtaraṁ nāsti mūḍhāḥ paśyaṁti durddhiyaḥ ||23||
 tvāṁ namaṁti ca madbhaktāstvadbhaktā māṁ sadāśiva ||
 ye na manyanti madvākyam yāsyanti narakam ca te ||24||
 ityuktvā bhagavānkṛṣṇo hataṁ putraṁ sunandanam ||
 drṣṭvā pīyūṣavarṣiṇyā jīvayāmāsa saṁyuge ||25||
 tatpaścādaniruddhasya hṛdayācchūlameva ca ||
 śanaiḥ śanaiḥ samākṛṣya jīvayāmāsa taṁ hariḥ ||26||

tatpaścādyādavānsarvānnihatānsaṁyuge bhr̥śam ||
 ajīvayatsudhādrṣṭvā kṛṣṇastu prabhurīśvaraḥ ||27||
 tāvatsadum̐dubhiraṁ puṣpavṛṣṭiṁ divaukasaḥ ||
 utsāhalakṣaṇāṁ cakruḥ prasādyā garuḍadhvajam ||28||
 prabhuṁ trailokyaneṭāraṁ kṛṣṇaṁ drṣṭvā yadūttamāḥ ||
 utthāya saṁbhramāccakrurjayārāvaṁ mudānvitāḥ ||29||
 athotthito balvalastu mahādevana rakṣitaḥ ||
 kva gataścāniruddho vai bruvanvākyam ruṣānvitāḥ ||30||
 tataḥ śarveṇa daityastu bodhito vacanaiḥ śubhaiḥ ||
 jñātvā kṛṣṇasya mātmyam mudito 'bhūnmahāmanāḥ ||31||
 tataḥ praṇamya govīṇdaṁ stutvā daityastu balvalaḥ ||
 turagaṁ pradadau rājānbahudravyeṇa saṁyutam ||32||
 tato yajñahayam nītvā putrapautrasamanvitāḥ ||
 setumārgeṇa kṛṣṇastu prayayau paścimāṇ diśam ||33||

kṛṣṇe gate bhagavati rājye saṁsthāpya balvalam ||
 kailāsaṁ prayayau rudraḥ sagaṇastu sabhairavaḥ ||34||
 etatkṛṣṇacaritraṁ tu ye śṛṇvanti gr̥he janāḥ ||
 teṣāṁ sahāyam bhagavānkariṣyati sadā hariḥ ||35||
 iti śṛīgargasamhitāyāṁ hayamedhakhaṇḍe
 'niruddhaviṇyavarṇanaṁ nāmaikonacatvāriṁśo'dhyāyaḥ ||39||
 hariḥ oṁ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

The praise of Lord Krishna by Lord Shankar; the unity of Shiva and Shri Krishna; the giving of life to Sunandana, Aniruddha, and all other Yadavas by Shri Krishna; and the return of sacrificial horses by Balvala.

Shri Gargji says - Mahadevji got scared and suspicious seeing Lord Krishna present there and spoke to Shripati with devotion after giving up bow and trident etc. 1.

Lord Shankara said, "Sachchidananda Swaroopam is the universal Vishnudeva! Take away my transgressions. Press down on the mind and calm the thirst of the subjects. Expand in my heart kindness to creatures, and rescue me from the sea of the world. I salute Shripati, whose nectar sign is the Ganges, whose enchanting group of saurotops is truly blissful and who pierces the fear and sorrow of the bond of love. Oh my lord. Even though there is no distinction between you and me in the spiritual sense, I am yours, you are not mine; for the waters of the sea are the same, the ocean of waves is nowhere. O you who bear the Govardhan mountain. O younger brother of Indra, the mountain-penetrator! O enemy of the demon-family. And O God, who has the sun and the moon as eyes. Isn't this world despised when you have seen the Lord? Oh God! I am afraid of Bhavatapa and you follow Vasudha by incarnating through avatars like Matsya, so follow me too. Damodar! The temple of the virtues. The beautiful Vадnaravinda! Govinda! Lord Krishna as a mandrachala to churn the Bhavasagara. Mayst thou drive away my great fear. Narayan. Merciful! I will take refuge in your double-legs. May this six-paced Śtārupini Śtāpadi (illusionary) reside forever in my vocal lotus. 2 - 8. (Ashwamedh Khand Chapter 36 to 40)

Balarama's younger brother, Krishna, was pleased to praise Lord Shankar in this way, and Chandra Shekhar Shiv Sena, bowing at his feet, asked for all the answers. 9.

Lord Krishna said, "Shiva! What crime did you do to my foolish son that you killed him in battle and wiped out Aniruddha? What caused the destruction of Yadukul? Why did you come to the battlefield? Why did others come and fight? Tell me all about it in detail. 10-11 |

Hearing this statement of Lord Krishna, Pramathanatha Shiva was ashamed and after some thought spoke to Madhusudana. 12.

- Having said this, Lord Shankara fell silent, tears welling up in his eyes, and in a sense of devotion, bowed down like a staff to the double feet of Lord Krishna. Lord Krishna raised Rudra to his feet and, reassuring him, looked up at him with good eyes. 20-21 |

Then Lord Krishna said, "Shiva! All the deities follow their devotee. If you too followed the devotee, what blasphemous act did you commit in it? You are in my heart and I am in your heart. There is no difference between us. Only foolish men with false intelligence see the difference or difference between us. Sadashiva! My devotees salute you and your devotees worship Me. Those who do not obey me will go to hell. 22-24 |

- Having said this, Lord Krishna revived his son Sunandan, who was killed on the battlefield, seeing Amritavarshini in sight. Aniruddha then slowly pulled the spade from his heart and gave it life. The omnipotent Lord Krishna then revived all the Yadavas killed on the battlefield by looking at them through the eyes of Sudha Varshini. Just then, with thunderous applause, the gods began to shower cheerful flowers. In doing so, he pleased the god Garudadhvaja. Seeing Lord Krishna, the leader of the entire Triloki, come, Shrestha Yadava got up quickly and started cheering with joy. 25-29 | (Ashwamedh Khand Chapter 36 to 40)

Then Balwal, safe from Mahadevji, rose up and said angrily - 'Where has Aniruddha gone?' Then Shankarji explained to the daitya through his auspicious words and on knowing the glory of Shri Krishna, that great-hearted daitya was pleased. The king! The demon Balvala then returned the horse with a large mass, offering obeisance and praise to Govinda. 30-32 |

After this, Lord Krishna, along with his sons and grandsons, came to the seashore by a bridge with the sacrificial horse. From there, they moved towards the west. After the departure of Lord Krishna, Rudradeva established Balvala over his kingdom and moved to Kailasa with his Ganas and Bhairava. Those who hear this character of Lord Krishna at their home, Lord Krishna will always help them.
33-35 |

Thus was completed the forty-ninth chapter, the Aniruddha-Vijaya Varnana, in the Ashvamedha Khanda under the Srigarghasamhita. 39.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 40

Chapter 241 of 263 · 49 detected Sanskrit verse markers

Sanskrit

गर्ग उवाच -

मुक्तस्तुरंगः कृष्णेन पत्रचामरभूषितः ॥
प्रययौ स बहुन्देशान्नेत्राभ्यां च विलोकयन् ॥१॥
बल्वलं निर्जितं श्रुत्वा नानादेशाधिपा नृपाः ॥
हयं न जगूहः प्राप्तं श्रीकृष्णस्य भयान्नृप ॥२॥
इत्थं व्रजन्भारते वै यदुवीरतुरंगमः ॥
एकमासेन राजेन्द्र प्राप्तोऽभूद्व्रजमण्डले ॥३॥
ततः कृष्णां समुत्तीर्य दृष्ट्वा घृन्दावनं वनम् ॥
तमालस्य तले राजन्स्थितोऽभूद्धयसत्तमः ॥४॥
दूर्वां घरतं तुरगं विलोक्य
विहाय गास्ते किल गोपबालाः ॥
समाययुस्ते नृप कौतुकेन
हयस्य पार्श्वे करताडनैश्च ॥५॥
इति पश्यत्सु सर्वेषु श्रीदामा गोपनायकः ॥

जग्राह लीलया राजज्वरतं घञलं हयम् ॥६॥
गोपाशेन हयं बद्ध्वा गले गोपैः समन्वितः ॥
केनोत्सृष्टो वदन्वाक्यं नन्दस्य निकटं ययौ ॥७॥
आगतं वाजिनं दृष्ट्वा नन्दोऽपि हर्षपूरितः ॥
तत्पत्रं वाचयित्वाऽऽह सर्वान्गदगदया गिरा ॥८॥
उग्रसेनहयश्चैष पुरे मम समागतः ॥
पालितो ह्यनिरुद्धेन मत्पौत्रेण सर्वतः ॥९॥
गृह्णामि यज्ञतुरगं मित्राणां मिलनाय च ॥
ततः प्रपौत्रं पश्यामि कृष्णाकारं प्रियंकरम् ॥१०॥
इत्युक्त्वा नन्दराजस्तु द्रष्टुं गोपैः समन्वितः ॥
कथयित्वा यशोदाग्रेऽभिप्रायं निर्ययौ पुरात् ॥११॥
तदैव यादवाः सर्वे भोजवृष्ण्यंधकादयः ॥
हयस्य पृष्ठतो लग्नास्तत्राजमुर्नृपेश्वर ॥१२॥
विलोकयन्तो नयपालतीर्थे

तथा च मार्गे मिथिलामयोध्याम् ॥
बर्हिष्मतीं चैव हि कान्यकुब्जं
सांकर्षणं गोकुलमेव राजन् ॥१३॥
मार्तण्डकन्यां मथुरां पुरीं च

विराजते यत्र तु केशवश्च ॥
 वृंदावने नन्दपुरे नृपेन्द्र
 समागताः कृष्णयुताश्च सर्वे ॥१४॥
 नन्दग्रामं तत्र दृष्ट्वा रथस्थो नन्दनन्दनः ॥
 सर्वेषामग्रतो भूत्वा ह्याययौ यादवैवृतः ॥१५॥
 ददर्श तत्र पुरतो गोपालैः पितरं हरिः ॥
 संस्थितं तु पुरस्कृत्य वारणेन्द्रमलंकृतम् ॥१६॥
 वादित्रैः शंखशब्दैश्च जयशब्देनृपेश्वर ॥
 पुष्पालंकारकलशलाजाद्यैः परिभूषितम् ॥१७॥
 ततश्च यादवाः सर्वे नेमुनंदं निरीक्ष्य च ॥
 हर्षाश्रुविप्लुता राजन्नुद्धवाद्याश्च तत्र वै ॥१८॥
 तदैव नन्दराजस्य दक्षिणांगमथास्फुरत् ॥
 उवाच दृष्ट्वा मनसि ह्युत्तमं शकुनं नृप ॥१९॥
 अद्य पश्यामि नेत्राभ्यां कृष्णं किं प्रियवादिनम् ॥
 यस्मान्ममाक्षिः स्फुरति दक्षिणश्च प्रियंकरः ॥ २०॥
 मन्नेत्रगोचरः कृष्णो यदा भूयात्तदा ह्यहम् ॥
 गवां लक्षं प्रदास्यामि ब्राह्मणेभ्यो ह्यलंकृतम् ॥२१॥
 इत्युक्त्वा वचनं नंदो विरराम यदा नृप ॥
 तदाशृणोत्स्वपुत्रस्यागमनं ब्रजवासिभिः ॥२२॥
 श्रीकृष्णागमनं श्रुत्वा नन्दो विरहविप्लुतः ॥
 पश्यन्हरिं च सर्वेषां विचचार रुदन्निव ॥२३॥
 वदन्कृष्णेति कृष्णेति गिरा गद्गदया भृशम् ॥
 हे कृष्णचन्द्र क्व गतो दुःखितं मां न पश्यसि ॥२४॥
 ततो निरीक्ष्य पितरं श्रीकृष्णः पितृवत्सलः ॥
 अवप्लुत्य रथात्तूर्णं पपात चरणौ पितुः ॥२५॥
 श्रीनन्दराजस्तनयं समुत्थाप्य चिरागतम् ॥
 स्नापयामास सलिलैः कृत्वा वक्षसि नेत्रयोः ॥२६॥
 अक्षिभ्यां कृष्णचन्द्रस्तु मुमोचाश्रु घृणातुरः ॥
 श्रीदामादीन्सखीन्दृष्ट्वा पश्चात्प्रेमपरिप्लुतः ॥२७॥
 पृथक्पृथक्परिरेभे कृष्णप्रेमपरिप्लुतः ॥
 भक्तानां कोऽस्ति माहात्म्यमहो वक्तुं धरातले ॥२८॥
 नन्दाद्या रुरुदुर्गोपाः श्रीकृष्णाद्याश्च यादवाः ॥
 प्रवक्तुं न समर्थास्ते सर्वे विरहविकल्पाः ॥२९॥
 अश्रुपूर्णमुखः कृष्णो गोपान्गद्गदया गिरा ॥
 सर्वानाश्वासयामास प्रेमानंदसमाकुलान् ॥३०॥
 परिपूर्णतमं साक्षाच्छ्रीकृष्णं जगदीश्वरम् ॥
 तादृशं ददृशुः सर्वे यादृशो मथुरां गतः ॥३१॥

नवीननीरदश्यामं किशोरवयसं शिशुम् ॥

शरत्प्रभातकमलकांतिमोचनलोचनम् ॥३२॥
 शरत्पूर्णैन्दुशोभाढ्यं शोभास्वाच्छादनाननम् ॥
 कोटिमन्मथलावण्यं लीलानंदितसुन्दरम् ॥३३॥
 सस्मितं मुरलीहस्तं द्विभुजं ह्यतिसुन्दरम् ॥
 तडिद्वस्त्रधरं देवं मत्स्यकुण्डलिनं हरिम् ॥३४॥
 चन्दनोक्षितसर्वाङ्गम् कौस्तुभेन विराजितम् ॥
 आजानुमालतीमालावनमालाविभूषितम् ॥३५॥
 मयूरपिच्छचूडं च सदरत्नमुकुटोज्ज्वलम् ॥
 पक्वबिंबाधरोष्ठं च नासिकोन्नतशोभनम् ॥३६॥
 एवं कृष्णस्य राजेन्द्र रूपं नैत्रैर्ब्रजौकसः ॥
 पपुरानन्दसंगमनाः पीयूषं मानवा इव ॥३७॥
 अनिरुद्धं ततो नन्दः सांबादींश्चैव यादवान् ॥
 आशिषं प्रददौ राजन्प्रीतः प्रेमपरिप्लुतः ॥३८॥
 ततः सर्वैश्च यदुभिः पुत्रपौत्रसमन्वितः ॥

विवेश स्वपुरं नन्दो गतदुःखो महामतिः ॥३९॥
 अवप्लुत्य रथात्कृष्णः सांबाद्यैः परिभूषितः ॥
 त्वरं स्वमातुर्भवनमानंदं प्रददन्त्ययौ ॥४०॥
 दृष्ट्वा स्वमातरं कृष्णो गृहद्वारे समागताम् ॥
 रुदतीं बाष्पकण्ठी तां ननाम प्ररुदन्हरिः ॥४१॥
 यशोदा तस्य जननी स्वप्राणोभ्यः प्रियं सुतम् ॥
 उपगूह्य ददौ तस्मै गिरा गद्गदयाऽऽशिषः ॥४२॥
 नन्दस्तथोपनंदश्च तथा षड्वृषभानवः ॥
 वृषभानुवरश्चैव ह्येते द्रष्टुं समाययुः ॥४३॥
 तत्रागतानां गोपानां श्रीकृष्णो यादवैर्वृतः ॥
 यथाविध्युपसंगम्य सर्वेषां मानमादधे ॥४४॥
 ते तु कृष्णस्य कुशलं पप्रच्छुर्मुदिताननाः ॥
 तेषां कृष्णस्तु भगवान्पप्रच्छ कुशलं परम् ॥४५॥
 ततश्च यमुनातीरे वृंदारण्ये नृपेश्वर ॥

बभूवुः शिबिराः सर्वेऽनिरुद्धस्य महात्मनः ॥४६॥
 शिबिरेष्वनिरुद्धाद्या सांबाद्याश्चोद्धवादयः ॥
 निवासं चक्रिरे कृष्णः स्थितोऽभून्नंदपत्नने ॥४७॥
 आगतेभ्यश्च सर्वेभ्यो नंदः कृष्णेन संयुतः ॥
 भोजनं प्रददौ राजन्पशुभ्यश्च तृणानि च ॥४८॥
 इति श्रीगर्गसंहितायां हयमेधखण्डे
 ब्रजप्रवेशो नाम चत्वारिंशोऽध्यायः ॥४०॥
 हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

garga uvāca -
 muktasturaṅgaḥ kṛṣṇena patracāmarabhūṣitaḥ ||
 prayayau sa bahūndēśānnetrābhyāṃ ca vilokayan ||1||
 balvalaṃ nirjitaṃ śrutvā nānādeśādhipā nṛpāḥ ||
 hayaṃ na jagrhuḥ prāptaṃ śrīkṛṣṇasya bhayānṛpa ||2||
 itthaṃ vrajanbhārāte vai yaduvīratuṅgamah ||
 ekamāsena rājeṃdra prāpto 'bhūd vṛajamaṇḍale ||3||
 tataḥ kṛṣṇāṃ samuttīrya dṛṣṭvā vṛṇḍāvanaṃ vanam ||
 tamālasya tale rājansthito 'bhūddhayasattamaḥ ||4||
 dūrvāṃ caraṃtaṃ turagaṃ vilokya
 vihāya gāste kila gopabālāḥ ||
 samāyayuste nṛpa kautukena
 hayasya pārśve karatāḍanaśca ||5||
 iti paśyatsu sarveṣu śrīdāmā gopānyakāḥ ||
 jagrāha līlayā rājañcaraṃtaṃ caṃcalaṃ hayaṃ ||6||
 gopāśena hayaṃ baddhvā gale gopaiḥ samanvitaḥ ||
 kenotsṛṣṭo vadanvākyam nandasya nikaṭaṃ yayau ||7||
 āgataṃ vājinaṃ dṛṣṭvā nando 'pi harṣapūritaḥ ||
 tatpatraṃ vācayitvā 'ha sarvāṅgad gadayā girā ||8||
 ugrasena hayaścaīṣa pure mama samāgataḥ ||
 pālito hyaniruddhena matpautreṇa sarvataḥ ||9||
 grhṇāmi yajñaturagaṃ mitrāṇāṃ milānya ca ||
 tataḥ prapautraṃ paśyāmi kṛṣṇākāraṃ priyaṃkaram ||10||
 ityuktvā nandarājastu dṛṣṭuṃ gopaiḥ samanvitaḥ ||
 kathayitvā yaśodāgre 'bhiprāyaṃ nirayau purāt ||11||
 tadaiva yādavāḥ sarve bhogavṛṣṇyaṃdhakādayaḥ ||
 hayasya prṣṭhato lagnāstrārajagmurnṛpeśvara ||12||
 vilokayaṃto nayapālātirthe
 tathā ca mārge mithilāmayodhyām ||
 barhiṣmatīṃ caiva hi kānyakubjaṃ
 sāmkaṣaṇaṃ gokulameva rājan ||13||
 mārtaṇḍakanyāṃ mathurāṃ purīm ca
 virājate yatra tu keśavaśca ||
 vṛṇḍāvane nandapure nṛpeṃdra
 samāgatāḥ kṛṣṇayutāśca sarve ||14||
 nandagrāmaṃ tatra dṛṣṭvā rathastho nandanamaṇḍanaḥ ||
 sarveśmagrato bhūtvā hyāyayau yādavairvṛtaḥ ||15||
 dadarśa tatra purato gopālāḥ pitaraṃ hariḥ ||
 saṃsthitaṃ tu puraskṛtya vāraṇendramalaṃkṛtam ||16||
 vāditraiḥ śaṃkhaśabdaiśca jayaśabdairnṛpeśvara ||
 puṣpālaṃkārakalaśalājādyaiḥ paribhūṣitaḥ ||17||
 tataśca yādavāḥ sarve nemurnaṇḍaṃ nirīkṣya ca ||
 harṣāśruviplutā rājannuddhavādyāśca tatra vai ||18||
 tadaiva nandarājasya dakṣiṇāṃgamathāspurāt ||
 uvāca dṛṣṭvā manasi hyuttamaṃ śakunaṃ nṛpa ||19||
 adya paśyāmi netrābhyāṃ kṛṣṇaṃ kiṃ priyavādinam ||
 yasmānmamākṣiḥ sphurati dakṣiṇāśca priyaṃkaraḥ ||20||
 mannetragocaraḥ kṛṣṇo yadā bhūyāttadā hyahyam ||

gavāṃ lakṣaṃ pradāsyāmi brāhmaṇebhyo hyaṇāṃkṛtam ||21||
 ityuktvā vacanaṃ namo virarāma yadā nṛpa ||
 tadāśṛṇotsvaputrasyāgamanaṃ vrajavāsibhiḥ ||22||
 śrīkṛṣṇāgamanaṃ śrutvā nando virahaviplutaḥ ||
 paśyanharinī ca sarveṣāṃ vicacāra rudanniva ||23||
 vadankṛṣṇeti kṛṣṇeti girā gadāgadayaḥ bhṛśam ||
 he kṛṣṇacandra kva gato duḥkhiṭaṃ māṇ na paśyasi ||24||
 tato nirikṣya pīṭaraṃ śrīkṛṣṇaḥ pīṭvatsalaḥ ||

avaplutya rathāttūrṇaṃ papāta caraṇau pīṭuḥ ||25||
 śrīnandarājastanayaṃ samutthāpya cirāgatam ||
 snāpayāmāsa salilaiḥ kṛtvā vakṣasi netrayoḥ ||26||
 akṣibhyāṃ kṛṣṇacandrastu mumocāśru ghṛṇāturaḥ ||
 śrīdāmāḍinsakhīndrṣtvā paścātpremapariplutaḥ ||27||
 prthakprthakparirebhe kṛṣṇapremapariplutaḥ ||
 bhaktānāṃ ko'sti mātmyamahō vaktuṃ dharātale ||28||
 nandādyā rurudurgopāḥ śrīkṛṣṇādyāśca yādavāḥ ||
 pravaktuṃ na samarthāste sarve virahaviklavāḥ ||29||
 aśrupūrṇamukhaḥ kṛṣṇo gopāṅgadāgadayaḥ girā ||
 sarvānāśvāsayāmāsa premānaṃdasamākulān ||30||
 paripūrṇatamaṃ sāksācchrikṛṣṇaṃ jagadīśvaram ||
 tādrṣaṃ dadṛśuḥ sarve yādṛśo mathurāṃ gataḥ ||31||
 navīnanīradaśyāmāṃ kiśoravayasāṃ śīṣum ||

śaratprabhātakamalakāṇṭhimocanālocanam ||32||
 śaratpūrṇeṇīndusobhādīhyaṃ śobhāsvācchādānānanam ||
 koṭīmanmathalāvaṇyaṃ līlānaṃdītasundaram ||33||
 sasmitaṃ muralīhastāṃ dvibhujāṃ hyatisundaram ||
 tāḍīdvastradharaṃ devaṃ matsyakūṇḍalīnaṃ harim ||34||
 candanokṣitasarvāṅgam kaustubhena virājītam ||
 ājānumālātīmālāvanamālāvibhūṣitam ||35||
 mayūrapiṇḍacūḍaṃ ca sadāratnamakūṭojjvalam ||
 pakvabīṇbādharoṣṭhaṃ ca nāsikonnatasobhanam ||36||
 evaṃ kṛṣṇasya rājendra rūpaṃ naitraivrajaukasaḥ ||
 papurānandasaṇmagnāḥ pīyūṣaṃ mānavā iva ||37||
 anīruddhaṃ tato nandaḥ sām̐bādīṃścaiva yādavān ||
 āśīṣaṃ pradadau rājanprītaḥ premapariplutaḥ ||38||
 tataḥ sarvaiśca yadubhiḥ putrapautrasamanvitaḥ ||

viveśa svapuraṃ nando gataduḥkko mahāmatīḥ ||39||
 avaplutya rathātkṛṣṇaḥ sām̐bādyaiḥ paribhūṣitaḥ ||
 tvaraṃ svamāturbhavanamānaṃdaṃ pradadanyayau ||40||
 dṛṣtvā svamātaṃ kṛṣṇo gr̥hadvāre samāgatām ||
 rudatīṃ bāspakaṇṭhī tāṃ nanāma prarudanharīḥ ||41||
 yaśodā tasya jananiḥ svaprāṇebhyaḥ priyaṃ sutam ||
 upagūhya dadau tasmai girā gadāgadayaḥ śīṣaḥ ||42||
 nandastathopanaṃdaśca tathā ṣaḍvṛṣabhānavāḥ ||
 vṛṣabhānuvaraścaiva hyete draṣṭuṃ samāyayuḥ ||43||
 tatrāgatānāṃ gopānāṃ śrīkṛṣṇo yādavairvṛtaḥ ||
 yathāvidhyupasaṃgamyā sarveṣāṃ mānamādādhe ||44||
 te tu kṛṣṇasya kuśalaṃ papracchur mudītānāṇḥ ||
 teṣāṃ kṛṣṇastu bhagavānpapraccha kuśalaṃ param ||45||

tataśca yamunātre vṛṇḍārāṇye nṛpeśvara ||

babhūvuh śibirāḥ sarve'niruddhasya mahātmanaḥ ||46||

śibireṣvaniruddhādya sāmābhyāścoddhavādayaḥ ||

nivāsaṃ cakrire kṛṣṇaḥ sthito'bhūnnapadapattane ||47||

āgatebhyāśca sarvebhyo naṇḍaḥ kṛṣṇena saṃyutaḥ ||

bhojanaṃ pradadau rājanpaśubhyaśca tṛṇāni ca ||48||

iti śrīgargasamhitāyāṃ hayamedhakhaṇḍe

vrajapraveśo nāma catvāriṃśo'dhyāyaḥ ||40||

hariḥ om tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

Yajna-related Ashwaka entering Vrindavan in the Vrajmandal; Sridamaka tying it up and taking it to Nandaji; Nandaji enjoying all the Yadavas and Krishna; Yadava-Sena's residence in Vrindavan and Krishna's residence in Nandapatna.

Oh dear God! At the same time, all the Yadavas of the Bhoja, Vrishni and Andhaka clans arrived on horseback. Nripendra! On the way back from Gangasagar, all the people, including Shri Krishna, came to Nandgaon via Vrindavan, having darshan of Nepal Tirth, Mithila, Ayodhya, Berhishmati, Kanyakubja (Kannauj), Balabhadraji's place (Dauji), Gokul (Mahavana), Suryakanya Yamuna and Mathurapuri where Lord Keshavdev resides. Seeing Nandagram from a distance, Ratharudha Nandananda Srikrishna came there with the Yadavas in the forefront. Approaching Srihari, he saw his father Nandarayaji standing with the Gopas in front of a decorated Gajaraja. Oh dear God! Nandarayaji was adorned with flower garlands, Mangal Kalash and Baja etc., playing various instruments, making conch shells, and spreading the sound of cheering. The king! At that time, all the Yadavas, including Uddhav, paid obeisance to Nandaji by having a darshan. Everyone had tears of joy in their eyes. 12-18 | (Ashwamedh Khand Chapter 36 to 40)

At the same time, Nandarayaka's right limb was torn off. O Lord! Seeing that excellent omen, they began to say, 'Will I see the beloved Lord Krishna with my own eyes today?' Because my right eye, which informs me of the beloved, is twitching. If Lord Krishna appears before my eyes, today I will donate one lakh cows adorned with garments to the Brahmins. " 19-21 |

O Lord! It was only when Nandaji fell silent on this resolution that he heard the good news of his son from the people of Vraja. On hearing the arrival of Lord Krishna, the estranged Nandaraya walked ahead of everyone, crying, to see the Sri Harihara. He was repeatedly saying in a mattress - 'O Krishna! O Krishna! O Krishna Chandra! Where'd you go? Don't you see that I am miserable?' " 22-24 |

On seeing his father, Pitru Vatsal jumped off Shri Krishna's chariot and immediately fell at his feet. Sreenandrayana took his son, who had come after a long time, and bathed him with tears in his eyes. Srikrishnachandra, also longing for mercy, began to shed tears. Then seeing friends like Sridama in love, Lord Krishna took them all in turns with his heart. Ahhh! Who on this earth is a man who can describe the greatness of the devotees? Nanda Adi Gop was crying on one side and Shrikrishna Adi Yadav on the other. Not everyone could speak to each other because they were distracted by the separation. There was a constant stream of tears streaming down Krishna's face. He assured all the Gopas, who were filled with love and bliss, in a solemn speech. They saw the most perfect Jagadishwara, Krishna, exactly as he had shown them on his way to Mathura. 25-31 |

He had a dark complexion similar to that of a fresh water spring. They appeared to be from a child as a teenager. His eyes would take in the sparkle of blooming oranges on an autumn morning. His face covered the image of the bright full moon of the autumn full moon with his image. The elegance of the millions of Kamadevas had been absorbed into their elegance. They looked even more beautiful from the pleasure generated by the pastime. With a smile on his forehead and a murli in his hand, the bisexual Sri Krishna looked very charming. Lord Sriharika, dressed in an electric brass turban and wearing a Meenakara kundal, had all his limbs adorned with sandalwood and was radiant with Kaustubhamani. He was adorned with a garland of Malatisumonaki and Vanamala hanging from his knee. A crown of peacock feathers and a crown made of fine jewels shone on his head. The lips were even more red than the mature figs, and their faces were exquisite from the high nostrils. Rajendra! The eyes of the Vrajavas, immersed in the bliss of Krishna's amrita, drank it as if a simple human being was drinking what was accessible to Vasudha. 32-37 | (Ashwamedh Khand Chapter 36 to 40)

The king! Thereafter, Nandarayaji, deeply in love, blessed Aniruddha and all the Yadavas, including Samba, with great joy. After this, surrounded by all the Yadavas and their sons and grandsons, Mahabuddhimana Nandaji entered his Puri. At that time, all the sadness in his mind was gone. As soon as he reached the gate, Shri Krishna jumped from the chariot and immediately went to his mansion with Samba and others, giving joy to the mother. Mother Yashoda had come to the door of the house. She was crying and her throat was slit. In that state, seeing him, Krishna fell at his mother's feet in tears. Mother Yashoda also blessed the beloved son with a mattress by placing it on his chest with her soul. Nanda, Upananda, six Vrishabhanu and Vrishabhanu - all these people came to see Krishna. Lord Krishna, along with the Yadavas, met the Gopas who had arrived there and paid their respects. They were all pleased and asked Lord Krishna's skill and Lord Krishna also asked for the best skill of them all. 38-45 |

Oh dear God! Thereafter, the entire army of Mahatma Aniruddha camped on the banks of the Yamuna at Vrindavan. Aniruddha, Samba, and Uddhav etc. resided in the camps, but Lord Krishna stayed in Nandanagar. The king! Nandarayaji, along with Krishna, provided food to all the Yadava soldiers present there and also provided fodder for the animals. 46-48 |

Thus was completed the fortieth chapter in the Ashvamedha Khanda under the Srigargha Samhita, titled 'Entry into the Brajamandala'. 40.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 41

Chapter 242 of 263 · 25 detected Sanskrit verse markers

Sanskrit

श्रीगर्ग उवाच -

आहुतो राधया कृष्णः सन्ध्यायां नन्दनन्दनः ॥
जगाम शश्वदेकान्ते शीतलं कदलीवनम् ॥१॥
रंभादलैश्चंदनस्य पंकयुक्तं मनोहरम् ॥
स्फारास्फुरन्नभ्रगेहं यमुनावायुशौकरम् ॥२॥
एतादृशं राधिकायाः सुन्दरं मेघमंदिरम् ॥
सर्वं दुःखाग्निना नित्यं भस्मीभूतं बभूव ह ॥३॥
श्रीदामशापेन नृप दुःखेन वृषभानुजा ॥
तनुं रक्षति तत्रापि कृष्णागमनहेतवे ॥४॥
निशम्य कृष्णं स्ववने समागतं
सखीमुखाच्छ्रीवृषभानुनंदिनी ॥
आनेतुमुत्थाय वरासनात्त्वरं
द्वारे सखीभिर्नृप सा जगाम ह ॥५॥
ददौ ह्यासनपाद्याद्यानुपचारान्त्रजेश्वरी ॥

वदन्ती कुशलं वाक्यं कृष्णा कृष्णं व्रजेश्वरम् ॥६॥
परिपूर्णतमं दृष्ट्वा परिपूर्णतमा नृप ॥
जहौ विरहजं दुःखं संयोगे हर्षपूरिता ॥७॥
चकार स्वस्याः शृङ्गारं वस्त्रालंकारचंदनैः ॥
कुशस्थल्यां गते नाथे शृङ्गारो न कृतस्तया ॥८॥
पुरा तया न भुक्तं च तांबूलं मिष्टभोजनम् ॥
कृतं न शय्याशयनं क्वचिद्धास्यं न वा कृतम् ॥९॥
सिंहासने स्थितं राधा देवं मदनमोहनम् ॥
हर्षाश्रूणि प्रमुंचन्ती जगौ गद्गदया गिरा ॥१०॥
राधोवाच -

गोकुलं मथुरां त्यक्त्वा गतः कस्मात्कुशस्थलीम् ॥
वद तन्मे हृषीकेश त्वं साक्षाद्गोकुलेश्वरः ॥११॥
क्षणं युगसमं नाथ जानामि त्वद्वियोगतः ॥
घटीं मन्वन्तरसमां द्विपरार्द्धसमं दिनम् ॥१२॥

कस्मिन्कुकाले विरहो मे बभूव च दुःखदः ॥
येन त्वच्चरणौ देव न पश्यामि सुखप्रदौ ॥१३॥
यथा रामं तु सीतेव मानसं वरटेव च ॥
तथा रासेश्वरं त्वां तु मानदं हि समुत्सहे ॥१४॥

सर्वं जानासि सर्वज्ञ किं दुःखं कथयाम्यहम् ॥
 शतवर्षं गतं नाथ वियोगो न गतो मम ॥१५॥
 इत्युक्त्वा वचनं राजन्स्वामिनी स्वामिनं परम् ॥
 वियोगखिन्ना दुःखानि स्मरन्ती सा रुरोद ह ॥१६॥
 दृष्ट्वा प्रियां रुदन्तीं तां प्रियः प्राह प्रियं वचः ॥
 तस्माश्च शमयन्वाक्यैः कृष्णः कश्मलमेव च ॥१७॥
 श्रीकृष्ण उवाच -
 न कर्तव्यस्त्वया राधे शोकश्च तनुशोषकः ॥
 तेजश्चैकं द्विधाभूतभावयोः ऋषयो विदुः ॥१८॥
 यत्राहं त्वं सदा तत्र यत्र त्वं ह्यहमेव च ॥
 वियोग आवयोर्नास्ति मायापुरुषयोर्यथा ॥१९॥
 भेदं हि चावयोर्मध्ये ये पश्यन्ति नराधमाः ॥
 देहांते नरकान् राधे ते प्रयांति स्वदोषतः ॥२०॥
 अथातस्त्वं तु मां राधे नित्यं द्रक्ष्यसि चांतिके ॥
 प्रभाते चक्रवाकीव चक्रवाकं प्रियंकरम् ॥२१॥
 किञ्चित्कालेन दयिते गोपगोपीभिरेव च ॥
 साकं त्वयाक्षरं ब्रह्म श्रीगोलोकं ब्रजाम्यहम् ॥२२॥
 गर्ग उवाच -
 माधवस्य वचः श्रुत्वा गोपीभिः सह राधिका ॥
 प्रसन्ना पूजयामास रमेशं च रमा यथा ॥२३॥
 श्रीराधया पुनः कृष्णो रासार्थं प्रार्थितो नृप ॥
 प्रसन्नो वृंदकारण्ये रासं कर्तुं मनो दधे ॥२४॥
 इति श्रीगर्गसंहितायां हयमेधखण्डे
 राधाकृष्णमेलनं नामैकचत्वारिंशोऽध्यायः ॥४१॥
 हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

śrīgarga uvāca -
 āhūto rādhayā kṛṣṇaḥ sandhyāyāṁ nandanaṁdanaḥ ||
 jagāma śaśvadakānte śītaṇi kadālīvanam ||1||
 raṁbhādalaīścaṁdanasya paṁkayuktaṁ manoharam ||
 sphārāsphurannabhṛagehaṁ yamunāvāyayusīkaram ||2||
 etādr̥ṣaṁ rādhikāyāḥ sundaraṁ meghamaṁdiram ||
 sarvaṁ duḥkhāgninā nityaṁ bhasmībhūtaṁ babhūva ha ||3||
 śrīdāmaśāpena nṛpa duḥkhena vṛṣabhānujā ||
 tanuṁ rakṣati tatrāpi kṛṣṇāgamanahetave ||4||
 niśamyā kṛṣṇaṁ svavane samāgataṁ
 sakhīmukhācchrivṛṣabhāmunamdinī ||
 ānetumutthāya varāsanāttvaraṁ
 dvāre sakhibhīrnṛpa sā jagāma ha ||5||

dadau hyāsanapādyādyānupacārānvrajesvarī ||

vadamti kuśalaṃ vākyaṃ kṛṣṇā kṛṣṇaṃ vrajeśvaram ||6||
 paripūrṇatamaṃ dṛṣtvā paripūrṇatamā nṛpa ||
 jahau virahajaṃ duḥkhaṃ saṃyoge harṣapūrītā ||7||
 cakāra svasyāḥ śṛṅgāraṃ vastrālaṃkāracamdanaiḥ ||
 kuśasthalyāṃ gate nāthe śṛṅgāro na kṛtastayā ||8||
 purā tayā na bhuktaṃ ca tāṃbūlaṃ miṣṭabhojanam ||
 kṛtaṃ na śayyāśayanam kvaciddhāsyam na vā kṛtam ||9||
 sīṃhāsane sthitaṃ rādhā devaṃ madanamohanam ||
 harṣāśrūṇi pramuṇcamti jagau gadgadayā girā ||10||
 rādhovāca -
 gokulaṃ mathurāṇi tyaktvā gataḥ kasmātkuśasthalim ||
 vada tanme hṛṣikeśa tvaṃ sākṣād gokuleśvaraḥ ||11||
 kṣaṇaṃ yugasamaṃ nātha jānāmi tvadviyogataḥ ||
 ghaṭiṃ manvaṃtarasamāṇi dvīparārddhasamaṃ dīnam ||12||

kasminkukāle viraho me babhūva ca duḥkhadah ||
 yena tvaccaraṇau deva na paśyāmi sukhapradau ||13||
 yathā rāmaṇi tu sīteva mānasaṃ varaṭeva ca ||
 tathā rāseśvaraṃ tvāṇi tu mānadaṃ hi samutsahe ||14||
 sarvaṃ jānāsi sarvajña kiṃ duḥkhaṃ kathayāmyaham ||
 śatavarṣaṃ gataṃ nātha viyogo na gato mama ||15||
 ityuktvā vacanaṃ rājansvāminī svāminam param ||
 viyogakhinnā duḥkhāni smaraṃti sā ruroda ha ||16||
 dṛṣtvā priyāṇi rudamti tāṃ priyaḥ prāha priyaṃ vacaḥ ||
 tasmāśca śamayanvākyaṇi kṛṣṇaḥ kāśmalameva ca ||17||
 śṛīkṛṣṇa uvāca -
 na kartavyastvayā rādhe śokaśca tanuśośakaḥ ||
 tejaścaikaṃ dvidhābhūtabhāvayoḥ ṛṣayo viduḥ ||18||
 yatrāhaṃ tvaṃ sadā tatra yatra tvaṃ hyahameva ca ||

viyoga āvayornāsti māyāpuruṣayoryathā ||19||
 bhedaṃ hi cāvayormadhye ye paśyānti narādhamāḥ ||
 dehānte narakān rādhe te prayānti svadoṣataḥ ||20||
 athātastvaṃ tu mām rādhe nityaṃ draṅkṣyasi cāṃtike ||
 prabhāte cakravākiva cakravākaṃ priyaṃkaram ||21||
 kiṃcitkālēna dayite gopagopibhireva ca ||
 sākāṃ tvayākṣaraṃ brahma śṛṅgolokaṃ vrajāmyaham ||22||
 garga uvāca -
 mādhavasya vacaḥ śrutvā gopibhiḥ saha rādhikā ||
 prasannā pūjayāmāsa rameṣaṃ ca ramā yathā ||23||
 śrīrādhayā punaḥ kṛṣṇo rāsārthaṃ prārthito nṛpa ||
 prasanno vṛṇḍakāraṇye rāsaṃ kartuṃ mano dadhe ||24||
 iti śṛīgargasamhitāyāṃ hayamedhakhaṇḍe
 rādhākṛṣṇamelanaṃ nāmaikacatvārīṃśo'dhyāyaḥ ||41||

hariḥ oṃ tatsat śṛīkṛṣṇārpaṇamastu ||

English rendering

The union of Sriradha and Krishna

When she received word from her friend that Sri Krishna had come to her abode, Sri Vrishabhanunandini immediately got up from her superior seat to fetch him and came to the door with her companions. Vrajeshwari Shyamana gave Vrajavallabha Shyamsundar an asana to Shri Krishna asking for his good news and offered Padya, Arghya, etc. respectively. O Lord! In perfection, Sriradhana gave up the sorrow of separation on having a vision of the most perfect Lord Krishna, and by chance, she was filled with joy. They adorned themselves with cloth, jewellery and sandalwood. Sri Radha had never worn makeup since Pranatanath Krishna moved to Kushasthali. Before this day, she had never eaten paan, had no dessert, slept in bed, and had never laughed. At this time, Sri Radha asked Madan Mohan Dev, who was seated on the throne, with a mattress around his neck, shedding Harsha's tears. 5-10 | (Ashwamedh Khand Chapters 41 to 45)

Sriradha said - Hrishikesh. You are Gokuleshwar; then why did you leave Gokul and Mathura and go to Kushasthali? Tell me the reason for that. O Nath! Your departure makes me feel like an eternity. Every hour feels like a minute and a day feels like two halves to me. Oh God! In no time did I experience a painful separation, which prevented me from seeing your soothing feet. Just as Sita desires Shriram and Hansini desires Mansarovar, so I desire eternal union with the One who bestows you. You are the All-Knowing, the All-Knowing. What shall I tell you of my grief? O Nath! A hundred years have passed, but there is no end to my separation. 11-15 |

The king! Swami Sriradha, recalling the sorrows of her absence by saying such a word to her dearest Swami Shyamsundara, wept bitterly. Seeing Priya weeping, the beloved Lord Krishna said this dearly, soothing her mental agony with his words. 16-17 |

Lord Krishna said, "Dear Radhe! This mourning is drying up the body; therefore, you should not grieve. We both have the same Tej, which has manifested in two forms; this is known to the sages and sages. Where I am, there you are always and where you are, there I am always. There is never a separation between the two of us as between Prakriti and Purusha. Radhe! Those who see the difference between the two of us fall into hell because of their defective vision at the end of the body. Dear Sir! Just as Chakai sees her beloved Chakravaka every morning, so from today you will always see Me close to you. It's a matter of life! In a few days, I will walk with all the gopas and the gopis and you in the form of the indestructible Brahman, Sri Golokatham. 18-22 | (Ashwamedh Khand Chapter 41 to 45)

Srigarji says - Rajan! Upon hearing this from Madhava, Sreedhya, along with the gopis, was pleased and worshipped the beloved Shyamsundara in the same manner as Ramadevi worshipped Ramapatiki. Nareshwar. Sridhara again prayed to Lord Krishna for the Rasa Krida. Pleased then, Raseshvara thought of performing Rasa in Vrindavan. 23-24 |

Thus was completed the forty-first chapter in the Ashvamedha Khanda under the Srigargha Samhita, the "union of Sri Radha and Krishna." 41.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 42

Chapter 243 of 263 · 60 detected Sanskrit verse markers

Sanskrit

श्रीगर्ग उवाच -

हेमंते मासि पूर्वस्मिन् राकायां राधिकेश्वरः ॥

वंशीं वशकरीं दध्मौ यथा वृन्दावने पुरा ॥१॥

ध्वनिर्बभूव तस्याश्च सर्वेषामाहरन्मनः ॥

निशम्य गोप्यः संखिन्नाः कामखेदेन तत्रसुः ॥२॥

रुंधन्नंबुभृतश्चमत्कृतिपरं

कुर्वन्मुहुस्त्यंबरं

ध्यानाद्धंतनयन्सन्दनमुखा-

न्विस्मेरयन्वेधसम् ॥

औत्सुक्याद्बलिभिर्बलिं घटुलय-

न्भोगेन्द्रमाधूर्णयन्-

भिदन्नंडकटाहभित्तिमभितो

बभ्राम वंशीध्वनिः ॥३॥

अथोदगाच्चंद्रमास्तु चर्षणीनां शुचो मृजन् ॥

यथा प्रियाया राजेन्द्र विदेशादागतः प्रियः ॥४॥

तदैव यमुना राजंस्तनुं दिव्यं दधार ह ॥

वृन्दावनं गिरीन्द्रञ्च ब्रजभूमिञ्च मानद ॥५॥

कृष्ण॥ नदी जयति यत्र मणीन्द्रमुक्ता-

माणिक्यशुभ्रहरिता करतोलिकाभिः ॥

वैदूर्यनीलकहरिद्धरिवज्रपीत-

सोपानमण्डपयुताभिरतिस्फुरन्ती ॥६॥

स्वच्छंदसूत्पतितमत्स्यगणैर्वहती

सच्छयामलेन वपुषाघगणं हरंती ॥

उतुंगालोलहरी कमलैर्लसंती

कृष्ण॥ नदी जयति कृष्णगृहे लुठंती ॥७॥

गोवर्धनं भज गिरीं शतचंद्रयुक्तं

मंदारचन्दनलतावृतकल्पवृक्षम् ॥

श्रीरासमण्डलयुतं मणिमंडपाढ्यं

कोटीरमंजुलनिकुंजकुटीरकोटिम् ॥८॥

वृन्दावनं च यमुनातटनीरतीर-

संपृक्तमंदगमनैरतिगंधवातैः ॥

तत्कंपितं च सुरभीकृतसर्वदेशं

श्रीखंडकुं कुममृदागुरुचर्चितं तम् ॥९॥
 जुष्टं वसन्तनवपल्लवपुष्परंगै-
 मंदारचन्दनसुघम्पकनीपनिबैः ॥
 आम्नातकाम्रपनसागुरुनागरंगैः
 श्रीतालपिप्पलवटैर्नवनारिकेलैः ॥१०॥
 खर्जूरश्रीफललवंगविराजमान-
 मंजीरशालकतमालकदंबयुक्तम् ॥
 सन्तानकुंदबदरीकदलीसिताढ्यं
 श्रीशाल्मलीबकुलकेतकिसच्छेरीषम् ॥११॥
 सन्मोदिनीजलजवृन्दमनोहराभं

वृन्दारकं वरवनं तुलसीलताढ्याम् ॥
 श्रीमल्लिकामृतलतामधुमाधवीभिः
 संराजितं स्मर नृपेन्द्र व्रजस्य मध्ये ॥१२॥
 वंशीवटं च कलकंठविहंगमैश्च
 कृष्णातटे च पुलिनं किल बालुकाढ्याम् ॥
 श्रीपाटलैर्मधुकरिंशुकसत्प्रियालै-
 रौदुंबरैः क्रमुकद्वाक्षकपित्थयुक्तम् ॥१३॥
 श्रीकोविदारपिचुमंदलतार्जुनैश्च
 प्लक्षैरशोकसरलैः सुरदारुभिश्च ॥
 जंबूसुवेत्रनलकुब्जकस्वर्णयूथी-
 पुन्नागनागकुटजैः कुरबैर्वृतं च ॥१४॥
 चक्राह्वसारसशुकैः सितराजहंसैः
 कारंडवैश्च जलकुक्कुटकूजितं च ॥१५॥
 दात्यूहकोकिलकपोतकनीलकण्ठै-

र्नृत्यन्मयूरकलराववृतं स्मर त्वम् ॥१६॥
 श्यामाचकोरकलखंजनसारिकाभिः
 पारावतैर्भ्रमरतिस्तिरतिस्तिरीभिः ॥
 श्रीकांचनीमधुलतामधुयूथिकाभिः
 संवेष्टितं हरिणमर्कटमर्कटीभिः ॥१७॥
 श्रीपद्मरागशिखरं च निकुंजगेहं
 श्रीकौस्तुभेन्द्रमणिराजिविराजमानम् ॥
 कोटीदुमंडलवितानगणैश्च हैमैः
 श्रीपट्टसूत्ररचितैर्मणितोरणाढ्यम् ॥१८॥
 मुक्तावृतैः कनकपीतपतत्पताकैः
 पारावतैः सितपतत्रिभिरावृतञ्च ॥
 मंदारकुन्दकरवीरकयूथिकानां
 मालाविचित्ररचितं नवचंपकानाम् ॥१९॥

नागेशपद्महरिचंदनपल्लवानां

श्रीमालतीकुरबकांचनयूथिकानाम् ॥

मालाभिरावृतमनंगहरं गृहं त-
त्सदरत्नदर्पणवृतं सितचामरैश्च ॥२०॥

सिंहासनैश्च नवपल्लवपुष्पयुक्तैः
शय्यासनैः कनकविद्धमपादवृन्दैः ॥

श्रीचंदनागुरुजलैर्मकरंदसंपैः
कस्तूरिकामुदितकुंकुमचर्चितं तत् ॥२१॥

एजद्वसंततरुपल्लवमेव वातैः
श्रीतैर्गजैर्द्वगमनैः सुरभीकृतांगम् ॥
एतादृशं हरिनिकुंजगृहं स्मर त्वं
सन्नम्रशाखतरुयुक्तमतीव पुष्पैः ॥२२॥

श्रीवेणुगीतं बहुकामवर्द्धनं
निश्म्य सर्वा व्रजयोषितो नृप ॥
श्रीकृष्णकांतेन गृहीतमानसा

विसृज्य कर्माणि समाययुर्वने ॥२३॥
रुद्धा याः पतिभी राजन्कृष्णेन हृतमानसाः ॥
स्थूलं शरीरं तास्त्यक्त्वा त्वरं कृष्णांतिकं ययुः ॥२४॥

सिंहासने हेमदुकूलसंयुते
मध्ये स्थितं सुन्दरनन्दनन्दनम् ॥
श्रीसुन्दरी राधिकया समं परं
गले दधानं मधुमालतीस्रजम् ॥२५॥
श्यामं प्रभातार्ककिरीटिनं हरिं
स्फुरत्प्रभं श्रीमुरलीमनोहरम् ॥
पीतांबरं मन्मथराशिमोहनं
व्रजस्त्रियस्तं ददृशुः समागताः ॥२६॥
दृष्ट्वा प्रियाः प्रियतमं मत्स्यकुण्डलिनं हरिम् ॥
गोप्यो मूर्च्छां गताः सद्यो भूप चालक्षितोद्यमाः ॥२७॥
सांत्वयामास ताः कृष्णो मिष्टवाक्यैः सुधासमैः ॥

तदा गोप्यो वनोद्देशे सर्वाश्चैतन्यतां गताः ॥२८॥
कृष्णं गदगदया वाचा स्तुत्वा भीताः स्त्रियो वराः ॥
त्यक्त्वा विरहजं दुःखं गोविंदं ददृशुः प्रियम् ॥२९॥
वृन्दावने भ्राजमाने मालतीवनसंकुले ॥
दिव्यद्रुमलताजाले मधुपध्वनिनादिते ॥३०॥
विचचार हरिः साक्षाद्देवो मदनमोहनः ॥
पद्माभं पद्महस्तेन गृहीत्वा राधिकाकरम् ॥३१॥
प्रहसन्भगवान्साक्षादाययौ यमुनातटम् ॥

कृष्णतीरे निकुंजे वै श्रीकृष्णो निषसाद ह ॥३२॥
तस्मिन्गृहे मधुपतेः शृणु गोपिकानां
श्रीकृष्णचन्द्रचरणस्मरणावृतानाम् ॥
झंकारनूपुरझणत्करकंकणानां
मंजीररत्नविचलत्कटिकिकिणीनाम् ॥३३॥
स्मेरद्युतिस्फुटचमत्कृतगण्डदेशैः

श्रीदंतपंक्तिविलसत्तडितालिलेशैः ॥
कोटीरहारहरितांगदभूषितानां
बालार्कमंडलविकुण्डलमंडितानाम् ॥३४॥
तासां तु कापि युवती कथिता च मुग्धा
मध्यापि कापि तरुणी रुचिरा प्रगल्भा ॥
काचितरुं विनयती मधुरं हसंती
काचित्सखी मदयुता सुवने व्रजंती ॥३५॥
संताड्य तामपि करेण तु काप्यधाव-
त्संगृह्य कापि भुवने कमलैर्जघान ॥
काचिच्छलथत्कनकहारमुपाजहार
काचित्प्रमुक्तकबरी तु विहारमता ॥३६॥
श्रीजाह्नवी च यमुना मधु माधवी च
शीला रमा शशिमुखी विरजा सुशीला ॥
चन्द्रानना च ललिता त्वचला विशाखा

मायाऽल्प एव कथिता भवने त्वसंख्याः ॥३७॥
लीलातपत्रमतिमौक्तिकदामजालं
नीत्वा चलति मणिभूमिषु तत्र काश्चित् ॥
श्रीचामरव्यजनदंडधरा वयस्याः
काश्चिद्ब्रजंति धृतपीतपतत्पताकाः ॥३८॥
नृत्यंति तत्र हरिवेषधरास्तु काश्चि-
द्वीणाकरा मधुरतालमृदंगहस्ताः ॥
वंशीधराश्च वृषभानुसुताः सुवेषाः
केयूरकुण्डलयुता मणिवेत्रहस्ताः ॥३९॥
सद्भावभावरसतालयुतस्मिताक्तै-
र्झंकारनूपुरयुतैर्विशदैः कटाक्षैः ॥
संगीतनृत्यविदितैर्भृकुटीविभगै
राधां हरिं च सततं परितोषयंत्यः ॥४०॥
तस्मिन्निकुञ्जभवने यमुनातटेऽपि

वंशीवटे वनधरानिकटे हरिं तम् ॥
श्रीराधया च गिरिराजतटं व्रजंतं
नंदात्मजं च नटवेषधरं स्मर त्वम् ॥४१॥

श्रीपद्मरागनखदीप्तिपदारविन्दं
 झंकारनूपुरधरं स्फुरदंगदेशम् ॥
 कुर्वतमेव तु पदारुणभूमिदेशं
 श्रीमत्परागसुरुचालमितस्ततस्तु ॥४२॥
 लक्ष्मीकराब्जपरिलालितजानुदेशं
 रंभोरु पीतवसनं तु कृशोदराभम् ॥
 रोमावलिभ्रमरनाभिसरस्त्रिरेखं
 कांचीधरं भृगुपदं मणीकौस्तुभाढ्यम् ॥४३॥
 श्रीवत्सहाररुचिरं नवमेघनीलं
 पीतांबरं करिकरस्फुटबाहुदण्डम् ॥
 रत्नांगदं च मणीकंकणपद्महस्तं

श्रीराजहंसवरकंधरशोभमानम् ॥४४॥
 श्रीकम्बुकण्ठललितं विलसत्कपोलं
 मध्यं तु निम्नचिबुकं किल कुन्ददंतम् ॥
 बिंबाधरं स्मितलसच्छुक्यं च्युनासं
 पीयूषकल्पवचनं प्रचलत्कटाक्षम् ॥४५॥
 श्रीपुण्डरीकदलनेत्रमनंगलीलं
 भूमण्डलस्मितगुणावृतकामयापम् ॥
 विद्युच्छटोच्छलितरत्नकिरीटकोटिं
 मार्तण्डमंडलविकुण्डमंडिताभम् ॥४६॥
 वंशीधरं त्वहिविलोलगुडालकाढ्यं
 राधापतिं सजलपद्ममुखं चलंतम् ॥
 कंदर्पकोटिघनमानहरं कृशांगं
 वंशीवटे नटवरं भज सर्वथा त्वम् ॥४७॥
 आरक्तरक्तनखचन्द्रपदाब्जशोभां

मञ्जीरनूपुररणत्कटिकिंकिणीकाम् ॥
 श्रीघंटिकाकनककंकणशब्दमुक्तां
 राधां दधामि तरुपुञ्जनिकुञ्जमध्ये ॥४८॥
 नीलांबरैः कनकरश्मितटस्फुरद्भिः
 श्रीभानुजातटमरुद्गातिचंचलांगैः ॥
 सूक्ष्मस्वरूपललितैरतिगौरवर्णां
 रासेश्वरीं भज मनोहरमंदहासाम् ॥४९॥
 बालार्कमंडलमहांगदरत्नहारां
 ताटकतोरणमणीं द्रमनोहराभाम् ॥
 श्रीकण्ठभालसुमनोनवपंचदाम्नीं
 रत्नांगुलीयललितां व्रजराजपत्नीम् ॥५०॥
 चूडामणिद्युतिलसत्स्फुरदूर्ध्वचंद्रां

गैवेयकालपनपत्रविचित्ररूपाम् ॥

श्रीपट्टसूत्रमणीपट्टचलद्धिदाम्नीं

स्फूर्ज्जसहसदलपद्मधरां भजस्व ॥ ५१ ॥

श्रीबाहुकंकणलसत्कुचरत्नदीप्तिं

श्रीनासिकाभरणभूषितगण्डदेशाम् ॥

सद्यैवनालसगतिं कलसर्पवर्णीं

मध्यैदुकोटिवदनां स्फुटचंपकाभाम् ॥ ५२ ॥

सद्भावाभावसहितां नवपद्मनेत्रां

स्फूर्ज्जस्मितद्युतिकलां प्रचलत्कटाक्षाम् ॥

कृष्णप्रियां ललितकुन्तलपुञ्जलाभां

मंदारहारमधुरभ्रमरीरवाढ्याम् ॥ ५३ ॥

श्रीखंडकुंकुममृदागुरुवारिसिक्तां

श्रीबिंदुकीरुचिरपत्रविचित्रचित्राम् ॥

संतानपत्ररुचिरामलमंजनाभां

रासेश्वरीं गजगतिं भज पद्मिनीं ताम् ॥ ५४ ॥

एतादृशीं रतिवरां तु समेत्य कृष्णो

गच्छन्निकुञ्जवनजालविलोकानाय ॥

धावंति तत्र मणिछत्रधराश्च गोप्यो

नीत्वा तथा चमरचारुपतत्पताकाः ॥ ५५ ॥

षड्रागमेव वरधैवतमध्यमाद्यै-

र्गायंतमादिपुरुषं भज नन्दपुत्रम् ॥

षट्त्रिंशतस्तदनुवर्तितरागिणीनां

वंशीवरेण ललितेन वरं व्रजंतम् ॥ ५६ ॥

शृङ्गारवीरकरुणाद्भुतहास्यरौद्र-

बीभत्सशांतकभयानकनित्ययुक्तम् ॥

भक्तप्रियं व्रजवधूमुखपद्मभृगं

योगीन्द्रहृत्कमलविस्फुरदग्निगुग्मम् ॥ ५७ ॥

क्षेत्रज्ञमादिपुरुषं स्वाधियज्ञरूपं

सर्वेश्वरं सकलकारणकारणेशम् ॥

कृष्णं हरिं प्रकृतिपूरुषयोः पुमांसं

सर्वं निरस्तकपटं निजतेजसेह ॥ ५८ ॥

यं वै स्तुवंति शिवधर्मसुरेशशेष-

लोके शसिद्धिदगणेशसुरादयोऽपि ॥

राधारमाप्रकृतिभूविरजास्वराद्या

वेदा भजंति सततं तमहं भजामि ॥ ५९ ॥

इति श्रीगर्गसंहितायां हयमेधखण्डे

रासक्रीडायां द्विचत्वारिंशोऽध्यायः ॥ ४२ ॥

हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

śrīgarga uvāca -
 hemaṇṭe māsi pūrvasmin□rākāyāṇi rādhikeśvaraḥ ||
 vaṇṣiṇi vaśakarīṇi daghmau yathā vṛndāvane purā ||1||
 dhvanirbabhūva tasyāśca sarveśāmāharanmanaḥ ||
 niśamya gopyaḥ saṅkhiṇnāḥ kāmakhedena tatrasuḥ ||2||
 ruṇḍhannaṁbubhṛtaścamatkṛtiparaṇ
 kurvanmuhustvaṁbaraṇ
 dhyānāddhaṇṭanayanansaṇḍanamukhā-
 nvīmerayanvedhasam ||
 autsukyād□balibhīrbaliṇi caṭulaya-
 nbhogeṇḍramāghūṇayan-
 bhīṇḍannaṇḍakaṭāḥabhittimabhito
 babhrāma vaṁśīdhvaniḥ ||3||
 athodaḡāccaṇḍramāstu carṣaṇīnāṇi śuco mṛjan ||

yathā priyāyā rājeṇḍra videsādāḡataḥ priyaḥ ||4||
 tadaiva yamunā rājanṣtanuṇi divyaṇi dadhāra ha ||
 vṛndāvanaṇi girīṇḍrañca vṛjabhūmiñca mānada ||5||
 kṛṣṇā nadī jayati yatra maṇiṇḍramuktā-
 māṇikyāśubhrahariṭa karatolikābhīḥ ||
 vaidūryanīlakahariddharivajrapīta-
 sopānannaṇḍapayutābhīharisphuranti ||6||
 svacchaṇḍasūpatitamatsyagaṇairvahaṇṭi
 sacchyāmalena vapuśāghagaṇaṇi haraṇṭi ||
 uttuṇḡalalalaharī kamalairlasaṇṭi
 kṛṣṇā nadī jayati kṛṣṇagrhe luṭhaṇṭi ||7||
 govardhanaṇi bhaja girīṇi śatacaṇḍrayuktaṇi
 maṇḍāracaṇḍanalaṭāvṛtakalpaṇḡkṣam ||
 śrīrāsannaṇḍalayutaṇi maṇimaṇḍapādḡhyaṇi

koṭīramaṇḡjulanikuṇḡjakuṭīrakoṭim ||8||
 vṛndāvanaṇi ca yamunāṭaṭaṇīratīra-
 saṇḡpṛktaṇḍagamaṇairatiḡaṇḍhavāṭaiḥ ||
 tatkaṇḡpitaṇi ca surabhikṛtasarvadeśaṇi
 śrīkhaṇḍakuṇḡkumaṇḍāḡgurucarcitaṇi tam ||9||
 juṣṭaṇi vasantanavapallavapuṣparaṇḡgai-
 rmaṇḍāracaṇḍanasucampaṇaṇiṇaṇibaiḥ ||
 āmrāṭakāmrāpanasāḡgurunāḡaraṇḡgaiḥ
 śrītālapippalavaṭaṇīrnavanārikelaiḥ ||10||
 kharjūrāśrīphalalavaṇḡavirāḡamaṇa-
 maṇḡjīrāśālakaṭamālakadaṇḡbayuktaṇi ||
 santāṇakuṇḍabadarīkadalīsītāḡhyaṇi
 śrīśālmālibakulaketakisacchirīṣam ||11||
 sanmodinījalajavṛṇḍamanoharābhāṇi

vṛṇḍārakaṇi varavanaṇi tulasīlātāḡhyāṇi ||
 śrīmālikāmṛṭalatāmādhumaḡdhavībhīḥ

saṁrājitaṁ smara nṛpeṇdra vrajasya madhye ||12||
 vaṁśivaṭaṁ ca kalakaṇṭhavihaṁgamaśca
 kṛṣṇātaṭe ca pulinaṁ kila bālukaḍḍhyām ||
 śrīpāṭalairmadhukakiṁśukasatpriyālai-
 rauduṇbaraiḥ kramukadrākṣakapitthayuktam ||13||
 śrīkovidārapicumāṇḍalatārjunaiśca
 plakṣairāśokasaralaiḥ suradārubhiśca ||
 jaṁbūsvetranalakubjakasvarṇpayūthi-
 punnāganāgakuṭajaiḥ kurabairvṛtaṁ ca ||14||
 cakrāhvasārasāsukaiḥ sitarājahaṁsaiḥ
 kāraṇḍavaśca jalakukkuṭakūjitaṁ ca ||15||
 dātyūhakokilakapotakanilakaṇṭhai-

rṇṛtyanmayūrakalarāvavṛtaṁ smara tvam ||16||
 śyāmācakorakalakhaṇjanasārīkābhiḥ
 pārāvatairbhramaratittiratittiribhiḥ ||
 śrīkāṁcanīmadhulatāmadyūthikābhiḥ
 saṁveṣṭitaṁ hariṇamarkaṭamarkaṭibhiḥ ||17||
 śrīpadmarāgaśikharaṁ ca nikuṇṇjagehaṁ
 śrīkaustubheṇdramaṇirājivirājamānam ||
 koṭṭimḍumaṇḍalavitānagaṇaiśca haimaiḥ
 śrīpāṭtasūtracaitaraiṇitorāṇḍhyam ||18||
 muktāvṛtaiḥ kanakapīṭapatatpatākaiḥ
 pārāvataiḥ sitapatatribhirāvṛtañca ||
 maṇḍārakundakaravīrakayūthikānām
 mālāvicitraracitaṁ navacaṇṇapakānām ||19||
 nāgeśapadmaharicaṇḍanapallavānām

śrīmālātikurabakāṇcanayūthikānām ||
 mālābhirāvṛtamanāṅgaharaṇḍaṁ grhaṇḍa-
 tsad□rat□nadarpaṇavṛtaṁ sitacāmaraśca ||20||
 siṁhāsanaśca navapallavapuṣpayuktaiḥ
 śayyāsanaḥ kanakavidrumapādavyṇḍaiḥ ||
 śrīcaṇḍanāguruḷalairmakaraṇḍasaṁghaiḥ
 kastūrīkāmuditakuṇkumacarcitaṁ tat ||21||
 ejaḍ□vasaṇṭatarupallavameva vātaiḥ
 śītaṛgajēṇdragamanaiḥ surabhikṛtāṅgam ||
 etādṛṣaṇḍaṁ harinikuṇṇjagṛhaṇḍaṁ smara tvam
 sannamraśākhataruyuktamatīva puṣpaiḥ ||22||
 śrīveṇuḡitaṁ bahukāmavarddhanaṁ
 niśamyā sarvā vrajāyoṣito nṛpa ||
 śrīkṛṣṇakāṇṭena grhītamānasā

viśṛjya karmāṇi samāyayurvane ||23||
 ruddhā yāḥ patibhī rājankṛṣṇena hṛtamānasāḥ ||
 sthūlaṁ śarīraṁ tāstyaktvā tvaram kṛṣṇāṇṭikaṁ yayuḥ ||24||
 siṁhāsane hemadukūlasaṇṇyute
 madhye sthitaṁ sundaranandanandanam ||
 śrīsundarī rādhikayā samaṇḍaṁ paraṇḍaṁ
 gale dadhāṇaṁ madhumālatisrajaṁ ||25||
 śyāmaṇḍaṁ prabhātārkaḥkirīṭinaṁ hariṇḍaṁ
 sphuratprabhaṁ śrīmuralīmanoharam ||

pitāṃbaraṃ manmatharāśimohanaṃ
 vrajastriyastaṃ dadṛśuḥ samāgatāḥ ||26||
 dṛṣtvā priyāḥ priyatamaṃ matsyakunḍalinaṃ harim ||
 gopyo mūrccāṃ gatāḥ sadyo bhūpa cālakṣitodyamāḥ ||27||
 sāṇṭvayāmāsa tāḥ kṛṣṇo miṣṭavākyaḥ sudhāsamāḥ ||

tadā gopyo vanoddeśe sarvāścaitanyaṭāṃ gatāḥ ||28||
 kṛṣṇaṃ gadgadayā vācā stutvā bhītāḥ striyo varāḥ ||
 tyaktvā virahajaṃ duḥkhaṃ govindaṃ dadṛśuḥ priyam ||29||
 vṛndāvane bhrājamāne mālātvanasaṃkule ||
 divyadrumalatājāle madhupadghaninādite ||30||
 vicacāra hariḥ sākṣāddevo madanamohanaḥ ||
 padmābhaṃ padmahastena grhītvā rādhikākaram ||31||
 prahasambhagavānsākṣādāyayau yamunātaṭam ||
 kṛṣṇātīre nikuṇje vai śrīkṛṣṇo niśasāda ha ||32||
 tasminḡrhe madhupateḥ śṛṇu gopikānāṃ
 śrīkṛṣṇacandracaraṇasamarāṇvṛtānāṃ ||
 jhaṃkāraṇūpurajhaṇatkarakaṇkaṇānāṃ
 maṇjīraratnavicalatkaṭikimḡināṃ ||33||
 smeradyutisphuṭacamatkṛtagaṇḍadeśaiḥ

śrīdaṇṭapaṃktivilasattaḍitāḥlileśaiḥ ||
 koṭīrahāraharitāṃgadabhūṣitānāṃ
 bālārkaṃḍalavikuṇḍalamaṇḍitānāṃ ||34||
 tāsāṃ tu kāpi yuvatī kathitā ca mugdhā
 madhyāpi kāpi taruṇī rucirā pragalbhā ||
 kācittaruṇi vinayati madhuraṃ hasaṃti
 kācitsakhī madayutā suvane vrajaṃti ||35||
 saṃtāḍya tāmaḥ karaṇa tu kāpyadhāva-
 tsamgrhya kāpi bhuvane kamalairjaghāna ||
 kācicchlathatkanakahāramupājahāra
 kācitpramuktakabarī tu vihāramatā ||36||
 śrījāhnavi ca yamunā madhu mādhaḥ ca
 śīlā ramā śaśimukhī virajā suśīlā ||
 candrānanā ca lalitā tvacālā viśākhā

māyā'lpā eva kathitā bhavane tvasaṃkhyāḥ ||37||
 līlāpatratratimauktikadāmaḥjālaṃ
 nītvā calaṃti maṇibhūmiṣu tatra kāścit ||
 śrīcāmaravyajanadaṇḍadharā vayasyaḥ
 kāścidvrajaṃti dhṛtapatapatpatākāḥ ||38||
 nṛtyaṃti tatra hariveśadharāstu kāści-
 dvīṇākarā madhuratālamṛdaṇḍaghaṣṭāḥ ||
 vaṃśīdharāśca vṛṣabhānususutāḥ suveśāḥ
 keyūrakunḍalayutā maṇivetrastāḥ ||39||
 saddhāvabhāvarasatālayutasmitāktai-
 rjhaṇkāraṇūpurayutairviśadaiḥ kaṭākṣaiḥ ||
 saṃgītanṛtyaviditairbhṛkuṭivibhaṃgai
 rādhāṃ hariṃ ca satataṃ paritoṣayanṛtyaḥ ||40||
 tasminnikuṇjabhavane yamunāṭe'pi

vaṃśīvaṭe vanadharāṇikaṭe hariṃ tam ||
 śrīrādhayā ca girirājataṭaṃ vrajaṃtaṃ
 naṃdātmajaṃ ca naṭaveśadharaṃ smara tvam ||41||
 śrīpadmarāganakhadīptipadāravindaṃ
 jhaṃkāraṇūpuradharaṃ sphuradamaṅgadeśam ||
 kurvaṃtameva tu padāruṇabhūmideśaṃ
 śrīmatparāgasurucālamitastatastu ||42||
 lakṣmīkarābjaparilālitaṃjānudeśaṃ
 raṃbhoru pītavasaṇaṃ tu kṛśodarābham ||
 romāvalibhramaraṇābhīsastraṇīrekhāṃ
 kāṃcīdharaṃ bhr̥gupadaṃ maṇīkaustubhādhyam ||43||
 śrīvatsahāraruciraṃ navameghaṇilaṃ
 pītāṃbaraṃ karikarasphuṭabāhudaṇḍam ||
 rat□nāṃgadaṃ ca maṇīkaṃkaṇapadmahastaṃ

śrīrājahaṃsavarakaṃdharaśobhamānam ||44||
 śrīkambukaṇṭhalalitaṃ vilasatkapolaṃ
 madhyaṃ tu nimnacibukaṃ kila kundadaṃtaṃ ||
 biṃbādharāṃ smītalasacchukacaṃcunāsaṃ
 pīyūśakalpavacaṇaṃ pracalatkāṭākṣam ||45||
 śrīpuṇḍarikadalānetramaṇaṃgalīlaṃ
 bhr̥maṇḍalasmitaguṇāvṛtakāmacāpam ||
 vidyucchaṭocchalitarat□nakirīṭakoṭiṃ
 mārtaṇḍamaṇḍalavikuṇḍamaṇḍitābham ||46||
 vaṃśīdharaṃ tvahivilagaḍālākādhyam
 rādhāpatiṃ sajalapadmamukhaṃ calaṃtaṃ ||
 kaṃdarpakoṭighaṇamāṇaharaṃ kṛśāṅgaṃ
 vaṃśīvaṭe naṭavaraṃ bhaja sarvathā tvam ||47||
 āraktaraktanakhacandrapadābhāśobhāṃ

maṇḍīraṇūpuraraṇatkaṭikiṇḍikīṇāṃ ||
 śrīghaṃṭhikākanakakaṃkaṇaśabdāmuktāṃ
 rādhāṃ dadhāmi tarupuṇḍjanikuṇḍjamaḍhye ||48||
 nīlāṃbaraiḥ kanakaraśmitaṭasphurad□bhīḥ
 śrībhānujātaṭamarud□gaticāṃcalāṃgaiḥ ||
 sūkṣmasvarūpalalitairatigauravaraṇāṃ
 rāśeśvaraṇiḥ bhaja manoharamaṇḍahāsām ||49||
 bālārkamaṇḍalamahāṃgadarat□nahārāṃ
 tāṭaṃkatorāṇamaṇḍīṇḍramanoharābhām ||
 śrīkaṇṭhabhālasumanonavapaṃcadāmnīṃ
 rat□nāṃgulīyalalitāṃ vrajaṇāṇapat□nīm ||50||
 cūḍāmaṇḍīyutīlasatsphuradaraddhacaṇḍrāṃ
 graiveyakālapanapatravicitrarūpām ||
 śrīpaṭṭasūtramaṇḍīpaṭṭacalad□dvidāmnīṃ

sphūrjatsahasradalapadmadharaṃ bhajasva ||51||
 śrībāhukaṃkaṇālasatkuccarat□nādīptiṃ
 śrīnāsikābharaṇabhūṣitaṅgaṇḍadeśām ||
 sadyauvanālasagatiṃ kalasarpaveṇiṃ
 madhyeṇḍukoṭivadanāṇi sphuṭacaṃpakābhām ||52||
 saddhāvabhāvasahitāṃ navapadmanetrāṃ
 sphūrjatsmitadyutikalāṃ pracalatkāṭākṣām ||
 kṛṣṇapriyāṃ lalitakuntalapuṇḍjalābhām

maṇḍārahāramadhurabhramarīravādhyām ||53||
 śrīkhaṇḍakumkumamṛdaguruvārisiktām
 śrībīṇḍukīrucirapatravicitracitrām ||
 saṁtānapatrarucirāmalamamṇjanābhām
 rāseśvarīṇi gajagatiṇ bhaja padminīṇi tām ||54||
 etādrśīṇi rativarāṇi tu sametya kṛṣṇo

gacchannikuṇḍjavanaajālavilokānāya ||
 dhāvaṁti tatra maṇichatradharāśca gopyo
 nītvā tathā camaracārupatātpatākāḥ ||55||
 ṣaḍrāgameva varadhaivatamadyamādyai-
 rgāyaṁtamādīpuruṣaṇ bhaja nandaputram ||
 ṣaṭtriṇśatastadanuvarattitarāgiṇīnām
 vaṁśīvareṇa lalītena varaṇi vrajaṁtam ||56||
 śrīgāravīrakarūṇābhūtahāsyaraudra-
 bibhatsāśāntakabhayānakanityayuktam ||
 bhaktapriyaṇi vrajavadhūmukhapadmabhr̥ṅgaṇi
 yogīndrahṭkmalavisphuradamghriyugmam ||57||
 kṣetrajñamādīpuruṣaṇi svadhīyajñarūpaṇi
 sarveśvaraṇi sakalakāraṇakāraṇeśam ||
 kṛṣṇaṇi harīṇi prakṛtipūraṣayoḥ pumāṇsaṇi

sarvaṇi nirastakapaṭaṇi nījatejaseha ||58||
 yaṇi vai stuvāṁti śivadharmasureśaśeṣa-
 lokeśasiddhidagaṇeśasurādayo'pi ||
 rādhāramāprakṛtibhūvirajāśvarādīyā
 vedā bhajaṇti satataṇi tamahaṇi bhajāmi ||59||
 iti śrīgargasamhitāyāṇi hayamedhakhaṇḍe
 rāsakriḍāyāṇi dvicatvāriṁśo dhyāyaḥ ||42||
 hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

Description of the splendor of Srivrindavan, Yamuna-Pulin, Vamsivat, Nikunj Bhavan, etc., in the context of Rasa Krida; pictorial reflection of Gopasundaris, Shyamsundar and Sriradha

Srigarji says - Rajan! On the full moon night in the first month of the autumn season, Radhikavallabha Shyam-Sundara played the subjugating Vamsi as before in Vrindavan. The sound of the flag went off in every direction, captivating everyone. Hearing this, the gopasundaris fell in love and were distressed. The sound of the clouds blocking the movement, repeatedly surprising the Tumburus, obstructing the meditation of the Sanak-sanandana etc., surprising Brahma, making the king Bali also agile with the anxieties, bringing rest of Nagaraja rest rest rest rest rest restless and penetrating the walls of the cosmic abyss, that Vamsi sound spread everywhere. 1-3.

Rajendra! It was then that the moon rose, dispelling the sun-induced wrath of mortals; as if a beloved from a foreign land dispelled the grief of his beloved. A king who respected others! At the same time, the Yamuna assumed a divine form. The forms of Vrindavan, Giriraja, and Vrajabhūmika also became divine. The Yamuna, a dark river, rose to its zenith. There were beads and cymbals made of the finest gems, pearls, rubies, jewels (diamonds), emeralds (emeralds), etc., which adorned the Rathi of Yamunaji with steps and gems made of Vaidyurya, Neelam, Harinmani, Indranil, Vajramani, and brass. The Yamuna river was exquisitely adorned by all the rivers returning to Shri Krishna's

abode there. Floating freely with flocks of fish and plucking the zodiac from the beautiful dark limb, she was adorned with her high and lively waves and cheerful lotuses. 4 - 7. (Ashwamedh Khand Chapters 41 to 45)

Consume that Govardhanagiri bhajan. Luminous with hundreds of moons, Mandar and Kalpavriks surrounded by sandalwood vines that exude splendor, where Rasmandal and Manimaya Mandapas are located, and at the top of which are glittering multi-manjula gardens and cottages. The entire stretch of Vrindavan is fragrant, vibrating with the very fragrant air that flows slowly in contact with the Yamuna's banks, water bodies, and arrows, and the forest, known for its shrubs, verdant soil, and agarus, seems to be of supreme welfare. In the spring season, Vrindavan is adorned with fresh Pallava and floral colours, Mandar, Sandalwood, Champa, Kadamba, Niramba, Amda, Mango, Jackfruit, Aguru, Orange, Shriphal, Palm, Peepal, Banyan, and Naval Coconut. Dates, Shrifals (vines), and cloves adorned the forest. He was endowed with figs, sal, tamal, kadamba, santhan (Kalpavriksha), kund, ber, banana, and pearls. Trees such as Semal, Mousiri, Ketaki, and Shirish were its splendor. 8-11 |

Nripendra The exquisite Vrindavan Srimallika, rich in Tulasi and nectar, is adorned with Amritalata and the sweet Madhavi - vines, which seem to have an enchanting aura from the group of vines and lotuses that adorn the minds of the virtuous. In the center of the celestial sphere, you contemplate such a Vrindavan. The banks of the Yamuna are adorned with lush green meadows. Its culvert is rich in sands. Trees such as Sripatal, Mahua, Palash, Priyal, Gular, Areca nut, Areca nut, and Kapittha (Kaith) adorn the Yamuna. It is also covered with Kovidar (Kachnar), Pichumand (Neem), Latatal, Arjun (Sara), Deodar, Jamun, Sundara cane, Narkul, Kubjak, Swarnayuthi, Punlag, Nagakesar, Kutj, and Kurbak. Chakravaka, Saras, Parrots, White Flamingos, Karandavas, and Jalkukutas roam the Yamuna all the time. May you always remember the Yamuna Puli, enriched with the colours of the Datyuh (papyrus), cuckoo, pigeon, sapphire, and dancing peacocks. 12-16 |

Shyama, Chakor, Kanjarit, Sarika (mya), Paravat (pareva), Bhramar, Pheetar, Titri, Kanaklata, Madhulata, Honeycombed Juhi - all of which are enveloped, adorned with deer, Markat, and Markatis, which are ever-wandering and adorned with the peaks of Padmaragamani, is the Nikunjabhavan of Vrindavan, adorned with Sri Kaustumani and Indraneel beads. There are golden sandwiches, made of silk yarn, adorned with layers of moonlight. The entrance to the park is adorned with ornate ornaments. Gold-colored yellow flags with bead blades are flown there. Birds such as pigeons and geese surround it. The garden is beautifully decorated with exotic garlands of Mandar, Kund, Kaner, Juhi and Nutan Champake. Surrounded by garlands of the Pallavas of Nagakesara, Kamal and Harichandan, and garlands of flowers of Srimalati, Kurbak and Kanchanayuthika, the park-building is also enchanting to the mind of Kamadeva. There are beautiful gemstone mirrors on the walls and white leather adorns the building. The new Pallavas and the flower-decorated thrones, the beds, are studded with gold and coral, giving the building its unique charm. The building has been sprinkled with water from Srichandan and Aguru, nectar from fragrant flowers, and saffron petals radiating from the aroma of musk. The building's all-pervading aroma was imbued with the cool, thunderous rhythmic rhythm that the Pallavas of the swaying spring trees suggest. The branches of the trees there were very low-leaning and were adorned with more and more flower clusters. Think of such a park-building in Sriharika. 17-22 |

Nareshwar. The song that came out of Sriharika Venuvadana was very romantic. Hearing this, the heart of all the Brajasundaris fell upon the beloved Lord Krishna. She left all the household chores and went to Vrajam. The king. Those who were stopped by their husbands also left their fat bodies and immediately went to Lord Krishna due to the beating of their hearts by the beloved Lord.

Shyamsundar Nandanandan sat with Srisundari Radhika in the center of the throne on which was laid the golden dukula. A garland of nectar-filled Malti adorned her neck. His penis was dark in color. They were adorned with crowns as bright as the morning sun. His shadow was spreading all over the place. The beauty of Srihariki was further enhanced by the adjacent Sri Murali. The Vrajasundaris who came there saw the pitambar-clad Shyamsundar, who enchanted the hordes of Kamadeva. 23-26 | (Ashwamedh Khand Chapters 41 to 45)

The king! The gopis were instantly moved by the sight of Priya-Dearie Srihariko in a Meenakar Kundal. There was no sign of any kind of effort in their limbs. Then Lord Krishna consoled and strengthened them all with words as sweet as nectar. Then all the gopasundaris attained consciousness in that forest area. The gopasundaris, who were frightened by the praise of Lord Krishna with their eloquent speech, looked at Pranavallabha Govinda with great love, abandoning the sorrows of separation. In the splendid Vrindavan, enveloped by a web of divine trees and divine vines stretching from Malativan, Madanmohan Dev Shrihari wandered directly with the Gopanganas. With a smile, Lord Nandananda came directly to the banks of the Yamuna, holding the lotus of Sridhara with his palm. Lord Krishna took his seat in the majestic park-building on the banks of the Yamuna. The king! Listen attentively to the melodious sounds of hand bracelets, anklets, and gem-studded kinkinis of the lumbar region while digging into the footsteps of the Gopanganas engaged in the contemplation of Sri Krishna's charanarvindus in the Madhupati building. 27-33 |

Arun, like Sri Padmaragamani, appears radiant with radiant nails whose feet seem to be radiant, clutching a twinkling nupur in his feet, with divine light gleaming from his entire limb, who, in his wanderings, paints the earth with the color of Arun with his reddish-red soles, walking around, scattering the beautiful glow of the graceful Charanparag, whose couple is adored on all sides by the karkam of Janudesh Lakshmi, whose thighs like Rambha are adorned with Pitambar, whose abdomen is extremely crisp, adorned with nipples and fur-like illusions. In one hand is the divine lotus, and in the other, the divine conch is adorned like a swan perched on a lotus, which looks beautiful with a conch-shaped neck, whose central part of the forehead is very graceful, the chin (chin) is deep, and the teeth are as bright as a cudgel, the half that shames the ripe bumblebee in its youth is painted with a faint smile, the nostrils are as sharp as a parrot's beak, and their words are as if pouring nectar, the sarcasm is very lively, the eyes are as charming as the radiant lotus, whose every play is an outpouring of love for them, and the eyebrows are as dull as a smile, full of realism. Consider all the hymns of Radhavallabha Natvara Nandakishore, who is thin in form and who is wandering near Vamsivata in Vrindavan. 42-47 |

I meditate on Charanarvinda, whose reddish-red claws make her look red, whose loins twinkle with a twinkle, adorned with the sweet sound of gonghuru and golden bracelets, and who sits in the garden of the Tarupus. Shriradhaka's body is adorned with blue robes, which are shining like the rays of the sun due to their golden edges. The gusty winds that blow over the Yamuna make the clothes flutter and look very fine because they are very fine. Pay obeisance to Raseshwari Sriradha, adorned with such garments, with a very proud and charming gentle smile. Remember Shri Radha, the wife of Vrajaraaja Nandanandan, whose precious gemstone angad and gemstone necklace are as radiant as the morning sun, adorned with earrings (bali) and a necklace adorned with Maniraja Kaustubha, adorned with jewelled necklaces and fourteen battlements of flowers. The crescent-shaped ornament adorned with the Chudamaniki kanti glowing on their foreheads, the neck ornaments and the lettering on their faces make their appearance seem strange (wonderful), the two fighters who wear the Chanchal mala made by the Shripattasutra and Manimaya Pattasutra, and those who hold the illuminated Sahasradala lotus in one of their hands, sing the hymns of Shriradha. The jewelled necklaces adorned in the kuchamandal double the brilliance of the jeweled necklace, the beautiful

nasal necklaces and other ornaments illuminate the entire kapalamandal. They have a slow pace consistent with a good puberty. The beautiful braid tied over the head adorns it like a serpent. There is a yellowish-gourd aura of blooming chimpanzees and the beauty of the mouth repulses the kanti of the millions of moons that rise in the evening, sing such hymns of Shriradha. Consider Srikrishnavallabha Radha, adorned with graceful gestures, eyes like the newly developed sapphire, illuminating the soft-smiling Kantimati art, and captivating because of her fickle sarcasm, whose dark aura of the Kuntala zodiac is very charming, and who is adorned with the hum of illusions enticed by the sweet nectar of the garlands of Parijata. Offer hymns to Shrikhandachandan, the saffron-punk, and agur-mixed jalase, who is anointed, who wears a kumkumki braid in Bhaldesh, and whose mouth is painted with a peculiar picture in the form of a tasteful letter structure, whose taste is similar to the leaves of the Kalpavriksha, whose gour-kanti and which perfectly adorns the eyes of Anjan, that Gajagami, the Padmini heroine, Raseshwari Shriradha. 48-54 |

Thus was completed the forty-second chapter in the Ashvamedha Khanda under the Srigargha Samhita, titled 'Rasa Krida-Vidya'. 42.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 43

Chapter 244 of 263 · 22 detected Sanskrit verse markers

Sanskrit

गर्ग उवाच -

वृंदावने वृक्षलतालिसंकुले
 मंदानिले वीजति शीतले नृप ॥
 रंध्राणि वेणोः किल पूरयन्हरि-
 र्मुहुर्हरत्येव दिवौकसां मनः ॥१॥
 वेणुगीतं ततः श्रुत्वा श्रीराधा कीर्तिनंदिनी ॥
 भुजाभ्यां नन्दसूनुं वै जग्राहानंगविह्वला ॥२॥
 गोकुलस्य चकोरीं तां कृष्णो गोकुलचन्द्रमाः ॥
 दृष्ट्वा कुसुमपर्यंके तया रेमे हरन्मनः ॥३॥
 श्रीकृष्णस्य विहारेण ब्रह्मानन्देन स्वामिनी ॥
 मुदं लेभे महात्यंतं तथा स्वामी वशीकृतः ॥४॥
 रमणीयं रतिकरं रासे रामा रमेश्वरम् ॥
 जगृहुः सर्वतो राजञ्छतयूथाश्च योषितः ॥५॥
 ताभिः सार्द्धं हरी रम्यो रेमे वै रासमण्डले ॥
 तावद्रूपधरो राजन् यावत्यो ब्रजयोषितः ॥६॥
 विरहिण्यश्च ताः सर्वा विरहेण विहारिणः ॥
 ब्रह्मानन्देन सन्मर्त्या आनन्दं लेभिरे यथा ॥७॥
 श्रीकराभ्यां श्रीकराभ्यां श्रीशः श्रीश्यामसुन्दरः ॥
 दधार हृदये सर्वास्ताभिर्भक्त्या वशीकृतः ॥८॥
 स्वेदयुक्तान्यानानि तासां प्रीत्या ब्रजेश्वरः ॥
 प्रामृज्यतीतवस्त्रेण किं वदामि तपःफलम् ॥९॥
 विना सांख्येन योगेन तपसा श्रवणेन च ॥
 विना तीर्थेन दानेन प्राप्ताः कामेन ता हरिम् ॥१०॥
 ततो गोपीजनाः सर्वा मानवत्यः परस्परम् ॥
 कुवाक्यं कथयामासुः कृष्णं तृप्ता विहारतः ॥११॥
 अस्माँस्त्यक्त्वा पुरा कृष्णो गतः श्रीमथुरां पुरीम् ॥
 विलोकितुं रूपिणीश्च सुन्दरीः स्त्रीश्च सुन्दरः ॥१२॥
 न दृष्टास्तेन सुंदर्यो जगाम द्वारकां पुनः ॥
 न दृष्टास्तेन तास्तत्र विवाहं कृतवान्पुनः ॥१३॥
 रुक्मिणीं भीष्मकसुतां न मत्वा तां तु रूपिणीम् ॥
 पुनर्विवाहान्कृतवान्सहस्राणी च षोडश ॥१४॥
 न मत्वा रूपिणीस्ताश्च शोकं कुर्वन्पुनः पुनः ॥

ब्रजमागतवान्सख्यः श्रीकृष्णोऽस्मान्विलोकितुम् ॥१५॥
 दृष्ट्वा रूपाणि चास्माकं सर्वदृष्टा रमेश्वरः ॥
 प्रसन्नोऽभूतथा सख्यो यथा रासे हरिः पुरा ॥१६॥
 तस्माद्वयं च सर्वासां सुन्दरीणां वराः स्मृताः ॥
 सुनेत्राश्चंद्रवदनाः शश्वत्सुस्थिरयौवनाः ॥
 अस्मत्तुल्याश्च रूपिण्यो नैव देवांगनाश्च खे ॥
 याभिः शीघ्रं कटाक्षैश्च कृष्णः कामी वशीकृतः ॥१८॥
 अहो वै येन हंसेन मुक्ताः पूर्वं प्रभक्षिताः ॥
 स एवान्यत्कथं वस्तु भक्षयिष्यति दुःखतः ॥१९॥
 न संति मुक्ताः सर्वत्र संति मानसरोवरे ॥
 तथा वरस्त्रियो भूमौ न संति संति चात्र हि ॥२०॥
 गर्ग उवाच -
 इति मानवतीनां च स्वात्मारामो जगत्पतिः ॥
 वचः शृण्वन्राधया च तत्रैवांतरधीयत ॥२१॥
 निर्द्धनोऽपि धनं लब्ध्वा मानं प्रकुरुते नृप ॥
 यस्य नारायणः प्राप्तो तस्य किं कथयाम्यहम् ॥२२॥
 इति श्रीगर्गसंहितायां हयमेधखण्डे
 रासक्रीडायां त्रिचत्वारिंशोऽध्यायः ॥४३॥
 हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

garga uvāca -
 vṛṇḍāvane vṛkṣalatālisamkule
 mamdānile vijati śītale nṛpa ||
 raṇḍhrāṇi veṇoḥ kila pūrayanhari-
 rmuhurharatyeva divaukasāṃ manaḥ ||1||
 veṇugūtaṃ tataḥ śrutvā śrīrādhā kīrtinamdinī ||
 bhujābhyaṃ nandasūnuṃ vai jagrāhāṇaṃgavahvalā ||2||
 gokulasya cakoriṃ tāṃ kṛṣṇo gokulacandramāḥ ||
 dṛṣtvā kusumaparyamke tayā reme haranmanaḥ ||3||
 śrīkṛṣṇasya vihāreṇa brahmānandena svāmīni ||
 mudam lebhe mahātyaṇṭam tathā svāmī vaśīkṛtaḥ ||4||
 ramaṇīyaṃ ratikaraṃ rāse rāmā rameśvaram ||
 jagrhuḥ sarvato rājanāchatayūthāśca yoṣitaḥ ||5||
 tābhiḥ sārddham harī ramyo reme vai rāsamaṇḍale ||
 tāvad□rūpadharo rājan yāvatyo vṛjayoṣitaḥ ||6||
 virahīṇyaśca tāḥ sarvā virahēṇa viharīṇaḥ ||
 brahmānandena samartyā ānandaṃ lebhire yathā ||7||
 śrīkarābhyaṃ śrīkarābhyaṃ śrīśaḥ śrīśyāmasundaraḥ ||
 dadhāra hṛdaye sarvāstābhīrbhaktiā vaśīkṛtaḥ ||8||
 svedayuktānyānanāni tāsāṃ prītyā vṛajeśvaraḥ ||
 prāmṛjatpītavastreṇa kiṃ vadāmi tapaḥphalam ||9||

vinā sāmkyena yogena tapasā śravaṇena ca ||
 vinā tīrthena dānena prāptāḥ kāmēna tā harim ||10||
 tato gopījanāḥ sarvā mānavatyāḥ parasparam ||
 kuvākyaṁ kathayāmāsuḥ kṛṣṇaṁ tṛptā vihārataḥ ||11||
 asmā-styaktvā purā kṛṣṇo gataḥ śrīmatihurāṇi purīm ||
 vilokituṁ rūpiṇīśca sundarīḥ strīśca sundarāḥ ||12||
 na dṛṣṭāstena suṁdaryo jagāma dvārakāṇi punaḥ ||

na dṛṣṭāstena tāstatra vivāhaṁ kṛtavānpunaḥ ||13||
 rukmiṇīṇi bhīṣmakasutāṇi na matvā tāṁ tu rūpiṇīm ||
 punarvivāhāṅkṛtavānsahasrāṇi ca ṣoḍaśa ||14||
 na matvā rūpiṇīstāśca śokaṁ kurvanpunaḥ punaḥ ||
 vrajamāgatavānsakhyāḥ śrīkṛṣṇo'smānvilokitum ||15||
 dṛṣṭvā rūpāṇi cāsmākaṁ sarvadraṣṭā rameśvaraḥ ||
 prasanno'bhūttathā sakhyo yathā rāse hariḥ purā ||16||
 tasmādvayaṁ ca sarvāsāṁ sundarīṇāṁ varāḥ smṛtāḥ ||
 suṁetrāścaṁdravadanāḥ śaśvatsusthīrayauvanāḥ ||
 asmattulyāśca rūpiṇyo naiva devāṁganāśca khe ||
 yābhiḥ śīghraṁ kaṭākṣaiśca kṛṣṇaḥ kāmī vaśīkṛtaḥ ||18||
 aho vai yena haṁsena muktāḥ pūrvaṁ prabhakṣitāḥ ||
 sa evānyatkathaṁ vastu bhakṣayiṣyati duḥkhataḥ ||19||
 na saṁti muktāḥ sarvatra saṁti mānasarovare ||

tathā varastryo bhūmau na saṁti saṁti cātra hi ||20||
 garga uvāca -
 iti mānavatīnāṁ ca svātmārāmo jagatpatīḥ ||
 vacaḥ śṛṇvan rādhayā ca tattraivāṁtaradhiyāta ||21||
 nirdhano'pi dhanam labdhvā mānaṁ prakurute nṛpa ||
 yasya nārāyaṇaḥ prāpto tasya kiṁ kathayāmyaham ||22||
 iti śrīgargasāṁhitāyāṁ hayamedhakhaṇḍe
 rāsakṛdāyāṁ tricatvārīṁśo'dhyāyāḥ ||43||
 hariḥ oṁ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

Sri Krishna's vihara with Sri Radha and the gopis and his disappearance with Sri Radha after hearing the proud words of the Manavati gopis

Śrīgarjī says - Rājan. Nandanandan Śrīhari repeatedly captivated the gods as he played the venu filled with Sameer in front of Murlī's holes in Vrindavan, which was covered with trees, vines, and illusions and was fed by a cool, gentle wind. Premavihṇalā Keerthinandini Śrīradhana then filled the beloved Nandanandan in both his arms after listening to Venugita. Gokulchandra Krishna, while lovingly watching the chakori Radha of Gokul, played the blissful divine Kṛidā with her, enticing her on the flower bed. Finding the bliss of a vihara with Lord Krishna, Swamini Śrīradha immersed herself in Brahmananda. She subdued the lord and began to experience bliss. 1 - 4.

The king, The delightful Ramavallabha Śrīhariko Goparamas, who provided the premananda, captured the Rasamandala from all directions. A hundred young women were present among them. Nareshwar. The delightful Nandanandan Śrīharini took as many forms as the Vrajasundaris in the Rasamandala and accompanied them. Just as the saintly men experience Brahman and immerse themselves in transcendence, so they, along with all the gopas and beauties of Vrindavan Viharini,

find the bliss of vihara and immerse themselves in Brahmananda. Srivallabha Shyamsundara, through his graceful couplets, embraced all those Braj-Vinitas with his heart; for he had subdued the Lord with his devotion. Those gopasundaris had sweat dripping down their faces. Vrajvallabha Krishna wiped those sweat with great love through his Pitambara. What can I describe in terms of the penance of those Gopanganas? He attained Sriharika only through romantic desire, without samkhya, yoga, tapa, upasya-shravan, tirtha-sevanam, and gana. 5-10 | (Ashwamedh Khand Chapter 41 to 45)

Subsequently, all the gopis became arrogant and started talking to each other because they were completely satisfied with the bliss of Krishna's abode. They began to say, 'Friends! First Lord Krishna left us and went to Mathurapuri, you know why? Because they themselves are the most beautiful, the most beautiful in the city went to see the beautiful women. But even when they went there, they did not see the beauties that were right in their minds. Then they went again from there to Dwarka. When the beauties were no longer visible there, he married a beautiful princess. She was - Bhishmakarajanandini Rukmini! But he did not consider her to be a form and married many more. Sixteen thousand women were brought into the house. But the friends. Repeatedly grieving for not finding a suitable form for all of them, Shyamsundara Krishna has come to Vrajma to see us again. You are a hero! The all-seeing God has appeared to us in the same way as in the past. Therefore, we are considered the best of all the beauties of Tribhuvan, Sulochana, Chandramukhi, and the everlasting youth. There are no heavenly gods like us; for we, through our parables, have quickly subdued and made Lord Krishna sensual. Ah yes. How can the one who has kissed the pearl before laugh, sadly eat the other? Pearls are not accessible in all places. They are only found in Manasarovar; similarly, beautiful women are not everywhere on the ground floor. If there are any, they are in this Vrajam. 11-20 | (Ashwamedh Khand Chapter 41 to 45)

Srigarji says - Rajan! Jagadishwara Sri Krishna is the Atmaram. He, along with Sriradha, disappeared there after hearing such a statement from those humanistic gopasundaris. Nareshwar. Even a poor man, having acquired wealth, blossoms with pride; then what is there to be said for one who has received Narayana directly? 21-22 |

Thus was completed the forty-third chapter of 'Rasakridavishya' in the Ashvamedha Khanda under the Srigargha Samhita. 43.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 44

Chapter 245 of 263 · 46 detected Sanskrit verse markers

Sanskrit

वज्रनाभिरुवाच -

अद्भुतं कृष्णचरितं मया त्वन्मुखतः श्रुतम् ॥
 किं चक्रुर्गोपिकास्तासां स कथं दर्शनं ददौ ॥१॥
 तत्सर्वं मुनिशार्दूल मह्यं श्रद्धालवे वद ॥
 धन्यास्ते ये हि शृण्वन्ति कर्णे कृष्णकथां सदा ॥२॥
 मुखेन कृष्णघन्द्रस्य नामानि प्रजपन्ति हि ॥
 हस्तैः श्रीकृष्णसेवां वै ये प्रकुर्वन्ति नित्यशः ॥३॥
 नित्यं कुर्वन्ति कृष्णस्य ध्यानं दर्शनमेव च ॥
 पादोदकं प्रसादं च ये प्रभुञ्जन्ति नित्यशः ॥४॥
 इतीदृशेन भावेन श्रमेण जगदीश्वरम् ॥
 ये भजन्ति मुनिश्रेष्ठ ते प्रयांति हरेः पदम् ॥५॥
 संसारे ये प्रभुञ्जन्ति भोगान्नाविधान्मुने ॥
 श्रवणादीन् कुर्वन्ति देहसौख्येन दुर्मदाः ॥६॥
 ते चांते यमद्वृतैश्च गृहीताश्च भयानकैः ॥

पतिताः कालसूत्रे वै यावद्वरविनिशाकरौ ॥७॥

सूत उवाच -

इत्युक्तवन्तं राजानं प्रत्युवाच मुनिश्वरः ॥
 गद्गदस्वरया वाण्या प्रशंस्य चरितं हरेः ॥८॥
 गर्ग उवाच -
 कृष्णे चांतर्हिते राजंस्त्वरं सर्वाश्च गोपिकाः ॥
 आयक्षाणाश्च तं तप्ताः हरिण्यो हरिणं यथा ॥९॥
 अन्तर्हितं हरिं ज्ञात्वा गोप्यः सर्वाश्च पूर्ववत् ॥
 यूथीभूता विचिक्युर्वै सर्वतस्तं वने वने ॥१०॥
 पप्रच्छुर्भूरुहान्सर्वान्मिलित्वा तु परस्परम् ॥
 हत्वा ह्यस्मान्कटाक्षेण क्व गतो नन्दनदनः ॥११॥
 तदस्माकं च वदत यूयं सर्वे वनेश्वराः ॥
 मार्तण्डकन्ये त्वजिरे गोपालो गाश्च चारयन् ॥१२॥
 नित्यं चकार लीलां तु स गतः कुत्र नो वद ॥

शतशृङ्गगिरीर्द्विस्त्वं श्रीनाथेन धृतः पुरा ॥१३॥
 वामहस्ते रक्षणार्थं वासवाद्वज्रवासिनाम् ॥
 न जहाति हरिस्त्वां तु स्वपुत्रं हृदयोद्भवम् ॥१४॥
 स गतो वद कुत्रास्ते विहाय विपिने च नः ॥

हे मयूराश्च हरिणा हे गावो हे मृगाः खगाः ॥१५॥
किरीटी ह्यलकी कृष्णो युष्माभिः किं विलोकितः ॥
वदन्त सोऽपि कुत्रास्ते वने कस्मिन्मनोहरः ॥१६॥
एतैस्तु वाक्यैः संतुष्टाः कठिनास्तीर्थवासिनः ॥
उत्तरं नैव दास्यन्ति सर्वे ते मोहिताः किल ॥१७॥
गर्ग उवाच -

एवं सर्वा हि पृच्छन्त्यः कृष्णवन्दं वने वने ॥
वदन्त्यः कृष्ण कृष्णेति बभूवुस्तन्मयास्ततः ॥१८॥
चक्रुः कृष्णचरित्राणि तत्र कृष्णमयाः स्त्रियः ॥
यमुनावालुकायां च पदानि ददृशुर्हरिः ॥१९॥

वज्रध्वजांकुशाद्यैश्च चिह्नितानि महात्मनः ॥
तत्पदान्यनुसारेण पश्यन्त्यः प्रययुः स्वरम् ॥२०॥
कृष्णाग्निर्रेणवो नीत्वा मूर्ध्नि धृत्वा व्रजस्त्रियः ॥
पदान्यन्यानि ददृशुश्चान्यचिह्नयुतानि हि ॥२१॥
निरीक्ष्याहुः प्रियासार्द्धं गतः प्रियतमो ह्यसौ ॥
एवं वदन्त्यः पश्यन्त्यो गोप्यस्तालवनं गताः ॥२२॥
व्रजन्मग्रे व्रजेंद्रस्तु व्रजेश्वर्या व्रजे नृप ॥
कोलाहलं च गोपीनां श्रुत्वा प्रत्याह स्वमिनीम् ॥ २३॥
शीघ्रं गच्छ प्रिये त्वं तु कोटिचन्द्रसमप्रभे ॥
आगता व्रजनायार्थं हि नेतुं त्वां मां च सर्वतः ॥२४॥
ततः प्रिया हरेः पूर्वं शृङ्गारं कुसुमैर्नृप ॥
चकार सुंदरं दिव्यं वृन्दारण्ये च पूर्ववत् ॥२५॥
नंदसूनुः प्रियायाश्च दिव्यं शृंगारमेव च ॥
चकार बहुभिः पुष्पैर्भांडीरे च यथा पुरा ॥२६॥

केशप्रसाधनाद्यैश्च स्रक्तांबूलानुलेपनैः ॥
सुंदरी सुंदरेणापि बभूवात्यंतसुन्दरी ॥२७॥
ततः कृष्णस्तु मुदितः पुष्पवृक्षतले नृप ॥
शय्यां पुष्पमयीं कृत्वा तया रेमे रमेश्वरः ॥२८॥
वृन्दावने गोवर्धने कृष्णायाः पुलिने तथा ॥
नंदीश्वरे बृहत्सानौ तथा रोहितपर्वते ॥२९॥
अरण्येषु द्वादशसु सर्वत्र व्रजमंडले ॥
कांतया विचरन्कांतो वंशीवटतले स्थितः ॥३०॥
तत्र शुश्राव गोपीनां वदन्तीनां रवं परम् ॥
स्वामिन्या सह राजेंद्र श्रीगोपीजनवल्लभः ॥३१॥
पुनः प्राह प्रियां प्रेम्णा गच्छ गच्छ प्रिये त्वरम् ॥
कृष्णवाक्यं ततः श्रुत्वा प्राह भूत्वा च मानिनी ॥३२॥
राधोवाच -

न समर्था प्रचलितुं क्वचिद्गेहान्न निर्गता ॥
 नय मां ते मनो यत्र दुर्बलां दीनवत्सल ॥३३॥
 इति तद्वाक्यमाकर्ण्य रामां रामानुजस्ततः ॥
 स्वेन पीतांबरैणापि वीजयामास स्वेदतः ॥३४॥
 प्रगृह्य पाणिना प्राह सर्प राज्ञि यथासुखम् ॥
 इति सा हरिणा प्रोक्ता मत्वात्मानं वरं परम् ॥३५॥
 हित्वासौ स्त्रीजनान् रात्रौ भजते मां रहःस्थले ॥
 इति मत्वा तु हरये भूत्वा तूष्णीं ब्रजेश्वरी ॥३६॥
 वस्त्रेणाननमाच्छाद्य पृष्ठं दत्वा स्थिताभवत् ॥
 पुनराह हरिस्तां तु प्रिये गच्छ मया सह ॥३७॥
 भजामि त्वामहं भद्रे वियोगार्तां तु शापतः ॥
 विहाय गोपीः सर्वाश्च लग्नास्त्वां तु भजाम्यहम् ॥३८॥
 त्वं तु मे स्कंधमारुह्य सुखं ब्रज रहःस्थले ॥
 इत्युक्त्वा मानिनीं मानी स्कंधयानमभीप्सतीम् ॥३९॥
 त्यक्त्वा ह्यन्तर्दधे राजन्स्वात्मारामः स्वलीलया ॥
 अन्तर्हिते भगवति सहसा सा वधूर्नृप ॥४०॥
 अन्वतप्यत दुःखार्ता गतमाना रुरोद ह ॥
 ततस्तद्गरोदनं श्रुत्वा वंशीवटतटे त्वरम् ॥४१॥
 आजग्मर्गोपिकाः सर्वा ददृशुस्तां च दुःखिताम् ॥
 चक्रुः स्त्रियस्तदंगेषु वायुं व्यजनचामरैः ॥४२॥
 स्नापयित्वा तु तां प्रेम्णा काश्मीरसलिलेन च ॥
 सिषिद्युर्मकरंदेस्तां चन्दनद्रवशीकरैः ॥४३॥
 पुनर्वाक्यैः समाश्वास्य गोप्यः कर्मसु कोविदाः ॥
 निश्चम्य तन्मुखाद्यानं गोविंदस्य च मानतः ॥४४॥
 मानिन्यो गोपिकाः सर्वा विस्मयं परमं ययुः ॥
 विहाय मानं ताः सर्वा आगत्य पुलिनं नृप ॥
 स्वैरैर्जगुः कृष्णगुणैस्तदागमनहेतवे ॥४५॥
 इति श्रीगर्गसंहितायां हयमेधखण्डे
 रासक्रीडायां चतुश्चत्वारिंशोऽध्यायः ॥४४॥
 हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

vajranābhīrūvāca -
 ad□bhutaṃ kṛṣṇacaritaṃ mayā tvaṇmukhataḥ śrutam ||
 kiṃ cakrurṅgopikāstāsāṃ sa kathaṃ darśanaṃ dadau ||1||
 tatsarvaṃ munīśārdūla mahyaṃ śraddhālave vada ||
 dhanyāste ye hi śṛṇvaṃti karṇe kṛṣṇakathāṃ sadā ||2||
 mukhena kṛṣṇacandrasya nāmāni prajāpaṃti hi ||

hastaiḥ śrīkṛṣṇasevām vai ye prakurvaṃti nityaśaḥ ||3||
 nityaṃ kurvaṃti kṛṣṇasya dhyānaṃ darśanameva ca ||
 pādodakaṃ prasādaṃ ca ye prabhuñjanti nityaśaḥ ||4||
 itīdṛśena bhāvena śramaṇa jagadīśvaram ||
 ye bhajaṃti muniśreṣṭha te prayāṃti hareḥ padam ||5||
 saṃsāre ye prabhuñjanti bhogānnānāvīdhānmune ||
 śravaṇādīna kurvaṃti dehasaukhyena durmadāḥ ||6||
 te cāṃte yamadūtaīśca grhītaśca bhayānakaiḥ ||

patitāḥ kālasūtre vai yāvad□raviniśākarau ||7||
 sūta uvāca -
 ityuktavaṃtaṃ rājānaṃ pratyuvāca muniśvaraḥ ||
 gad□gadasvarayā vāṇyā praśaṃsya caritaṃ hareḥ ||8||
 garga uvāca -
 kṛṣṇe cāṇtarhite rājaṃstvaraṃ sarvāśca gopikāḥ ||
 ācakṣānāśca taṃ taptāḥ harīṇyo harīṇaṃ yathā ||9||
 antarhitaṃ harīṃ jñātvā gopyaḥ sarvāśca pūrvavat ||
 yūthībhūtā vicikīrva sarvataṃ vane vane ||10||
 papracchurbhūruhānsarvānmilitvā tu parasparam ||
 hatvā hyasmāṅkaṭākṣeṇa kva gato naṃdanadanaḥ ||11||
 tadasmākaṃ ca vadata yūyaṃ sarve vaneśvaraḥ ||
 mārtaṇḍakanye tvajire gopālo gāśca cārayan ||12||
 nityaṃ cakāra līlāṃ tu sa gataḥ kutra no vada ||

śataśrīgagiriṇḍrastvaṃ śrīnāthena dhṛtaḥ purā ||13||
 vāmahaste rakṣaṇārthaṃ vāsavād□vrajavāsinām ||
 na jahāti haristvām tu svaputraṃ hṛdayad□bhavam ||14||
 sa gato vada kutrāste vihāya vipine ca naḥ ||
 he mayūrāśca harinā he gāvo he mṛgāḥ khagāḥ ||15||
 kirīṭi hyalakī kṛṣṇo yuṣmābhīḥ kiṃ vilokitaḥ ||
 vadanta so'pi kutrāste vane kasmīnmanoharaḥ ||16||
 etaistu vākyaiḥ saṃtuṣṭāḥ kaṭhināstīrthavāsinaḥ ||
 uttaraṃ naiva dāsyanti sarve te mohitāḥ kila ||17||
 garga uvāca -
 evaṃ sarvā hi prechantaḥ kṛṣṇacandraṃ vane vane ||
 vadaṃtyaḥ kṛṣṇa kṛṣṇeti babhūvustanmayāstataḥ ||18||
 cakruḥ kṛṣṇacaritrāṇi tatra kṛṣṇamayāḥ striyaḥ ||
 yamunāvālukāyāṃ ca padāni dadṛśurhareḥ ||19||

vajradhvajāṅkuśādyaiśca cihnītāni mahātmanaḥ ||
 tatpadānyanusāreṇa paśyantaḥ prayayuh svaram ||20||
 kṛṣṇāṅghrīreṇavo nītvā mūrdhni dhṛtvā vajasriyaḥ ||
 padānyanyāni dadṛśuścānyacihnayutāni hi ||21||
 nirīkṣyāhuḥ priyāsārdhaṃ gataḥ priyatamo hyasau ||
 evaṃ vadaṃtyaḥ paśyantyo gopyastālavanaṃ gatāḥ ||22||
 vrajannagre vrajendrastu vrajeśvaryā vraje nṛpa ||
 kolāhalaṃ ca gopīnāṃ śrutvā pratyāha svaminīm || 23||
 śighraṃ gaccha priye tvaṃ tu koṭicandrasamaprabhe ||
 āgatā vajanāryo hi netuṃ tvām māṃ ca sarvataḥ ||24||
 tataḥ priyā hareḥ pūrvaṃ śrīgāraṃ kusumairnṛpa ||
 cakāra suṇḍaraṃ divyaṃ vṛndāraṇye ca pūrvavat ||25||
 naṃdasūnuḥ priyāyāśca divyaṃ śrīṃgārameva ca ||

cakāra bahubhiḥ puṣpairbhāmḍīre ca yathā purā ||26||

keśaprasādanādyaiśca sraktāmbūlānulepanaiḥ ||
 suṇḍarī suṇḍareṇāpi babbhūvātyaṃtasundarī ||27||
 tataḥ kṛṣṇastu muditaḥ puṣpavṛkṣatale nṛpa ||
 śayyāṃ puṣpamayīṃ kṛtvā tayā reme rameśvaraḥ ||28||
 vṛndāvane govardhane kṛṣṇāyāḥ puline tathā ||
 naṃḍīśvare bṛhatsānu tathā rohitaparvate ||29||
 araṇyeṣu dvādaśasu sarvatra vṛjamaṃḍale ||
 kāmṭayā vicarankāṃto vaṃśivaṭatale sthitaḥ ||30||
 tatra śūsṛāva gopīnāṃ vadantīnāṃ ravaṃ param ||
 svāmīnyā saha rājēṃdra śṛīgopījanavallabhaḥ ||31||
 punaḥ prāha priyāṃ premṇā gaccha gaccha priye tvaram ||
 kṛṣṇavākyam tataḥ śrutvā prāha bhūtvā ca mānini ||32||
 rādhovāca -
 na samarthā pracalituṃ kvacidāgehānna nirgatā ||

naya māṃ te mano yatra durbalāṃ dīnavatsala ||33||
 iti tadvākyamākarmaṇya rāmāṃ rāmānujastataḥ ||
 svena pītāmbareṇāpi vijayāmāsa svedataḥ ||34||
 pragṛhya pāṇinī prāha sarpa rājñi yathāsukham ||
 iti sā hariṇā proktā matvātmānaṃ varam param ||35||
 hitvāsau strījanān rātrau bhajate māṃ rahaḥsthale ||
 iti matvā tu haraye bhūtvā tūṣṇīṃ vṛjēśvarī ||36||
 vastreṇānanamācchādyā prṣṭhaṃ datvā sthītābhavat ||
 punarāha haristām tu priye gaccha mayā saha ||37||
 bhajāmi tvāmahaṃ bhadre viyogārtāṃ tu śāpataḥ ||
 vihāya gopīḥ sarvāśca lagnāstvām tu bhajāmyaham ||38||
 tvam tu me skaṃdhamāruhya sukhaṃ vṛjā rahaḥsthale ||
 ityuktvā māniniṃ mānī skaṃdhayānamabhīpsatīm ||39||
 tyaktvā hyantadardhe rājansvātmārāmaḥ svalīlayā ||

antarhite bhagavati sahasā sā vadhūrnṛpa ||40||
 anvatapyata duḥkhārttā gatamānā ruroda ha ||
 tatastadārodanaṃ śrutvā vaṃśivaṭataṭe tvaram ||41||
 ājagmurgopikāḥ sarvā dadṛśustām ca duḥkhitām ||
 cakruḥ strīyastadaṃgeṣu vāyur vyajanacāmaraiḥ ||42||
 snāpayitvā tu tāṃ premṇā kāśmīrasalīlena ca ||
 śiṣicurmakaraṃdaistām candanadravaśikaraiḥ ||43||
 punarvākyaiḥ samāśvāsya gopyaḥ karmasu kovidāḥ ||
 niśāmya tanmukhādyaṇaṃ govīṇḍasya ca mānataḥ ||44||
 māninyo gopikāḥ sarvā vismayaṃ paramaṃ yayuh ||
 vihāya mānaṃ tāḥ sarvā āgatya pulinaṃ nṛpa ||
 svarairjaguḥ kṛṣṇaguṇāstadāgamanaḥetave ||45||
 iti śṛīgargasamhitāyāṃ hayamedhakhaṇḍe
 rāsakṛīḍāyāṃ catuṣcatvāriṃśo'dhyāyaḥ ||44||

hariḥ oṃ tatsat śṛīkṛṣṇārpaṇamastu ||

English rendering

The Gopis, in search of Krishna, come close to dynasticism and Krishna's disappearance after abandoning the human being Radha.

Vajranabha said, "O Brahman! I heard the wonderful character of Lord Krishna from your mouth. What did the gopis do when the god disappeared? How did he give philosophy to the Gopangas? O Lord! Tell my devout devotee all about it. Blessed are those in the world who always listen to the story of Shri Krishna with their ears, chant the name of Shri Krishna Chandra with their mouths, serve Shri Krishna daily with their hands, meditate and have darshan of him daily, and drink and eat the offerings of that Lord's feet daily. Dear Lord! People who work hard in this spirit and perform bhajans to Jagadishwara Krishna go to his supreme abode. The Moon Those who, driven by physical pleasure, enjoy various kinds of pleasures in the world and do not practice the means of auditory contemplation, are captured by the fierce Yamadutas at the end of the body and cast into hell for as long as the sun and moon are in position. 1 - 7.

Thus, says Sutaji, Munishwar Gargji, praising King Vajranabha, began reciting the character Sriharika to him with guile. 8.

Srigarji said, "Rajan! When Krishna disappeared, all the Gopangas were enraged at not seeing him, just as the deer were saddened by not finding the young deer. Knowing that 'Lord Srihari has disappeared', all the gopasundaris formed youth as before and started searching for him in the forests all around. Together, they began to ask all the trees - 'Trees! Where did Nandanandan Sri Krishna injure us with his taunts and arrows? Tell us this; for you all are the owners of this forest. Suryanandini of the Yamuna. Where has Gopala Krishna gone, the cowherd who used to graze in your garden every day? Tell us about it. Govardhan, popularly known as 'Shatashrunga ', is adorned with hundreds of peaks. You are the king of the hill. In the past, you were worn by Shrinathji on his left hand to protect the people of Vraja from Indra's wrath. You are a son and a daughter of Shri Hari; therefore, they never leave you. So tell me, where did they leave us in the forest, Nandanandan, and where are they at the moment? Oh dear peacock! Deer! Go ahead! Oh dear! And lo and behold! Have you seen Lord Krishna with a crown adorned with black curtains? Tell me Where is that our Mannohan at the moment, in which forest? '. 9-16 | (Ashwamedh Khand Chapters 41 to 45)

Srigarji says - Rajan. Even when asked by these sayings, the harsh pilgrims were not answering, for they were all captives. 17.

O Lord! It was then that Priyaji first adorned the sweetheart Shyam-Sundara with flowers. Decorated and made them as divine as ever in Vrindavan. Nandanandan then brought a lot of flowers and made Priya also wear the divine shringara by him. Just as he had adorned Priyaka in Bhandirvan in the past, he first shaved her hair; then he put floral garlands on it. After this, Pranavallabha's limbs should have the appropriate posture and posture. Then the betel leaves were fed. Gaurasundari Sriradha became extremely beautiful when she was given beautiful makeup by Shyamsundara. They have reached the zenith of beauty. 25-27 |

Your Majesty! After this, the blissful Rama Vallabha Krishna prepared a flower bed under a flowering tree and placed a loving divine cradle on top of it with the beloved. The beloved Shyamsundar stood at the foot of the Vamsivata, wandering with vigor throughout the twelve forests of Vrindavan, Giriraja, Govardhan, Yamuna-Pulin, Nandishwargiri, Brihatsanugiri, and Rohithaparvata and the Vrajamandala. Rajendra! There, Shri Gopijanvallabha Madhava, accompanied by Swaminarayan, heard the great clamor of the gopis chanting 'Krishna, Krishna'. Then he spoke lovingly to Priya - 'Dear! Hurry up and let's go! "Hearing this statement of Lord Krishna, Shri Radha spoke humanely. 28-32 |

Sri Radha said, "Dinvatsala! Now I am unable to move around. Aaj Tak had never left the house. I am at my weakest. Therefore, take me to where your heart is. 33.

Hearing this statement of his, Ramanuja began to make Sri Krishna Ramashiromani Sridhara sweat from his stomach as she had become sweaty. Then he took her by the hand and began to say - 'Queen! Follow the path that brings you happiness. When Mr. Harike said this, he considered himself the greatest and thought to himself, "These sweethearts serve me in this secluded place at night except all the other beauties." "He didn't say anything to Srihari thinking about it. Vrajeshwari Radha stood silently with her back to Shyamsundar, her face covered with aanchal. Then Srihari said to him again - 'Dear! Come with me Oh no! You are suffering from a cursed separation; therefore, I am with you always. I serve you except for all the gopis who are lagging behind. Sit on my shoulder and walk comfortably in a secluded place, if you will. " 34-38 | (Ashwamedh Khand Chapters 41 to 45)

The king! When Mani Shyamsundar saw that 'he was eager to climb on his shoulders' after telling his mistress Priyati, Atmaram Purushottam left him and disappeared. O Lord! When Bhagwan disappeared, the bride accepted Radhika's wish. They were filled with grief and wept bitterly. Then on hearing Sriradha's cry, all the Gopasundaris rushed to the banks of the Vamsivata. He came and found Sriradha very sad. All those gopis took vyajana and chavara and began to make air on Sriradha's body. After lovingly bathing them with saffron-infused water, she began sprinkling flower nectar and sandalwood spray on their limbs. Gopa Kishoris, skilled in nursing, assured Sriradha with sweet words. All the human gopis were amazed to hear that Govinda had left because of their pride in their mouth. O Lord! She gave up all her pride and came to the Yamuna bridge and started singing the virtues of Lord Krishna in a melodious voice for his return. 39-45 |

Thus was completed the forty-fourth chapter on 'Rasa Krida' in the Ashvamedha Khanda under the Srigargha Samhita. 44.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 45

Chapter 246 of 263 · 23 detected Sanskrit verse markers

Sanskrit

गोप्य ऊचुः

अधरबिम्बविडंबितविद्रुमं मधुरवेणुनिनादविनोदितम् ॥
 कमलकोमलनीलमुखांबुजं तमपि गोपकुमारमुपास्महे ॥१॥
 श्यामलं विपिनकेलिलम्पटं कोमलं कमलपत्रलोचनम् ॥
 कामदं ब्रजविलासिनीदृशां शीतलं मतिहरं भजामहे ॥२॥
 तं विसंचलितलोचनांचलं सामिकुड्मलितकोमलाधरम् ॥
 वंशवल्गितकरांगुलीमुखं वेणुनादरसिकं भजामहे ॥३॥
 ईषदंकुरितदंतकुंडलं भूषणं भुवनमंगलश्रियम् ॥
 घोषसौरभमनोहरं हरेर्वेषमेव मृगयामहे वयम् ॥४॥
 अस्तुः नित्यमरविंदलोचनः श्रेयसे हि तु सुरार्चिताकृतिः ॥
 यस्य पादसरसीरुहामृतं सेव्यमानमनिशं मुनीश्वरैः ॥५॥
 गोपकै रचितमल्लसंगरं संगरे जितविदग्धयौवनम् ॥
 चिंतयामि मनसा सदैवतं दैवतं निखिलयोगिनामपि ॥६॥
 उल्लसन्नवपयोदमेव तं फूलतामरसलोचनांचलम् ॥

बल्लवीहृदयपश्यतोहरं पल्लवाधरमुपास्महे वयम् ॥७॥
 यद्धनंजयरथस्य मण्डनं खंडनं तदपि सञ्चितैतनसाम् ॥
 जीवनं श्रुतिगिरां सदामलं श्यामलं मनसि मेऽस्तु तन्महः ॥८॥
 गोपिकास्तनविलोलोचनप्रांतलोचनपरंपरावृतम् ॥
 बालकेलिरसलालसं भ्रमं माधवं तमनिशं विभावये ॥९॥
 नीलकण्ठकृतपिच्छशेखरं नीलमेघतुलितांगवैभवम् ॥
 नीलपंकजपलाशलोचनं नीलकुंतलधरं भजामहे ॥१०॥
 घोषयोषिदनुगीतवैभवं कोमलस्वरितवेणुनिःस्वनम् ॥
 सारभूतमभिरामसंपदां धाम तामरसलोचनं भजे ॥११॥
 मोहनं मनसि शार्ङ्गिणं परं निर्गतं किल विहाय मानिनीः ॥
 नारदादिमुनिभिश्च सेवितं नंदगोपतनयं भजामहे ॥१२॥
 श्रीहरिस्तु रमणीभिरावृतो यस्तु वै जयति रासमण्डले ॥
 राधया सह वने च दुःखितास्तं प्रियं हि मृगयामहे वयम् ॥१३॥
 देवदेव ब्रजराजनन्दन देहि दर्शनमलं च नो हरे ॥

सर्वदुःखहरणं च पूर्ववत्संनिरीक्ष्य तव शुल्कदासिकाः ॥१४॥
 क्षितितलोद्धरणाय दधार यः सकलयज्ञवाराहवपुः परम् ॥
 दितिसुतं विददार च दंष्ट्रया स तु सदोद्धरणाय क्षमोऽस्तु नः ॥१५॥
 मनुमताद्गुघ्रिजो दिविजैः सह वसु दुदोह धरामपि यः पृथुः ॥

श्रुतिमपाद्धृतमत्स्यवपुः परं स शरणं किल नोऽस्त्वशुभक्षणे ॥१६॥

अवहदब्धिमहो गिरिमूर्जितं कमठरूपधरः परमस्तु यः ॥

असुहरं नृहरिः तमदंडयत्स ह हरिः परमं शरणं च नः ॥१७॥

नृप बलिं छलयन्दलयन्नरीन्मुनिजनाननुगृह्य चचार यः ॥

कुरुपुरं च हलेन विकर्षयन्त्यदुवरः स गतिर्मम सर्वथा ॥१८॥

व्रजपशून्निराजमथोद्धरन्व्रजपगोपजनं च जुगोप यः ॥

द्रुपदराजसुतां कुरुकश्मलाद्भवतु तच्चरणाब्जरतिश्च नः ॥१९॥

विषमहाग्निमहास्त्रविपद्गणात्सकलपांडुसुताः परिरक्षिताः ॥

यदुवरेण परेण च येन वै भवतु तच्चरणः शरणं च नः ॥२०॥

मालां बर्हिमनोज्ञकुन्तलभरां वन्यप्रसूनीषितां

शैलेयागुरुक्लृप्तचित्रतिलकां शश्वन्मनोहारिणीम् ॥

लीलावेगुरवामृतैकरसिकां लावण्यलक्ष्मीमयीं

बालां बालतमालनीलवपुषं वंदामहे देवताम् ॥२१॥

गर्ग उवाच -

इति स्त्रीभी रुदंतीभी रेवतीरमणानुजः ॥

आविर्बभूव चाहुतस्तासां मध्ये च भक्तितः ॥२२॥

इति श्रीगर्गसंहितायां हयमेधखण्डे

रासक्रीडायां पञ्चयत्वारिंशोऽध्यायः ॥४५॥

हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

gopya ūcuḥ

adharabimbaviḍaṇḍaṇbitavidrumaṇ madhuraveṇunināḍavinoditam ||

kamalakomalanīlamukhāṇbujāṇ tamapi gopakumāramupāśmahe ||1||

śyāmalaṇ vipinakelilampaṭaṇ komalaṇ kamalapatralocanam ||

kāmadāṇ vrajavilāsinīdṛśāṇ śītalaṇ matiharaṇ bhajāmahe ||2||

taṇ viśaṇcalitalocanāṇcalaṇ sāmikuḍmalītakomalādharam ||

vaṇśaṇvalgitakarāṇgulīmukhaṇ veṇunāḍarasikaṇ bhajāmahe ||3||

iśadaṇkūritadaṇtakuṇḍalaṇ bhūṣaṇaṇ bhuvanamaṇgalaśṛiyam ||

ghoṣasaurabhamanoharaṇ harerveṣameva mṛgayāmahe vayam ||4||

aśuḥ nityamaraviṇḍalocanaḥ śreyase hi tu surārcitākṛtiḥ ||

yasya pādasarasīruhāṇṛtaṇ sevyaṇmānamaniśaṇ munīśvaraīḥ ||5||

gopakai racitamallasamaṇgaraṇ saṇgare jītaṇvidagdhayauvanam ||

ciṇṭayāmi manasā sadaivatāṇ daivatāṇ nikhilayogināmapi ||6||

ullasannavapayodameva taṇ phūllatāmaraśalocanāṇcalam ||

ballaviḥṛdayapaśyatoharaṇ pallavādharamupāśmahe vayam ||7||

yaddhanaṇjāyaraṭhasya maṇḍanaṇ khaṇḍanaṇ tadapi sañcitainasām ||

jīvanaṇ śrutigirāṇ sadāmalaṇ śyāmalaṇ manasi me'stu tanmahāḥ ||8||

gopikāstanavilolalocanaṇprāṇtalocanaṇparaṇparāvṛtam ||

bālakelīrasalālasaṇ bhramaṇ mādhaveṇ tamaniśaṇ vibhāvaye ||9||

nīlakaṇṭhakṛtapicchaśekharaṇ nīlameghatūlitāṇgavaibhavam ||

nīlapaṇkajapalāśalocanaṇ nīlakuṇṭhaladharaṇ bhajāmahe ||10||

ghoṣayoṣidanugītavaibhavaṃ komalasvaritaveṇuniḥsvanam ||
 sārabhūtamabhirāmasaṃpadāṃ dhāma tāmaraśalocanaṃ bhaje ||11||
 mohanaṃ manasi śārīgīṇaṃ paraṃ nirgataṃ kila vihāya māniniḥ ||
 nārādādimunibhīśca sevitaṃ namdagopatanayaṃ bhajāmahe ||12||
 śrīharistu ramañbhirāvṛto yastu vai jayati rāsamaṇḍale ||
 rādhayā saha vane ca duḥkhitāstaṃ priyaṃ hi mṛgayāmahe vayam || 13||
 devadeva vṛjarājanandana dehi darśanamalaṃ ca no hare ||

sarvaduḥkhaharaṇaṃ ca pūrvavatsaṃnirīkṣya tava śulkaśāsikāḥ ||14||
 kṣīṭitaloddharaṇāya dadhāra yaḥ sakalayajñavarāhavadapuḥ param ||
 dītisutaṃ vidadāra ca daṃṣṭrayā sa tu sadoddharaṇāya kṣamo'stu naḥ ||15||
 manumatādruciḥ divijaiḥ saha vasu dudoha dharāmapi yaḥ pṛthuḥ ||
 śrutimapaḍdādhṛtamatsyavadapuḥ paraṃ sa śaraṇaṃ kila no'stvaśubhakṣane ||16||
 avahadabdhimaho gīrimūjitaṃ kamaṭharūpadharaḥ paramastu yaḥ ||
 asuharaṇaṃ nṛhariḥ tamaḍaṇḍayatsa ca hariḥ paramaṃ śaraṇaṃ ca naḥ ||17||
 nṛpa baliṃ chalayandalayanmarīnmunījanānanugrhya cacāra yaḥ ||
 kurupuraṃ ca halena vikaṣayanyaduvāraḥ sa gatirmama sarvathā ||18||
 vṛjapaśūṅgīrīrājamaṭhoddharanvṛjapagopajanaṃ ca jugopa yaḥ ||
 drupadarājasutāṃ kurukaśmalādābhavatu taccaraṇābhjaratiśca naḥ ||19||
 viśamahāgnimāhāstravipadāgaṇātsakalapāṇḍusutāḥ parirakṣitāḥ ||
 yaduvareṇa pareṇa ca yena vai bhavatu taccaraṇaḥ śaraṇaṃ ca naḥ ||20||
 mālāṃ barhimanojñakuntalabharāṇi vanyaprasūṇiṣitāṃ

śaileyāgurukṛpṛtācitratilakāṃ śaśvanmanohārīṇīm ||
 līlāveṇuravāṃṛtaikarasiḁkāṃ lāvaṇyalakṣmīmāyīm
 bālāṃ bālātamaṇilavapuṣaṃ vaṃḍāmahe devatām ||21||
 garga uvāca -
 iti strībhiḥ rudamtibhiḥ revatīramaṇānujaḥ ||
 āvirbabhūva cāhūtastāsāṃ madhye ca bhaktitaḥ ||22||
 iti śrīgargasāṇhitāyāṇi hayamedhakhaṇḍe
 rāsakrīḍāyāṃ pañcacatvāriṃśo'dhyāyaḥ ||45||
 hariḥ oṃ tatsat śrīkrṣṇārpaṇamastu ||

English rendering

His invocation in praise of Krishna through Gopanganas and the appearance of Krishna among them.

We worship Gopikumara Shyamsundara, the Gopis who shame the red-haired monkeys in their parades and delight in playing the melodious Murli Nada, whose face is as soft and dark as Neelkamal. We pay obeisance to Manmohan Shri Krishna, whose angakanti is sambali, who is fond of forestry, whose limbs are gentle, whose eyes are as beautiful and vast as a cheerful lotus, who fulfills the wishes of the devotees, who is the cooler of the eyes of the fairies. We reflect on the flutist Madhava, whose eloquence is particularly lively and whose gentle limbs adorn the semi-developed lotus, whose fingers and mouth are adorned with the flute. Those whose teeth are as bright as a sprouted kundakalika, who are the jewels of Brajbhoomi, endowed with auspicious charms for the entire universe, who takes heart from his words and grace, it is in that beautiful attire in Sriharika that we are seeking Gopanganas. May Lord Kamalnayan Shyam-Sundar, whose form is worshipped by the gods, whose nectar of the feet and feet is consumed continuously by the sages, bless us all. We always consume Sriharika, who organizes wrestling with gopas, who have defeated great and clever warriors in battle, and who is also the revered deity of all yogis. We worship Shyamsundar, who is

like a rising new cloud, whose lush expanse takes away the splendor of the exuberant lotus, who blindly steals the hearts of the Gopanganas and whose eyes despise the splendor of the new Pallavas. May the serene radiance that is the beauty of Arjuna's chariot, the instant fragmentation of all accumulated parpokas and the life of the Vedic speech, always sparkle in our hearts. We meditate day and night on Madhava, whose sight-tradition falls on the thorax of gopikas and the province of fickle lochons, and who wander around in the lust for child-sports. We sing hymns to Shyamsundara with blue hair, whose head is adorned with a crown of sapphire (peacock) feathers, whose limbs (kanti) are likened to blue clouds, whose eyes are adorned like blue lotuses. We sing the essence of Kamalnayan Sri Krishna, the young women of Vraja, whose lilas and splendours are always sung, who play the Murlī in a gentle tone, and who are the abode of immaculate treasures. We sing hymns to Nandagopanandan, the enchanting and exquisite rainbow bearer who has left the human form of Gopanganas and the sages like Narada, whom he always devours. Surrounded by innumerable amusements, Sri Hari conquers the rasmandal, the very same beloved Shyamsundar, we are searching for Brajavanita in the forest, grieving with Radha. Oh dear God! Brajrajnandan! Green! Give us the perfect vision, the One who takes away all sorrows. We are your bond-servants. Embrace us by looking at us as you did before. May Lord Srihari alone be able to save us all, who had assumed the form of the supreme supreme complete Yajnavaraha to redeem this earth from the waters of Ekarnavaka and had torn apart the demon named 'Hiranyaksha' with his sharp beard. May Lord Krishna be the refuge of us Gopis in this inauspicious Vela, who willingly appeared in the form of Prithu from Ven's right hand, exploited this earth with the consent of Manuki along with the gods, and protected the Vedas by assuming the form of Matsya. Ahhh! May the Supreme Lord, who, during the churning of the ocean, in the form of a turtle, carried the mighty mountain Mandrachala on his back and punished the demon Hiranyakashipu, who, in the form of a lion, was about to take the life of his devotee, with the death penalty, may he be the ultimate refuge of us all. May Lord Krishna be our protector, who snatched the kingdom of Trilokika from them with the interest of King Baliko Baliko - three pags of land - and wandered the earth showing favor to sages by sowing treachery, who have appeared in the form of Yadukulatilaka Balaramji and who in the same form had thought of plunging the Kauravapuri Hastinapur by ploughing it into the Ganges. May we always have a special fondness for those who raised Giriraj Govardhan and saved the animals of Vraja and also protected Brajapati Nandarayaki, other Gopajans and us Gopanganas, then those who kept the shame of Drupadrajakumari Panchali in the life-saving assembly from the calamity caused by the Kauravas. May the feet of the Supreme Personality of Godhead Yaduvamsa Vibhushan, who completely protected us from the poison of all the Pandavas, from the terrifying fire of Lakshagriha, from the great weapons and from the many calamities, be a refuge for all of us. We pay obeisance to the child-like deity, who wears a forest garland, peacock feathers, and beautiful hair, wears Vrindavan flower ornaments, is adorned with a peculiar tilak made by Aguru and Kasturi, etc., always drawing the hearts of devotees, for the distribution of Leelamrit and Venunadamrit, the only Rasik whose form is Lavanyalakshmi, and Angakanti is blue like Bal Tamal. * 1-21 | (Ashwamedh Khand Chapters 41 to 45)

Srigarji says - Rajan! When the weeping gopasundaris were thus invoked with devotion, Shyamsundara Krishna, the younger brother of Revatiramana Balarama, appeared among them. 22.

Thus the forty-fifth chapter titled 'The Arrival of Lord Krishna in the Context of Sri Rasa Krida' was completed in the Ashvamedha Khand under the Srigarga Samhita. 45.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 46

Chapter 247 of 263 · 53 detected Sanskrit verse markers

Sanskrit

गर्ग उवाच -

कृष्णं समागतं दृष्ट्वा ताः समुत्थाय हर्षिताः ॥
 चक्रुर्जयजयारावं गोप्यो दुःखं विसृज्य च ॥१॥
 दृष्ट्वा संमूर्च्छितां राधां गोपिभिः प्रार्थितो हरिः ॥
 चैतन्यार्थे व्रजे तत्र चकार मुरलीरवम् ॥२॥
 नोत्थितां राधिकां दृष्ट्वा श्रीराधावल्लभो हरिः ॥
 तस्यै संश्रावयामास वेणुगीतं पुनः पुनः ॥३॥
 ततः समुत्थिता राधा स्मृत्वा दुःखं वियोगजम् ॥
 बभूव मूर्च्छिता राजन्माधवस्य प्रपश्यतः ॥४॥
 ततः कृष्णस्य वचनात्सद्यश्चन्द्रानना सखी ॥
 चन्द्रावलीं प्रत्युवाच प्रसन्ना कृष्णवेणुना ॥५॥

चन्द्राननोवाच -

कृष्णचन्द्रः पुरा निर्गतो मानतो ह्यागतः सोऽपि राधे युगांते पुनः ॥
 नाशयन्सर्वदुःखानि ते सन्निधौ संजगौ वेणुना देवकीनन्दनः ॥६॥

छुंगछुंगे निनादं मृदंगे कलं वाद्यमाने सुरस्त्रीजनैः सेवितः ॥
 रासरम्याङ्गणे नृत्यकृन्माधवः संजगौ वेणुना देवकीनन्दनः ॥७॥
 चारुचामीकराभासिवासा विभुर्वैजयंतीभराभासितोरस्थलः ॥
 नन्दवृन्दावने गोपिकामध्यगः संजगौ वेणुना देवकीनन्दनः ॥८॥
 चारुचंद्रावलीलोचनायुंबितो गोपगोवृन्दगोपिकावल्लभः ॥
 कंसवंशाटवीदाहदावानलः संजगौ वेणुना देवकीनन्दनः ॥९॥
 बालिकातालिकाताललीलालयासङ्गसंदर्शितभ्रूलताविभ्रमः ॥
 गोपिकागीतदत्तावधानः स्वयं संजगौ वेणुना देवकीनन्दनः ॥१०॥
 मौलिमालांगदैः किंकिणीकुण्डलैर्भूषितो नन्दनो नन्दराजस्य च ॥
 प्रीतिकृत्सुन्दरो देवि प्रीत्या तव संजगौ वेणुना देवकीनन्दनः ॥११॥
 पारिजातं समुद्धृत्य राधावरो रोपयामास भामाभयादंगणे ॥
 वल्लवीवृन्दवृन्दारिकाकामुकः संजगौ वेणुना देवकीनन्दनः ॥१२॥
 ऋक्षराजं विनिर्जित्य नृत्वा मणिं संददौ भीतवद्भूमिनाथाय च ॥
 सोऽपि रासे समागत्य रासेश्वरो संजगौ वेणुना देवकीनन्दनः ॥१३॥

गर्ग उवाच -

इति श्रुत्वा राधिका तु महिमां वेणुवादिनः ॥
 प्रसन्ना हि समुत्थाय परिरेभे प्रियं प्रिया ॥१४॥
 वृन्दावनेशो गोविंदो रेमे वृन्दावने वने ॥

वृन्दावननिवासिन्या पश्यन्वृन्दावनद्रुमान् ॥१५॥
 ततः कृष्णं च जगृहुः सर्वतो व्रजयोषितः ॥
 वर्षाकाले नृपश्रेष्ठ सौदामिन्यो यथा घनम् ॥१६॥
 यावतीस्तत्र गोप्यश्च तावद्रूपधरो हरिः ॥
 यमुनापुलिनं राजैस्ताभिः साकं समाययौ ॥१७॥
 बभूवुर्मुदिता नार्यो यथा च श्रुतयः पुरा ॥
 स्ववस्त्रैः कृष्णचन्द्राय ह्यासन् ता अचौक्लृपन् ॥१८॥
 श्रीराधारमणस्तस्मिन्नासने सह राधया ॥
 निषसाद् ह्यहो राजंस्ताभिर्भक्त्या वशीकृतः ॥ १९ ॥
 गोलोके यादृशं रूपं दर्शयामास तादृशम् ॥

गोपीनां राधया सार्द्धं कृष्णं त्रैलोक्यमोहनम् ॥२०॥
 दृष्ट्वा गोकुलचन्द्रस्य सुरूपं परमाद्भुतम् ॥
 स्वात्मानं नाविदन्गोप्यो ब्रह्मानन्देन निर्वृताः ॥२१॥
 स्थले कृत्वा विहारं तु विवेश यमुनाजलम् ॥
 ताभीर्भक्त्या वशीभूतो गोपीभिः सह राधया ॥२२॥
 वारां विहारं भगवान्स्त्रीभिः सार्द्धं चकार ह ॥
 मन्दाकिन्यां यथा शक्रो ह्याप्सरोभिर्वृतो दिवि ॥२३॥
 माधवो माधवीं राजन् माधवी माधवं जले ॥
 अन्योन्यं तौ सिषिचतुः सलिले सलिलैस्त्वरम् ॥२४॥
 कबरीकेशपाशाभ्यां प्रच्युतैः कुसुमैर्बभौ ॥
 यमुनाचित्रवर्णैश्च यथोष्णिङ्मुद्रिता नृप ॥२५॥ रा
 विद्याधर्यो देवपत्न्यः पुष्पवर्षं प्रचक्रिरे ॥
 प्रश्लथद्वस्त्रनीव्यस्ता मोहं प्राप्ताः स्मरातुराः ॥२६॥
 अथ कृष्णो वारिलीलां कृत्वा वै लीलया युतः ॥

जलान्निष्क्रम्य राजेंद्र गिरिं गोवर्धनं ययौ ॥२७॥
 अनुजग्मुर्गोपिकास्तं सहचर्यो नृपेश्वर ॥
 काश्चिद्द्व्यजनहस्ताश्च काश्चिच्चामरवाहकाः ॥२८॥
 काश्चित्तांबूलहस्ताश्च काश्चिद्दर्पणवाहकाः ॥
 काश्चिद्भूषणहस्ताश्च काश्चित्कुसुमवाहकाः ॥२९॥
 काश्चिच्च्यंदनहस्ताश्च काश्चिद्भाजनवाहकाः ॥
 काश्चिद्घावकहस्ताश्च काश्चिदंबरवाहकाः ॥३०॥
 काश्चिन्मृदंगहस्ताश्च काश्चित्कांस्यधराश्च वै ॥
 मुरयष्टिधराः काश्चित्काश्चिद्वीणाधराः पराः ॥३१॥
 करतालकराः काश्चित्काश्चिद्गानपरायणाः ॥
 षट्त्रिंशद्दरागरागिण्यो व्रजस्त्रीरूपधारकाः ॥३२॥
 गोलोकाद्भारते पूर्वमागता राधया सह ॥
 जगुस्ता ननृतुस्तत्र श्रीराधेश्वरसन्निधौ ॥३३॥

ननर्त मध्ये तासां च कृष्णो मदनमोहनः ॥

प्रगायन्वेणुना गीतं त्रिलोकीं मोहयन्हरिः ॥३४॥

वादित्रैः किंकिणीभिश्च वलयनूपुरकंकणैः ॥

गीतैर्मिश्रितशब्दोऽभूत्तुमुलो रासमण्डले ॥३५॥

देवाश्च देवपत्न्यश्च रासं दृष्ट्वा हरेरपि ॥

बभूवमूर्च्छिता राजन्गगने स्मरपीडिताः ॥३६॥

चंद्रिकायां तु चन्द्रस्य यतुरश्चंचलश्चलन् ॥

चंद्रावल्या बभौ चैव घनश्चंचल एव च ॥३७॥

राधायास्तत्र शृङ्गारं सग्भिर्यावककज्जलैः ॥

चक्रे कमलपत्राद्यैर्गिरौ गिरिधरो महान् ॥३८॥

कुंकुमागुरुकस्तूरीचन्दनाद्यैश्च राधिका ॥

चक्रे कमलपत्रं वै श्रीकृष्णस्यानने वरम् ॥३९॥

ततश्च सस्मिता राधा सस्मितं भगवन्मुखम् ॥

पश्यन्ती नागवल्ल्याश्च बीटकं प्रददौ मुदा ॥४०॥

प्रियाप्रदत्तं तांबूलं बुभुजे नंदनंदनः ॥

कृष्णदत्तं च तांबूलं यखाद रधिका मुदा ॥४१॥

कृष्णचर्विततांबूलं नीत्वा राधा बलात्पुनः ॥

जघास भक्त्या सा शीघ्रं सती पतिपरायणा ॥४२॥

प्रियाचर्विततांबूलं ययाचे भगवान्हरिः ॥

राधा ददौ न तं भीता पपात तत्पदांबुजे ॥४३॥

पद्मा पद्मावती नंदी आनन्दी सुखदायिनी ॥

चंद्रावली चंद्रकला वंधा ह्येता हरिप्रियाः ॥४४॥

वृन्दावने हरिस्ताभिर्वसंतर्तुप्रपूरिते ॥

नानाप्रकारं शृङ्गारं स चकार मनोजवत् ॥४५॥

काश्चित्पिबन्ति गोप्यस्तु श्रीकृष्णस्याधरामृतम् ॥

काश्चिद्वालिंगनं चकुः कृष्णस्य परमात्मनः ॥४६॥

ततः कृष्णस्तु भगवान्गोपीनां कुचकुंकुमैः ॥

सुवर्णवर्णो भूत्वा वै रेजे मदनमोहनः ॥४७॥

पुनर्गोपीजनैः सार्द्धं श्रीगोपीजनवल्लभः ॥

रासं चकार राजेंद्र सुन्दरे कदलीवने ॥४८॥

एवं हेमन्तरजनी गोपीनां रासमण्डले ॥

व्यतीता क्षणवद्राजन्तित्यानंदेन तत्र वै ॥४९॥

अथ नंदस्य सदनं रासं कृत्वा ययौ हरिः ॥

वृषभानुपुरं राधा तथा गोप्यो गृहान्ययुः ॥५०॥

न जानन्ति ब्रजे गोपा रासवार्तां हरेरपि ॥

स्वान्स्वान्दरान्स्वपाश्वस्थान्मन्यमाना नृपेश्वर ॥५१॥

इदं शृङ्गारचरितं राधामाधवयोः परम् ॥

ये पठन्ति च शृण्वन्ति ते ब्रजिष्यन्ति चाक्षरम् ॥५२॥

इति श्रीगर्गसंहितायां हयमेधखण्डे

रासक्रीडासंपूर्तिर्नाम षट्चत्वारिंशोऽध्यायः ॥४६॥

हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

garga uvāca -

kṛṣṇaṃ samāgataṃ dṛṣṭvā tāḥ samutthāya harṣitāḥ ||
cakrurjayajayārāvaṃ gopyo duḥkhaṃ viśṛjya ca ||1||
dṛṣṭvā saṃmūrçhitāṃ rādhāṃ gopibhiḥ prārthito hariḥ ||
caitanyaṁthe vraje tatra cakāra muralīravam ||2||
notthitāṃ rādhikāṃ dṛṣṭvā śrīrādhāvallabho hariḥ ||
tasyai saṃśrāvayāmāsa veṇugitaṃ punaḥ punaḥ ||3||
tataḥ samutthitā rādhā smṛtvā duḥkhaṃ viyogajam ||
babhūva mūrçhitā rājanmādhavasya prapaśyataḥ ||4||
tataḥ kṛṣṇasya vacanātsadyaścandrānanā sakhi ||
candrāvaliṃ pratyuvāca prasannā kṛṣṇaveṇunā ||5||
candrānanovāca -
kṛṣṇacandraḥ purā nirgato mānato hyāgataḥ so'pi rādhe yugāṃte punaḥ ||
nāśayansarvaduḥkhāni te sannidhau saṃjagau veṇunā devakīnaṃdanaḥ ||6||

chumgachumge ninādaṃ mṛdaṃge kalaṃ vādyamāne suraśṛjanaiḥ sevitaḥ ||
rāsaramyāṅgane nṛtyakṛnmādhavaḥ saṃjagau veṇunā devakīnaṃdanaḥ ||7||
cārucāmikarābhāsivāsā vibhurvaijayaṃtibharābhāsitorasthalaḥ ||
naṃdavarṇadāvane gopikāmādhyaḡaḥ saṃjagau veṇunā devakīnaṃdanaḥ ||8||
cārucamdrāvalilocanācumbito gopagovṛndagopikāvallabhaḥ ||
kaṃsavamśātavidāhadāvānalaḥ saṃjagau veṇunā devakīnaṃdanaḥ ||9||
bālikātālikātālālilālayāsanaṃdarśitabhṛlātāvibhramah ||
gopikāgītadattādvādhānaḥ svayaṃ saṃjagau veṇunā devakīnaṃdanaḥ ||10||
maulimālāṅgadaiḥ kiṃkiṇikuṇḍalairbhūṣito naṃdano naṃdarājasya ca ||
prītikṛtsundaro devi prītyā tava saṃjagau veṇunā devakīnaṃdanaḥ ||11||
pārjītaṃ samudādhṛtya rādhāvaro ropayāmāsa bhāmābhayādamaṅgaṇe ||
vallavivṛndavarṇārikākāmukaḥ saṃjagau veṇunā devakīnaṃdanaḥ ||12||
ṛkṣarājāṃ vinirjitya nītvā maṇiṃ saṃdadau bhītavadbhūmināthāya ca ||
so'pi rāse samāgatya rāseśvaro saṃjagau veṇunā devakīnaṃdanaḥ ||13||

garga uvāca -

iti śrūtvā rādhikā tu mahimāṃ veṇūvādinaḥ ||
prasannā hi samutthāya parirebhe priyaṃ priyā ||14||
vṛndāvaneṣo goviṇḍo reme vṛndāvane vane ||
vṛndāvananivāsinyā paśyanvṛndāvanadruman ||15||
tataḥ kṛṣṇaṃ ca jagṛhuḥ sarvato vrajayoṣitaḥ ||
varṣākāle nṛpaśreṣṭha saudāminyo yathā ghanam ||16||
yāvatistatra gopyaśca tāvadārupadharo hariḥ ||
yamunāpuliṇaṃ rāja-stābhiḥ sākāṃ samāyayau ||17||
babhūvurmuditā nāryo yathā ca śrūtayaḥ purā ||
svavastraiḥ kṛṣṇacandrāya hyāsanam tā acikṛpan ||18||
śrīrādhāramaṇastasminnāsane saha rādhayā ||
nīṣāsāda hyaho rājamstābhirbhaktyā vaśikṛtaḥ ||19||

goloke yādṛṣaṃ rūpaṃ darśayāmāsa tādṛṣam ||

gopināṃ rādhayā sārddhaṃ kṛṣṇaṃ trailokyamohanam ||20||
 dṛṣtvā gokulacandrasya surūpaṃ paramādābhutam ||
 svātmānaṃ nāvīdangopyo brahmānandena nīrvṛtāḥ ||21||
 sthale kṛtvā vihāraṃ tu viveśa yamunājalam ||
 tābhīrbhaktiā vaśībhūto gopibhiḥ saha rādhayā ||22||
 vārāṃ vihāraṃ bhagavānstrībhiḥ sārddhaṃ cakāra ha ||
 mandākinyāṃ yathā śakro hyapсарobhīrvṛto divi ||23||
 mādhave mādhaveṇ rājan mādhave mādhaveṇ jale ||
 anyonyāṃ tau śiṣicatuh salile salilaistvaram ||24||
 kabārīkeśapāśābhyāṃ pracyutaiḥ kusumairbabhau ||
 yamunācitnavarṇaiśca yathoṣṇīṇāṃ mudritā nṛpa ||25||
 vidyādharīyo devapatīṇyaḥ puṣpavarṣaṃ pracakrire ||
 praślathadvastrānvyastā moham prāptāḥ smarātūrāḥ ||26||
 atha kṛṣṇo vārīlīlāṃ kṛtvā vai līlayā yutaḥ ||

jalānniṣkramya rājendra giriṃ govardhanaṃ yayau ||27||
 anujagmurgopikāstaṃ saha caryo nṛpeśvara ||
 kāścidvyajānastāśca kāściccamaravāhakāḥ ||28||
 kāścittāmbūlahastāśca kāściddarpaṇavāhakāḥ ||
 kāścidbhūṣaṇastāśca kāścitkusumavāhakāḥ ||29||
 kāściccaṇḍanastāśca kāścidbhājanavāhakāḥ ||
 kāścidyāvakaḥastāśca kāścidambaravāhakāḥ ||30||
 kāścīnmṛdaṅghastāśca kāścitkāṇṣyadharaśca vai ||
 murayaṣṭīdharāḥ kāścitkāścidvīṇādharaḥ parāḥ ||31||
 karatālakarāḥ kāścitkāścidgānaparāyaṇāḥ ||
 ṣaṭtriṃśadragarāgiṇyo vrajastrīrūpadhārakāḥ ||32||
 golokādābhārate pūrvamagatā rādhayā saha ||
 jagustā nanṛtustatra śrīrādhēśvarasannidhau ||33||
 nanarta madhye tāsāṃ ca kṛṣṇo madanamohanaḥ ||

pragāyanveṇunā gītaṃ trilokīṃ mohayanharīḥ ||34||
 vāditraiḥ kiṃkiṇībhiśca valayanūpakaṇkaṇaiḥ ||
 gītairmiśṛitaśabdo bhūttumulo rāsamaṇḍale ||35||
 devāśca devapatīṇyaśca rāsaṃ dṛṣtvā harerapī ||
 babhūvarmūrechitā rājangagane smarapīditāḥ ||36||
 caṇḍrikāyāṃ tu candrasya caturaścaṇcalaścalan ||
 caṇḍrāvalyā babhau caiva ghaṇaścaṇcala eva ca ||37||
 rādhāyastatra śṛīgāraṃ sragbhīryāvakaḥajjalaiḥ ||
 cakre kamalapatrādyairgirau girīdharo mahān ||38||
 kuṇḍkumāgurukastūrīcandanādyaiśca rādhikā ||
 cakre kamalapatraṃ vai śrīkṛṣṇasyānane varam ||39||
 tataśca sasmitā rādhā sasmitāṃ bhagavanmukham ||
 paśyanti nāgavallyaiśca bīṭakaṃ pradadau mudā ||40||
 priyāpradattaṃ tāmbūlaṃ bubhuje naṃdanamdanaḥ ||

kṛṣṇadattaṃ ca tāmbūlaṃ cakhāda radhikā mudā ||41||
 kṛṣṇacarvitātāmbūlaṃ nītvā rādhā balātpunah ||
 jaghāsa bhaktiā sā śighraṃ satī patiparāyaṇā ||42||
 priyācarvitātāmbūlaṃ yayāce bhagavānharīḥ ||
 rādhā dadau na taṃ bhītā papāta tatpadāmbuje ||43||

padmā padmāvati naṁdī ānandī sukhadāyini ||
 caṁdrāvali caṁdrakalā vaṁdyā hyetā haripriyāḥ ||44||
 vṛndāvane haristābhīrvasaṇṭartaprapūrite ||
 nānāprakāraṁ śrīṅāraṁ sa cakāra manojavat ||45||
 kāścitpibanti gopyastu śrīkṛṣṇasyādharāmṛtam ||
 kāścīdvālīṅganaṁ cakruḥ kṛṣṇasya paramātmānaḥ ||46||
 tataḥ kṛṣṇastu bhagavāṅgopināḥ kucakṣukmaiḥ ||
 suvarṇavarṇo bhūtvā vai reje madanamohanaḥ ||47||
 punargopījanaiḥ sārddhaṁ śrīgopījanavallabhaḥ ||

rāsaṁ cakāra rājeṁdra sundare kadalīvane ||48||
 evaṁ hemantarajāṇi gopināṁ rāsaṁaṇḍale ||
 vyatītā kṣaṇavadrājannityānaṁdena tatra vai ||49||
 atha naṁdasya sadanaṁ rāsaṁ kṛtvā yayau hariḥ ||
 vṛṣabhānupuraṁ rādḥā tathā gopyo gṛhāṇyayauḥ ||50||
 na jānaṁti vraje gopā rāsavārtāṁ harerapi ||
 svāṁsvāndārāṁsvapārśvasthanmanyamānā nṛpeśvara ||51||
 idaṁ śrīgāracaritaṁ rādḥāmādhavayoḥ param ||
 ye paṭhaṁti ca śṛṇvanti te vrajīṣyaṁti cākṣaram ||52||
 iti śrīgargasāṇhitāyāṁ hayamedhakhaṇḍe
 rāsakṛīḍāsāṁpūrtirnāma śaṭcatvāriśo'dhyāyāḥ ||46||
 hariḥ oṁ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

The arrival of Lord Krishna brings joy to the gopis; the discussion of Srihari's Venugita cures Sriradha's fainting; Srihari's Sriradha, along with other gopas and sundaris, is accompanied by Van-Vihara, Sthal-Vihara, Jal-Vihara, Parbat-Vihara, and Ras-Krida.

Srigarji says - Rajan! Seeing Krishna, all the gopas and sundaris rose up in joy and joy, giving up sorrow and cheering. Sriradha had fallen into a state of unconsciousness. Seeing their condition, Srihari prayed to the Gopangas and began chanting hymns in the Vrajbhoomi to awaken them. Even then, Radhika did not wake up. Seeing this, Sri Radhavallabha Hari began to recite the Venugita to him again and again. The king. Hearing that song, Sriradha woke up; but recalling the grief caused by the separation, she looked at Madhav and then fainted. Then a friend named Chandranana, who was pleased with Lord Krishna's Venugita, received his order and immediately addressed Sriradha to Chandravali. 1 - 5.

Sriganganji says - Rajan. Priya Sriradha was pleased to hear the description of the glory of the Venu player Shyamsundar and gave a deep hug to the sweetheart. Then Vrindavanadhishtwara Govinda went on a vihara in Vrindavan, seeing the splendor of the trees of that forest with the vigor of Vrindavan's inhabitants. The Supreme Being The young women of Vraja then caught Krishna on all sides, just as the sandals encircle the clouds during the rainy season. The king! Taking as many forms as the gopis there were, Shyamsundar came with all of them to the Yamuna pool. Just as in the past the Srutis were pleased to meet the Lord, the Gopangas began to experience supreme bliss with Shyamsundara. They gave the seat of their respective garments to Srikrishna Chandra. The king! On that seat, Sri Radharaman Nandanandan sat with Radha. Ahhh! Those gopasundaris had subdued the Lord with their devotion. Tribhuvanamahana manifested himself at that time to the Gopanganas, including Radha, in the same form that Krishna had shown in Goloka. The Gopas were lost in the bliss of Brahman when they saw the most magnificent form of Gokulchandra. 14-21 |

Shyamsundara entered the waters of the Yamuna with Sriradha and Gopanganas, who had accompanied him on a pilgrimage to the site and had submitted to his devotion. The Lord there accompanied the Vraja Sundaris in the same manner as in heaven with the Devaraja Indra Apsaras in the waters of Mandakini. The king, Madhava Madhavi and Madhavi Madhava started soaking each other in the water. They both used to throw water at each other with great haste. O Lord! The flowers falling from the braid and hair of the Gopanganas adorned the Yamuna just as the blue turban adorned with the prints of many colors. The scholars and the divinities began to shower flowers. The bottom of their saris became loose and they became infatuated with love. 22-26 |

Rajendra! After this, after completing the Jal-Vihara, Shyamsundar leapt out of the Yamuna water and went to Govardhan Parvat. Oh dear God! His fellow gopis also accompanied him. Some had dishes in their hands, and many were swaying. Some had betel leaves in their hands. Many of the gopis carried mirrors. Many had vessels of various ornaments in their hands and were carrying loads of flowers. Some of the gopis had sandalwood vessels in their hands and some were carrying loads of various types of vessels. Some mahavars were taken and some were clothes. Some had mridangas in their hands, while others had tusks. One was a moorishti dharini and the other a veena dharini. Some walked with cymbals and others sang songs. Thirty-six ragas had taken the form of Vrajasundari and joined the Yutham. The gopis who had come to India from Goloka with Sriradha in the past were singing and dancing near Sriradhavallabha. 27-33 | (Ashwamedh Khand Chapter 46 to 50)

In the midst of them all, Madanmohan Krishna began to dance Hari, singing songs to Venu and enthralling the Trilokis. The raasmandalam began to have a melodic sound, consisting of cymbals, cymbals, cymbals, bracelets, and cymbals. The king. The gods and goddesses were moved by the sight of Sriharika Rasa and fell in love in the sky. In the moonlight of the moon, shrewdly agile Sri Krishna would walk at the speed of a dance, surrounded by a crescent moon, as if adorned with an electronically charged cloud. On that mountain, the great Giridhar Shyamsundar adorned Sriradha with flower garlands, mahavars, kajals, and lotus leaves. Sreedharan also composed beautiful lotus petals in the face of Lord Krishna by Kumkum, Aguru and Chandan etc. Then a smiling Radha, looking at the face of the God with a faint smile, offered him a happy betel leaf. Nandanandan Sriharini ate the tambool given to him by his beloved with great love. Then the tambool offered by Lord Krishna was also received with joy by Sridhara. Driven by a sense of devotion, Sati Sriradhana, the husband-parayana, suddenly took the tambula chewed by Lord Krishna and quickly placed it in her mouth. Then the Lord also asked him for the tambuloo which was chewed by Priya; but Sri Radha did not give it. She fell at his feet, terrified. 34-43 |

Padma, Padmavati, Nandi, Anandi, Sukhdayini, Chandravali, Chandrakala, and Vandyā - these Gopanganas are the Pranavallabhas of Srihariki. Srihari wore a variety of makeup with all of them in the springtime grandeur of Vrindavan. He also seemed to be more charming than Kamadeva. Some gopis used to drink the adharmrita of Lord Krishna and many of them used to tie Lord Krishna in their arms. Then Madan Mohan Lord Krishna became golden in color by indulging in saffron applied on the thorax of Gopanganas and started getting unparalleled beauty. 44-47 |

Rajendra! Then in the beautiful Kadalivan, Sri Gopijanavallabha along with the Gopijans performed Raas. O Lord! Thus the night of the Hemanta season of the gopis with Nityananda's Shyamsundara in the Rasamandala passed in a moment. 48-49 |

After performing the rasa in this way, Nandanandan moved to Srihari Nanda Bhavan. Sriradha returned to Vrishabhanupuram and the other Gopanganas also went to their respective homes. Oh dear God! Vrajke Gopa Srihariki could not know this Rasvarta at all. They found their respective wives sleeping next to them. Those who read and listen to this supreme beauty of Radhamadhava will

receive Akshaya Dham Goloka. 50-52 |

Thus was completed the forty-sixth chapter of the Ashvamedha Khanda under the Srigarghasamhita, the "Purti of the Rasa Krida." 46.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 47

Chapter 248 of 263 · 21 detected Sanskrit verse markers

Sanskrit

गर्ग उवाच -

इदं कृष्णस्य चरितं गुप्तं शास्त्रेषु वर्णितम् ॥
मया तवाग्रे राजेन्द्र अथान्यच्छृणु विस्तरात् ॥१॥
एवं स्थित्वा दिनान्यष्टौ श्रीकृष्णो नन्दपत्तने ॥
आनन्दं प्रददन्नृणां पुनर्गन्तुं मनो दधे ॥२॥
यशोमती कृष्णमाता प्राणेभ्योऽपि प्रियं सुतम् ॥
गन्तुमभ्युदितं दृष्ट्वा रुरोदोच्चैर्यथा पुरा ॥३॥
रुरुदुस्तत्र गोप्यश्च बाष्पपर्याकुलेक्षणाः ॥
स्मरन्त्यः पूर्वदुःखानि गेहे गेहे नृपेश्वर ॥४॥
यावत्यो ब्रजनार्यश्च तावदरूपधरो हरिः ॥
पृथगाश्वासयामास तथा राधां स कोविदः ॥५॥
मातरं प्राह भगवान्मातः शोकं तु मा कुरु ॥
शीघ्रमत्रागमिष्यामि कारयित्वा क्रतूतमम् ॥६॥
त्वं न मन्यसे चेन्मातर्नित्यं द्रक्षसि चांतिके ॥

पुत्ररूपं च मां भक्त्या कृतांतभयभञ्जनम् ॥७॥
एवं तां तु समाश्वास्य निष्क्रम्य सदनद्वारिः ॥
गोपैर्युक्तोऽश्रुपूर्णाक्षः पौत्रसेनां जगाम ह ॥८॥
गत्वानिरुद्धसेनायां यादवान्हयमोचने ॥
ददावाज्ञां नृपश्रेष्ठ साक्षान्नारायणो हरिः ॥९॥
नोदितः कृष्णचन्द्रेण हयं संपूज्य यत्नतः ॥
पुनर्मुमोच तत्पौत्रो विजयार्थं हि पूर्ववत् ॥१०॥
यादवाश्चानिरुद्धाद्या नन्दं नत्वाश्रुपूरिताः ॥
गंतुमारुरुहुः सर्वे वाहनानि च कृच्छ्रतः ॥११॥
कृष्णकारान्कृष्णपुत्रान्कृष्णपौत्रांश्च सुन्दरान् ॥
गंतुमभ्युदितान्सर्वान्कृष्णेन सहितान्यद्वन् ॥१२॥
दृष्ट्वा ते रुरुदुर्गोपा गोविंदविरहातुराः ॥
स्मरन्तः पूर्वदुःखानि शुष्ककंठौष्ठतालुकाः ॥१३॥
रुरोद नन्दराजोऽपि बाष्पव्याकुललोचनः ॥
न किञ्चिद्द्वे दुःखार्तो मुखेन परिशुष्यता ॥१४॥
सर्वानाश्वासयामास कृष्णोऽप्यश्रुपरिप्लुतः ॥
आयास्य इति वाक्यैश्च मिलित्वा तु पृथक्पृथक् ॥१५॥
चैत्रमासे यदा यज्ञो द्वारकायां भविष्यति ॥

आह्वयिष्यामि गोपाला युष्मान्सर्वान्न संशयः ॥१६॥
 गोपाला गोकुले नित्यं गोपालं मां हि द्रक्ष्यथ ॥
 तस्मान्निवासं कुरुत अत्रैव ब्रजमण्डले ॥१७॥
 एवमाश्वास्य तैर्दत्तं पारिबर्हं प्रगृह्य च ॥
 नन्दं नत्वा रथे स्थित्वा प्रायाद्वृष्णिर्वरैर्हरिः ॥१८॥
 नन्दाद्या दुःखिता गोपाः कृष्णस्य चरणांबुजे ॥
 क्षिप्तं मनः पुनर्हर्तुमनीशा गोकुलं ययुः ॥१९॥
 गोपा गोप्याश्च श्रीकृष्णं प्रेममग्नाश्च नित्यशः ॥
 समीपे नृप पश्यन्ति योगिनामपि दुर्लभम् ॥२०॥
 इति श्रीगर्गसंहितायां हयमेधखण्डे
 ब्रजादन्यत्र गमनं नाम सप्तचत्वारिंशोऽध्यायः ॥४७॥
 हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

garga uvāca -

idaṃ kṛṣṇasya caritaṃ guptaṃ śāstreṣu varṇitam ||
 mayā tavāgre rājemdra athānyacchṛṇu vistarāt ||1||
 evaṃ sthitvā dīnānyaṣṭau śrīkṛṣṇo naṃdapattane ||
 ānaṃidaṃ pradadanṇīṇāṃ punargantuṃ mano dadhe ||2||
 yaśomatī kṛṣṇamātā prāṇebhyo'pi priyaṃ sutam ||
 gantumabhyuditaṃ dṛṣṭvā rurodoccairyathā purā ||3||
 rurudustatra gopyaśca bāspaparyākulekṣaṇāḥ ||
 smaraṃtyaḥ pūrvaduḥkhāni gehe gehe nṛpeśvara ||4||
 yāvatyo vrajanāryaśca tāvadānūrūpadharo hariḥ ||
 prthagāśvāsayaṃāsa tathā rādhāṃ sa kovidaḥ ||5||
 mātaraṃ prāha bhagavānmātāḥ śokaṃ tu mā kuru ||
 śighramatrāgamiṣyāmi kārayitvā kratūttamam ||6||
 tvaṃ na manyase cenmātarnityaṃ draṅsasi cāmtike ||

putrarūpaṃ ca mām bhaktyā kṛtāṃtabhayabhañjanam ||7||
 evaṃ tām tu samāśvāśya niṣkramya sadanāddhariḥ ||
 gopairyukto'srupūrṇākṣaḥ pautrasenāṃ jagāma ha ||8||
 gatvāniruddhasenāyāṃ yādavānhayamocane ||
 dadāvājñāṃ nṛpaśreṣṭha sāksānnārāyaṇo hariḥ ||9||
 noditaḥ kṛṣṇacandreṇa hayaṃ saṃpūjya yatānataḥ ||
 punurmumoca tatpautro vijayārthe hi pūrvavat ||10||
 yādavāścāniruddhādyaḥ naṃdaṃ natvāśrupūritāḥ ||
 gaṃtumānuruḥḥ sarve vāhanāni ca kṛcchrataḥ ||11||
 kṛṣṇākārāṇkṛṣṇaputrāṇkṛṣṇaputrā-śca sundarān ||
 gaṃtumabhyuditānsarvāṇkṛṣṇena sahityadūn ||12||
 dṛṣṭvā te rurudurgopā govīṇḍavirahātūrāḥ ||
 smaraṃtaḥ pūrvaduḥkhāni śuśakamṭhaṣṭhatālukāḥ ||13||
 ruroda naṃdarājo'pi bāspavyākulalocanaḥ ||

na kiṃcidūce duḥkhārto mukhena pariśuṣyatā ||14||
 sarvānāśvāsāyāmāsa kṛṣṇo'pyaśrupariplutaḥ ||
 āyāsya iti vākyaśca militvā tu prthakprthak ||15||
 caitramāse yadā yajño dvārakāyām bhaviṣyati ||
 āhvayiṣyāmi gopālā yuṣmānsarvānna saṃśayaḥ ||16||
 gopālā gokule nityaṃ gopālaṃ mām hi drakṣyatha ||
 tasmānnivāsaṃ kuruta atraiva vrajamaṇḍale ||17||
 evamāśvāsya tairdattaṃ pāribarhaṃ pragṛhya ca ||
 naṃdaṃ natvā rathe sthitvā prāyād vṛṣṇivarairhariḥ ||18||
 nandādyaḥ duḥkhitā gopāḥ kṛṣṇasya caraṇāmbuje ||
 kṣiptaṃ manaḥ punarhartumaniśā gokulaṃ yayuḥ ||19||
 gopā gopyāśca śrīkṛṣṇaṃ premamagnāśca nityaśaḥ ||
 samīpe nṛpa paśyaṃti yogināmapi durlabham ||20||
 iti śrīgargasaṃhitāyām hayamedhakhaṇḍe

vrajādanyatra gamanaṃ nāma saptacatvāriṃśo'dhyāyah ||47||
 hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

The Yadavas, including Shrikrishna, left the place after assuring the Vrajas.

Sriganganji says - Rajendra! This character of Lord Krishna is described in secret in the scriptures, which I have presented to you. Now you listen in detail to the other characters of God. In this way, Lord Krishna stayed in Nandanagar for eight days and provided joy to all the people. After that, they thought about leaving again. 1-2.

Thus, after assuring Yashodaji, with tears in his eyes, Srihari left Nandasadana and accompanied the Gopas to the army of his grandson Aniruddha. Oh dear Lord! Arriving at Aniruddha's army, directly Narayan Srihari ordered the Yadavas to abandon the horse. Inspired by Srikrishna Chandra, his grandson Aniruddha diligently worshipped Ashvaka and again left him for the Purvat Vijay Yatra. 8-10 |

All the Yadavas, including Aniruddha, bowed before Nanda with tears in their eyes and mounted their vehicles to leave with great difficulty. Krishna's sons and grandsons were all as beautiful as he was in size. Seeing all the Yadavas eager to go with Krishna, upset with Govinda's separation, the Gopas burst into tears. His throat, lips, and palate were parched from the memories of previous bereavement. Tears welled up in Nandaraj's eyes as well. Suffering from grief, he could not speak with a dry pimple; he only wept. Krishna also met everyone separately with tears streaming down his face, saying, "I will come again." 11-15 |

He said - Gopala Gan. I will no doubt call you all when the Yajna begins in Dwarkapuri in the month of Chaitra. My friends are cowards. Every day all of you will see Me Gopal in Gokul. So live here in the universe right now. 16-17 | (Ashwamedh Khand Chapter 46 to 50)

Thus assured, taking the gift he had given, Srihari bowed down to Nandaji and left in a chariot with the Vrishnivanshis. The grieving Gopa like Nanda returned to Gokul from the body only to be unable to remove the mind attached to Srikrishna Chandra's feet again. Nareshwar. From that day on, the beloved gopas and gopis began to see Sri Krishna close to them, which was also extremely rare for yogis. 18-20 |

Thus was completed the forty-seventh chapter of the Ashvamedha Khanda under the Srigarghasamhita, the 'Journey of the Yadavas from Braj to other places'. 47.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 48

Chapter 249 of 263 · 40 detected Sanskrit verse markers

Sanskrit

श्रीगर्ग उवाच -
 कृष्णां समुत्तीर्य ततः प्रपश्य-
 ञ्जगाम वाजी कुरुपत्तनञ्च ॥
 करोति राज्यं नृपयक्रवर्ती
 वैचित्रवीर्यो बलवान्हि यत्र ॥१॥
 ततो ददर्श तुरगः कौरवाणां पुरं वरम् ॥
 तं नानोपवनैर्युक्तं तडागैश्च सरोवरैः ॥२॥
 दुर्गेण गंगया युक्तं तथा परिखया नृप ॥
 सुवर्णरौप्यसदनैर्महाभूरजनैर्वृतम् ॥३॥
 सुयोधनस्य पुराद्विनिर्गतो
 हंतुं मृगान्वै वनगोचरान्नुप ॥
 ददर्श यज्ञस्य हयं सपत्रकं
 रथस्थितो वीरजनैर्विभूषितः ॥४॥
 दृष्ट्वा तुरंगमं प्रीतः स्वरथादवतीर्य च ॥
 मानी दुर्योधनो राजस्त्वरं जग्राह लीलया ॥५॥
 कर्णभीष्मकृपद्रोणभूरिदुःशासनादिभिः ॥
 युक्तस्तद्भालपत्रं च वाद्ययामास हर्षितः ॥६॥
 चंद्रवंशे यदुकुल उग्रसेनो विराजते ॥
 इन्द्रादयः सुरगणा यस्यादेशानुवर्तिनः ॥७॥
 सहायो यस्य भगवाञ्छ्रीकृष्णो भक्तपालकः ॥
 अस्ति वै द्वारकापुर्यां तद्भक्त्या निवसन्हरिः ॥८॥
 तद्वाक्याद्धयमेधं स उग्रसेनो नृपेश्वरः ॥
 चक्रवर्ती हठाद्यज्ञं स्वयशोऽर्थं करोति हि ॥९॥
 मोचितस्तेन तुरगो हयानां प्रवरः शुभः ॥
 तद्दर्शकः कृष्णपौत्रोऽनिरुद्धो वृकदैत्यहा ॥१०॥
 गजाश्वरथवीराणां सेनासंघसमन्वितः ॥
 राजानो ये करिष्यन्ति राज्यं कौ भूरमानिनः ॥११॥
 ते गृह्णन्तु यज्ञहयं स्वबलात्पत्रशोभितम् ॥
 तं मोचयति धर्मात्मा गृहीतं च हयं नृपैः ॥१२॥
 स्वबाहुबलवीर्येणानिरुद्धो लीलया हठात् ॥
 तस्यान्यथा च पादयोः पतित्वा यांतु धन्विनः ॥१३॥
 गर्ग उवाच -

तत्पत्रं वाचयित्वैवं कौरवास्ते तु शत्रवः ॥
ऊचुः परस्परं क्रुद्धा मानिनो रक्तलोचनाः ॥१४॥
कौरवा ऊचुः
अहो किं लिखितं धृष्टैर्भालपत्रे हयस्य च ॥
न संति किं हि राजानो यादवानां च संमुखे ॥१५॥
राजसूये पुरास्माभिर्यादवा ये विनिर्जिताः ॥
हयमेधं करिष्यन्ति पुनस्ते गतबुद्धयः ॥१६॥
तस्मात्सर्वान्विजेष्यामो न दास्यामस्तुरंगमम् ॥
पश्चाद्वयं करिष्यामो हयमेधं क्रतूतमम् ॥१७॥
क उग्रसेनः कः कृष्णो हयरक्षाकरस्तु कः ॥

यादवैः सहिता ह्येते किं करिष्यन्ति पौरुषम् ॥१८॥
कृष्णाद्या यादवाः सर्वे विहाय मथुरां पुरीम् ॥
गताः समुद्रं शरणं युद्धं त्यक्त्वा भयाच्च नः ॥१९॥
राज्यं दत्तं पुरा ह्येषामस्माभिश्च कृपान्वितैः ॥
कृतघ्नास्ते च मन्यन्ते स्वात्मानं यक्रवर्तिनम् ॥२०॥
पांडवानां च सम्मानाद्यादवा न हि मारिताः ॥
निष्कासिताश्च तेऽस्माभिः पांडवाः शत्रवः किल ॥२१॥
यदूनद्य विनिर्जित्य संग्रामे च पलायितान् ॥
दर्शयामश्चाहुकाय सहसा यक्रवर्तिताम् ॥२२॥
एवं श्रीकृष्णविमुखा वाचः सर्वे वदन्ति हि ॥
तृप्तास्ते कौरवा राजञ्छ्रिया राजविभूतिभिः ॥२३॥
ततश्च जगृहुः सर्वे नानाशस्त्राणि वेगतः ॥
हयं प्रवेशयामासुः पुरे तत्र तु संस्थिताः ॥२४॥
गते च तुरगे दूरं सांबः कृष्णेन नोदितः ॥

त्वरं कृष्णां समुत्तीर्य गंभीरां मार्गदायिनीम् ॥२५॥
अक्षीहिणीभिर्दशभिः पृष्ठतो दंशितो रुषा ॥
हस्तिनापुरमक्रूरयुधुधानादिभिर्ययौ ॥२६॥
एवं ते यादवाः सर्वे हस्तिनापुरसन्निधौ ॥
आयाता हयहर्तृश्च कौरवान्ददृशुः स्थितान् ॥२७॥
ऊचुस्ते वीक्ष्य बलिनो लोकद्वयजिगीषवः ॥
तान्सर्वांश्च तृणीकृत्य यादवाः कृष्णदेवताः ॥२८॥
अहो बबन्ध कश्चाश्वं कस्य हृष्टः कृतांतराट् ॥
प्राप्त्यते कस्तु संग्रामे नाराचैः परमां व्यथाम् ॥२९॥
अहो वै किं न जानन्ति वृष्णीन्द्रं यक्रवर्तिनम् ॥
उग्रसेनं राजराजं देवदानववंदितम् ॥३०॥
राजसूयस्य कर्तारमद्वितीयं नृपेश्वरम् ॥
नृपाः स्वात्मविनाशाय गृह्णन्ति तुरगं ततः ॥३१॥

हेमांगदश्चेद्वनीलो बको भीषण एव च ॥

बल्वलश्च नृपाः सर्वे रणेऽस्माभिर्विनिर्जिताः ॥३२॥

इति श्रुत्वा कौरवास्ते क्रोधप्रस्फुरिताधराः ॥

प्रत्यूद्युस्तान्हि पश्यंतस्तिरश्चीनैश्च चक्षुभिः ॥३३॥

कौरवानुगा ऊचुः -

गृहीतस्तुरगोऽस्माभिर्यूयं किं नु करिष्यथ ॥

युष्मान्सर्वान्नयिष्यामः सायकैर्यमसादनम् ॥३४॥

उग्रसेनः कतिदिनै राज्यं लब्ध्वा तु कृष्णतः ॥

मानं करोति तं बद्ध्वा राज्यं कुर्मो वयं किल ॥३५॥

अनिरुद्धस्तु कुत्रास्ते ह्यस्माकं च भयादगतः ॥

वदतैनं शरैर्युद्धे पूजयामो न संशयः ॥३६॥

गर्ग उवाच -

इति तेषां वचः श्रुत्वा यादवाः क्रोधमूर्च्छिताः ॥

चिक्षिपुः सायकांश्चापैः कौरवाणां मुखेषु च ॥ ३७॥

केचिद्भूवर्बाणैश्च छिन्नजिह्वाश्च कौरवाः ॥

भग्नदंताश्छिन्नमुखा वमंतो रुधिरं बहु ॥३८॥

दुर्योधनं छिन्नमुखा निहतास्ते ययुर्दुतम् ॥

पृष्ठास्ते कथयामासुर्यादवैः प्रकृतं च तत् ॥ ३९॥

इति श्रीगर्गसंहितायां हयमेधखण्डे

कौरवैः श्यामकर्णग्रहणं नामाष्टचत्वारिंशोऽध्यायः ॥४८॥

हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

śrīgarga uvāca -

kṛṣṇāṇi samuttīrya tataḥ prapaśya-

ñjagāma vāṇi kurupattanañca ||

karoti rājyaṃ nṛpacakravartī

vaicitravīro balavānhi yatra ||1||

tato dadarśa turagaḥ kauravāṇāṃ puraṃ varam ||

taṃ nānopavanairyuktaṃ tadāgaiśca sarovaraiḥ ||2||

durgeṇ gaṃgayā yuktaṃ tathā parikhayā nṛpa ||

suvarṇaraupyasadanairmahāśūrajanairvṛtam ||3||

su-yodhanasya purādvīnirgato

haṃtuṃ mṛgānvai vanagocarānṇṛpa ||

dadarśa yajñasya hayaṃ sapatrakam

rathasthito vīrajanairvibhūṣitaḥ ||4||

dr̥ṣṭvā turaṅgamamāṃ prītaḥ svarathādatvīrya ca ||

māni duryodhano rājāṃstvaraṃ jagrāha līlayā ||5||

karṇabhiṣmakṛpadroṇabhūriduḥśāsanāḍibhiḥ ||

yuktastadābhālapatraṃ ca vācayāmāsa harṣitaḥ ||6||

caṃdravaṃśe yadukula ugraseno virājate ||

indrādayaḥ suragaṇā yasyādeśānuvartinaḥ ||7||
 sahāyo yasya bhagavānchrikṛṣṇo bhaktapālakaḥ ||
 asti vai dvārakāpuryāṃ tadbhaktyā nivasanharīḥ ||8||
 tadvākyāddhayamedhaṃ sa ugraseno nṛpeśvaraḥ ||
 cakravartī haṭhādyaññaṃ svayaśo'rthe karoti hi ||9||
 mocitastena turāgo hayānāṃ pravaraḥ śubhaḥ ||
 tadrakṣakaḥ kṛṣṇapautro'niruddho vṛkādaityaḥ ||10||
 gajāśvarathavīrāṇāṃ senāsaṃghasamanvitaḥ ||
 rājāno ye kariṣyanti rājyaṃ kau śūramāninaḥ ||11||
 te grhṇāntu yajñahayaṃ svabalātpatrasobhitam ||

taṃ mocayati dharmātmā grhitaṃ ca hayaṃ nṛpaiḥ ||12||
 svabāhubalavīryeṇāniruddho līlayā haṭhāt ||
 tasyānyathā ca pādāyoḥ pativā yāntu dhanvinaḥ ||13||
 garga uvāca -
 tatpatraṃ vācayitvaivaṃ kauravāste tu śatravaḥ ||
 ūcuḥ parasparaṃ kruddhā mānino raktalocanāḥ ||14||
 kauravā ūcuḥ
 aho kiṃ likhitaṃ dhṛṣṭairbhālapatre hayasya ca ||
 na saṃti kiṃ hi rājāno yādavānāṃ ca saṃmukhe ||15||
 rājasūye purāsmābhīryādavā ye vinirjitāḥ ||
 hayamedhaṃ kariṣyanti punaste gatabuddhayaḥ ||16||
 tasmātsarvānvīṣyāmo na dāsyāmasturamgamam ||
 paścādvayaṃ kariṣyāmo hayamedhaṃ kratūttamam ||17||
 ka ugrasenaḥ kaḥ kṛṣṇo hayarakṣākarastu kaḥ ||

yādavaiḥ sahitaḥ hyete kiṃ kariṣyanti pauraṣam ||18||
 kṛṣṇādyā yādavāḥ sarve vihāya mathurāṃ purīm ||
 gatāḥ samudraṃ śaraṇaṃ yuddhaṃ tyaktvā bhayācca naḥ ||19||
 rājyaṃ dattaṃ purā hyeśāsmābhīśca kṛpānvitaiḥ ||
 kṛtaghnāste ca manyante svātmānaṃ cakravartinam ||20||
 pāṇḍavānāṃ ca sammānādyādavā na hi mārītāḥ ||
 niṣkāśitāśca te'smābhīḥ pāṇḍavāḥ śatravaḥ kila ||21||
 yadūnadya vinirjitya saṃgrāme ca palāyitān ||
 darśayāmaścāhukāya sahasā cakravartināṃ ||22||
 evaṃ śrīkṛṣṇavimukhā vācaḥ sarve vadaṃti hi ||
 tṛptāste kauravā rājañchriyā rājavibhūtibhiḥ ||23||
 tataśca jagṛhuḥ sarve nānāśāstrāṇi vegataḥ ||
 hayaṃ praveśyāmāsūḥ pure tatra tu saṃsthitāḥ ||24||
 gate ca turage dūraṃ sām̐baḥ kṛṣṇena noditaḥ ||

tvaraṃ kṛṣṇāṃ samuttīrya gaṇbhīrāṇāṃ mārgadāyinīm ||25||
 akṣauhiṇībhirdaśabhiḥ prṣṭhato daṃśito ruṣā ||
 hastināpuramakrūrāyuyudhānādibhīryayau ||26||
 evaṃ te yādavāḥ sarve hastināpurāsannidhau ||
 āyātā hayahartṛiṃśca kauravāndadr̥śuḥ sthitān ||27||
 ūcuste vīkṣya balīno lokadvayajigīṣavaḥ ||
 tānsarvāṃśca tṛṇikṛtya yādavāḥ kṛṣṇadevatāḥ ||28||
 aho babāṃdha kaścāśvaṃ kasya hr̥ṣṭaḥ kṛtāṃtarāḥ ||
 prāpsyate kastu saṃgrāme nārācaiḥ paramāṃ vyathām ||29||
 aho vai kiṃ na jānaṃti vṛṣṇīndraṃ cakravartinam ||
 ugrasenaṃ rājarājaṃ devadānavavanditam ||30||

rājasūyasya karttāramadvitīyaṃ nṛpeśvaram ||
 nṛpāḥ svātmavināśāya grhṇāṃti turagaṃ tataḥ ||31||
 hemāṃgadaśceṇḍranīlo bako bhīṣaṇa eva ca ||

balvalaśca nṛpāḥ sarve raṇe'smābhirvinirjitāḥ ||32||
 iti śrutvā kauravāste krodhaprasphuritādharāḥ ||
 pratyūcustānhi paśyaṃtastiraścinaśca cakṣubhiḥ ||33||
 kauravānugā ūcuḥ -
 grhītasturago'smābhiryūyaṃ kiṃ nu kariṣyatha ||
 yuṣmānsarvānnayiṣyāmaḥ sāyakairiyamasādanam ||34||
 ugrasenaḥ katidinai rājyaṃ labdhvā tu kṛṣṇataḥ ||
 mānaṃ karoti taṃ baddhvā rājyaṃ kurmo vayaṃ kila ||35||
 aniruddhastu kutrāste hyasmākaṃ ca bhayād gataḥ ||
 vadatānaṃ śarairyuddhe pūjayāmo na saṃśayaḥ ||36||
 garga uvāca -
 iti teṣāṃ vacaḥ śrutvā yādavāḥ krodhamūrcchitāḥ ||
 cikṣipuh sāyakāṃścāpaiḥ kauravāṇāṃ mukheṣu ca || 37||
 kecidbabhūvurbāṇaiśca chinnañjihvāśca kauravāḥ ||

bhagnadāntāśchinnamukhā vamaṃto rudhiraṃ bahu ||38||
 duryodhanaṃ chinnamukhā nihatāste yayurdrutam ||
 prṣṭāste kathayāmāsuryādavaiḥ prakṛtaṃ ca tat || 39||
 iti śrīgargasaṃhitāyāṃ hayamedhakhaṇḍe
 kauravaiḥ śyāmakarṇagrahaṇaṃ nāmāṣṭacatvāriṃśo'dhyāyaḥ ||48||
 hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

Ashvaka goes to Hastinapuri; reading his spear letter, Duryodhana angrily captures the horse and injures the Kauravas of the Yadava soldiers.

Srigarji says - Rajan! The horse then crossed the Yamuna River to the capital of the Kurukshetra, where the powerful Vichitravirya Kumara Chakravarti king Dhritrashtra ruled, surveying the surrounding lands. There, the horse saw the beautiful Kaurava city with numerous gardens, ponds, and lakes. 1-2.

Nareshwar. The city was surrounded by a fort and the Gangarupini gorge. There were palaces of gold and silver, and great knights lived there. The king! From that Kaurava city, Suyodhana emerged to hunt the forest-dwelling antelopes. He was seated on a chariot laden with men of valor. He saw the sacrificial horse with a spear. Your Majesty! Duryodhana was a great man. He was very happy to see the horse. He got off the chariot and caught the horse by accident. With Karna, Bhishma, Kripacharya, Dronacharya, Bhuri, and Dushasana, he read his Bhalapatra with joy. It said, "King Ugrasena resides in the Yadava clan under the Chandravamsa." Gods such as Indra are also the maintainers of his commandments, and Lord Krishna, the protector of devotees, is his helper. Attracted by his devotion, he takes up residence in Dwarkapuri. At his command, Rajadhiraja Chakravarti Ugrasena assiduously performs the Ashwamedha Yajna to expand his fame. He has left this superior and virtuous horse. The protector of the horse is Aniruddha, the grandson of Krishna, who is to slay the Vriika demon. Aniruddha, along with his many cunning armies of elephants, horses, chariots, and foot-soldiers, is riding in the protection of the equine. May the kings who rule this earth and consider themselves knights receive this sacrificial horse adorned with a spear leaf by force.

Dharmatma will spontaneously and stubbornly free that horse captured by the Aniruddha kings with his strength and valor. Those who cannot hold the horse must bow down at the feet of Aniruddha, the archer. 3-13 |

Sriganganji says that he survived the letter and became enmity with the Kauravas. The men's eyes turned red, and they spoke to each other. 14. (Ashwamedh Khand Chapter 46 to 50)

The Kauravas said, "Aho! What have these arrogant Yadavas written on horseback? Are there no kings before the Yadavas? The same fools who we have defeated in the past in our Rajasuya Yajna are now going to perform Ashvamedha again. So we are going to win all of these. The horse will never be given back. After conquering the Yadavas, we will perform the Ashvamedha Yajna ourselves. Who is Ugrasena? What is Krishna? And who is it that protects the horse too? With all the Yadavs, what will these men show us? All the Yaduvans, including Krishna, have left Mathurapuri in fear of Jarasandha and taken refuge in the sea. They have fled the war for fear of us. First, we kindly gave the state to these Yadavs and now they, the Kritaghan Yadavs, have started considering themselves Chakravartis. We did not kill the Yadavas earlier to show respect to the Pandavas; but those Pandavas are also our enemies. Therefore, We have sent them into exile. By defeating these fledgling Yadavas in battle today, we will suddenly make Ugrasena enjoy his chauvinism. 15-22 |

The king! They all started saying such things after coming under the arrogance of Shrikrishnavimukh Kaurava Lakshmi and Rajabhava. Then they all quickly took up weapons of various kinds and brought the horse into the city. After that, they stayed there for a while. Inspired by Krishna as the horses moved away, Samba quickly crossed the deep Yamuna River providing passage and pursued the ten Aksauhini forces, enraged towards Hastinapur with the Kavach Dam, Akrur, and Yayudhan, among others. Thus all the Yadavas came close to Hastinapur. They saw the horse-stealing Kauravas standing in front of them. Seeing the Kauravas, the mighty Yadavas, whose deity is Lord Krishna and who aspires to conquer both the world and the hereafter, consider them all akin to Tinke and say, "Aho! Who has tied up our horse? On whom has Yamaraja been pleased today, and who is eager to receive great torment through chants on the battlefield? Ahhh! Don't they know Vrishnikulatilaka Chakravarti Rajadhiraja Ugrasena, who is holding a horse for his own destruction, at whose feet the gods and demons also bow, who has performed the Rajasuya Yajna before, whose likeness there is no one else in the world and who is also the god of kings? Hemangad, Indranil, Bak, Ghaghra, and Balwal - all these kings we have defeated in the battlefield. " 23-32 |

Hearing this from the Yadavas, the Kauravas were filled with indignation. He looked at the Yadavas with distorted eyes and began to reply to them in this manner. 33. (Ashwamedh Khand Chapter 46 to 50)

The followers of the Kauravas said, "We have captured the horse." What will you do to us? We will bring you all the Yadavas to Yamlok through our Syakonda. For how long has Ugrasena been arrogant about getting the kingdom from the hands of Krishna? We will bind him and rule over him ourselves. Where has Aniruddha fled from our fear? Tell me, we will worship him with our arrows in battle, there is no doubt about it. 34-36 |

Srigarji says - Rajan! Hearing this from the Kauravas, the Yadavas were filled with fury. He shot several arrows with bows into the faces of the Kauravas. The arrows cut through the tongues of many Kauravas, broke some of their teeth, and shattered some of their mouths. Wounded by excessive bloodshed, he quickly approached Duryodhana with his mutilated face, and upon asking, told him that the Yadavas had caused his plight. 37-39 |

Thus was completed the forty-eighth chapter of the Ashvamedha Khanda under the Srigargha Samhita, titled "The Abduction of Shyamakarna Ashvaka by the Kauravas." 48.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 49

Chapter 250 of 263 · 54 detected Sanskrit verse markers

Sanskrit

दुर्योधनः स्ववीराणां भीष्मद्रोणकृपादिभिः ॥
 दृष्ट्वा मुखानि भग्नानि कोपं कृत्वेदमब्रवीत् ॥१॥
 अहो वै यादवास्तुच्छा आगता मृत्युसंमुखे ॥
 किं न जानन्ति ते मूढा धृतराष्ट्रबलं महत् ॥२॥
 ब्रूयुक्त्वा प्रेषयामासुः स्वां सेनां चतुरंगिणीम् ॥
 गजाश्वरथवीरैश्च युक्तां युद्धे च यादवान् ॥३॥
 सा चचाल महासेना कंपयन्ती महीतलम् ॥
 अक्षौहिणीभिर्दशभिस्त्रासयन्ती बलादरिपून् ॥४॥
 आयातीं तां ततो दृष्ट्वा सांबो जांबवतीसुतः ॥
 स्वां सेनां नोदयामास हर्षाद्वीरैर्विभूषितः ॥५॥
 ततश्च कौरवाः सर्वे रक्षणार्थं तु स्वात्मनः ॥
 क्रौंचव्यूहं विनिर्माय तत्र सर्वे हि संस्थिताः ॥६॥
 आसीतस्य मुखे भीष्मो ग्रीवायां द्रोण एव च ॥
 पक्षयोः कर्णशकुनी तस्य पुच्छे सुयोधनः ॥७॥

मध्ये तस्य महासेना चतुरंगबलैर्युता ॥
 कृतं हि ददृशुर्व्यूहं क्रौञ्चं वै शत्रुदुर्ययम् ॥८॥
 क्रौंचव्यूहं तत्र दृष्ट्वा यदवो युद्धशक्तिताः ॥
 ऊचुर्हे सांब त्वमपि कुरु व्यूहं प्रयत्नतः ॥९॥
 इति तेषां वचः श्रुत्वा सांबः संग्रामकोविदः ॥
 न चकार रणे व्यूहं कौरवानगणाय च ॥१०॥
 युद्धं कर्तुं प्रचलिते ते द्वे सेने यदा नृप ॥
 तदा मुहूर्तपर्यन्तं चकंपे वसुधा भृशम् ॥११॥
 जघ्नुर्भैर्यश्च शंखाश्च ह्युभयोः सेनयोस्तदा ॥
 टंकाराश्चैव चापानां श्रूयन्ते तत्र तत्र ह ॥१२॥
 गर्जन्ति दन्तिनस्तत्र हया हेषन्ति तत्र ह ॥
 शब्दं शूराः प्रकुर्वन्ति नन्दन्ति रथनेमयः ॥१३॥
 सैन्यपादरजोभिश्च ह्यंधकारोऽभवदरणे ॥
 मलिनं गगनं भूत्वा सूर्यस्तत्र न दृश्यते ॥१४॥

उभयोः सेनयोर्युद्धं ततः समभवदभृशम् ॥
 बाणैर्गदाभिः परिधैः शतघ्नीभिश्च शक्तिभिः ॥१५॥
 परस्परं ते युयुधुराहवे निशितैः शरैः ॥
 गजा गजै रथा रथैर्हया हयैर्नरा नरैः ॥१६॥

शरांधकारे संजाते सांबो बाणैर्धनुर्द्धरः ॥
 रणे भीष्मेण युयुधेऽक्रूरः कर्णेन तत्र च ॥ १७ ॥
 युयुधानः शकुनिना द्रोणाचार्येण सारणः ॥
 दुर्योधनेन संग्रामे सात्यकिः शीघ्रमेव च ॥ १८ ॥
 बली दुःशासनेनापि कृतवर्मा तु भूरिणा ॥
 एवं परस्परं ह्यासीत्संग्रामो भयकारकः ॥ १९ ॥
 ततः सांबस्तु संकुब्धः सज्जं कृत्वा धनुर्दृढम् ॥
 टंकारयामास तदा शूराणां कम्पयन्हृदि ॥ २० ॥
 श्रीकृष्णं प्रथमं नत्वा मुमुचे सायकान्दश ॥
 तानागताञ्छरान्भीष्मश्चिच्छेद स्वशरैरपि ॥ २१ ॥

रणे सांबः पुनस्तस्य कवचे सायकान्दश ॥
 निचखान स्वर्णमयान्नादं कृत्वा तु सिंहवत् ॥ २२ ॥
 चतुर्भिः सायकैस्तस्य निजघ्ने चतुरो हयान् ॥
 चिच्छेद बाणैर्दशभिस्तत्कोदंडं गुणान्वितम् ॥ २३ ॥
 स छिन्नधन्वा विरथो हताश्वो हतसारथिः ॥
 उत्थाय भीष्मः सहसा गदां जग्राह रोषतः ॥ २४ ॥
 सांबः प्राह त्वया सार्द्धं कथं युद्धं करोम्यहम् ॥
 पदातिना रथं चान्यं तुभ्यं दास्यामि संयुगे ॥ २५ ॥
 सशस्त्रं स्यंदनं युद्धे त्वं गृहाण कुरूद्वह ॥
 जय मां निस्त्रपं मूढं वृद्धस्त्वं पुज्य एव च ॥ २६ ॥
 स उवाच ततः साम्बं क्रोधात्प्रस्फुरिताधरः ॥
 दंतान्दतैर्लिहन्नोष्ठं जिह्वा रक्तलोचनः ॥ २७ ॥
 त्वद्दत्ते स्यंदने स्थित्वा यदा युद्धं करोम्यहम् ॥
 तदा भवति मेऽकिर्तिः पापं निरयमेव च ॥ २८ ॥

प्रतिग्रहपरा विप्रा दातारश्च वयं स्मृताः ॥
 दत्तं राज्यं यदुभयश्च पुरास्माभिः कृपालुभिः ॥ २९ ॥
 श्रुत्वा तद्वचनं सांबः प्रत्युवाच रुषान्वितः ॥
 भयाद्वाज्यं प्रदास्यंति राजानो मंडलेश्वराः ॥ ३० ॥
 निरीक्ष्य भूमौ शास्तारं संस्थितं चक्रवर्तिनम् ॥
 इत्येवं वाक्यमाकर्ण्य भीष्मः शूरशिरोमणिः ॥ ३१ ॥
 जघान गदया गुर्व्या सांबवक्षस्थले नृप ॥
 गदाप्रहारव्यथितः सांबः संमूर्च्छितोऽभवत् ॥ ३२ ॥
 सारथिस्तं रथे कृत्वापोवाह शंकितो रणात् ॥
 कोलाहलस्तदैवासीद्यदुसैन्ये नृपेश्वर ॥ ३३ ॥
 भीष्मोऽन्यं रथमारुह्य दंशितः सशरासनः ॥
 ययौ सुयोधनं शीघ्रं यादवान्मारयन्पथि ॥ ३४ ॥
 संग्रामे तत्र राजेन्द्र सात्यकिश्च सुयोधनम् ॥

चक्रे बाणैश्च विरथं गृध्रपक्षैः स्फुरत्प्रभैः ॥३५॥

विरथोऽपि रथं चान्यं स समारुह्य वेगतः ॥
तं शत्रुं विरथं चक्रे शरैराशीविषोपमैः ॥३६॥
स चान्यं रथमारुह्य सात्यकिः शीघ्रविक्रमः ॥
बाणेनैकेन तद्यानं चिक्षेप नृप योजनम् ॥३७॥
रथः पपात भूमध्ये ससूतः सतुरंगमः ॥
अंगारवद्विशीर्णोऽभून्मूर्च्छितोऽभूत्सुयोधनः ॥३८॥
तदा द्रोणस्तु संकुब्धो बाणेनाग्निमयेन च ॥
जघान सात्यकिं युद्धे स्वशत्रुं तु विहाय वै ॥३९॥
रथस्तु तस्य दग्धोऽभूत्सतुरंगः ससारथिः ॥
अभवन्मूर्च्छितः सोऽपि दग्धांगो बाणज्वालया ॥४०॥
कृतवर्मा ततः कुब्धो भूरिं जित्वा रणांगणे ॥
आजगाम नदन् राजन्द्रोणोपरि रुषान्वितः ॥४१॥
स गत्वा प्रधाने रोषाद्द्रोणाचार्यं शरैरपि ॥
चक्रे पदातिनं वीरो निःशस्त्रं छिन्नकंचुकम् ॥४२॥

ततः कर्णस्तु संकुब्धस्त्यक्त्वाकूरं रणांगणे ॥
तताड कृतवर्माणं शक्त्या शक्तीव तारकम् ॥४३॥
सा शक्तिस्ततनुं भित्वा विवेश धरणीतले ॥
निर्भिन्नहृदयो भूत्वा कृतवर्मा पपात ह ॥४४॥
युयुधानस्ततः कोपान्निर्जित्य शकुनिं मृधे ॥
कर्णस्योपरि राजेन्द्र ह्याजगाम रथेन च ॥४५॥
गत्वा शरासनेनापि मुमुचे सायकान्दश ॥
वीक्ष्य तानागतान्कर्णो निजघान स्वसायकैः ॥४६॥
संघृष्टास्तत्र संग्रामे तयोर्बाणाः परस्परम् ॥
विस्फुलिगान्क्षरंतस्ते भ्रमन्तेऽलातचक्रवत् ॥४७॥
युयुधानस्ततः कोपात्कर्णस्य जगतीपते ॥
जघान कवचे बाणान्काकपक्षयुताञ्छितान् ॥४८॥
ते शराः कर्णकवचे न लग्नाः पतिता भुवि ॥
राजन्पापस्य कर्तारो न स्वर्गे निरये यथा ॥४९॥

ततः प्रहस्य कर्णस्तु युयुधानं च विस्मितम् ॥
चकार विरथं युद्धे शरैर्नानास्त्रयोजितैः ॥५०॥
दुःशासनं बलिं चैव कृत्वा युद्धे विमूर्च्छितम् ॥
आययौ संयुगे कर्णं रथेनानलवर्चसा ॥५१॥
आगतं बलिनं दृष्ट्वा कर्णो भास्करनंदनः ॥
पवनास्त्रेण बाणेन तं चिक्षेप सवाहनम् ॥५२॥
पपात योजने सोऽपि सांबस्तत्रागमत्पुनः ॥
अंधकारं शरैः कुर्वन्कौरवान्मारयन् रुषा ॥५३॥

इति श्रीगर्गसंहितायां हयमेधखण्डे

यदुकुरुसंग्रामवर्णनं नामैकोनपंचाशत्तमोऽध्यायः ॥४९॥

हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

*duryodhanaḥ svavirāṇāṃ bhīṣmadroṇakṛpādibhiḥ ||
 dṛṣṭvā mukhāni bhagnāni kopaṃ kṛtvedamabravīt ||1||
 aho vai yādavāstucchā āgatā mṛtyusaṃmukhe ||
 kiṃ na jānaṃti te mūḍhā dhṛtarāṣṭrabalaṃ mahat ||2||
 ityuktvā preṣayāmāsuh svām senām caturāṅgiṇīm ||
 gajāśvarathavīraiśca yuktām yuddhe ca yādavān ||3||
 sā cacāla mahāsenā kaṃpayāṃti mahītaḥ ||
 akṣauhiṇībhirdaśabhiṣtrāsaṃyānti balād□ripūn ||4||
 āyāṇṭi tāṃ tato dṛṣṭvā sāmbo jāmbavatīsatāḥ ||
 svām senām nodayāmāsa harṣādāvīravibhūṣitāḥ ||5||
 tataśca kauravāḥ sarve rakṣaṇārthaṃ tu svātmanaḥ ||
 krauñcavyūhaṃ vinirmāya tatra sarve hi saṃsthītāḥ ||6||
 āsītasya mukhe bhīṣmo grīvāyām droṇa eva ca ||
 pakṣayoh kaṇṇaśakunī tasya pucche suyodhanaḥ ||7||*

*madhye tasya mahāsenā caturāṅgabalaṃyutā ||
 kṛtaṃ hi dadṛśurvyūhaṃ krauñcaṃ vai śatrudurjayam ||8||
 krauñcavyūhaṃ tatra dṛṣṭvā yadavo yuddhaśaṅkitāḥ ||
 ūcurhe sāmbo tvamapi kuru vyūhaṃ prayat□nataḥ ||9||
 iti teṣāṃ vacaḥ śrutvā sāmbo saṃgrāmakovidāḥ ||
 na cakāra raṇe vyūhaṃ kauravānagaṇayya ca ||10||
 yuddhaṃ kartuṃ pracaḥ te dve sene yadā ṛpa ||
 tadā muhūrtaparyāṃtaṃ cakaṃpe vasudhā bhṛśam ||11||
 jaghnurbheryyaśca śaṅkhāśca hyubhayoh senayostadā ||
 ṭaṃkārāścaiva cāpānāṃ śrūyaṃte tatra tatra ha ||12||
 garjanti dantinastatra hayā heṣaṃti tatra ha ||
 śabdaṃ śūrāḥ prakurvaṃti naṃdaṃti rathanemayaḥ ||13||
 sāinyapādarajobhiśca hyaṃdhakāro'bhavad□raṇe ||
 malinaṃ gaganam bhūtvā sūryastatra na dṛśyate ||14||*

*ubhayoh senayoryuddhaṃ tataḥ samabhadhavad□bhṛśam ||
 bāṇairgadābhiḥ parighaiḥ śataghnibhiśca śaktibhiḥ ||15||
 parasparaṃ te yuyudhurāhave niśitaiḥ śaraiḥ ||
 gajā gajai rathā rathairhayā hayairnarā naraiḥ ||16||
 śarāṇdhakāre saṃjāte sāmbo bāṇairdhanurddharāḥ ||
 raṇe bhīṣmeṇa yuyudhe'krūrāḥ kaṇṇena tatra ca ||17||
 yuyudhānaḥ śakuninā droṇācāryeṇa sāranaḥ ||
 duryodhanena saṃgrāme sātyakiḥ śighrameva ca ||18||
 balī duḥśāsanenāpi kṛtavarmā tu bhūriṇā ||
 evaṃ parasparaṃ hyāśitsaṃgrāmo bhayakārakaḥ ||19||
 tataḥ sāmbo sāmkruddhaḥ sajjam kṛtvā dhanurdṛdḍham ||
 ṭaṃkārāyāmāsa tadā śūrāṇāṃ kampayanhrdī ||20||
 śrīkṛṣṇaṃ prathamam natvā mumuce sāyakāndaśa ||
 tānāgatāñcharānbhīṣmaśiccheda svaśarairapi ||21||*

raṇe sām̐baḥ punastasya kavace sāyakāndaśa ||
 nicakhāna svarṇamayānnādaṃ kṛtvā tu siṃhavat ||22||
 caturbhiḥ sākāistasya nījaghne caturo hayān ||
 ciccheda bāṇairdaśabhistatkodanḍaṃ guṇānvitam ||23||
 sa chinnadhanvā viratho hatāśvo hatasārathiḥ ||
 utthāya bhīṣmaḥ sahasā gadāṃ jagrāha roṣataḥ || 24||
 sām̐baḥ prāha tvayā sārddhaṃ kathaṃ yuddhaṃ karomyaham ||
 padātinā rathaṃ cānyaṃ tubhyaṃ dāsyāmi saṃyuge ||25||
 saśastraṃ syaṃdanam yuddhe tvam grhāṇa kurūdvaḥ ||
 jaya māṃ nistrapaṃ mūḍhaṃ vṛddhastvaṃ puṇya eva ca ||26||
 sa uvāca tataḥ sām̐baṃ krodhātprasphuritādharah ||
 daṃtāndatairlihannoṣṭhaṃ jihvayā raktalocanaḥ ||27||
 tvaddatte syaṃdane sthitvā yadā yuddhaṃ karomyaham ||
 tadā bhavati me'kirtiḥ pāpaṃ nirayameva ca ||28||

pratigrahaṇā parā viprā dātāraśca vāyaṃ smṛtāḥ ||
 dattaṃ rājyaṃ yadubhyaśca purāsmābhiḥ kṛpālubhiḥ ||29||
 śrutvā tadvacanaṃ sām̐baḥ pratyuvāca ruṣānviṭaḥ ||
 bhayādrājyaṃ pradāsyāmi rājāno maṇḍaleśvarāḥ ||30||
 nirīkṣya bhūmau śāstāraṃ saṃsthitam cakravartinam ||
 ityevaṃ vākyamākarṇya bhīṣmaḥ śūraśiromaṇiḥ || 31||
 jaghāna gadayā gurvayā sām̐bavakṣasthale nṛpa ||
 gadāprahāravayathitaḥ sām̐baḥ saṃmūrchito'bhavat ||32||
 sārathistaṃ rathe kṛtvāpovāha śaṃkito raṇāt ||
 kolāhalastadaivāsīdyadusainye nṛpeśvara || 33||
 bhīṣmo'nyaṃ rathamāruhya daṃśitaḥ saśarāśanaḥ ||
 yayau suyodhanaṃ śighraṃ yādavānmārayanpathi ||34||
 saṃgrāme tatra rājendra sātyaśiśca suyodhanam ||
 cakre bāṇaiśca virathaṃ grdhapakṣaiḥ sphuratprabhaiḥ ||35||

viratho'pi rathaṃ cānyaṃ sa samāruhya vegataḥ ||
 taṃ śatruṃ virathaṃ cakre śarairāśiṣopamaiḥ ||36||
 sa cānyaṃ rathamāruhya sātyaśiḥ śighravikramaḥ ||
 bāṇenaikena tadyānaṃ cikṣepa nṛpa yojanam ||37||
 rathaḥ papāta bhūmadhye sasūtaḥ saturaṃgamaḥ ||
 aṃḡāravadviśrṇo'bhūnmūrchito'bhūtsuyodhanaḥ ||38||
 tadā droṇastu saṃkrুদ্ধo bāṇenāgnimayena ca ||
 jaghāna sātyaśiḥ yuddhe svasatruṃ tu viḥāya vai ||39||
 rathastu tasya dagdho'bhūtsaturaṃgaḥ sasārathiḥ ||
 abhavanmūrchitaḥ so'pi dagdhāṃgo bāṇajvālāyā ||40||
 kṛtavarmā tataḥ krুদ্ধo bhūriṃ jivā raṇāṃgane ||
 ājagāma nadan rājandronopari ruṣānviṭaḥ ||41||
 sa gatvā pradhane roṣād droṇācāryaṃ śarairapi ||
 cakre padātinam viro nīḥsastraṃ chinnakaṃcukam ||42||

tataḥ kaṇastu saṃkrুদ্ধhastyaktvākṛuraṃ raṇāṃgane ||
 tatāḍa kṛtavarmāṇaṃ śaktyā śaktiva tāraḥ ||43||
 sā śaktistattanuṃ bhūtva viveśa dharaṇītale ||
 nirbhinnahṛdayo bhūtva kṛtavarmā papāta ha ||44||
 yuyudhānastataḥ kopānnirjitya śakuniṃ mṛdhe ||
 kaṇasyopari rājendra hyājagāma rathena ca ||45||
 gatvā śarāśanenāpi mumuce sāyakāndaśa ||
 vīkṣya tānāgatāṅkarṇo nījaghāna svasāyakaiḥ ||46||

saṅghīṣṭāstatra saṃgrāme tayorbāṇāḥ parasparam ||
viṣphuliṅgāṅksaramāṇaste bhramante'lātacakravat ||47||
yuyudhānastataḥ kopātkarṇasya jagatīpate ||
jaghāna kavace bāṇāṅkākapakṣayutāñchitān ||48||
te śarāḥ karṇakavace na lagnāḥ patitā bhuvi ||
rājanpāpasya kartāro na svarge niraye yathā ||49||

tataḥ prahasya karṇastu yuyudhānaḥ ca vismitam ||
cakāra virathaṃ yuddhe śarairnānāstrayojitaiḥ ||50||
duḥśāsanaḥ baliṃ caiva kṛtvā yuddhe vimūrchitam ||
āyayau saṃyuge karṇaṃ rathenānalavarcasā ||51||
āgataḥ balinaḥ dṛṣṭvā karṇo bhāskaraṇaṃdanaḥ ||
pavanāstreṇa bāṇena taṃ cikṣepa savāhanam ||52||
papāta yojane so'pi sām̐bastatrāgamatpunah ||
aṃdhakāraṃ śaraiḥ kurvankauravānmārayan ruṣā ||53||
iti śrīgargasaṃhitāyāṃ hayamedhakhaṇḍe
yadukurusasṃgrāmatavarṇanaṃ nāmaikonapaṃcāśattamo'dhyāyaḥ ||49||
hariḥ om tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

A fierce battle between the Yadavas and the Kauravas

Śrīgārjī says - Rajan. Along with Bhishma, Drona, and Kripa, Duryodhana, seeing the broken masks of his heroes, said angrily, "Surprisingly, the lowly Yadava himself fell to death. Don't they know the great strength of the foolish King Dhritarashtra? ". 1-2.

Having said this, Duryodhana sent his Chaturangini army consisting of horses, elephants, chariots, and foot warriors to face the Yadavas in battle. That huge army advanced forcefully, shaking the ground with ten axes and terrorizing the enemy. Seeing him arrive, Jambavatinandan Samban, adorned with heroes, excitedly inspired his army to fight. 3 - 5. (Ashwamedh Khand Chapter 46 to 50)

Then all the Kauravas built the Crunchwayuha for their protection and stood in it. Bhishma stood in his forehead and Acharya Drona in his cervix. Both wings were replaced by Karna and Shakuni, with Duryodhana in the tail. In the middle of that cronyway stood a large army of Kauravas with Chaturanga soldiers. When the Yadavas saw that a formidable army had been formed for the enemy, they were alarmed by the battle and, while observing the army, said to Sambas, "You must also make an army with great effort. Samba was very skilled in the art of warfare. He did not build an army on the battlefield without counting the Kauravas, despite hearing about the tactics of his soldiers. 6-10 |

Nareshwar. For two hours the whole earth trembled violently as the armies of the two sides marched to battle. The two armies immediately engaged in a pitched battle, and the sound of conch shells was heard. The sound of bows and arrows was heard everywhere. There were elephants chirping and horses howling. The knights chanted and the wheels of the chariots made a noise. The footfall of the soldiers plunged the battlefield into darkness. The sky became murky and the sun stopped shining there. Then a fierce battle ensued between the two armies. Soldiers on both sides of the battlefield began to fire arrows, maces, girdles, shatnis, shaktis, and sharp arrows at each other. The Gajaroḥis fought the Gajaroḥis, the charioteers, the mounted horsemen, and the foot warriors. 11-16 |

As darkness fell from the arrows, the archers, the brave sambas, shot arrows and fought with Bhishma on the battlefield and Karna on the battlefield. Yudhishtira fought with Shakuni, Sarana fought with Dronacharya, and Satyaki fought with Duryodhana in the battlefield. Bali clashed with Dushasana and Kritavarma with Bhuri. Thus began a fierce duel between them. Samba then, in a fit of rage, rebuked his strong bow and thundered, causing the hearts of the knights to tremble. They first saluted Lord Krishna and released ten arrows. Bhishma cut off the arrows that had landed on him with his sickles. In the battlefield, Samba then shot back ten golden arrows into Bhishma's armour. He sent all four of his horses to Yamlok with four shields and broke the staff with ten arrows. Devastated at the cutting of the bow and the slaughter of the horses and charioteers, Bhishma suddenly got up and took up the mace in a fit of rage. Then Samba said, 'You are on foot, so how will I fight you?' I will give you a second chariot on the battlefield. The best of the best. Take your armed chariot from me on the battlefield and conquer my foolish shamelessness. Because you are old, you are always venerable to me. " 17-26 |

Hearing this, Bhishma's feet trembled with anger. They gnashed their teeth and licked their lips, their eyes red, and said to Samba, 'When I fight on the chariot you have given me, I will be disgraced, and I will have sin and hell.' The Pratigraha is taken by the Brahmana. We have been considered as donors. We had earlier given the kingdom to the Yadavas by grace. Hearing them, Samba replied angrily, "Seeing a Chakravarti ruler on the ground, the Mandaleswaras, out of fear, cede their kingdom to him. (But by doing so they are not considered donors.)" ' 27-30 | (Ashwamedh Khand Chapter 46 to 50)

Nareshwar. Hearing this, Shurashiromani Bhishma hit Samba on the chest with his heavy mace. Disturbed by the injury to the donkey, Samba fainted. Sarathi placed them in a chariot and, fearing for their lives, escorted them out of the battlefield. Nripesvara. At the same time, there was a great uproar in the Yadava army. Bhishma mounted another chariot, took up the armour and the throne, killed the Yadavas on the way, and soon approached Duryodhana. Rajendra! In that battle, Satyaki rendered Duryodhana chariot-less with brilliant arrows with lyrical wings. Even though he was chariotless, Duryodhana quickly climbed onto another chariot and, with arrows like those of a venomous serpent, rendered his enemies chariotless. Nareshwar. Satyaki, who was quick to show prowess, also mounted another chariot and shot an arrow, throwing Duryodhana's chariot four kos away. From the sky, his chariot fell to the ground and was scattered like a speck of coal with chariots and horses. When Duryodhana fell from the chariot, he immediately fell unconscious. Then, in a fit of rage, Dronacharya released his enemy Sarana into the battlefield and struck Satyaki with a fiery arrow. Satyaki's chariot, along with the horses and charioteers, were burnt to ashes by the arrow, and Satyaki's limbs were paralyzed by the flames. 31-40 |

The king. Kritavarma, then enraged, defeated Bhuriko in the battlefield and came shouting more angrily at Drona. As soon as the hero arrived, he angrily shot arrows into the battlefield, leaving Acharya Drona unarmed and chariot-less, and cutting off his armor. Karna then became very angry and left Akrur in the field and struck Kritavarma with the same force as Swami Kartikeya had hurt Tarakasura with the same force. That force penetrated the earth by piercing Kritavarma's body. Kritavarma fell to the ground due to a broken heart. 41-44 |

Rajendra! Yudhishtira then defeated Shakuni in a fierce battle and rode over Karna in a chariot. As soon as he arrived, he released ten shayaks from his throne. When Karna saw the sycophants coming upon him, he struck them with his sycophants. On the battlefield, their two arrows rubbed against each other, sending sparks into the sky like lightning. Prithvi Nath! Yudhishtira was then enraged and shot sharp arrows with crow's wings at Karna's armor. The king! The arrows did not hit Karna's

armor and fell to earth just as sinners fall to hell instead of heaven. Yudhishtira was astonished and Karna, laughing, made him chariotless on the battlefield with a variety of weapons. Seeing this, Bali attacked Karna with a fiery chariot, wiping out Dushasana on the battlefield. Bhaskar Nandan Karna saw Baliko coming and threw him away with the chariot with a wind-armed arrow. Bali fell one yojana further away. In the meantime, Samba arrived there again, killing the Kauravas in a fit of rage and revealing the darkness through Banarno. 45-53 |

Thus was completed the twenty-ninth chapter of the Ashvamedha Khanda under the Srigargha Samhita, titled 'Description of the War of the Yadavas and Kauravas'. 49.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 50

Chapter 251 of 263 · 48 detected Sanskrit verse markers

Sanskrit

गर्ग उवाच -

तदैव वृष्णयः सर्वे भोजवृष्णयंधकादयः ॥
 माथुरा भूरसेनाद्याः समुत्तीयं यमस्वसाम् ॥१॥
 रजोभिश्च नभो व्याप्तं कुर्वतश्च महीतलम् ॥
 चालयंतश्च बलिनो महासंग्रामकर्कशाः ॥२॥
 विलोकयंतस्तुरगं सर्वतस्ते महाबलाः ॥
 आजग्मुश्चानिरुद्धाद्याः श्रीकृष्णाद्या नृपेश्वर ॥३॥
 वृष्णयस्तत्र युद्धस्य महाघोषं भयंकरम् ॥
 शरासनानां टंकारं शतघ्नीनां रवं तथा ॥४॥
 भूराणां गर्जनं चैव शस्त्राणां चट्घटं तथा ॥
 कोलाहलं च हाकारं श्रुत्वा ते विस्मयं ययुः ॥५॥
 मत्वा ते युद्धमासीद्वै यादवानां च कौरवैः ॥
 शंकिता अनिरुद्धाद्याः कृष्णाद्या आययुर्दुतम् ॥६॥
 श्रीकृष्णमागतं दृष्ट्वानिरुद्धाद्यैः समन्वितम् ॥

ससैन्यं च सहायार्थं नेमुः सांबादयो नृप ॥७॥
 कृष्णे समागते नेदुर्भय्यः शंखाश्च गोमुखाः ॥
 पुष्पवर्षं जयारावं देवाश्चक्रुश्च यादवाः ॥८॥
 दृष्ट्वानिरुद्धं प्रधने समागतं
 ह्यक्षौहिणीभिः शतभिः समन्वितम् ॥
 प्रचालयंतं वसुधां महाबलं
 विदुद्वुस्ते तु भयाच्च कौरवाः ॥९॥
 प्रलयाब्धिसमं सैन्यमंधकानां विलोक्य च ॥
 भीताश्च दुदुवुर्वैश्या गेहे गेहे कृतार्गलाः ॥१०॥
 ब्राह्मणाः क्षत्रिया वैश्या वृषलाः स्त्रीजनास्तथा ॥
 दुर्योधनं शपंतश्च रुरुदुर्निर्गता गृहात् ॥११॥
 ततो विहाय मूर्च्छां वै मृधे दुःशासनाग्रजः ॥
 सद्यः सुप्त इवोत्तस्थौ यदुसैन्यं ददर्श ह ॥१२॥
 दृष्ट्वा भयंकरां सेनां यादवानां सुयोधनः ॥
 स्वपुरं शंकितो भूत्वा पद्भ्यां भीतस्त्वरं ययौ ॥१३॥
 कर्णभीष्मकृपद्रोणभूरिदुर्योधनादयः ॥
 सभायां धृतराष्ट्रं वै नत्वा सर्वमवर्णयन् ॥१४॥
 स्वानां पराजयं श्रुत्वा यादवानां जयं तथा ॥

कृष्णस्यागमनं चैव नृपो विदुरमब्रवीत् ॥१५॥
 धृतराष्ट्र उवाच -
 अक्षौहिणीशतयुते वासुदेवे समागते ॥
 कुपितेऽद्य वयं वीर करिष्यामश्च किं वद ॥१६॥
 नृपस्य वचनं श्रुत्वा प्रहस्य विदुरोऽब्रवीत् ॥
 विदुर उवाच -

पुरा रामेण चैकेन कुपितेन गजाह्वयम् ॥१७॥
 विकर्षितं च गंगायां तस्य भ्राता हि यागतः ॥
 हत्कंजकोशाद्विवक्षां जातो यः स हरिर्नृप ॥१८॥
 येन वै संयुगे राजन्कसाद्याः शकुनादयः ॥

मारिता बहवो दैत्या निर्जिताश्च नृपाः सुराः ॥१९॥
 तस्माद्युद्धस्य समयो नास्ति राजन्विलोकय ॥
 कौरवे श्यामकर्णं तु कृष्णाय दातुमर्हसि ॥२०॥
 माभूत्कुरूणां वृष्णीनां कलहो नाशकारकः ॥
 एवं राजा बोधितस्तु विदुरेणानुजेन वै ॥२१॥
 उवाच कौरवान्प्राज्ञो देशकालोचितं वचः ॥
 धृतराष्ट्र उवाच -
 गत्वा कृष्णस्य निकटे तुरगं दातुमर्हथ ॥२२॥
 संमुखे देवदेवस्य युद्धं कर्तुं च नार्हथ ॥
 यादवानां सहायार्थमागतं कुपितं हरिम् ॥२३॥
 यूयं प्रसन्नं कुरुत गत्वा तन्निकटं शनैः ॥
 कौरवैर्द्रस्य वचनं कौरवास्ते निशम्य च ॥२४॥
 विविधानुपचारांश्च गंधाक्षतयुतान्किल ॥
 गृहीत्वा दिव्यवस्त्राणि रत्नानि विविधानि च ॥२५॥

वदंतः पुण्यनामानि रामकेशवयोर्मुदा ॥
 पद्भिर्विनिर्ययुः सर्वे कृष्णं द्रष्टुं भयान्विताः ॥२६॥
 आगतान्कौरवान्दृष्ट्वा यादवाः क्रोधपूरिताः ॥
 नानाशस्त्राणि जगुस्तत्र युद्धाय वेगतः ॥२७॥
 ऊचुस्तान्कौरवाः सर्वे वयं युद्धाय नागताः ॥
 करिष्यामश्च कृष्णस्य दर्शनं दुःखनाशनम् ॥२८॥
 इति तेषां वचः श्रुत्वा यादवा विस्मयं गताः ॥
 कृष्णाय कथयामासुः कौरवाणां विचेष्टितम् ॥२९॥
 ततः कृष्णस्य वचसा कौरवान्यदुसतमाः ॥
 आह्वयामासुस्ते प्रीता निःशस्त्रानागतान् नृप ॥३०॥
 आहुतास्ते तु हरिणा गत्वा श्रीकृष्णसन्निधौ ॥
 लज्जयावाङ्मुखाः सर्वे प्रणम्योचुः पृथक्पृथक् ॥३१॥
 पूर्वं द्रोण उवाचाथ कृष्णभद्र जगत्पते ॥

रक्ष मां कौरवान् रक्ष मायया तव मोहितान् ॥३२॥

कृपाचार्य उवाच -

मज्जन्मनः फलमिदं मधुकैटभारे

मत्प्रार्थनीयमदनुग्रह एष एव ॥

त्वद्भृत्यभृत्यपरिचारकभृत्यभृत्य

भृत्यस्य भृत्य इति मां स्मर लोकनाथ ॥३३॥

कर्ण उवाच -

भक्तस्वार्थे धनं क्षीणं स्वदारगतयौवनम् ॥

स्वामिकार्ये गताः प्राणा अंते तिष्ठन्तु माधव ॥३४॥

भूरिरुवाच -

याचामहे वरद किंचिदनन्यलभ्यं

नाथ प्रसीद सुमुखी यदि दिव्यदृष्टिः ॥

अस्माभिरंजलिरयं विवशैर्निबद्ध

एषैव मे भवतु देव भवांतरेऽपि ॥३५॥

दुर्योधन उवाच -

जानामि धर्मं न च मे प्रवृत्ति-

र्जानामि पापं न च मे निवृत्तिः ॥

केनापि देवेन हृदि स्थितेन

यथा नियुक्तोऽस्मि तथा करोमि ॥३६॥

यंत्रस्य गुणदोषेण क्षम्यतां मधुसूदन ॥

अहं यन्त्रो भवान्यन्त्री मम दोषो न दीयताम् ॥३७॥

भीष्म उवाच -

रागांधगोपीजनघुंबिताभ्यां

योगीन्द्रभोगीन्द्रनिवेशिताभ्याम् ॥

आताम्रपंकेरुहकोमलाभ्यां

चाभ्यां पदाभ्यामयञ्जलिर्मे ॥३८॥

विदुर उवाच -

आस्तेति विक्रयकृतां सुकृतानि तानि

ये ब्रह्मबालमिव तत्परिपालयन्ति ॥

यद्वैत्यदेवमुनिभिर्मनसाप्यगम्यं

यन्नेति नेति य वदन्न हि वेद वेदः ॥३९॥

श्रीगर्ग उवाच -

एवं संप्रार्थितः कृष्णः कौरवैः शरणागतैः ॥

प्रीतः प्रत्याह तान् राजन्मेघनिर्हादया गिरा ॥४०॥

श्रीकृष्ण उवाच -

आर्या शृणुत मङ्गाक्ष्यमहमागतवान् यतः ॥

युद्धं वारयितुं यात्र नारदेन प्रणोदितः ॥४१॥

न मन्यन्ते ममाज्ञां वै मत्पुत्राश्च निरंकुशाः ॥
 दीर्घाणां च प्रकुर्वीति ह्यपराधं च दूषणम् ॥४२॥
 यूयं धन्याश्च मान्याश्च मिलनार्थं समागताः ॥
 मत्पुत्रैश्च कृतं यद्वै तत्सर्वं क्षन्तुमर्हथ ॥४३॥
 उग्रसेनहयं वीराः कृपया च विमुच्यताम् ॥
 पालनार्थं तु तस्यापि यूयं गच्छत गच्छत ॥४४॥

यादवाः कौरवा मित्राः कलहं तु परस्परम् ॥
 प्रकर्तुं नैव यार्हन्ति पूर्वप्रेम विलोक्य च ॥४५॥
 एवं ते कृष्णदेवेन मिष्टवाक्यैश्च तोषिताः ॥
 तुरगं च ददुः प्रीताः पारिबर्हेण संयुतम् ॥४६॥
 दत्त्वा तुरंगमं सर्वे कौरवाः खिन्नमानसाः ॥
 स्वपुरं विविभू राजन्भीष्मो गन्तुं मनो दधे ॥४७॥
 इति श्रीगर्गसंहितायां हयमेधखण्डे
 हस्तिनापुरविजयो नाम पंचाशत्तमोऽध्यायः ॥५०॥
 हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

garga uvāca -
 tadaiva vṛṣṇayaḥ sarve bhojavṛṣṇyaṃdhakādayaḥ ||
 māthurā śūrasenādyāḥ samuttīrya yamasvasām ||1||
 rajobhiśca nabho vyāptaṃ kurvaṇṭaśca mahīṭalam ||
 cālayaṇṭaśca balino mahāsaṃgrāmakarkaśāḥ ||2||
 vilokayaṇṭasturagaṃ sarvataste mahābalāḥ ||
 ājagmuścāniruddhādyāḥ śrīkṛṣṇādyā nṛpeśvara ||3||
 vṛṣṇayastatra yuddhasya mahāghoṣaṃ bhayaṃkaram ||
 śarāsanānāṃ ṭaṃkāraṃ śataghñināṃ ravaṃ tathā ||4||
 śūrāṇāṃ garjanaṃ caiva śāstrāṇāṃ caṭcaṭaṃ tathā ||
 kolāhalaṃ ca hākāraṃ śrutvā te vismayaṃ yayuh ||5||
 matvā te yuddhamāśidvai yādavānāṃ ca kauravaiḥ ||
 śaṅkitā aniruddhādyāḥ kṛṣṇādyā āyayurdrutam ||6||
 śrīkṛṣṇamāgataṃ dṛṣṭvāniruddhādyaiḥ samanvitam ||

sasainyaṃ ca sahāyārthaṃ nemuḥ sām̐bādayo nṛpa ||7||
 kṛṣṇe samāgate nedurbheryyaḥ śaṅkhāśca gomukhāḥ ||
 puṣpavarṣaṃ jayārāvaṃ devāścakruśca yādavāḥ ||8||
 dṛṣṭvāniruddhaṃ pradhane samāgataṃ
 hyakṣauhiṇībhiḥ śatabhiḥ samanvitam ||
 pracālayaṇṭaṃ vasudhāṃ mahābalaṃ
 vidudrūvuste tu bhayācca kauravāḥ ||9||
 pralayaḥbdhisamaṃ sainyamaṃdhakānāṃ vilokya ca ||
 bhītāśca dudrūvurvaiśyā gehe gehe kṛtārgalāḥ ||10||
 brāhmaṇāḥ kṣatriyā vaiśyā vṛṣalāḥ strījanāstathā ||
 duryodhanaṃ śapaṇṭaśca rurudurnirgatā grhāt ||11||
 tato vihāya mūrccāṃ vai mṛdhe duḥśāsanāgrajāḥ ||

sadyaḥ supta ivottasthau yadusainyaṃ dadarśa ha ||12||
 dṛṣṭvā bhayaṃkarāṃ senāṃ yādavānāṃ suyodhanaḥ ||

svapuraṇṇaṃ śaṃkito bhūtvā pad□bhyaṃ bhīstavaraṇṇaṃ yayau ||13||
 karmabhīṣmakṛpadroṇabhīriduryodhanādayaḥ ||
 sabhāyāṃ dhṛtarāṣṭraṇṇaṃ vai natvā sarvamavarṇayan ||14||
 svānāṃ parājayaṃ śrutvā yādavānāṃ jayaṃ tathā ||
 kṛṣṇasyāgamanaṃ caiva nṛpo viduramabravit ||15||
 dhṛtarāṣṭra uvāca -
 akṣauhiṇīśatayute vāsudeve samāgate ||
 kupite'dya vayaṃ vīra kariṣyāmaśca kiṃ vada ||16||
 nṛpasya vacanaṃ śrutvā prahasya viduro'bravit ||
 vidura uvāca -
 purā rāmeṇa caikena kupitena gajāhvayaṃ ||17||
 vikarṣitaṃ ca gaṃgāyāṃ tasya bhrātā hi cāgataḥ ||
 hṛtkaṃjakośāddevakyāṃ jāto yaḥ sa harimṛpa ||18||
 yena vai saṃyuge rājankamaśadyaḥ śakunādayaḥ ||

māritā bahavo daityā nirjitāśca nṛpāḥ surāḥ ||19||
 tasmādyuddhasya samayo nāsti rājanvilokaya ||
 kaurave śyāmakarṇaṇṇaṃ tu kṛṣṇāya dātumarhasi ||20||
 mābhūtkurūṇāṃ vṛṣṇīnāṃ kalaho nāśakārakaḥ ||
 evaṃ rājā bodhitastu vidureṇānujena vai ||21||
 uvāca kauravānprājño deśakālocitaṃ vacaḥ ||
 dhṛtarāṣṭra uvāca -
 gatvā kṛṣṇasya nikāṭe turagaṃ dātumarhatha ||22||
 saṃmukhe devadevasya yuddhaṃ kartuṃ ca nārhatha ||
 yādavānāṃ sahāyārthamāgataṃ kupitaṃ harim ||23||
 yūyaṃ prasannaṃ kuruta gatvā tannikaṭaṃ śanaīḥ ||
 kauraveṇdrasya vacanaṃ kauravāste niśāmya ca ||24||
 vividhānupacārāṃśca gaṃdhākṣatayutāṅkila ||
 grhītvā divyavastrāṇi rat□nāni vividhāni ca ||25||

vadaṇṭaḥ puṇyanāmāni rāmakeśavayormudā ||
 pad□bhīrviniriyayuh sarve kṛṣṇaṃ draṣṭuṃ bhayānvitāḥ ||26||
 āgatānkauravāndṛṣṭvā yādavāḥ krodhapūrītāḥ ||
 nānāśastrāṇi jagrhustatra yuddhāya vegataḥ ||27||
 ūcustānkauravāḥ sarve vayaṃ yuddhāya nāgatāḥ ||
 kariṣyāmaśca kṛṣṇasya darśanaṃ duḥkhanāśanam ||28||
 iti teṣāṃ vacaḥ śrutvā yādavā vismayaṃ gatāḥ ||
 kṛṣṇāya kathayāmāsuḥ kauravāṇāṃ viceṣṭitam ||29||
 tataḥ kṛṣṇasya vacasā kauravānyadusattamāḥ ||
 āhvayāmāsuste prītā niḥśastrānāgatānnṛpa ||30||
 āhūtāste tu hariṇā gatvā śrīkṛṣṇasanmidhau ||
 lajjayāvāñ□mukhāḥ sarve praṇamyoculḥ prthakprthak ||31||
 pūrvaṃ droṇa uvācātha kṛṣṇabhadra jagatpate ||
 rakṣa māṇi kauravān rakṣa māyayā tava mohitān ||32||

kṛpācārya uvāca -
 mājjanmanaḥ phalamidaṃ madhukaiṭabhāre
 matprārthanīyamadanugraha eṣa eva ||
 tvad□bhṛtyabhṛtyaparicārakabhṛtyabhṛtya

bhṛtyasya bhṛtya iti māṇi smara lokanātha ||33||
 kārṇa uvāca -
 bhaktasyārthe dhanam kṣiṇam svadāragatayauvanam ||
 svāmikārye gatāḥ prāṇā aṇte tiṣṭhaṃtu mādḥava ||34||
 bhūrīuvāca -
 yācāmahe varada kiṃcidananyalabhyam
 nātha prasīda sumukhī yadi divyadr̥ṣṭiḥ ||
 asmābhiramjalirayam vivaśairibaddha
 eśaiva me bhavatu deva bhavāṃtare'pi ||35||
 duryodhana uvāca -

jānāmi dharmaṇa na ca me pravṛtti-
 rjānāmi pāpaṇa na ca me nivṛttiḥ ||
 kenāpi devena hṛdī sthiteṇa
 yathā niyukto'smi tathā karomi ||36||
 yaṃtrasya guṇadoṣeṇa kṣamyatām madhusūdana ||
 ahaṇi yantro bhavānyaṇtri mama doṣo na dīyatām ||37||
 bhīṣma uvāca -
 rāgāmdhagopījanacuṃbitābhyām
 yogīndrabhogīndraniveśitābhyām ||
 ātāmrapaṇkeruhakomalābhyām
 cābhyām padābhyāmayañjalirme ||38||
 vidura uvāca -
 āsteti vikrayakṛtām sukr̥tāni tāni
 ye brahmabālāmiva tatparipālayaṃti ||

yaddaityadevamunibhirmanasāpyagamyaṇi
 yanneti neti ca vadanna hi veda vedaḥ ||39||
 śṛīgarga uvāca -
 evaṇi saṇiprārthitaḥ kṛṣṇaḥ kauravaiḥ śaraṇāgataiḥ ||
 prītaḥ pratyāha tān rājanmeghanirhādayā girā ||40||
 śṛīkṛṣṇa uvāca -
 āryā śṛiṇuta madvākyamahamāgatavān yataḥ ||
 yuddhaṇi vārayituṇ cātra nārādēna praṇoditaḥ ||41||
 na manyante mamājñāṇi vai matputrāśca niraṇkuśāḥ ||
 dīrghāṇāṇi ca prakurvaṃti hyaparādhaṇi ca dūṣaṇam ||42||
 yūyaṇi dhanyāśca mānyāśca milanārthaṇi samāgatāḥ ||
 matputraiśca kṛtaṇi yadvai tatsarvaṇi kṣantumarhatha ||43||
 ugrasēnahayaṇi vīrāḥ kṛpayā ca vimucyatām ||
 pālānārthaṇi tu tasyāpi yūyaṇi gacchata gacchata ||44||

yādavāḥ kauravā mitrāḥ kalahāṇi tu parasparam ||
 prakartuṇi naiva cārḥanti pūrvaprema vilokya ca ||45||
 evaṇi te kṛṣṇadevena miṣṭavākyaishca toṣitāḥ ||
 turagaṇi ca daduḥ prītāḥ pāribarheṇa saṇiyutam ||46||
 datvā turaṇgamāṇi sarve kauravāḥ khinnamānasāḥ ||
 svapuraṇi viviśū rājanbhīṣmo gantuṇi mano dadhe ||47||
 iti śṛīgargasamhitāyāṇi hayamedhakhaṇḍe
 hastināpuravijayo nāma pañcāśattamo'dhyāyaḥ ||50||
 hariḥ oṃ tatsat śṛīkṛṣṇārpaṇamastu ||

English rendering

The defeat of the Kauravas and their return of the horse, including a meeting with Lord Krishna.

Śrigargaji says - Nṛpeśvara! At the same time, all the Yadavas, including Bhoja, Vṛishni, and Andhak, and the mighty and mighty warriors of Mathura and Shurasena, crossed Yamuna and reached there, covering the sky with the dust of their feet and shaking the earth. Mahābalavan, Kṛishna, etc., and Aniruddha, along with Mahāvira, came looking for the horse everywhere. The men of Vṛishnava heard there from afar the fierce roar of war, the sound of trumpets, the roar of knights, the roar of lions, the sound of weapons colliding, the clamor, and the commotion. They were very surprised to hear this. When they learned that the Yadavas had entered into a fierce war with the Kauravas, the great men of Yadukulashiromani, Aniruddha and Kṛishna, arrived with great haste, fearing evil. Nareśwar. Samba Adī paid obeisance to Aniruddha Adī when he saw that 'Kṛishna has come with an army to help us.' On the arrival of Lord Kṛishna, the trumpets rang, the sounds of conch shells and gaumukhs echoed, the gods in the sky showered with flowers, and the Yadavas on the ground floor cheered. 'Mahābali Aniruddha has arrived in the battlefield, shaking the ground with an army of a hundred Akshauhins. Seeing this, the Kaurava warriors started running away in fear. The Vāishyas fled in terror at the sight of the vast arsenal of Andhakas floating in the ocean of the time of the Holocaust. There was commotion in every house. The Brahmin, Kshatriya, Vāishya, Shudra, and women communities left the house and wept, cursing and abusing Duryodhana. 1-11 |

Duryodhana, the elder brother of Dushasana, then left his moustache and immediately awoke from his sleep. At that time, he had his eyes on the Yadava army. Seeing the huge army of Yadavas, Duryodhana became frightened and left for his city on foot in fear. Karna, Bhishma, Kripacharya, Dronacharya, Bhuri, and Duryodhana, among others, went to the assembly hall, saluted Dhritarashtra, and narrated the entire story. Hearing of his side's defeat, the victory of the Yadavas, and Kṛishna's good fortune, the king asked Vidura. 12-15 |

Hearing this from King Dhritarashtra, Vidura laughed and spoke. 16.

Vidura said, "Your Majesty! At first, Balramji was the only one who came in anger, who dragged Hastinapuri with a plow and made him lean towards the Ganges. Now comes his brother, who has incarnated from Devaki's heart, the lotus. He is Śrī Hari, the personification of Lord Kṛishna. The king. They have killed many demons like Kansa and Shakuni in battle and also defeated many kings and gods. Therefore, my lord! You see, this is not the time for war for us. You return the black horse to Kṛishna by the Kauravas. This would not lead to a disastrous war between the Kauravas and the Yadavas. 17-20 |

After explaining this to his brother Vidura, the wise king Dhritarashtra told the Kauravas about the *desh-pada*. 21.

Dhritarashtra said, "Go to Śrī Kṛishna and return the horse." It is beyond your power to wage a war in front of Devadhīdev Śrīhari. Śrīhari has come angrily to help the Yadavs, you please go to him gently and please him. 22-23 |

All the Kauravas were terrified on hearing such an order from Kauravendra. They went on foot to have darshan of Lord Kṛishna, chanting the holy names of Balarama and Kṛishna, carrying various remedies such as fragrance, divine garments with Akshata, and various types of gems. The Yadavas were infuriated by the arrival of the Kauravas and soon took up various weapons for the war. Then all the Kauravas said to him, "We have not come to fight." We will have an auspicious darshan of Lord Kṛishna, who is the destroyer of all sorrows. 24-28 |

Hearing this, the Yadavas were astonished. He narrated all the exploits of the Kauravas to Lord Krishna. Nareshwar. Then, at the behest of Krishna, those great Yadava heroes lovingly called upon the Kauravas who had come unarmed. When Krishna called him, he went to him. They all had their faces downcast with shame. They said the salutations separately. 29-31 |

The first to speak was Acharya Drona - Jagadishwara Sri Krishna. Well done! Protect me Also save these Kauravas who were captivated by your delusion. 32.

Kripā cā rya said - Madhusudana. This is the fruit of my birth, this is the object of our prayer, and this is your grace upon me that you may remember me in this form as the slave of the servant of your servant's servant's attendant's servant's servant. 33 | (Ashwamedh Khand Chapter 46 to 50)

Karna said, "Madhava! May my wealth be scarce for the sake of my devotee, that is, for his benefit. May my youth be in the use of my own wife, and may my soul be devoted to the work of my Lord, and may thou be left as an object of attainment to me in the end. 34.

He said, "Oh my goodness! The Nath. We are asking you for something that others cannot get. If you have a kind divine vision for me, give it to me. Oh God! We are compelled to tie this anjali in front of you today. May this Anjali of mine be bound before you in the same manner even at birth. 35.

Duryodhana said, "I know Dharma, but I have no inclination towards it." I also understand sin, but I cannot get rid of it. I do what a god puts me through in my heart. Madhusudan. Forgive me for not being influenced by the merits of the device. I am the machine and you are the engineer (the engineer is responsible for the merits and demerits, not the machine.), so you won't blame me. 36-37 |

Bhishma said - Yogindra. Those whom the Gopis have kissed in anger, Yogendra and Bhogindra (Sheshnag whom the MNS consumes and who are as gentle as a red lotus), they are the ones to whom my Anjali is attached for these steps. 38.

Vidura said - Those who nurture Brahman like a little child, that is, just as parents always take care of the child, those who are constantly engaged in Brahman-thinking, their auspicious deeds are the same as those of the sellers. The implication is that just as the seller has no ownership over the sold good, the celibate does not have a sense of ego or affection for the auspicious deed performed by them. (Therefore, their karmas are not binding.) What is Brahman like? All that can be said in reply is that even MNS is inaccessible to demons, gods and sages. The Vedas describe it as "neti neti." But he does not get to know her. (O Lord! You are the 3 Brahmins). 39.

Srigarji says - Rajan. Lord Krishna was pleased with the Kauravas who had taken refuge and prayed to him in such a way that he spoke to them in a profound voice like a cloud. 40.

Thus, the Kauravas returned the horses with a large offering of valuable gifts when Lord Krishna granted them satisfaction through sweet words. The king. After returning the horse, all the other Kauravas left for their towns, feeling a sense of regret. But Bhishma considered going with the Yadava army to protect Ashwaki. 46-47 |

Thus was completed the fiftieth chapter of the Ashvamedha Khanda under the Srigargha Samhita, titled Hastinapur-Vijaya. 50.

Aśvamedha-khaṇḍa · Chapter 51

Chapter 252 of 263 · 51 detected Sanskrit verse markers

Sanskrit

अश्वमेधखण्डः - एकपंचाशत्तमोऽध्यायः

यादवगणानां कौन्तलपुरगमनम् -

गर्ग उवाच -

अथ कृष्णस्तु भगवान्यादवानां च पालनम् ॥
 कृत्वा मिलित्वा प्रययौ रथेनापि कुशस्थलीम् ॥१॥
 कृष्णे गतेऽनिरुद्धस्तु हयं संपूज्य यत्नतः ॥
 बंधनान्मोचयामास विजयार्थं नृपेश्वर ॥२॥
 मुक्तस्तुरंगः प्रययौ देशान्देशान्चिलोकयन् ॥
 पृष्ठतस्तस्य राजेद्वं त्वरं जग्मुश्च वृष्णयः ॥३॥
 दुर्योधनं जितं श्रुत्वा भूपास्तु तं तुरंगमम् ॥
 प्राप्तं न जगुह राष्ट्रे कृष्णस्य बलिनो भयात् ॥४॥
 अथाव्रजतुरंगोऽयं शृण्वन्पश्यन्निस्ततः ॥
 संप्राप्तोऽभूद्वैतवने यत्र राजा युधिष्ठिरः ॥५॥
 भ्रातृभिर्भार्यया सार्द्धं वनवासं करोति हि ॥

तस्मिन्वने भीमसेनो वनद्वीपगणैः सह ॥६॥
 नित्यं करोति क्रीडां वै बालः क्रीडनकैरिव ॥
 ददर्श तुरगं तत्र तं वनं गह्वरं महत् ॥७॥
 न्यग्रोधाश्वत्थबिल्वैश्च खर्जूरपनसैस्तथा ॥
 बकुलैः सप्तपर्णैश्च त्रिदुर्कैस्तिलकैरपि ॥८॥
 शालैस्तालैस्तमालैश्च बदरीलोध्रपाटलैः ॥
 बब्रूश्चाल्मलीवैणूपलाशादिभीरन्वितम् ॥९॥
 आगतं घोटकं दृष्ट्वा दुर्जरि निर्जने वने ॥
 वराहमृगशार्ङ्गलवृकसर्पगणैर्युते ॥१०॥
 झिल्लीझङ्कारसंयुक्ते गृध्राचिल्लादिभिर्युते ॥
 वृते तथा भुजंगैश्च वल्मीकादवर्द्धनिःसृतैः ॥११॥
 भृगालमर्कमहिषगवयादिभिरन्विते ॥
 नीलगोगजभल्लूकमाजिर्वनमानुषैः ॥१२॥
 युक्ते भयंकरे राजन्भीमो भीमपराक्रमः ॥

अश्वं जग्राह केशेषु सपत्रं नृप लीलया ॥१३॥
 केनोत्सृष्टं वदन्वाक्यं स्वाश्रमं प्रययौ शनैः ॥
 तदैव चानिरुद्धाद्या आजग्मुः सर्वयादवाः ॥१४॥
 पश्यन्तो यज्ञगन्धर्वमरण्ये नृप कृच्छ्रतः ॥

दृष्ट्वा गृहीतं तुरगमूचुस्ते तु परस्परम् ॥१५॥
 अहो वनचरो ह्येष दृश्यते भीमसेनवत् ॥
 बृहद्बाहुर्महापुष्टो महोद्यो रक्तलोचनः ॥१६॥
 महागौरः कृच्छ्रधरो धूलिलिप्तो गदाधरः ॥
 इत्थं ब्रुवतस्ते सर्वे पुनरुच्युश्च तं जनम् ॥१७॥
 कस्त्वं श्रीराजराजन्यहयं नीत्वा क्व यास्यसि ॥
 तस्मान्मोचय शीघ्रं त्वां न चेद्धन्मो शिलीमुखैः ॥१८॥
 इति तद्वाक्यमाकर्ण्य हयं बद्ध्वा च गह्वरे ॥
 जगाम स्वगदां गुर्वी भारायुतसमन्विताम् ॥१९॥
 तथा जघान संग्रामे यादवान्भीमविक्रमः ॥
 निपेतुर्वृष्णयस्तत्र भीमेन निहताश्च ये ॥२०॥
 अनिरुद्धस्ततः क्रुद्धो दृष्ट्वा तस्य पराक्रमम् ॥
 सहस्रवारणान्मत्तान्नोदयामास शत्रवे ॥२१॥
 ततः सदिग्गजैः सोऽपि भूभृच्छिखरसन्निभैः ॥
 पातितो धरणीपृष्ठे विषाणैरवपीड्यते ॥२२॥
 ततो भीमः समुत्थाय क्रोधतप्तफुरिताधरः ॥
 मत्तान्गजाञ्जघानाथ गदया वज्रकल्पया ॥२३॥
 कांश्चिच्चिक्षेप गगने कांश्चिद्भूमौ व्यपोथयत् ॥
 कांश्चिन्ममर्द पादाभ्यां गजान्कांश्चिद्गजेषु च ॥२४॥
 ततश्च दुद्रुवुः सर्वे वारणा भयविह्वलाः ॥
 तदाऽऽजगाम संक्रुद्धो गदस्तत्र गदाधरः ॥२५॥
 गत्वा तत्सन्निधौ सोऽपि ज्ञात्वा भीमं तु शंकितः ॥
 उवाच नत्वा हे वीर कस्त्वं वद ममाग्रतः ॥२६॥
 सोऽब्रवीद्भीमसेनोऽहं जित्वा द्यूतेन हे गद ॥
 दुर्योधनेन रिपुणा पुरान्निष्कासिता वयम् ॥२७॥
 अत्रस्थानाद्योजने तु भ्रातृभिश्च युधिष्ठिरः ॥
 करोति वनवासं वै ह्यहो दैवस्य मायया ॥२८॥
 वने वर्षा गताश्चाष्टौ यत्वारस्त्ववशेषिताः ॥
 वर्षमात्रं करिष्यामोऽज्ञातवासं वयं पुनः ॥२९॥
 अर्जुनस्तु गतः स्वर्गमाहुतो वासवेन च ॥
 अहं न जाने तु कदाऽऽगमिष्यति महीतले ॥३०॥
 गद त्वं तु यदूनां च कुशलं कथयस्व नः ॥
 तुरगः कस्य भूपस्य किमर्थं यूयमागताः ॥३१॥
 इत्युक्त्वा भीमसेनस्तु रुरोदाश्रुपरिप्लुतः ॥
 दुर्योधनकृतान्क्लेशान्संस्मरन्दुःखपूरितः ॥३२॥
 इति श्रुत्वा स तद्वाक्यं तं समाश्वास्य दुःखितः ॥
 भीमाय कथयामास वार्तां सर्वां च विस्तरात् ॥३३॥

श्रुत्वा भीमस्तु मुदितोऽनिरुद्धाच्चैर्यदूतमैः ॥
 समन्वितस्तु प्रययौ धर्मपुत्रस्य सन्निधौ ॥३४॥
 आगतान्यादवाञ्छुत्वाजातशत्रुः प्रहर्षितः ॥
 आनेतुं निर्ययौ राजन्नकुलाच्चैः समन्वितः ॥३५॥
 नेमुस्तं यादवाः सर्वे सोऽपि दत्त्वा वराशिषम् ॥
 निवासयामास मुदा सर्वान्द्वैतवने नृप ॥३६॥
 आगतेभ्यश्च सर्वेभ्यो यथायोग्यं यथारुचि ॥
 प्रददौ भोजनं राजा स्थाल्या भास्करदत्तया ॥३७॥
 उषित्वा रजनीमेकां प्रभाते कार्ष्णिनंदनः ॥
 क्रतोर्निर्मत्रणं दत्त्वा पाडवेभ्यः परंतप ॥३८॥
 यादवैः सहितः शीघ्रं मोघयित्वा तुरंगमम् ॥
 ययौ सारस्वतान्देशान् तुरगस्य च पृष्ठतः ॥३९॥
 अभूरांश्च बहुन्देशांस्त्यक्त्वा तुरगराट् ततः ॥
 स्वेच्छया विचरन् राजन् ययौ कौतलकं पुरम् ॥४०॥
 तस्मिन्पुरे महाराज चन्द्रहासश्च वैष्णवः ॥

पालितो यः कुलिन्देन केरलाधिपतेः सुतः ॥४१॥
 कृष्णदेवप्रसादेन राज्यं तत्र करोति हि ॥
 कथास्तस्यापि भक्तस्य राजञ्जैमिनिभारते ॥४२॥
 अर्जुनाग्रे विस्तराद्धै नारदेन तु वर्णिताः ॥
 तस्मिन्पुरे नराः सर्वे कृष्णभक्ता वसन्ति हि ॥४३॥
 ब्रह्मण्याः पुण्यकर्तारः परदारपराङ्मुखाः ॥
 स्वदारनिरताः सर्वे कृष्णपूजनतत्पराः ॥४४॥
 गोविंदगाथां शृण्वन्ति पुराणानि तथैव च ॥
 जपन्ति तत्र नामानि राधामाधवयोर्मुदा ॥४५॥
 तुलसीमालिकाभिश्च ह्रूध्वपुंड्रधरा द्विजाः ॥
 गोपीचन्दनकाश्मीरैर्हरिमंदिरचर्चिताः ॥४६॥
 श्यामबिंदुधराः सर्वे श्रीधराः केचिदेव हि ॥
 तिलकैर्द्वादशैर्युक्ताश्चाष्टमुद्राधराः पराः ॥४७॥
 गृहस्थाः शीतलां मुद्रां गोपीचन्दसंयुताम् ॥

नित्यं विप्रादयो वर्णाः प्रभाते धारयन्ति हि ॥४८॥
 अग्निसंस्कारणार्थं तु विरक्ताः केचिदेव हि ॥
 तप्तमुद्रां धारयन्ति केचित्संन्यासिनस्तथा ॥४९॥
 तस्मिन्पुरे हयः पश्यन्प्राप्तोऽभूद्राजमंदिरे ॥
 यत्र राजति राजा तु चन्द्रहासश्च चन्द्रवत् ॥५०॥
 इति श्रीगर्गसंहितायां हयमेधखण्डे
 कौतलपुरगमनं नामैकपञ्चाशत्तमोऽध्यायः ॥५१॥
 हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

aśvamedhakhaṇḍaḥ - ekapañcāśattamo'dhyāyaḥ
 yādavagaṇānāṃ kauntalapuragamanam -
 garga uvāca -
 atha kṛṣṇastu bhagavānyādavānāṃ ca pālanam ||
 kṛtvā militvā prayayau rathenāpi kuśasthalīm ||1||
 kṛṣṇe gate'niruddhastu hayaṃ saṃpiṇya yat□nataḥ ||
 baṃdhanānmocayāmāsa vijayārthe nṛpeśvara ||2||
 muktasturaṃgaḥ prayayau deśāndeśānvilokayan ||
 prṣṭhatastasya rājeṇdra tvarāṃ jagmuśca vṛṣṇayaḥ ||3||
 duryodhanaṃ jitaṃ śrutvā bhūpāstu taṃ turāṃgamam ||
 prāptaṃ na jagrṃhū rāṣṭre kṛṣṇasya balino bhayāt ||4||
 athāvrajatturaṃgo'yaṃ śṛṇvanpaśyannitastataḥ ||
 saṃprāpto'bhūd□dvaitavane yatra rājā yudhiṣṭhiraḥ ||5||
 bhrātrbhīrbhāryayā sārddhaṃ vanavāsaṃ karoti hi ||

tasminvane bhīmaseno vanadvīpagaṇaiḥ saha ||6||
 nityaṃ karoti kṛīḍāṃ vai bālāḥ kṛīḍanakairiva ||
 dadarśa turagaṃ tatra taṃ vanāṃ gahvaraṃ mahat ||7||
 nyagrodhāśvatthabilvaiśca kharjūrapanasaistathā ||
 bakulaiḥ saptapaṇṇaiśca tiṇḍukaistilakairapi ||8||
 śālaistālaistamālaiśca badarīlodhrapātalaiḥ ||
 babbūrasālmalīveṇṇūpalāśādibhīranvitam ||9||
 āgataṃ ghoṭakaṃ dṛṣṭvā durjare nīrjane vane ||
 varāhamṛgaśārdūlavṛkasarpagaṇairyute ||10||
 jhillījhaṃkārasaṃyukte grḍhracillādibhīryute ||
 vṛte tathā bhujāṃgaiśca valmīkādarddhaniḥṣṭaiḥ ||11||
 śṛgālamarkamahīṣagavayādibhīranvite ||
 nīlagogajabhallūkamārjāravānaṃānuṣaiḥ || 12||
 yukte bhayaṃkare rājanbhīmo bhīmaparākramaḥ ||

aśvaṃ jagrāha keśeṣu sapatraṃ nṛpa līlayā ||13||
 kenotsṛṣṭaṃ vadanvākyāṃ svāśramaṃ prayayau śanaiḥ ||
 tadaiva cāniruddhādya ājagmuḥ sarvayādavāḥ ||14||
 paśyaṃto yajñagandharvamarāṇye nṛpa kṛcchrataḥ ||
 dṛṣṭvā grhītaṃ turagamūcuste tu paraspam ||15||
 aho vanacaro hyeṣa dṛśyate bhīmasenavat ||
 brhadbāhurmahāpuṣṭo mahocco raktalocanaḥ ||16||
 mahāgaurāḥ kṛcchradharo dhūlīlīpto gadādharāḥ ||
 itthaṃ bruvāṃtaste sarve punarūcuśca taṃ janam ||17||
 kastvaṃ śrīrājarājanyahayaṃ nitvā kva yāsyasi ||
 tasmānmocaya śīghraṃ tvāṃ na ceddhanmo śīlīmukhaiḥ ||18||
 iti tadvākyamākarmaṇya hayaṃ baddhvā ca gahvare ||
 jagāma svagadāṃ gurvīṇ bhārāyutasamanvitām ||19||
 tayā jaghāna saṃgrāme yādavānbhīmavikramaḥ ||

nīpeturvṛṣṇayastatra bhīmena nihatāśca ye ||20||
 aniruddhastataḥ kruddho dṛṣṭvā tasya parākramam ||
 sahasravārāṇānmattānnodayāmāsa śatrave ||21||
 tataḥ sadiggajaiḥ so'pi bhūbhṛcchikharasannibhaiḥ ||
 pātito dharaṇīprṣṭhe viṣṇairavapīḍyate ||22||
 tato bhīmaḥ samutthāya krodhatprasphuritādharāḥ ||

mattāṅgajāñjaghānātha gadayā vajrakalpayā ||23||
 kāmścicikṣepa gagane kā~ścid□bhūmau vyapothayat ||
 kā~ścinmamarda pādābhyāṃ gajānkā~ścid□gajeṣu ca ||24||
 tataśca dudruvuh sarve vāraṇā bhayavihvalāḥ ||
 tadā"jagāma saṃkruddho gadastatra gadādharah ||25||
 gatvā tatsannidhau so'pi jñātvā bhīmaṃ tu saṃkitaḥ ||
 uvāca natvā he vīra kastvaṃ vada mamāgrataḥ ||26||
 so'bravid□bhīmaseno'haṃ jītvā dyūtena he gada ||

dur̥yodhanena ripuṇā purānniṣkāsitā vayam ||27||
 atrasthānādyojane tu bhrātr̥bhiśca yudhiṣṭhiraḥ ||
 karoti vanavāsaṃ vai hyaho daivasya māyayā ||28||
 vane varṣā gatāścāṣṭau catvārastvavaśeṣitāḥ ||
 varṣamātraṃ kariṣyāmo'jñātavāsaṃ vayaṃ punaḥ ||29||
 arjunastu gataḥ svargamāhūto vāsavena ca ||
 ahaṃ na jāne tu kadā"gaṃiṣyati mahītale ||30||
 gada tvaṃ tu yadūnāṃ ca kuśalaṃ kathayasva naḥ ||
 turagaḥ kasya bhūpasya kimarthaṃ yūyamāgatāḥ ||31||
 ityuktvā mīmasenastu rurodāsrupariplutaḥ ||
 dur̥yodhanakṛtāṅkleśānsaṃsmaranduhkḥkḥpūritaḥ ||32||
 iti śrutvā sa tadvākyam taṃ samāśvāsya duḥkhitaḥ ||
 bhīmāya kathayāmāsa vārtāṃ sarvāṃ ca vistarāt ||33||
 śrutvā bhīmastu mudito'niruddhādyair̥yadūttamaiḥ ||

samanvitastu prayayau dharmaputrasya sannidhau ||34||
 āgatānyādavāñchrutvājātaśatruḥ praharṣitaḥ ||
 ānetuṃ nir̥yayau rājannakulādyaḥ samanvitaḥ ||35||
 nemustaṃ yādavāḥ sarve so'pi datvā varāśiṣam ||
 nivāsayāmāsa mudā sarvāṇdvaitavane nṛpa ||36||
 āgatebhyāśca sarvebhyo yathāyogyam yathāruci ||
 pradadau bhojanaṃ rājā sthālyā bhāskaradattayā ||37||
 uṣitvā rajanīmekāṃ prabhāte kārṣṇinaṃdanaḥ ||
 kratornīmaṃtraṇaṃ dattvā pādavebhyah paramtapa ||38||
 yādavaiḥ sahitaḥ śighraṃ mocayitvā turaṅgamam ||
 yayau sārasvatāndeśān turagasya ca pr̥sthataḥ ||39||
 aśūrā~śca bahūndeśāṃstyaktvā turagarāt tataḥ ||
 svechayā vicaran rājan yayau kaumtalakaṃ puram ||40||
 tasminpure mahārāja candrahāsaśca vaiṣṇavaḥ ||

pālito yaḥ kulindena keralādhipateḥ sutaḥ ||41||
 kṛṣṇadevaprasādena rājyaṃ tatra karoti hi ||
 kathāstasypī bhaktasya rājāñjaiminibhārate ||42||
 arjunāgre vistarād vai nāradena tu varṇitāḥ ||
 tasminpure narāḥ sarve kṛṣṇabhaktā vasanti hi ||43||
 brahmaṇyāḥ puṇyakarttāraḥ parādāraparāṇ□mukhāḥ ||
 svadāranirātāḥ sarve kṛṣṇapūjanatparāḥ ||44||
 govīṇdagāthāṃ śṛṇvaṃti purāṇāni tathaiva ca ||
 japaṃti tatra nāmāni rādhamādhavayormudā ||45||
 tulasīmālikābhiśca hyūrdhva puṇḍradharā dvijāḥ ||
 gopīcandanakāśmīrairharimaṇḍiracarcitāḥ ||46||
 śyāmabīṇdudharāḥ sarve śrīdharāḥ kecideva hi ||
 tilakairdvādaśair̥yuktāścāṣṭamudrādharāḥ parāḥ ||47||

grhasthāḥ śītalāṃ mudrāṃ gopīcandasamṃyutām ||
 nityaṃ viprādāyo varṇāḥ prabhāte dhārayanti hi ||48||
 agnisamskāraṇārthaṃ tu viraktāḥ kecideva hi ||
 taptamudrāṃ dhārayanti kecitsamnyāsīnastathā ||49||
 tasmīnpure hayaḥ paśyanprāpto'bhūd rājamaṃdīre ||
 yatra rājati rājā tu candrahāsaśca candravat ||50||
 iti śrīgargasaṃhitāyāṃ hayamedhakhaṇḍe
 kauṃṭalapuragamaṇaṃ nāmaikapamcāsattamo'dhyāyaḥ ||51||
 hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

The Yadavas met King Yudhishtira in the Dvaitavana, followed by horses to other countries, and Ashvaka entered Kauntalpur.

Srigargaji says - Nripeśvara! Lord Krishna then escorted the Yadavas to Kushasthīlpuri in a chariot. Upon his departure, Aniruddha diligently worshipped the horse and freed it again for the victory march. After being released, the horse moved at a fast pace, seeing many countries. Rajendra! Vrīṣṇivāṇshi Yadav also followed him with speed. Hearing of Duryodhana's defeat, Bhupala II could not capture the horse even when Mahabali came to his kingdom in fear of Krishna. 1 - 4.

The sacrificial horse then went around, watching and listening, to the Dvaitavana, where King Yudhishtira lived in exile with his brothers and wife. In that Dvaitavana, Bhīmsen would play with communities of elephants every day, just as a child would play with toys. They saw the horse there. The forest was very large and dense. It was filled with trees like Banyan, Peepal, Bel, Date, Jackfruit, Mulsiri, Chitvan, Tinduk, Tilak, Sal, Tamal, Ber, Lodh, Patal, Acacia, Semar, Bamboo, and Palash. In that desolate forest, where swine, deer, tigers, wolves, and serpents lived, where the chirping of prawns echoed, in which birds like vultures and eagles lived, innumerable serpents filled with half the bodies taken out of the bamboo; jackals, apes, buffaloes, nilgai, etc., which the forest adorned and the king! The fierce Bhīmsen caught hold of the horse's hair when he saw it come into the forest, which appeared to be very dangerous from the presence of cows, elephants, bears, foxes, and forest men. Nareshwar. They took the horse by surprise with a spear and walked slowly to the ashram, saying, "Who let it go?" 5-13 | (Ashwamedh Khand Chapter 51 to 58)

The king! At the same time, all the Yadavas, including Aniruddha, arrived in the forest, observing the sacrificial horse with great difficulty. When they saw the horse being caught, they said to each other, 'Ah! The Vanacher looks very similar to Bhīmsen. Big arms, very strong body, very tall stature, red eyes and great complexion - all are like him. It is capable of withstanding difficulties. All its limbs are covered with dust and it carries a mace, just like Bhīma. They all said such things to each other, and then they spoke to the venerator. 14-17 |

'Oh dear! Who are u? Where are you going with this horse of the king? So let it go quickly, or we will shoot you with arrows. " 18.

Hearing this, Bhīma tied the horse in a dense forest and went before them with his heavy mace made of ten thousand weights of iron. The mighty Bhīma began slaying the Yadava soldiers in battle with a mace. All the Yadavas who were injured by Bhīma were buried there. Aniruddha was infuriated by the valor of the beast. They threw a thousand elephants at their enemy. What were those elephants, were giants and looked like the top of a mountain. He knocked Bhīmsen to the ground and began to

crush him with his teeth. Seeing this, Bhimsen suddenly stood up and his lips trembled in anger. They began to beat the elephants with their cudgels. Some were lifted up and thrown into the sky, and some were thrown down to the earth. Some of the elephants were trampled by him and some were picked up and thrown at other elephants. Then all the elephants ran away, terrified. 19-24 |

Then, in a rage, the mace-wielding donkey came there. He went closer and recognized Bhimsen. Still, doubts lingered in my mind. So he saluted and asked, 'O Veer! Who are u? Tell it to me exactly. " 25-26 | (Ashwamedh Khand Chapter 51 to 58)

Hearing these words, Gada also felt sad and assured Bhima that he had explained everything in detail. Hearing all this, Bhimsen was very happy and went to Dharmanandana Yudhishtira with the best Yadava heroes like Aniruddha. The king! Ajatashatru Yudhishtira was overjoyed on hearing the arrival of the Yadavas and left the ashram to receive them along with Nakula and Adi. O Lord! All the Yadavas bowed at his feet, and Yudhishtira blessed them and placed them in the Dvaita forest with great joy. King Yudhishtira, under the influence of a bowl given by the Sun God, fed all the guests there according to their taste. Oh no! There Pradyumna Kumar Aniruddha stayed one night and in the morning invited the Pandavas for a yajna, freed the horse, and quickly left with the Yadavas and followed the horse to the Saraswat countries. 33-39 |

Thus was completed the fifty-first chapter in the Ashvamedha Khanda under the Srigargha Samhita, titled 'The Journey to Ashvaka Kauntalapura'. 51.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 52

Chapter 253 of 263 · 30 detected Sanskrit verse markers

Sanskrit

अश्वमेधखण्डः - द्विपंचाशत्तमोऽध्यायः
चन्द्रहास-अनिरुद्ध मिलनम् -
गर्ग उवाच -
समागतं यज्ञहयं विलोक्य
श्रीचन्द्रहासो ब्रजचन्द्रदासः ॥
सद्यो गृहीत्वा किल तस्य पत्रं
स वाचयामास तदैव हृष्टः ॥१॥
तत्पत्रं वाचयित्वाऽऽह महाभागवतो नृप ॥
अहो पश्यामि नेत्राभ्यां पौत्रं श्रीपरमात्मनः ॥२॥
केन पुण्येन पूर्वेण कृष्णतुल्यं यद्वत्तमम् ॥
मया न दृष्टः श्रीकृष्णो मायामानुषविग्रहः ॥३॥
सहितः कार्ष्णिजेनाहं तस्माद्गच्छामि द्वारकाम् ॥
तत्र पश्यामि श्रीकृष्णं बलं प्रद्युम्नमेव च ॥४॥
उग्रसेनं महाराजं श्रीकृष्णोनापि पूजितम् ॥
इत्युक्त्वा निर्ययौ राजा ह्यनिरुद्धं विलोकितुम् ॥५॥
गृहीत्वा घोषयारौश्च गंधपुष्पाक्षतादिकान् ॥
दिव्यवस्त्राणि रत्नानि गृहीत्वा तुरगं च सः ॥६॥
सवः पुरजनैः सार्द्धं मालातिलकशोभितैः ॥
गीतवादित्रघोषैश्च पद्भ्यां राजा जगाम ह ॥७॥
आगतं तं नृपं दृष्ट्वा नागरैः सहितं नृप ॥
अनिरुद्धो मुदायुक्तो मंत्रिणं चेदमब्रवीत् ॥८॥
अनिरुद्ध उवाच -
कोऽयं राजा महामंत्रिन्सर्वैः पुरजनैः सह ॥
आगतो मिलनार्थं वा तस्य वार्ता वदस्व नः ॥९॥
उद्धव उवाच -
नृपोऽयं चंद्रहासाख्यो केरलाधिपतेः सुतः ॥
मृतयोर्मार्तृपित्रोश्च कुलिंदेनानुपालितः ॥१०॥
आबाल्यात्कृष्णचन्द्रस्य भक्ततस्तेनापि रक्षितः ॥
दुष्टबुद्धेः प्रधानस्य सुतां यः परिणीतवान् ॥११॥
यस्मै कुन्तलको राजा राज्यं दत्त्वा वनं ययौ ॥
तस्याख्यानं द्वारकायां मया कृष्णमुखाच्छ्रुतम् ॥१२॥
यस्मै स्वदर्शनं दातुं श्रीकृष्णोऽत्रागमिष्यति ॥

उद्धवस्य वचः श्रुत्वा विस्मितोऽभूद्यद्वृत्तमः ॥१३॥
 गत्वानिरुद्धनिकटे चन्द्रहासो जनैर्वृतः ॥
 श्यामकर्णं ददौ प्रीतो धनानि बहुशस्तथा ॥१४॥
 गजानामर्द्धलक्षं च रथानां लक्षमेव च ॥
 तुरगाणामेककोटिं मुद्राणां हि सहस्रकम् ॥१५॥
 गवयानां सहस्रं च शिबिकानां सहस्रकम् ॥
 धेनूनां दशलक्षं च शिञ्जानामयुतं तथा ॥१६॥
 एककोटिं सुवर्णानां रौप्याणां च चतुर्गुणम् ॥
 लक्षमाभरणानां च माधवाय ददौ नृपः ॥१७॥
 चन्द्रहास उवाच -

नमोऽनिरुद्धाय सुरोत्तमाय श्रीकृष्णपौत्राय जनेश्वराय ॥
 प्रद्युम्नपुत्राय यद्वृत्तमाय देवाय पूर्णाय नमः पराय ॥१८॥
 इति भक्तवचः श्रुत्वा प्रसन्नो मदनात्मजः ॥
 संश्लाघ्य प्रददौ तस्मै प्रदीप्तां रत्नमालिकाम् ॥ १९ ॥
 चन्द्रहासस्तु राजेन्द्र राज्ये कृत्वा तु मंत्रिणम् ॥
 स्वपुराद्यादवैः सार्द्धं गंतुं चालं मनोऽकरोत् ॥२०॥
 उषित्वा तत्पुरे सर्वे ह्येकरात्रं यद्वृत्तमाः ॥
 प्रातःकाले यस्य राजंश्चन्द्रहासेन संयुताः ॥२१॥
 जगाम ह्यग्रतस्तेभ्यो तुरगः पत्रशोभितः ॥
 ततः सप्तवर्ती दृष्ट्वा ह्यावर्तशतसंकुलाम् ॥२२॥
 तटं तरंगैर्निघ्नतीं दीर्घवेगां दुरत्ययाम् ॥
 नौकाभिः संयुतां दृष्ट्वा वीरः प्रद्युम्ननन्दनः ॥२३॥
 अक्षौहिणीशतयुतः पारं गंतुं मनो दधे ॥
 स पूर्वं गजमारुह्य सांबाद्यैः परिवेष्टितः ॥२४॥

नावं त्यक्त्वा नृपश्रेष्ठ प्रविवेश नदीजले ॥
 प्रथमं सलिलं तस्यां समलं च बभूव ह ॥२५॥
 ततः पंकद्रवा भूमिश्चित्रमेतद्बभूव ह ॥
 हसंतो यादवाः सर्वे विस्मयं परमं ययुः ॥२६॥
 अथ व्रजंस्तुरंगस्तु स जगाम शनैः शनैः ॥
 नारायणसरो यत्र मध्ये सिंधुसमुद्रयोः ॥२७॥
 पपौ तिर्थजलं तत्र तुरगश्च तृषातुरः ॥
 ततस्तत्राययुः सर्वेऽनिरुद्धाद्या यद्वृत्तमाः ॥२८॥
 धर्मद्वेषकरान्नीचान्मलेच्छाञ्जित्वा मृधांगणे ॥
 दृष्ट्वा तुरंगमं तत्र स्नानं चक्रुः सरोवरे ॥२९॥
 इति श्रीगर्गसंहितायां हयमेधखण्डे
 नारायणसरोरोगमनं नाम द्विपञ्चाशत्तमोऽध्यायः ॥५२॥
 हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

aśvamedhakhaṇḍaḥ - dvipaṃcāśattamo'dhyāyaḥ
 candrahāsa-aniruddha milanam -
 garga uvāca -
 samāgataṃ yajñahayaṃ vilokya
 śricandrahāso vracacandradāsaḥ ||
 sadyo grhītvā kila tasya patraṃ
 sa vācayāmāsa tadaiva hr̥ṣṭaḥ ||1||
 tatpatraṃ vācayitvā"ha mahābhāgavato nṛpa ||
 aho paśyāmi netrābhyaṇi pautraṃ śrīparamātmānaḥ ||2||
 kena puṇyena pūrveṇa kṛṣṇatulyaṃ yadūttamam ||
 mayā na dṛṣṭaḥ śrīkṛṣṇo māyāmānuṣavigrahaḥ ||3||
 sahitaḥ kārṣṇijenāhaṃ tasmād gacchāmi dvārakām ||
 tatra paśyāmi śrīkṛṣṇaṃ balaṃ pradyumnameva ca ||4||
 ugrasenaṃ mahārājaṃ śrīkṛṣṇenāpi pūjitam ||

ityuktvā nirayau rājā hyaniruddhaṃ vilokitum ||5||
 grhītvā copacārā-śca gaṃdhapuṣpākṣatādīkān ||
 divyavastrāṇi ratnāni grhītvā turagaṃ ca saḥ ||6||
 savāḥ purajānaīḥ sārddhaṃ mālātilakaśobhitaiḥ ||
 gītavādītraghoṣaiśca padbhyaṃ rājā jagāma ha ||7||
 āgataṃ taṃ nṛpaṃ dṛṣṭvā nāgaraiḥ sahitaṃ nṛpa ||
 aniruddho mudāyukto maṇtriṇaṃ cedamabravīt ||8||
 aniruddha uvāca -
 ko'yaṃ rājā mahāmaṇtrinśarvair purajānaīḥ saha ||
 āgato milanārthaṃ vā tasya vārtāṃ vadasva ha ||9||
 uddhava uvāca -
 nṛpo'yaṃ caṃdrahāsākhyo keralādhipateḥ sutaḥ ||
 mṛtayaormātṛpitrośca kulīṇdenānupālitaḥ ||10||
 ābālyātkṛṣṇacandrasya bhaktastenāpi rakṣitaḥ ||

duṣṭabuddheḥ pradhānasya sūtāṃ yaḥ pariṇītavān ||11||
 yasmai kuntalako rājā rājyaṃ datvā vanaṃ yayau ||
 tasyākhyānaṃ dvārakāyāṃ mayā kṛṣṇamukhācchrutam ||12||
 yasmai svadarśanaṃ dātuṃ śrīkṛṣṇo'trāgaṃśyati ||
 uddhavasya vacaḥ śrutvā vismito'bhūdyadūttamaḥ ||13||
 gatvāniruddhanikaṭe candrahāso janairvṛtaḥ ||
 śyāmakarṇaṃ dadau prīto dhanāni bahuśastathā ||14||
 gajānāmardhalakṣaṃ ca rathānāṃ lakṣameva ca ||
 turagāṇāmekakoṭiṃ mudrāṇāṃ hi sahasrakam ||15||
 gavayānāṃ sahasraṃ ca śībikānāṃ sahasrakam ||
 dhenūnāṃ daśalakṣaṃ ca śiṅgānāmayutaṃ tathā ||16||
 ekakoṭiṃ suvarṇānāṃ raupyaṇāṃ ca caturguṇam ||
 lakṣamābharaṇānāṃ ca mādhavāya dadau nṛpaḥ ||17||
 candrahāsa uvāca -

namo'niruddhāya surottamāya śrīkṛṣṇapautṛāya janeśvarāya ||
 pradyumnaputrāya yadūttamāya devāya pūrṇāya namaḥ parāya ||18||
 iti bhaktavacaḥ śrutvā prasanno madanātmajaḥ ||
 saṃślāghya pradadau tasmai pradīptāṃ ratnamālīkām || 19||
 candrahāsastu rājendra rājye kṛtvā tu maṇtriṇam ||
 svapurādyaḍavaiḥ sārddhaṃ gaṃtuṃ cālaṃ mano'karot ||20||

uṣitvā tatpure sarve hyekarātraṃ yadūttamāḥ ||
 prātaḥkāle yayū rājaṃścandrahāseṇa saṃyutāḥ ||21||
 jagāma hyagratastebhyo turagaḥ patraśobhitaḥ ||
 tataḥ saptavatiṃ dṛṣtvā hyāvarttasatasamkulām ||22||
 taṭaṇ taramgairnighnaṇṭiṇī dīrghavegāṇ duratyayām ||
 naukābhīḥ saṃyutāṃ dṛṣtvā vīraḥ pradyumnanandanah ||23||
 akṣauhiṇīsatayutaḥ pāraṇ gaṇtuṃ mano dadhe ||
 sa pūrvam gajamāruhya sām̐bādyaīḥ pariveṣṭitaḥ ||24||

nāvaṃ tyaktvā nṛpaśreṣṭha praviveśa nadījale ||
 prathamam salilam tasyām samalam ca babhūva ha ||25||
 tataḥ paṃkadravā bhūmiścitrametadbabhūva ha ||
 hasanto yādavāḥ sarve vismayaṃ paramaṇ yayuḥ ||26||
 atha vrajamsturaṃgastu sa jagāma śanaiḥ śanaiḥ ||
 nārāyaṇasaro yatra madhye śiṃdhusamudrayoḥ ||27||
 papau tirthajalam tatra turagaśca tṛṣṭuraḥ ||
 tatataṣṭāyayūḥ sarve'niruddhādyaḥ yadūttamāḥ ||28||
 dharmadveṣakarānnicānmlecchāñjivā mṛdhāṃgaṇe ||
 dṛṣtvā turaṃgamaṇ tatra snānaṃ cakruḥ sarovare ||29||
 iti śrīgargasaṇhitāyām hayamedhakhaṇḍe
 nārāyaṇasarogamaṇam nāma dvipaṃcāśattamo'dhyāyaḥ ||52||
 hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

Shyamakarna Ashvaka went to Kauntalapur and offered the horses to Aniruddha's service along with many gifts from Bhaktaraja Chandrahase, and from there they all left.

Strigarji says - Rajan! On seeing the horse that had come there, King Chandrahase, the servant of Vrajachandra Krishna, immediately caught hold of it and read its spear leaf with delight. Nareshwar. After reading the letter, the great devotee, Naresh, said, "Ah! It is a matter of great fortune that today I will see the grandson of Lord Krishna with my own eyes. I do not know what virtue has been created by me in the past, which is giving me the opportunity to see Yadukulatilaka Aniruddha, who is like Krishna. I have not had a darshan of Lord Krishna, who is wearing a human body, till date. So I will go to Dwarka with Pradyumna Kumar and there will also have darshan of Shri Krishna, Balarama, Pradyumna and those Maharajas Ugrasena who are also worshipped by Lord Shri Krishna. 1-43 | -

Having said this, King Chandrahase left the city to have a darshan of Aniruddha, accompanied by all the priests adorned with garlands and tilak, along with incense, flowers, incense, divine garments, divine jewels, and even the horse. The king went on foot, accompanied by the auspicious sound of songs and music. 5 - 7.

O Lord! Aniruddha was very happy to see the king with the citizens. They started asking questions of minister Uddhavji. 8. (Ashwamedh Khand Chapter 51 to 58)

Aniruddha said, "O great minister! Who is this king, who has come to meet us with all the townsfolk? You tell us the story of it. 9.

Hearing this from Uddhav, the Yadav chief Aniruddha was amazed. Surrounded by all the citizens, King Chandrahase approached Aniruddha, gave him the Shyamakarna horse, and happily presented him with a large sum of money. Fifty thousand elephants, a hundred thousand chariots, a

hundred million horses, a thousand gold coins, a thousand cows, a thousand shepherds, a hundred thousand dhenus, ten thousand pratyanchas, a hundred million gold, four million silver, and a hundred thousand jewels - the king presented to Madhava Aniruddha. 13-17 |

Chandrabhasana said, "My salutations are repeated to Aniruddha, who is the greatest of all gods, the grandson of Krishna, the son of Lokeshvara, the son of Pradyumna, the son of Yadukulatilaka and the Supreme Personality of Godhead." 18.

Pradyumna Kumar, who was pleased to hear this word of the devotee, praised him and offered him a shining jewel. Rajendra! Chandrabhasana considered leaving his city with the Yadavas by appointing ministers over his kingdom. All those best Yadavas stayed one night in that city and left with Chandrabhasana in the morning. A horse adorned with spears rode ahead of them and approached the 'Saptavati' flanked by hundreds of vortices (vortices). The river was breaking its meandering banks. His speed was very strong and difficult for everyone to pass. There were many boats moored on its banks. After seeing that river, Veer Pradyumnanandan Aniruddha thought of crossing it with a hundred Akshauhini army. 19-23 |

Oh dear Lord! Aniruddha first rode an elephant surrounded by sambas and left the boat and entered the river waters. At first, his water got mixed up with that army and became muddy. Then the river was just plain land. This strange thing happened. All the Yadavs laughed and were astonished. 24-26 | (Ashvamedh Khand Chapter 51 to 58)

The horse then proceeded slowly, reaching where Narayan Sarovar lay between the Indus River and the sea. He was getting tired of being thirsty. He drank the water of that pilgrimage. Just then, all the Yadavas like Aniruddha came there. They had to fight and defeat heretical demons on the way. Seeing the horse there, they all took a bath in Narayan Sarovar. 27-29 |

Thus was completed the fifty-second chapter in the Ashvamedha Khanda under the Srigargha Samhita. 52.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 53

Chapter 254 of 263 · 41 detected Sanskrit verse markers

Sanskrit

अश्वमेधखण्डः - त्रिपंचाशत्तमोऽध्यायः
 यादवगणानां द्वारकाप्रत्यागमनं तथा उग्रसेनसभायां उद्धवप्रेरणा -
 गर्ग उवाच -
 पश्यन्नृपान्महावीरानुग्रसेनतुरंगमः ॥
 विचरन्भारते वर्षे देशानन्याञ्जगाम ह ॥१॥
 एवं विचरतस्तस्य हयस्य च विशां पते ॥
 आगतः फाल्गुनो मासः सर्वेषां गृहदर्शिकः ॥२॥
 आगतं फाल्गुनं दृष्ट्वा चानिरुद्धस्तु शंकितः ॥
 उवाच मंत्रिप्रवरमुद्धवं बुद्धिसत्तमम् ॥३॥
 अनिरुद्ध उवाच -
 चैत्रे श्रीयादवैन्द्रस्तु मंत्रिन् यज्ञं करिष्यति ॥
 वयं तु किं करिष्यामो दिवसा बहवो न हि ॥४॥
 भूमौ तुरंगहर्तारो नृपाः के केऽवशेषिताः ॥
 तेषां च वद नामानि मह्यं शुश्रूषवे त्वरम् ॥५॥

उद्धव उवाच -
 न संति भूतले शूरा गगने संति वा हरे ॥
 तस्माद्यदुपुरीं गच्छ स्वर्णद्वारां च द्वारकाम् ॥६॥
 इति तस्य वचः श्रुत्वा ह्यनिरुद्धः प्रहर्षितः ॥
 तस्यापि वचनं राजन्नश्वाग्रे पुनरब्रवीत् ॥७॥
 एवं तद्वाक्यमाकर्ण्य सर्वज्ञाता तुरंगमः ॥
 प्रययौ द्वारकां शीघ्रं किष्किं धां हनुमानिव ॥८॥
 तस्यापि पृष्ठतः शूरा दुद्रुवुस्ते तुरंगमैः ॥
 वायुवेगैर्मनोवैर्भानुसांवालयो नृप ॥९॥
 गृहीत्वा तुरंगं सर्वे बद्ध्वा तं स्वर्णदामभिः ॥
 सेनायामन्तरे कृत्वा शंकितः स्वपुरीं ययुः ॥१०॥
 गीतवादित्रघोषैश्च नादयन्तश्च दुंदुभीन् ॥
 चालयन्तश्च पृथिवीं त्रासयन्तः खलान् रिपून् ॥११॥
 व्रजन्तं यादवैः सार्द्धं तुरंगं वीक्ष्य नारदः ॥

दूतवत्कलहार्थाय प्रययौ शक्रसन्निधिम् ॥१२॥
 तस्याग्रे कथयामास वाजिवातं स विस्तरात् ॥
 श्रुत्वा शक्रस्तु राजेन्द्र हयं हर्तुं मनो दधे ॥१३॥
 आययौ भूतले शीघ्रं द्रष्टुं भूत्वा तिरोहितः ॥

अहो विष्णोर्मायया च सर्वे मुह्यन्ति देवताः ॥१४॥
 कुबेरब्रह्मशक्राद्या भूजनानां तु का कथा ॥
 स गत्वा तत्र वृष्णीनां सेनां सर्वा ददर्श ह ॥१५॥
 प्रलयब्धिसमां रौद्रां वृतां शूरैश्च कोटिभिः ॥
 यादवानां महासेनामुदभटां वीक्ष्य शंकितः ॥१६॥
 ययौ कृष्णभयाद्राजञ्छीघ्रं शक्रोऽमरावतीम् ॥
 कृष्णदेवस्य कृपया युद्धस्याशां विसृज्य च ॥१७॥
 अथ व्रजंती चतुरंगिणीभिः
 सेनानिरुद्धस्य महात्मनश्च ॥
 गजै रथैर्वै तुरगैर्नरैश्च

रेजे मघोनः पृतनेव स्वर्गे ॥१८॥
 गजाः सर्वे पृथग्भूताः पृथग्भूता रथास्तथा ॥
 पृथग्भूतास्तुरंगाश्च पृथग्भूता पदातयः ॥१९॥
 अनुजग्मुर्द्वारिकां ते हर्षिताः कृष्णपोतकाः ॥
 जंबूद्वीपस्य जेतारो लोकद्वयजिगिषवः ॥२०॥
 अग्ने वाहं पुरस्कृत्य वादित्रैर्विविधैरपि ॥
 गीतनृत्यादिभी राजन्संयुक्तास्ते यदूतमाः ॥२१॥
 अनिरुद्धस्तु सांबाद्यैरिन्द्रनीलादिभिर्नृप ॥
 चन्द्रहासादिभिर्भूपैः सहस्रैरभिभूषितः ॥२२॥
 सांबस्यानुमतेनापि चानर्ते संप्रविश्य च ॥
 उद्धवं प्रेषयामास द्वारिकां योजनद्वयात् ॥२३॥
 एवं प्रणोदितः सोऽपि नत्वा रुक्मवतीसुतम् ॥
 शिबिकां शीघ्रमारुह्य हर्षितः प्रययौ पुरीम् ॥२४॥
 यत्रास्ते ह्युग्रसेनस्तु मुनिभिः परिवारितः ॥

श्रेष्ठे पिंडारकक्षेत्रे सभामंडपभूषिते ॥२५॥
 वसुदेवादयो यत्र रामकृष्णादयो नृप ॥
 प्रद्युम्नाद्याश्च बलिनी यज्ञं रक्षन्ति नित्यशः ॥२६॥
 गत्वा नृपसभां तत्र यादवैर्द्वं प्रणम्य च ॥
 वसुदेवं बलं कृष्णं प्रद्युम्नादीन् यदूतमान् ॥२७॥
 सर्वान् नत्वा यथायोग्यं तेषामग्रे स संस्थितः ॥
 कथयामास वृतांतं पृष्टस्तैर्हृष्टमानसैः ॥२८॥
 उद्धव उवाच -

आगतस्तव राजेन्द्र निर्विघ्नेन तुरंगमः ॥
 आगताश्चानिरुद्धाद्याः कुशलेन यदूतमाः ॥२९॥
 गोविंदस्यापि कृपया चेद्वनीलः समागतः ॥
 हेमांगदः सुरूपा च ह्यागता मण्डलेश्वरी ॥३०॥
 निर्जितस्तु बको युद्धे भीषणेन समन्वितः ॥

बिन्दुश्चैवानुशात्वश्च स्वपुरादहौ समागतौ ॥३१॥

उपद्वीपे पांचजन्ये बल्वलो निर्जितोऽसुरैः ॥
तस्मिन्युद्धे महेशेन ह्यनिरुद्धसुनन्दनौ ॥३२॥
निहतौ च रुषाढ्येन यादवाश्चैव मारिताः ॥
तत्र गत्वा त्वसौ कृष्णो जीवयामास यादवान् ॥३३॥
तस्मात्कृष्णस्य कृपया वयं सर्वे समागताः ॥
निर्जिताः कौरवाः सर्वे भीष्मो ह्यत्र समागतः ॥३४॥
दृष्ट्वा द्वैतवनेऽस्माभिः पांडवा दुःखकश्चिताः ॥
ब्रजे गोपगणाश्चैव कृष्णविक्षेपविह्वलाः ॥३५॥
आबाल्यात्कृष्णभक्तस्तु चंद्रहासः समागतः ॥
भीताश्च बहवो भूपा आगतास्ते भयात्तव ॥३६॥
गर्ग उवाच -

इति कृष्णगुणाञ्छ्रुत्वा ह्युद्धवाद्यादवेश्वरः ॥
न किंचिद्द्वये प्रेम्णा तु मग्नश्चानन्दसागरे ॥३७॥
मणिहारं ददौ तस्मै रत्नानि चांबराणि च ॥

शिविकावारणरथहयादीनुद्धवाय सः ॥ ३८ ॥
ततः कृष्णस्तु भगवाञ्छीघ्रमुत्थाय हर्षितः ॥
सख्या सार्द्धं सभायां च चकार परिरंभणम् ॥३९॥
उग्रसेन उवाचाथ गोविन्दं हर्षपूरितः ॥
आनेतं चानिरुद्धं वै गच्छ श्रीकृष्ण यादवैः ॥४०॥
इति श्रीगर्गसंहितायां हयमेधखण्डे
उद्धवागमनं नाम त्रिपंचाशत्तमोऽध्यायः ॥५३॥
हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

aśvamedhakhaṇḍaḥ - tripañcāśattamo'dhyāyāḥ
yādavagaṇānām dvāṛakāpratyāgamanaṁ tathā ugrasenasabhāyām uddhavapreraṇā -
garga uvāca -
paśyanṛpānmaḥāvīrānugrasenaturamgamāḥ ||
vicaranbhārāte varṣe deśānanyāñjagāma ha ||1||
evaṁ vicaratastasya hayasya ca viśāṁ pate ||
āgataḥ phālguno māsaḥ sarveśāṁ grhadarśikāḥ ||2||
āgataṁ phālgunaṁ dṛṣṭvā cāniruddhastu śaṁkitāḥ ||
uvāca maṇitripavararamuddhavaṁ buddhisattamaṁ ||3||
aniruddha uvāca -
cāitre śrīyādavendrāstu maṁtrin yajñaṁ kariṣyati ||
vayaṁ tu kiṁ kariṣyāmo divasā bahavo na hi ||4||
bhūmau turamgaharttāro nṛpāḥ ke ke'vaśeṣitāḥ ||
teṣāṁ ca vada nāmāni mahyaṁ śuśrūṣave tvaram ||5||

uddhava uvāca -
 na saṁti bhūtale śūrā gagane saṁti vā hare ||
 tasmādyadupurīṁ gaucha svarṇadvārāṁ ca dvārakām ||6||
 iti tasya vacaḥ śrutvā hyaniruddhaḥ praharṣitaḥ ||
 tasyāpi vacanaṁ rājannaśvāgre punarabravīt ||7||
 evaṁ tadvākyaṁākarmaṇya sarvajñātā turaṅgamaḥ ||
 prayayau dvārakām śighraṁ kiṣkiṇḍhām hanumāniva ||8||
 tasyāpi prṣṭhataḥ śūrā dudruvuste turaṅgamaḥ ||
 vāyuvagairmanovegairbhānusāmbādayo nṛpa ||9||
 grhītvā turagaṁ sarve baddhvā taṁ svarṇadāmabhiḥ ||
 senāyāmantare kṛtvā śaṁkitāḥ svapurīṁ yayuḥ ||10||
 gītavadītraghoṣaiśca nādayaṁtaśca duṇḍubhīn ||
 cālayaṁtaśca prthivīm trāsayaṁtaḥ khalān ripūn ||11||
 vrajaṁtaṁ yādavaḥ sārddhaṁ turagaṁ vikṣya nāradaḥ ||

dūtavatkalahārthāya prayayau śakrasannidhim ||12||
 tasyāgre kathayāmāsa vājivārtāṁ sa vistarāt ||
 śrutvā śakrastu rājendra hayaṁ hartuṁ mano dadhe ||13||
 āyayau bhūtale śighraṁ drṣṭuṁ bhūtvā tirohitaḥ ||
 aho viṣṇormāyayā ca sarve muhyaṁti devatāḥ ||14||
 kuberaścaśakrādyaḥ bhūjanānāṁ tu kā kathā ||
 sa gatvā tatra vṛṣṇināṁ senāṁ sarvāṁ dadarśa ha ||15||
 pralayābdhisamāṇā raudrāṁ vṛtāṁ śūraiśca koṭibhiḥ ||
 yādavānāṁ mahāsenāmudraḥ bhaṭāṁ vikṣya śaṁkitāḥ ||16||
 yayau kṛṣṇabhayaḍ rājāñchighraṁ śakro'marāvatiṁ ||
 kṛṣṇadevasya kṛpayā yuddhasyāśāṁ viśṛjya ca ||17||
 atha vrajaṁti caturaṅgiṇibhiḥ
 senāniruddhasya mahātmanaśca ||
 gajai rathairvai turagaḥnaraśca

reje maghonaḥ prtaneva svarge ||18||
 gajāḥ sarve prthagbhūtāḥ prthagbhūtā rathāstathā ||
 prthagbhūtāsturaṅgāśca prthagbhūtā padātayaḥ ||19||
 anujagmurdvārakām te harṣitāḥ kṛṣṇapotakāḥ ||
 jaṇībūdvipasya jetāro lokadvayajīgiṣavaḥ ||20||
 agne vāhaṁ puraskṛtya vādītrairvividhairapi ||
 gītanṛtyādibhiḥ rājansaṁyuktāste yadūttamāḥ ||21||
 aniruddhastu sāmānyairimdranilādibhirnṛpa ||
 candrahāsādibhirbhūpaiḥ sahasrairabhibhūṣitaḥ ||22||
 sāmānyānumatenāpi cānarte saṁpraviṣya ca ||
 uddhavaṁ preṣayāmāsa dvārakām yojanadvayāt ||23||
 evaṁ praṇoditaḥ so'pi natvā rukmavatisutam ||
 śibikāṁ śighramāruhya harṣitaḥ prayayau purīm ||24||
 yatrāste hyugrasenastu munibhiḥ parivāritaḥ ||

śreṣṭhe piṇḍārakakṣetre sabhāmaṇḍapabhūṣite ||25||
 vasudevādayo yatra rāmakṛṣṇādayo nṛpa ||
 pradyumnādyāśca balino yajñāṇaṁ rakṣanti nityaśaḥ ||26||
 gatvā nṛpasabhāṁ tatra yādaveṇḍraṁ praṇamya ca ||
 vasudevāṁ balaṁ kṛṣṇaṁ pradyumnādīn yadūttamān ||27||
 sarvānnatvā yathāyogyāṁ teṣāmagre sa saṁsthitaḥ ||
 kathayāmāsa vṛttāṁtaṁ prṣṭastairhrṣṭamānasaiḥ ||28||
 uddhava uvāca -

āgatastava rājemdra nirvighnena turaṅgamaḥ ||
 āgatāścāniruddhādyaḥ kuśalena yadūttamāḥ ||29||
 govindasyāpi kṛpayā cedranilāḥ samāgataḥ ||
 hemāṅgadaḥ surūpā ca hyāgatā maṇḍaleśvarī ||30||
 nirjītaṣṭa bako yuddhe bhīṣaṇena samanvitaḥ ||
 binduścaivānuśālvaśca svapurāḍ dvau samāgatau ||31||

upadvīpe pāṁcajanya balvalo nirjito'suraiḥ ||
 tasminyuddhe maheśena hyaniruddhasunandanau ||32||
 nihatau ca ruṣāḍhyena yādavaścaiva mārītāḥ ||
 tatra gatvā tvasau kṛṣṇo jīvayāmāsa yādavān ||33||
 tasmātkṛṣṇasya kṛpayā vayaṁ sarve samāgataḥ ||
 nirjītāḥ kauravāḥ sarve bhīṣmo hyatra samāgataḥ ||34||
 drṣṭvā dvaitavane'smābhīḥ pāṇḍavā duḥkhakarśītāḥ ||
 vraje gopagaṇāścaiva kṛṣṇavikṣepavihvalāḥ ||35||
 ābālyātkṛṣṇabhaktastu caṇdrahāsaḥ samāgataḥ ||
 bhītāśca bahavo bhūpā āgatāste bhayāttava ||36||
 garga uvāca -
 iti kṛṣṇaguṇāñchrutvā hyuddhavādyaḍaveśvaraḥ ||
 na kiṁcidūce preṁṇā tu magnaścānandasāgare ||37||
 maṇihāraṁ dadau tasmai rat nāni cāmbarāṇi ca ||

śibikāvāraṇarathahayāḍṇinuddhavāya saḥ || 38||
 tataḥ kṛṣṇastu bhagavāñchighramutthāya harṣitaḥ ||
 sakhyā sārddhaṁ sabhāyāṁ ca cakāra pariraṇbhaṇam ||39||
 ugrasena uvācātha govindaṁ harṣapūrītaḥ ||
 ānetāṁ cāniruddhaṁ vai gaccha śrīkṛṣṇa yādavaiḥ ||40||
 iti śrīgargasamhitāyāṁ hayamedhakhaṇḍe
 uddhavāgamanāṁ nāma tripaṁcāśattamo'dhyāyaḥ ||53||
 hariḥ oṁ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

On Uddhav's advice, all the Yadavas left for Dwarkapuri and, inspired by Aniruddha, reached Dwarkapuri before emergence and narrated the journey.

Shri Gargji says - Maharaj! King Ugrasena's horse visited other kingdoms, visiting great and brave kings and wandering in India. Prajanatha! The horse thus spent much time traveling and arrived in the month of Phalguna, which is a reminder of home. Seeing the coming of the month of Phalguna, Aniruddha became suspicious and spoke to Udhava, the best of the wise ministers. 1-3.

Aniruddha said, "O minister! Yadvaraja Ugrasena would perform the yajna in Chaitra itself. What shall we do? There are not many more days left. I want to hear how many horse-smuggling kings are left on this floor. You should give their names as soon as possible. 4-5.

Uddhav said, "Hare! There are no more knights on the ground or in the sky who kidnap horses. Now, therefore, go to Dwarkapuri of the Yadavas, a gate adorned with gold necklaces. 6.

Aniruddha was overjoyed when he heard this. The king! Aniruddha also repeated what Uddhavji had said to Ashvaka. Thus hearing Aniruddha's statement, the omniscient horse hurried to Dwarka, just as Hanumanji, having returned from Lanka, had hurried to Kishkindhapuri. O Lord! Behind him,

knights like Bhanu and Samba began to run with horses as fast as wind and beads. Fearing that the horse would be kidnapped, they seized it, tied it with gold ropes, and marched to their village in the middle of the army. 7-10 | (Ashvamedh Khand Chapter 51 to 58)

The Yadavas were advancing with thunderous noises, shaking the earth, and terror in the minds of evil enemies. On seeing the horse accompanying the Yadavas, Naradji went to Indra like an emissary to create a new discord or dispute. He narrated the story of the horse in detail to them. Rajendra! Hearing that account, Indra thought of stealing the horse. They soon disappeared and came to the ground floor to see the horses. Ahhh! All the gods are also captivated by the delusion of Lord Vishnu. When Kubera, Brahma and Indra, etc., are also captivated by God's delusion, what is the matter with ordinary humans on earth? Indra went there and inspected the entire army of the Vrishnavites. That army was as fierce as the sea of the Holocaust and full of millions of knights. Indra was horrified to see the outnumbered and outnumbered army of the Yadavas. The king! Fearing Krishna, Devendra rushed back to Indravatipuri. It was by the grace of Lord Krishna that he gave up the hope of war and adopted a policy of sitting quietly. 11-17 |

Mahatma Aniruddha's vast army, consisting of elephants, chariots, horses, and foot-soldiers, was being adorned like Indra's army in heaven as he traveled with numerous chess pieces. All of the elephants were taken apart. Chariots, horses, and even foot began to move separately. The sons of Krishna were following the path of Dwarka with gaiety. He was the conqueror of Jambudvipa and wanted to conquer both the world and the afterlife. The king. They were going ahead with the Shrestha Yadava pioneer vehicle - the Shyamakarna horse - playing various physical instruments and celebrating dances and songs. 18-21 |

Nareishwar. Adorned with the sons of Sri Krishna such as Samba and thousands of Bhoopalas such as Indranil and Chandrahas, Aniruddha entered the land of Anarta and sent Uddhavji to Dwarka with Samba's permission. It was now two yojanas away from Puri. Thus inspired by him, Uddhavji saluted Rukmavatikumara Aniruddha and soon embarked on a camp and joyfully proceeded to Puri, where the sage-in-waiting Maharaja Ugrasena resided in the Sreshtha Pindarak area adorned with the Sabhamandapa. The king! While Vasudeva Adi, Balarama and Krishna Adi and the mighty Pradyumna Adi guarded the yajna daily, Uddhavji went to the court. He paid obeisance to Yadavendra Ugrasena, paid obeisance to Vasudeva, Balarama, Krishna, and Pradyumna, all excellent Yadavas, and stood before them. Everyone was overjoyed to see them. Then when he was asked, Uddhav told him the whole story. 22-28 |

Shri Gargji says - Maharaj. Yadweshwara Ugrasena could not speak with love after hearing this song of Krishna's virtues from Uddhavji's mouth. They became engrossed in an ocean of joy. He inflicted a crushing defeat on Uddhav. Jewels, clothes, garlands, elephants, horses, and chariots were also given away. Lord Krishna then quickly got up and met his friend Uddhav in a cheerful assembly and embraced him wholeheartedly. Then Ugrasena, full of joy, said to Govinda: "Lord Krishna! Go with the Yadavas to get Aniruddha. " 37-40 |

Thus was completed the fiftieth chapter under the Ashvamedha Khanda in the Srigargha Samhita, the Arrival of Udhava. 53.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 54

Chapter 255 of 263 · 45 detected Sanskrit verse markers

Sanskrit

अश्वमेधखण्डः - चतुष्पञ्चाशत्तमोऽध्यायः

द्वारकायां यज्ञाश्वस्य उपस्थितिः -

गर्ग उवाच -

अथोग्रसेनवचनाद्वसुदेवादयो नृप ॥

नेतुं विनिर्ययुः सर्वे ह्यनिरुद्धं समागतम् ॥१॥

गजै रथैस्तुरंगैश्च शिबिकाभिर्यद्वृत्तमाः ॥

श्रीकृष्णबलदेवाद्याः प्रद्युम्नाद्या नृपेश्वर ॥२॥

उद्धवाद्या गजस्थाश्च हयं द्रष्टुं विनिर्गताः ॥

देवकीप्रमुखा नार्यो मातरः कृष्णरामयोः ॥३॥

शिबिकाभिर्विचित्राभिर्निर्ययुर्नृपसत्तम ॥

रुक्मिणीसत्यभामाद्या नार्यः कृष्णस्य एव हि ॥४॥

शिबिकाभिर्ययुः सर्वाः सहस्राणि च षोडश ॥

लाजानां मौक्तिकानां च कुसुमानां नृपेश्वर ॥

वर्षा कर्तुं ययुः शीघ्रं गजस्थाश्च कुमारिकाः ॥५॥

कलशैर्जलहारिण्यो निर्ययुर्जलपूरितैः ॥

सौभाग्यवत्यो ब्राह्मण्यो गंधपुष्पाक्षतांकुरैः ॥६॥

वारांगनाश्च रूपिण्यो नृत्यं कर्तुं विनिर्ययुः ॥

शोभिताः सर्वशृङ्गारैर्गायन्त्यश्च गुणान्हरेः ॥७॥

शंखदुंदुभिनादेन ब्रह्मघोषेण यादवाः ॥

वारणेंद्रं पुरस्कृत्य गर्गाद्यैर्मुनिभिर्युताः ॥८॥

विलोकयंतः स्वपुरीं पताकाभिश्च मंडिताम् ॥

सिक्तमार्गां गंधजलै रंभातोरणशोभिताम् ॥९॥

प्रदीप्तां मणिदीपैश्च वितानैर्विविधैरपि ॥

दिव्यनारीनैर्युक्तां सुवर्णसवनैर्वृताम् ॥१०॥

पक्षिणां कलशब्देन धूम्रेणागुरुगंधिना ॥

शोभितां कृष्णनगरीं शक्रस्येवामरावतीम् ॥११॥

इत्थं विलोकयंतस्ते प्राप्ताः शीघ्रं च यादवाः ॥

यत्रानिरुद्धः सहयो वर्तते सेनयाऽऽवृतः ॥१२॥

तान्दृष्ट्वा घानिरुद्धस्तु स्वरथादवतीर्य च ॥

पुरस्कृत्य हयं घागे नृपैः सार्द्धं समाययौ ॥१३॥

पूर्वं नत्वा कुलाचार्यं वसुदेवं बलं तथा ॥

श्रीकृष्णं पितरं चैव तेभ्यश्चाश्वं ददौ पुनः ॥१४॥

शुभाशिषो ददुस्ते तु प्रीताः प्रेमपरिप्लुताः ॥
 त्वया साधु कृतं वत्स सर्वाञ्जित्वा रिपून्पान् ॥१५॥
 आनयामास तुरगं मध्ये संवत्सरस्य च ॥
 इति तद्वचनं श्रुत्वानिरुद्धः प्राह मां पुनः ॥१६॥
 कृपया तव विप्रेन्द्र मार्गे मार्गे मृधे मृधे ॥
 बहुभिः शत्रुभिश्चाश्वो गृहीतोऽपि विमोचितः ॥१७॥
 गुरोरनुग्रहेणैव सुखी भवति मानवः ॥
 तस्माद्गुरुं च विधिना यथाशक्त्या प्रपूजयेत् ॥१८॥
 भूपास्ततः समागत्य समीपे रामकृष्णयोः ॥
 नेमुः पृथक्पृथक् सर्वे प्रीताः प्रेमपरिप्लुताः ॥१९॥

सर्वान्दृष्ट्वा नतान्भूपाञ्छ्रीकृष्णो बलसंयुतः ॥
 चंद्रहासं च गांगेयं बिन्दुं चैवानुशाल्वकम् ॥२०॥
 हेमांगदं चेदानीलं परिरिभे हरिर्मुदा ॥
 कृष्णभक्तात्परः कोऽपि तस्माद्भूमौ न विद्यते ॥२१॥
 ततोऽनिरुद्धं जयिनं समागतं
 गजे समारोप्य कुशस्थलीं ययौ ॥
 शौरिः प्रसन्नः किल सर्वयादवैः
 पुत्रैश्च पौत्रैर्मुदितैर्नृपेश्वर ॥२२॥
 पुष्पाणां मकरंदानां वर्षां चक्रुः सुरस्त्रियः ॥
 लाजानां मौक्तिकानां च कुञ्जरस्थाः कुमारिकाः ॥२३॥
 नृत्यवादित्रगीतेन ब्रह्मघोषेण शोभिताः ॥
 पश्यन्तः सिक्तमार्गां तां पुरीम्पिण्डारकं ययुः ॥२४॥
 नृपाः सर्वे यद्वनां च वैभवं देवदुर्लभम् ॥
 विलोक्य वैभवं स्वं स्वं गर्हयति च विस्मिताः ॥२५॥

यज्ञस्थलं ते ददृशुर्धूम्रेण धृतगंधिना ॥
 व्याप्तं ब्राह्मणघोषेण ह्यसिपत्रव्रतेन च ॥२६॥
 निरिक्ष्य तत्र भूपालमुग्रसेनं यद्वत्तमम् ॥
 पुरंदरसमं दातं पुष्टं गौरं स्फुरत्प्रभम् ॥२७॥
 कुशासनस्थं सुभगं नियमे न्यस्तभूषणम् ॥
 संयुक्तं मृगशृङ्गेण मृगचर्मणि भार्यया ॥२८॥
 कुर्वन्तं पूजनं चाग्नेर्धृतगंधाक्षतादिभिः ॥
 मण्डपे मुनिभिर्युक्तं धूम्रेणारुणलोचनम् ॥२९॥
 तं सर्वे चानिरुद्धाद्याः कृत्वाग्रे यज्ञघोटकम् ॥
 वाहनेभ्यः समुत्तीर्य नेमुः प्रीताः पृथक्पृथक् ॥३०॥
 ततः श्रीयदुराजस्तु सर्वान्दृष्ट्वा नृपान्यद्वन् ॥
 सर्वेषामादधे मानं यथायोग्यं यथाबलम् ॥३१॥
 अनिरुद्धस्ततो नत्वा शीघ्रं भूत्वा कृताञ्जलिः ॥

सर्वेषां शृण्वतां प्राह जंबूद्वीपपतिं नृपम् ॥३२॥

अनिरुद्ध उवाच -

एनं पश्य महाराज इन्द्रनीलं नृपोत्तमम् ॥

पादयोः पतितं प्रेम्णा समुत्थापय देववत् ॥३३॥

हेमांगदं घानुशाल्वं बिन्दुं श्रीचन्द्रहासकम् ॥

एनं देवव्रतं पश्य चागतं तव सन्निधौ ॥३४॥

मम रक्षाकरं पश्य सांबं जांबवतीसुतम् ॥

रुद्रेण निहतं मां च पश्य कृष्णेन जीवितम् ॥३५॥

तथा रुद्रहतं पश्य जीवितं च सुनन्दनम् ॥

अन्यान्यपश्य यदूनसर्वान्कृष्णस्य कृपयाऽऽगतान् ॥३६॥

गृहाण यज्ञतुरगं निर्विघ्नेन समागतम् ॥

दत्तं युद्धाय निस्त्रिंशं तं गृहाण नमोऽस्तु ते ॥३७॥

इति तद्वाक्यमाकर्ण्य यदुराजः प्रहर्षितः ॥

संश्लाघ्य तं नृपांश्चैव यथायोग्याशिषं ददौ ॥३८॥

पूजयित्वा नृपान्सर्वास्ततो भीष्ममुवाच ह ॥

एहि भीष्म मया सार्द्धं कुरु त्वं परिरंभणम् ॥३९॥

इत्युक्त्वा तं समुत्थाय परिरंभे यद्वृत्तमः ॥

ततस्ते दानमानाभ्यां पूजिता यदवो नृपाः ॥४०॥

निवासं चक्रिरे प्रीता द्वारकायां गृहे गृहे ॥

ततो दृष्ट्वानिरुद्धं वै प्राप्तं सांबादिभिर्नृप ॥४१॥

देवकी रोहणी चैव रुक्मिण्याद्याः स्त्रियो वराः ॥

अन्याश्च रुक्मवत्याद्याः परिष्वज्य मुदं ययुः ॥४२॥

सुरूपा रोचना ह्यूषा राजन्नेता मुदं गताः ॥

सांबश्लाघां ततः श्रुत्वा सुयोधनसुता भृशम् ॥४३॥

मुदं ययौ स्वनेत्राभ्यां मुञ्चतीं हर्षजं जलम् ॥

बभूव मंगलं राजन्द्वारकायां गृहे गृहे ॥

ससैन्ये नृपशार्दूल ह्यनिरुद्धे समागते ॥४४॥

इति श्रीगर्गसंहितायां हयमेधखण्डे

तुरगागमनं नाम चतुर्षांशतमोऽध्यायः ॥५४॥

हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

aśvamedhakhaṇḍaḥ - catuṣpaṇcāśattamo'dhyāyaḥ

dvārakāyāṃ yajñāśvasya upasthitiḥ -

garga uvāca -

athograsenavacanādvāsudevādayo nṛpa ||

netuṃ viniryayuh sarve hyaniruddhaṃ samāgatam ||1||

gajai rathaisturaṃgaiśca śibikābhīryadūttamāḥ ||

śrīkṛṣṇabaladevādyāḥ pradyumnādyaḥ nṛpeśvara ||2||
 uddhavādyaḥ gajasthāśca hayaṃ draṣṭuṃ vinirgatāḥ ||
 devakīpramukhā nāryo mātaraḥ kṛṣṇarāmayoḥ ||3||
 śibikābhīrvicitrābhīrniryayurnṛpasattama ||
 rukmiṇīsatyabhāmādyaḥ nāryaḥ kṛṣṇasya eva hi ||4||
 śibikābhīryayūḥ sarvāḥ sahasrāṇi ca ṣoḍaśa ||
 lājānāṃ mauktikānāṃ ca kusumānāṃ nṛpeśvara ||
 varṣāṃ kartuṃ yayuḥ śighraṃ gajasthāśca kumārikāḥ ||5||

kalaśairjalahārīṇyo niryayurjalapūrītaiḥ ||
 saubhāgyavatyo brāhmaṇyo gaṃdhapuspākṣatāmkuraiḥ ||6||
 vārāṅganāśca rūpiṇyo nṛtyaṃ kartuṃ viniryayūḥ ||
 śobhitāḥ sarvaśṛṅgairgāyaṇtyaśca guṇānhareḥ ||7||
 śaṃkhadum̐dubhinādena brahmaghoṣeṇa yādavāḥ ||
 vāraṇeṇdraṃ puraskṛtya gargādyairmunibhīryutāḥ ||8||
 vilokayaṃtaḥ svapurīṃ patākābhīśca maṇḍitām ||
 siktamārgāṇi gaṃdhajalāi raṃbhātoraṇaśobhitām ||9||
 pradīptāṃ maṇḍīpaśca vitānairvividhairapi ||
 divyanārīnarairyuktāṃ suvarṇasavanairvṛtām ||10||
 pakṣiṇāṃ kalaśabdena dhūmreṇāgurugaṃdhinā ||
 śobhitāṃ kṛṣṇanagarīṃ śakrasyevāmarāvatīm ||11||
 itthaṃ vilokayaṃtaste prāptāḥ śighraṃ ca yādavāḥ ||
 yatṛniruddhaḥ sahayo varttate senayā"vṛtaḥ ||12||

tāndṛṣṭvā cāniruddhastu svarathādavatīrya ca ||
 puraskṛtya hayaṃ cāgre nṛpaiḥ sārddhaṃ samāyayau ||13||
 pūrvaṃ natvā kulācāryaṃ vasudevaṃ balaṃ tathā ||
 śrīkṛṣṇaṃ pitaraṃ caiva tebhyaścāśvaṃ dadau punaḥ ||14||
 śubhāśiṣo daduste tu prītāḥ premapariplutāḥ ||
 tvayā sādhu kṛtaṃ vatsa sarvāñjītvā ripūnnṛpān ||15||
 ānayāmāsa turagaṃ madhye saṃvatsarasya ca ||
 iti tadvacanaṃ śrutvāniruddhaḥ prāha māṇi punaḥ ||16||
 kṛpayā tava vipreṇdra mārga mārga mṛdhe mṛdhe ||
 bahubhiḥ śatrubhiścāśvo gṛhīto'pi vimocitaḥ ||17||
 guroranugraheṇaiva sukhī bhavati mānavaḥ ||
 tasmād gururṇ ca vidhinā yathāśaktyā prapūjayet ||18||
 bhūpāstataḥ samāgatya samīpe rāmakṛṣṇayoḥ ||
 nemuḥ prthakprthaksarve prītāḥ premapariplutāḥ ||19||

sarvāndṛṣṭvā natānbhūpāñchrīkṛṣṇo balasaṃyutaḥ ||
 caṃdrahāsaṃ ca gāṃgeyaṃ binduṃ caivānuśālvakam ||20||
 hemāṃgadaṃ cedraṇilaṃ parirebhe harimudā ||
 kṛṣṇabhaktātparaḥ ko'pi tasmād bhūmau na vidyate ||21||
 tato'niruddhaṃ jayinaṃ samāgataṃ
 gaje samāropya kuśasthalīm yayau ||
 śauriḥ prasannaḥ kila sarvayādavaḥ
 putraiśca pautraimuditairnṛpeśvara ||22||
 puṣpāṇāṃ makaramdānāṃ varṣāṃ cakruḥ surastriyaḥ ||
 lājānāṃ mauktikānāṃ ca kuñjarasthāḥ kumārikāḥ ||23||
 nṛtyavādītragītena brahmaghoṣeṇa śobhitāḥ ||
 paśyaṃtaḥ siktamārgāṇi tāṃ puriṃpiṇḍārakaṃ yayuḥ ||24||
 nṛpāḥ sarve yadūnāṃ ca vaibhavaṃ devadurlabham ||

vilokya vaibhavaṃ svaṃ svaṃ garhayaṃti ca vismitāḥ ||25||

yajñasthalaṃ te dadṛśurdhūmreṇa dhṛtagaṃdhinā ||
 vyāptaṃ brāhmaṇaghoṣeṇa hyasipatravratena ca ||26||
 nirikṣya tatra bhūpālamugrasenaṃ yadūttamam ||
 puraṃdarasamaṃ dāṇtaṃ puṣtaṃ gauram sphuratprabham ||27||
 kuśāsanasthaṃ subhagaṃ niyame nyastabhūṣaṇam ||
 saṃyuktaṃ mṛgaśṛigeṇa mṛgacarmaṇi bhāryayā ||28||
 kurvantaṃ pūjanaṃ cāgnerghṛtagaṃdhākṣatādibhiḥ ||
 maṇḍape munibhiryuktaṃ dhūmreṇāruṇalocanam ||29||
 taṃ sarve cāniruddhādyaḥ kṛtvāgre yajñaghoṣakam ||
 vāhanebhyaḥ samuttīrya nemuḥ prītāḥ prthakprthak ||30||
 tataḥ śrīyadurājastu sarvāndrṣtvā nṛpānyadūn ||
 sarveśāmādadhe mānaṃ yathāyogyam yathābalam ||31||
 aniruddhastato natvā śighraṃ bhūtvā kṛtāṃjaliḥ ||
 sarveśaṃ śṛṇvatāṃ prāha jaṃbūdvipapatiḥ nṛpam ||32||

aniruddha uvāca -
 enaṃ paśya mahārāja indranīlaṃ nṛpottamam ||
 pādāyoh patitaṃ premṇā samutthāpaya devavat ||33||
 hemāṅgadaṃ cānuśūvaṃ binduṃ śricandrahāśakam ||
 enaṃ devavratam paśya cāgataṃ tava sannidhau ||34||
 mama rakṣākaram paśya sām̐baṃ jāmbavatīsutam ||
 rudreṇa nihataṃ mām ca paśya kṛṣṇena jīvitaṃ ||35||
 tathā rudrahataṃ paśya jīvitaṃ ca sunandanam ||
 anyānpaśya yadūnsarvāṅkṛṣṇasya kṛpayā"gatān ||36||
 grhāṇa yajñaturagaṃ nirvighnena samāgatam ||
 dattaṃ yuddhāya nistriṇsaṃ taṃ grhāṇa namo'stu te ||37||
 iti tadvākyamākarnya yadurājāḥ praharṣitaḥ ||
 saṃślāghya taṃ nṛpāṇścaiva yathāyogyāśiṣaṃ dadau ||38||
 pūjayitvā nṛpānsarvāṇstato bhīṣmamuvāca ha ||

ehi bhīṣma mayā sārddhaṃ kuru tvaṃ pariraṃbhaṇam ||39||
 itiyuktvā taṃ samutthāya parirebhe yadūttamaḥ ||
 tataste dānamānābhyāṃ pūjitā yadavo nṛpāḥ ||40||
 nivāsaṃ cakrire prītā dvārakāyāṃ grhe grhe ||
 tato drṣtvāniruddhaṃ vai prāptaṃ sām̐bādibhirnṛpa ||41||
 devakī rohaṇī caiva rukmiṇyādyāḥ striyo varāḥ ||
 anyāśca rukmavatyādyāḥ pariśvajya mudaṃ yayuḥ ||42||
 surūpā rocanā hyūṣā rājannetaḥ mudaṃ gatāḥ ||
 sām̐baślāghāṃ tataḥ śrutvā suyodhanasutā bhr̥śam ||43||
 mudaṃ yayau svanetrābhyāṃ muṃcamti harṣajaṃ jalam ||
 babhūva maṃgalaṃ rājandvārakāyāṃ grhe grhe ||
 sasainye nṛpaśārdūla hyaniruddhe samāgate ||44||
 iti śrīgargasamhitāyāṃ hayamedhakhaṇḍe
 turagāgamanam nāma catuṣpaṃcāśattamo'dhyāyaḥ ||54||

hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

Aniruddha was received by Vasudeva, etc.; the Yadavas, with their army and horses, returned to Dwarkapuri and met everyone, and the kings gathered by Krishna and Ugrasena, etc.

Srigargaji says - Nareshwar! Subsequently, on Ugrasena's orders, all the best Yadavas, including Vasudeva, returned from the conquest and set out from Dwarkapuri to bring Aniruddha. They sat on elephants, horses, chariots, and camels. Oh dear God! Along with them, Baldev, Shrikrishna, Pradyumna, and Uddhav mounted an elephant and Shyamakarna set out to see the horses. Oh dear Lord! The mothers of Lord Krishna and Balarama, the women of Devaki, and the queens of Rukmini and Satyabhama, along with sixteen thousand other queens, went out of the city on strange offerings. Oh dear God! Many virgins sat on elephants and hurried to shower lava, pearls, and flowers. The paniharinis (women who carried water) came out with urns full of water. Luckily, the Brahmin wives carried perfumes, flowers, akshatas and Durvankaras. The Rupavati Varanganas, adorned with all kinds of ornaments, set out to dance, singing the virtues of Sriharika. All the Yadavas, accompanied by sages like Gargacharya and others, went to see the splendor of their Puri, carrying forward a Gajraj with the sound of conch shells, the sound of drum beats and the chanting of Veda mantras. The Dwarkapuri was decorated with flagpoles. Its streets were sprinkled with fragrant water. Each building in Puroka was decorated with banana pillars and garlands. Dwarkapuri was illuminated by jewelled lamps and various candles. The divine women and divine men there adorned the city with golden anklets. The city of Lord Krishna was as beautiful as Indra's Amaravati Puri, with its splendor imbued with the colour of birds and the scent of fire. 1-11 |

Hearing this, Aniruddha looked at me and said, "Wipraver! It is by your grace that this horse has been redeemed from many enemies in the way and in every battle. It is by the grace of the Guru that a person becomes happy. Therefore, one should worship Gurudev as per one's own strength. 16-18 |

All the others then approached Balarama and Krishna, and all, pleased and in love, took turns to bow at their feet. Seeing all those Bhoopalas bowing down, Lord Krishna along with Balarama embraced Chandrabhas, Bhishma, Bindu, Anushalva, Hemangada and Indraneel with great joy. Therefore, there is no one on this earth greater than a devotee of Lord Krishna. 19-21 |

Oh dear God! Vasudeva then returned victorious from that journey, mounted Aniruddha on an elephant, and went with all the Yadavas and Mudit sons and grandsons to Kushasthulpuri with joy. At that time, the gods showered them with flowers and nectar, and the virgins on elephants showered them with flowers and pearls. They all went to Pindaraka Kshetra, marveling at the splendor of Dwarkapuri, which was sprinkled with streets adorned with dance, instruments, songs, and the chanting of Veda mantras. All the kings were amazed at the divine splendor of the Yadavas and began to denounce their own splendor. He also saw the sacrificial site, which was abuzz with the fragrance of ghee and the chants of the Brahmins. Then there he also saw Yadukulatilaka Maharaja Ugrasena, the asipatra-vratahara, who was as radiant, jyotirya, hrishtha-pushta, and luminous as Devaraja Indra. He looked very handsome sitting on the couch. They had taken down the jewellery to maintain order. The hands bore the crest of a deer, and he sat with his queen on the antelope, which was perched on top of the said kushasana. Maharaja Ugrasena was performing agri-puja in the Yajna-mandapa of grit, gandha and akshat etc. The sages and sages were sitting with him and his eyes were red from the smoke. 22-29 |

Yadavas like Aniruddha got down from the vehicles and proceeded with the sacrificial horses and paid separate obeisance to the Maharaja with great joy. After this, Yadavaraja Shriugrasena gave due respect to all those kings and Yadavas according to his power. Aniruddha then said a quick salutation, joined hands, and listened to Maharaja Ugrasena, the lord of the island of Jambu. 30-32 |

Hearing this statement of Aniruddha, the Yadava king Ugrasena was very happy. He also gave due blessings to other kings by praising them. Then, after worshipping all the kings, he said to Devvrat Bhishma, "Bhishmani! Come and meet with me with all your heart. With that, Yadukulatilaka Ugrasena got up and hugged him tightly. After this, the king and the Yadavas, who were honored with alms, took up residence in the various houses of Dwarkapuri with great joy. 38-40 | (Ashwamedh Khand Chapter 51 to 58)

O Lord! Devaki, Rohini, Rukmini, and Rukmavati, among other revered women, were pleased to see Aniruddha with Samba and others thereafter. The king! Surupa, Rochana and Usha - all of them were overjoyed too. Hearing Sambaki's praise, Lakshmana, Duryodhana's daughter, felt immense joy, tears of joy streaming down her eyes. The Supreme Being With Aniruddha's return with the army, the festival of Mangalotsav began to be celebrated in every household of Dwarka. 41-44 |

Thus was completed the fifty-fourth chapter in the Ashvamedha Khanda under the Srigargha Samhita, titled 'Yajna-Related Ashvaka Dwarakamaen Avanam'. 54.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 55

Chapter 256 of 263 · 66 detected Sanskrit verse markers

Sanskrit

अश्वमेधखण्डः - पंचपंचाशत्तमोऽध्यायः
यज्ञार्थं गोमतीजलानयनं नारदद्वारा गोपीगणमध्ये
कलहप्रवर्तनस्य चेष्टाः, भगवतः स्वरूपदर्शनम् -
गर्ग उवाच -
अथ वै मण्डपे रम्ये द्वारैरष्टभिरन्विते ॥
पतत्पताके कुण्डाढ्ये याज्ञिकैरष्टकैर्युते ॥१॥
पलाशजैर्बिल्वजैश्च तथा श्लेष्मातकैर्नृप ॥
वेदिकाभिस्तथा यूपैश्चषालैरपि भूषिते ॥२॥
सुक्चर्मकुशमुसलोलूखलाद्यैर्विशांपते ॥
अन्यैः संभृतसंभारैर्नानावस्तुभिरन्विते ॥३॥
उग्रसेनस्तु राजर्षिर्ऋषिभिर्वेदपारगैः ॥
यादवैश्वामरावत्यां रेजे शक्र इवामरैः ॥४॥
आहुताः कृष्णचन्द्रेण गोपा नन्दादयस्ततः ॥
वृषभानुवराद्यांश्च श्रीदामाद्याः समाययुः ॥५॥
यशोमती राधिका च ह्यन्याः सर्वा व्रजस्त्रियः ॥
द्वारकामाययुः प्रीताः शिबिकाभी रथैरपि ॥६॥
आहुतो धृतराष्ट्रस्तु कौरवैश्च सुतैर्युतः ॥
आजगाम कुशस्थल्यां नृपाश्चान्ये समागताः ॥७॥
युधिष्ठिरो भीमसेनश्चार्जुनो नकुलस्तथा ॥
सहदेवो वनादेते ह्याजग्मुर्भार्यया सह ॥८॥
श्रीकृष्णेन समाहुताः प्रेषयित्वा च नारदम् ॥
शक्रादयोऽष्टौ दिक्पाला वसवो रवयस्तथा ॥९॥
यज्ञे सनत्कुमाराद्या रुद्राश्चैकादशापि हि ॥
मरुद्गणाश्च वेताला गंधर्वाः किन्नरास्तथा ॥१०॥
विश्वेदेवाश्च साध्याश्च सर्वे विद्याधरास्तथा ॥
देवाश्च देवपत्न्यश्च गन्धर्व्योऽप्सरसस्तथा ॥११॥
आजग्मुर्द्वारकां राजन्कृष्णदर्शनकांक्षया ॥
केलासश्च समाहुतः सर्वमंगलया शिवः ॥१२॥
सुतलाद्वैत्यवृन्दैश्च प्रह्लादो बलिरेव च ॥
विभीषणो भीषणश्च मयो बल्वल एव च ॥१३॥
जांबवान्दंष्ट्रिभिः सार्द्धं हनूमान्वानरैर्युतः ॥
पक्षिभिः पक्षिराट् तत्र तथा सर्पैश्च वासुकिः ॥१४॥

धेनुभिः सहिता राजन्धेनुरूपधरा धरा ॥
 मेरुः शैलैर्हिमगिरिर्वटः साक्षाद्द्रुमैर्वृतः ॥१५॥
 रत्नाकरा रत्नयुता नदीभिः स्वर्धुनी तथा ॥
 तीर्थैः सर्वैश्च राजेन्द्र तीर्थराजश्च पुष्करः ॥१६॥
 एते सर्वे समाहुता आजग्मुर्मुदिताः क्रतौ ॥
 ततः कृष्णेन चाहुता व्रजभूमिः समागता ॥१७॥
 कृष्णयज्ञोत्सवं द्रष्टुं यमुना शमनस्वसा ॥
 सर्वानृष्टाऽऽगतान्प्रीतो वासयामास चाहुकः ॥१८॥
 शिबिरेषु मंदिरेषु विमानेषु वनेषु च ॥
 अथाचार्यः कृतो व्यासो बकदालभ्यो विधिर्मया ॥१९॥

ऋत्विजश्च कृता दिव्या ये वै पूर्वं निमंत्रिताः ॥
 अथ यज्ञेऽनिरुद्धस्तु श्रीकृष्णस्येच्छया नृप ॥२०॥
 विधेर्विधोश्च स्वस्यापि कृत्वा रूपत्रयं बभौ ॥
 दृष्ट्वा लीलां कार्ष्णिजस्य देवाश्च यदवो नृपाः ॥२१॥
 विस्मिताः कथयामासुः कर्णे कर्णे परस्परम् ॥
 व्यासः प्रत्याह राजानं शृणु यादवसत्तम ॥२२॥
 उपविष्टा नृपा विप्रा यथास्थाने विभागशः ॥
 चतुष्पष्टिर्दम्पतीनां यांतु वै गोमतीतटे ॥२३॥
 आहर्तुं सलिलं तस्या मयाऽऽदिष्टं यथोचितम् ॥
 अदित्याः कश्यपश्चैव वसिष्ठोऽरुंधतीयुतः ॥२४॥
 द्रोणाचार्यस्तु कृप्या च ह्यत्रिश्चैवानसूयया ॥
 रुक्मिण्या कृष्णचन्द्रस्तु रेवत्या राम एव च ॥२५॥
 मायावत्या च प्रद्युम्न उषया कार्ष्णिजस्तथा ॥
 सुभद्रयार्जुनश्चैव सांबो लक्ष्मणया तथा ॥२६॥

तथा हेमांगदाद्याश्च यांतु वै स्वस्वभार्यया ॥
 श्रीगर्ग उवाच -
 एवं ते व्यासवचनात्सपत्नीका द्विजा नृपाः ॥२७॥
 आनेतुं गोमतीतोयं प्रययुर्बद्धपल्लवाः ॥
 देवकीं रोहिणीं कुन्तीं गांधारीं च यशोमतीम् ॥२८॥
 पुरस्कृत्य तु जग्राह कुंभो भैष्ण्या युतो हरिः ॥
 तथा रामस्तु रेवत्या सस्त्रीका येऽपि भूमिपाः ॥२९॥
 सुवर्णरौप्यकलशैः सपुष्पैश्च सपल्लवैः ॥
 रुक्मिण्या सहितं यातं कृष्णं दृष्ट्वा समागमे ॥३०॥
 नारदः कलहं कर्तुं सत्यभामागृहं ययौ ॥
 दृष्ट्वा चैकां हरेर्भार्यां संपृष्टः स तयाब्रवीत् ॥३१॥
 नारद उवाच -
 आदरं सद्ने नास्ति सत्राजितसुते तव ॥

गतः कृष्णस्तु रुक्मिण्या चाहर्तुं गोमतीजलम् ॥३२॥

बहुभिर्याचिता त्वं तु पारिजातकहारिणी ॥
कृष्णसंकल्पकरणी मणियुक्ता च मानिनी ॥३३॥
ईदृशीं त्वां वरारोहां गरुडोपरि गामिनीम् ॥
विहाय भैष्म्या श्रीकृष्णः शोभां द्रष्टुं जगाम ह ॥३४॥
यस्याः पुत्रश्च प्रद्युम्नो यस्याः पौत्रोऽनिरुद्धकः ॥
सा दर्शयति भो मातर्वर्ता मानं च गौरवम् ॥३५॥
गर्ग उवाच -

इति श्रुत्वा प्राणनाथं रुक्मिण्या सहितं गतम् ॥३६॥
रुरोद दुःखिता राजन्सत्यभामा रुषान्विता ॥
तदैव कृष्णो भगवाञ्ज्ञात्वा नारदचेष्टितम् ॥३७॥
सत्यभामागृहं शीघ्रं रुपेणैकेन चागतम् ॥
गत्वा प्रत्याह वचनं सर्वज्ञाता रमेश्वरः ॥३८॥
न गतोऽहं समाजे वै रुक्मिण्या सहितः प्रिये ॥
आगतो भोजनं कर्तुं गतो रामश्च भार्यया ॥३९॥

इति तद्वाक्यमाकर्ण्य सत्यभामा मुदं गता ॥
भीतो नारद उत्थाय गेहं चान्यं जगाम ह ॥४०॥
गत्वा जांबवतीगेहं तस्याग्रे सर्वमब्रवीत् ॥
श्रुत्वा हसंती सा प्राह मृषा मा वद हे मुने ॥४१॥
करोति शयनं गेहे श्रीनाथो भोजनांतरे ॥
इति श्रुत्वा शंकितस्तु त्वरं निर्गत्य नारदः ॥४२॥
मित्रविंदागृहे गत्वा प्रत्युवाच विलोकयन् ॥
नारद उवाच -

न गतासि नृपस्थानं मातर्गेहे स्थितासि किम् ॥४३॥
आहर्तुं गोमतीतोयं प्रयाति यत्र माधवः ॥
भैष्मीं सत्यां जांबवतीं सह नेष्यति तत्र वै ॥४४॥
मित्रविंदोवाच -
केशवस्य प्रियाः सर्वा गंतासौ यां विहाय च ॥
सा न जीवति कृष्णस्तु पौत्रं लालयति गृहे ॥४५॥

ततो मुनिः समुत्थाय सर्वाणि मंदिराणि च ॥
बभ्राम कृष्णभार्याणां सकृष्णानीत्यमन्यत ॥४६॥
पुनर्विचार्य देवर्षिगोपीनां मंदिराणि च ॥
प्रययौ कथितुं वार्तां राधिकायै च मानद ॥४७॥
तत्र दीव्यंतमक्षैश्च राधया नंदनन्दनम् ॥
गोपीभिः सहितं वीक्ष्य ऋषिर्गुंतु मनो दधे ॥४८॥
तदैव कृष्ण उत्थाय गृहीत्वा पाणिना मुनिम् ॥
तत्रैव स्थापयामास पूजयित्वा यथाविधि ॥४९॥

श्रीकृष्ण उवाच -

किं करिष्यसि विप्रैर्द्रवृथा भ्रमसि मोहितः ॥ ५० ॥
 गेहे गेहे स्वपत्नीनां मया त्वं तु विलोकितः ॥ ५१ ॥
 मया धृतानि रूपाणि त्वद्भयाद्दृषिसत्तम ॥
 नाहं दास्ये दमं तुभ्यं विप्रत्वात्प्रार्थयाम्यहम् ॥ ५२ ॥
 सर्वेषां चैव देवोऽहं मम देवाश्च ब्राह्मणाः ॥

ये दुह्यन्ति द्विजान्मूढाः संति ते मम शत्रवः ॥ ५३ ॥
 ये पूजयन्ति विप्रांश्च मम भावेन भूजनाः ॥
 ते भुञ्जन्ति सुखं चात्र ह्यन्ते यास्यन्ति तत्पदम् ॥ ५४ ॥
 मायया मम पुर्यां त्वं मोहितश्चापि मा खिदः ॥
 सर्वे मुह्यन्ति देवर्षे ब्रह्मरुद्रादयः सुराः ॥ ५५ ॥
 इति तद्वाक्यमाकर्ण्य संस्तुतः स महामुनिः ॥
 आययौ मण्डपे तूष्णीं भूत्वा ऋत्विज्यनैर्वृते ॥ ५६ ॥
 अथ ते गोमतीतीरं जग्मुः कृष्णादयो नृपाः ॥
 रुक्मिण्याद्याः स्त्रियश्चैव वादित्रैर्विविधैरपि ॥ ५७ ॥
 नारीणां चैव वृन्देन गायन्तीनां हरेर्यशः ॥
 वलयानां नूपुराणां शब्दोऽभून्मधुरध्वनिः ॥ ५८ ॥
 पूजयित्वा जलसुरान्व्यासः सार्द्धं मया मुनिः ॥
 कलशं तोयसंयुक्तमनसूयाकरे ददौ ॥ ५९ ॥
 ततश्च जगृहुः कुम्भान् रेवत्याद्याश्च योषितः ॥

नोत्थिताः कलशाः सर्वे कोमलैश्च करैरपि ॥ ६० ॥
 धारयन्ति कथं कुम्भं पुष्पभारेण पीडिताः ॥
 ततश्च जहसू राज्ञो नृपाणां च परस्परम् ॥ ६१ ॥
 कथं यामो यज्ञवाटमित्यूचुः कलशैर्विना ॥
 रुक्मिण्याद्याः स्त्रियः सर्वास्ता ऊचुर्मनसा हरिम् ॥ ६२ ॥
 हे श्रीकृष्ण जगन्नाथ भक्तकष्टविनाशन ॥
 सबलस्त्वं यक्रधारी ह्यस्मान्पालय संकटे ॥ ६३ ॥
 एवं ब्रुवंत्यो जगृहुः सकलान्भारवर्जितान् ॥
 स्वे स्वे शिरसि संधाय संयुक्तैर्मणिमौक्तिकैः ॥ ६४ ॥
 यज्ञवाटं समाजग्मुर्नार्यः शीघ्रं सभर्तृकाः ॥
 यत्र भेर्यश्च शंखाद्या वाद्यंते पणवादयः ॥ ६५ ॥
 आनीय गोमतीतोयं प्रापितास्तत्र ते नृप ॥
 श्यामकर्णेन सहिता यत्र वै यादवेश्वरः ॥ ६६ ॥
 इति श्रीगर्गसंहितायां हयमेधखण्डे

गोमतीजलानयनं नाम पंचपंचाशत्तमोऽध्यायः ॥ ५५ ॥
 हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

asvamedhakhaṇḍaḥ - paṃcapaṃcāśattamo'dhyāyaḥ
yajiṇārthaṃ gomaṭijalānayanaṃ nāradadvārā gopīgaṇamadhya
kalahapravartanasya ceṣṭāḥ, bhagavataḥ svarūpadarśanam -
garga uvāca -

atha vai maṇḍape ramye dvārairaṣṭabhiranvite ||
patatpatāke kuṇḍādhye yājñikairāṣṭakairyute ||1||
palāśajairbilvajaiśca tathā śleṣmātakairiṇṇpa ||
vedikābhīstathā yūpaiścaśālairapi bhūṣite ||2||
srukcarmakusamusalolūkhalādyairviśāṃpate ||
anyaiḥ saṃbhṛtasaṃbhārānānāvastubhiranvite ||3||
ugrasenastu rājarṣirṣirbhīrvedapārāgaṇiḥ ||
yādavaścāmarāvatyāṃ reje śakra ivāmaraiḥ ||4||
āhūtāḥ kṛṣṇacandreṇa gopā nandādayastataḥ ||
vṛṣabhānuvarādyāṃśca śrīdāmādyāḥ samāyayauḥ ||5||

yaśomati rādhikā ca hyanyāḥ sarvā vrajastriyaḥ ||
dvārakāmāyayauḥ prītāḥ śibikābhī rathairapi ||6||
āhūto dhṛtarāṣṭrastu kauravaśca sutairiyutaḥ ||
ājagāma kuśasthalyāṃ ṇṛpāścānye samāgatāḥ ||7||
yudhiṣṭhiro bhīmasenaścārjuno nakulastathā ||
sahadevo vanādete hyājagmurbhāryayā saha ||8||
śrīkṛṣṇena samāhūtāḥ preṣayitvā ca nāradam ||
śakraḍayo'stau dīkpālā vasavo ravayastathā ||9||
yajñe sanatkumārādyā rudrāścaikādaśāpi hi ||
marudgaṇāśca vetālā gaṇḍharvāḥ kinnarāstathā ||10||
viśvedevāśca sādhyāśca sarve vidyādharāstathā ||
devāśca devapatānyāśca gandharvyo'psarasastathā ||11||
ājagmurdvārakāṃ rājankṛṣṇadarśanakāṃkṣayā ||
kailāśaśca samāhūtaḥ sarvamaṃgalayā śivāḥ ||12||

sutalāddaityaṇḍaiśca prahlādo balireva ca ||
vibhīṣaṇo bhīṣaṇaśca mayo balvala eva ca ||13||
jāmbavāndaṃṣṭribhiḥ sārddham hanūmānvānarairiyutaḥ ||
pakṣibhiḥ pakṣirāt tatra tathā sarpaśca vāsukiḥ ||14||
dhenubhiḥ sahītā rājandhenurūpadharā dharā ||
meruḥ śailairhimagirirvataḥ sākṣād'drumairvṛtaḥ ||15||
ratnākarā ratnayutā nadībhiḥ swardhunī tathā ||
tīrthaiḥ sarvaiśca rājendra tīrtharājaśca puṣkaraḥ ||16||
ete sarve samāhūtā ājagmurmuditāḥ kratau ||
tataḥ kṛṣṇena cāhūtā vrajabhūmiḥ samāgatā ||17||
kṛṣṇayajñotsavaṃ drṣṭuṃ yamunā śamanasvasā ||
sarvāṇḍrṣtvā"gatāṇprīto vāsayāmāsa cāhukaḥ ||18||
śibīreṣu maṇḍīreṣu vimāneṣu vaneṣu ca ||
athācāryaḥ kṛto vyāso bakadālbhīyo vidhirmayā ||19||

ṛtvijaśca kṛtā divyā ye vai pūrvaṃ nīmaṇtritāḥ ||
atha yajñe'niruddhastu śrīkṛṣṇasyecchayā ṇṛpa ||20||
vidhervidhośca svasyāpi kṛtvā rūpatrayaṃ babhau ||
drṣtvā līlāṃ kārṣṇijasya devāśca yadavo ṇṛpāḥ ||21||
vismitāḥ kathayāmāsuḥ karṇe karṇe parasparam ||
vyāsaḥ pratyāha rājānaṃ śṛṇu yādavasattama ||22||

upaviṣṭā nṛpā viprā yathāsthāne vibhāgaśaḥ ||
 catuṣṣaṣṭīrdampatīnāṃ yāmtu vai gomatītaṇe ||23||
 āhartuṃ salilaṃ tasyā mayā"diṣṭaṃ yathocitaṃ ||
 adityāḥ kaśyapaścaiva vasiṣṭho'rūṃdhātīyutaḥ ||24||
 droṇācāryastu kṛpyā ca hyatṛiścaivānasūyayā ||
 rukmiṇyā kṛṣṇacandrastu revatyā rāma eva ca ||25||
 māyāvatyā ca pradyumna uṣayā kārṣṇījastathā ||
 subhadrāyārjunaścaiva sāmbo lakṣmaṇayā tathā ||26||

tathā hemāṃgadādyaśca yāmtu vai svasvabhāryayā ||
 śrīgarga uvāca -
 evaṃ te vyāsavacanātsapatnikā dvijā nṛpāḥ ||27||
 ānetuṃ gomatītoyaṃ prayayurbaddhapallavāḥ ||
 devakīṃ rohiṇīṃ kuntīṃ gāṇdhārīṃ ca yaśomatīm ||28||
 puraskṛtya tu jagrāha kuṃbhō bhaiṣmyā yuto hariḥ ||
 tathā rāmastu revatyā sastrīkā ye'pi bhūmipāḥ ||29||
 suvarṇarāupyakalaśaiḥ sapuṣpaśca sapallavaiḥ ||
 rukmiṇyā sahitaṃ yāntaṃ kṛṣṇaṃ dṛṣtvā samāgame ||30||
 nāradaḥ kalahaṃ kartuṃ satyabhāmāgrhaṃ yayau ||
 dṛṣtvā caikāṃ harerbhāryāṃ saṃprṣṭaḥ sa tayābravīt ||31||
 nārada uvāca -
 ādaraṃ sadane nāsti satrājitasute tava ||
 gataḥ kṛṣṇastu rukmiṇyā cāhartuṃ gomatījalam ||32||

bahubhiryācitā tvam tu pārijātakahārīṇī ||
 kṛṣṇasaṃkalpakaraṇī maṇīyuktā ca māniṇī ||33||
 idṛśiṃ tvāṃ varārohāṃ garuḍopari gāminiṃ ||
 vihāya bhaiṣmyā śrīkṛṣṇaḥ śobhāṃ draṣṭuṃ jagāma ha ||34||
 yasyāḥ putraśca pradyumno yasyāḥ pautro'niruddhakaḥ ||
 sā darśayati bho mātārvārtāṃ mānaṃ ca gauravam ||35||
 garga uvāca -
 iti śrutvā prāṇanāthaṃ rukmiṇyā sahitaṃ gatam ||36||
 rūroda duḥkhitā rājansatyabhāmā ruṣānvitā ||
 tadaiva kṛṣṇo bhagavāñjñātvā nāradaśeṣitam ||37||
 satyabhāmāgrhaṃ śighraṃ rupeṇaikena cāgatam ||
 gatvā pratyāha vacanaṃ sarvajñātā rameśvaraḥ ||38||
 na gato'haṃ samāje vai rukmiṇyā sahitaḥ priye ||
 āgato bhojanaṃ kartuṃ gato rāmaśca bhāryayā ||39||

iti tadvākyaṃkāmaṃ satyabhāmā mudaṃ gatā ||
 bhīto nārada utthāya gehaṃ cānyaṃ jagāma ha ||40||
 gatvā jāmbavatīgehaṃ tasyāgre sarvamabravīt ||
 śrutvā hasaṃtī sā prāha mṛṣā mā vada he mune ||41||
 karotī śayanaṃ gehe śrīnātho bhojanāmtare ||
 iti śrutvā śaṃkitastu tvaram nīrgatya nāradaḥ ||42||
 mitravīṃdāgre gatvā pratyuvāca vilokayan ||
 nārada uvāca -
 na gatāsi nṛpasthānaṃ mātargehe sthitāsi kim ||43||
 āhartuṃ gomatītoyaṃ prayāti yatra mādhaveḥ ||
 bhaiṣmīṃ satyāṃ jāmbavatīm saha neṣyati tatra vai ||44||
 mitravīṃdovāca -
 keśavasya priyāḥ sarvā gaṃtāsau yāṃ vihāya ca ||

sā na jīvati kṛṣṇastu putraṃ lālayati grhe ||45||

tato muniḥ samutthāya sarvāṇi maṇḍirāṇi ca ||
 babhrāma kṛṣṇabhāryāṇāṃ sakṛṣṇānītyamanyata ||46||
 punarvicārya devarṣirgopīnāṃ maṇḍirāṇi ca ||
 prayayau kathituṃ vārtāṃ rādhikāyai ca mānada ||47||
 tatra divyaṃtamakṣaiśca rādhayā naṃdanandanam ||
 gopībhiḥ sahitaṃ vikṣya ṛṣirgaṃtuṃ mano dadhe ||48||
 tadaiva kṛṣṇa utthāya grhītṛvā pāṇinā munim ||
 tatraiva sthāpayāmāsa pūjayitvā yathāvidhi ||49||
 śrīkṛṣṇa uvāca -
 kiṃ kariṣyasi vipreṃdra vrthā bhramasi mohitaḥ ||
 gehe gehe svapat□nīnāṃ mayā tvaṃ tu vilokitaḥ ||50||
 mayā dhṛtāni rūpāṇi tvad□bhayādṛṣisattama ||
 nāhaṃ dāsyē damaṃ tubhyaṃ vipratvātprārthayāmyaham ||51||
 sarveṣāṃ caiva devo'haṃ mama devāśca brāhmaṇāḥ ||

ye druhyanti dvijānmūḍhāḥ saṃti te mama śatravaḥ ||52||
 ye pūjayaṃti viprāṃśca mama bhāvena bhūjanāḥ ||
 te bhuñjanti sukhaṃ cātra hyante yāsyanti tatpadam ||53||
 māyayā mama puryaṇi tvaṃ mohitaścāpi mā khidaḥ ||
 sarve muhyaṃti devarṣe brahmarudrādayaḥ surāḥ ||54||
 iti tadvākyamākarṇya saṃstutaḥ sa mahāmuniḥ ||
 āyayau maṇḍape tūṣṇiṃ bhūtṛvā rtvijganairvrte ||55||
 atha te gomatītiraṃ jagmuḥ kṛṣṇādayo nṛpāḥ ||
 rukmiṇyādyāḥ striyaścaiva vādītrairvividhairapi ||56||
 nārīṇāṃ caiva vṛndena gāyaṃtināṃ hareryaśaḥ ||
 valayānāṃ nūpurāṇāṃ śabdo'bhūnmadhuradhvaniḥ ||57||
 pūjayitvā jalasurānvyāsaḥ sārddhaṃ mayā muniḥ ||
 kalaśaṃ toyasaṃyuktamanasūyāṅkare dadau ||58||
 tataśca jagrhuḥ kumbhān revatyādyāśca yoṣitaḥ ||

notthitāḥ kalaśāḥ sarve komalaiśca karairapi ||59||
 dhārayanti kathaṃ kumbhaṃ puṣpabhāreṇa pīḍitāḥ ||
 tataśca jahasū rājño nṛpāṇāṃ ca parasparam ||60||
 kathaṃ yāmo yajñavāṭamityūcuḥ kalaśairvinā ||
 rukmiṇyādyāḥ striyaḥ sarvāstā ūcurmanasā harim ||61||
 he śrīkṛṣṇa jagannātha bhaktakaṣṭavināśana ||
 sabalastvaṃ cakradhārī hyasmānpālāya saṃkaṭe ||62||
 evaṃ bruvaṃtyo jagrhuḥ sakalānbhāravārjitān ||
 sve sve śirasi saṃdhāya saṃyuktairmaṇimauktikaiḥ ||63||
 yajñavāṭaṃ samājagmurnāryyaḥ śighraṃ sabhartṛkāḥ ||
 yatra bheryaśca śaṃkhādyā vādyāṃte paṇavādayaḥ ||64||
 āñiya gomatītoyaṃ prāpitāstatra te nṛpa ||
 śyāmakarṇena sahitaḥ yatra vai yādaveśvaraḥ ||65||
 iti śrīgargasamhitāyāṃ hayamedhakhaṇḍe

gomatīlānayanāṃ nāma pañcapaṃcāśattamo'dhyāyaḥ ||55||
 hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

Ordering the sages and royal couples of Vyasji to bring water from Gomati; the charm of Naradji and the breaking of that charm by the Lord; the filling of water in the urns of queens by the grace of Krishna.

Srigarji says - Rajan! Then came the beautiful Yajna Mandapa with eight gates, adorned with fluttering flags, furnished with bonfires, and adorned with eight yajñikas, adorned with palash, bel, and yupas of bahuvara, adorned with numerous altars and spectacles (wooden circles above the sacrificial pillars), which collected items such as suva, mrigacharma, kusha, muesal, and ulukhala, and also where many materials and various types of items were collected. Rajarshi Ugrasena, along with the learned sages of the Vedas and the Yadavas, enjoyed the same splendor, as did Devaraja Indra with the deities at Amravati Puri. 1 - 4.

At the invitation of Lord Srikrishnachandra, Nanda, Adi Gopa, Vrishabhanuvar, etc. came to Dwarkapuri from Gwal-Bal. Yashoda, Radhika, and all the other Vrajanganas are mounted on tents and chariots, usually in the Kushasthali of the Aryans. King Dhritarashtra also came there with his sons and the Kauravas when they were called. Other kings were also invited and came to Kushasthali. Invited by Krishna, Yudhishthira, Bhimsen, Arjuna, Nakula, and Sahadeva came there from the forest with their wife Draupadi. Lord Krishna sent Narada to call eight Dikpalas, eight Vasus, twelve Adityas, four Sanatkumars, eleven Rudras, Marudranas, Vetals, Gandavas, Kinaras, Vishvadevas, all the Sadhiganas, Vidyadharas, Devas, Devapathis, Gandharvas, and Apsaras. 5-11 |

The king. All of them came to Dwarakama with a desire to see Lord Krishna. Lord Shiva was also invoked from Kailasa along with Parvati, the Supreme Being. Prahlada and Bali came from the underworld with the Daitya community. Vibhishana, Ghantas, Mayas, and Balvalkas also arrived there. Jambavan with the rodents, Hanuman with the monkeys, Garuda the bird king with the birds and Nagaraja Vasuki with the serpents also arrived. Your Majesty! Dhenu was accompanied by Dhenurupadharini Dhara Devi. Meru and Himalaya with mountains, Banyan with trees, Ratnakar with jewels (Samudra), Swardhani with rivers (Ganga), Tirthraj Prayag and Pushkar with all the Tirthas were invited and came to the Yajna with great joy. Then on the call of Lord Krishna, Vrajbhoomi also came there. 12-17 |

Yamaraj's sister Yamunaji also came to witness the Yajna festival of Lord Krishna. 173. (Ashwamedh Khand Chapter 51 to 58)

Seeing them all come, King Ugrasena placed them in the right places with great joy. Some were given shelter in camps, some in temples, some in planes, and some in gardens. In that yajna, I made Vedavyasa the acharya, and Bakdalbhya the Brahma, and the divine sage-maharshi who had been invited earlier, the Ritwij. Nareshwar. Thereafter, in the yajna, Aniruddha, by the will of Krishna, took three forms, namely Brahma, Chandramaka, and Apana. Seeing this play of Pradyumna Kumar, the gods, the Yadavas, and the Bhoopas were amazed and began to talk to each other about it. 18-21 |

Srigarji says - Rajan. Thus, at the behest of Vyasa, the married Brahmins and the Pallavas, the king, went to fetch water from the Gomati. Drawing Devaki, Rohini, Kunti, Gandhari, and Yashoda forward, Krishna, along with Rukmini, lifted the Kalash. Similarly, Balarama and all the spouses of Bhupala, who were with Revati, set out for the Gomati coast with golden and silver urns bearing flowers and pallavas. Seeing Krishna accompanying Rukmini in the crowd, Naradji went to Satyabhama's palace to quarrel. He spoke when God saw his wife alone in the house and asked her why she had come. 27-31 |

Shri Gargji says - 'Maharaj! My soul has gone with Rukmini' - this made Satyabhama very angry. She was sad and started to cry. It was at this time that Lord Krishna, on learning of Narada's initiative,

rushed to Satyabhama's mansion. When the omniscient God came there, he said this: 'Dear. I did not go with Rukmini in that Samaj (procession). I have come here to eat. Only Bhaiya Balramji has gone with Bhai. " 36-39 |

Hearing this, Satyabhama was pleased and Naradaji got up in terror and went to another building. He went to Jambavati's house and told her all the news. Hearing this, she laughed and said - 'Muniji Maharaj! Don't lie, Shrinathji is sleeping at home after having food. Hearing this, Naradji immediately left and went to Mitrabinda's house and looked around and spoke. 40-42 |

Naradji said, "Maiya! Did you not go to the place where the king and queen's society is gathered? Why are you sitting at home? There Ramavallabha is going to fetch the water of Shri Krishna Gomati. They will also take with them Rukmini, Satyabhama, and Jambavati. 43-44 | (Ashwamedh Khand Chapter 51 to 58)

The Mitrabinda dialect is Devarshiji. Kesavaki is loved by all. Whoever they leave behind will not be able to survive. Look at the house where Lord Krishna is pampering his grandson. 45.

Then the sages got up and went around all the houses of Lord Krishna, but they found the presence of Lord Krishna in them all. Then, after thinking, Devarshi went to the palaces of the Gopanganas to give this news to Sriradha; but there Nandananda was seen playing chaupad with Sriradha and the Gopis. As soon as Devarshi saw them and thought of moving away from there, Krishna immediately grabbed them by the hand and made them sit there. Then he spoke by worshiping them in a ritual way. 46-49 |

Lord Krishna said, "Wiprava! What are you doing this for? You are wandering around in vain, fascinated. I have seen you in the homes of my wives. O Lord! I have taken many forms for fear of you. You are a Brahmin; therefore, I will not punish you, but I will certainly pray. I am the god of all and Brahmins are my gods. The foolish humans who betray the Brahmins are my enemies. Those who worship Brahmins as my incarnations enjoy bliss in this world and will eventually go to my supreme abode. Oh dear! Do not be dismayed at the thought of being captivated by my own delusions in my Puri; for all the gods, Brahma and Rudra, are captivated by my delusions. 50-54 |

Hearing this word of the Lord, they went quietly to the Yajna mandapa, full of hymns, to praise Him. 55.

There they went to the banks of the Gomati with king Krishna and women like Rukmini, various types of falcons and elephants. The melodious pleasant words of the cymbals and cymbals of the flock of women singing the praises of Lord Govinda reverberated there. Along with me, the sage Vyasa made the water-related deities worship and handed over a pot filled with water to Anusuya. After that, all the women like Revati held the Kalash, but with their gentle hands they could not lift all the Kalash. How can gentle women who suffer from the weight of flowers bear the burden of the Kalash? Then the queens looked at each other and began to laugh and said, 'Now how will we go to the Yajna Mandapa without the Kalasha?' At that time, all the women like Rukmini prayed to Lord Krishna with all their hearts. O Jagannath! O Chakradhari Dev, who dispels the sufferings of the devotees! You are the almighty one. Protect us in this time of crisis. 'When the women put their hands on the urn while saying this, they were all weightless. They carried the urns on their heads adorned with jewels and pearls, and with their husbands, they hurried to the Yajna mandapa, where bells, conch shells, and cymbals were played. They brought the water of Gomati to the place where Yadvaraja Ugrasena was seated with his horse Shyamakarna. 56-65 |

Thus was completed the fifty-fifth chapter in the Ashvamedha Khanda under the Srigargha Samhita, titled "The Bringing of the Water of Gomati." 55.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 56

Chapter 257 of 263 · 43 detected Sanskrit verse markers

Sanskrit

गर्ग उवाच ॥
 उग्रसेनस्य यज्ञे वै हयमेधे महात्मनः ॥
 तस्यासन्परिचर्यायां बांधवा प्रेमबंधनाः ॥ १ ॥
 ततश्चकार यदुराण् ना- नाकर्मसुबांधवान् ॥
 भीमं महानसाध्यक्षं धर्मं धर्मस्य पालनं ॥ २ ॥
 शुश्रूषणे सतां जिष्णुं नकुलं द्रव्यसाधने ॥
 पूजने सहदेवं च धनाध्यक्षं सुयोधनम् ॥ ३ ॥
 दाने च दानिनं कर्णं द्रौपदीं परिवेषणे ॥
 रक्षायां कृष्णपुत्रान्वै ह्यष्टादशमहारथान् ॥ ४ ॥
 युयुधानं विकर्णं च हृदीकं विदुरं तथा ॥
 अक्रूरमुद्धवं चैव नानाकर्मसु भूपतिः ॥ ५ ॥
 कृत्वा प्रत्याह श्रीकृष्णं देव्यं किं करिष्यसि ॥
 श्रुत्वा कृष्ण उवाचाथ बाह्मणानां करोम्यहम् ॥ ६ ॥
 पादप्रक्षालनं राजन्निन्द्रप्रस्थे कृतं मया ॥
 इति श्रुत्वा च ब्रह्माद्या जहसुर्भूजनास्तथा ॥ ७ ॥
 गर्ग उवाच ॥
 इत्युक्त्वा भगवान्साक्षादृषीणां च तपस्विनाम् ॥
 पादप्रक्षालनं कृत्वा स्थापयामास तान्नृप ॥ ८ ॥
 आसनेषूपविष्टास्ते वासांसि परिधाय च ॥
 तिलकैर्द्वादशैर्युक्ता दिव्याभरणभूषिताः ॥ ९ ॥
 नानामतानां मालाभिर्युक्ताः कर्पूरवीटकान् ॥
 भुक्त्वा ते रेजिरे यज्ञे देवा इव महीसुराः ॥ १०.५६.१० ॥
 ततोर्थिनो भिक्षवश्च विरक्ताश्च बुभुक्षिताः ॥
 कुर्वति याचनां सर्वे दूरदेशात्समागताः ॥ ११ ॥
 ददस्वान्नं ददस्वान्नं ददस्वान्नं नरेश्वर ॥
 उपानहश्च पात्राणि वस्त्राणि कंबलानि च ॥ १२ ॥
 उग्रसेनस्य यज्ञे वै मुनि- वृन्दैर्नृपैर्वृतं ॥
 तेषां तां करुणां वाचं निश्म्य यदुसत्तमः ॥ १३ ॥
 सुवर्णं रजतं चैव वस्त्राणि भाजनानि च ॥
 गजाश्वरथगोछत्र शिबिकादीनि हर्षितः ॥ १४ ॥
 येषां येषां प्रियं यद्वै तेभ्यस्तेभ्यो ददौ नृपः ॥
 उग्रसेनः कृतस्नानः क्रतुकर्मणि दीक्षितः ॥ १५ ॥

असिपत्रव्रतधरो रुचिमत्या बभौ ततः ॥
 विप्रा विंशतिसाहस्रा वेदशास्त्रविशारदाः ॥ १६ ॥
 व्यासगर्गादयश्चैव कारयन्ति क्रतूत्तमम् ॥
 हस्तिशुण्डासमाधारा ह्यग्निकुण्डे पपात ह ॥ १७ ॥
 घृतस्य च नृपश्रेष्ठ मुनिभिर्ब्रह्मवादिभिः ॥
 तद्यज्ञे कृष्णकृपया ह्यनलो जीर्णतां ययौ ॥ १८ ॥
 ततः प्रोवाच वह्निस्तु सर्वेषां शृण्वतां नृपम् ॥
 प्रसन्नोऽहं प्रसन्नोऽहं पशुं मम प्र- यच्छ वै ॥ १९ ॥
 निशम्य चाग्नेर्वचनं सभायां श्रीयादवेन्द्रो मुनिभिः समं च ॥
 बद्धं तुरंगं तपनीय यूपे हिरण्यदाम्ना च तमाह भूपः ॥ १०.५६.२० ॥

उग्रसेन उवाच ॥
 अग्नेर्वाक्यं शृणु ह्य शुद्धं त्वां च पशुं क्रतोः ॥
 भक्षयिष्यति वह्निस्तु घृतैस्तृप्तोऽपि चाध्वरे ॥ २१ ॥
 नृपस्य वचनं श्रुत्वा श्याम- कर्णस्तुरंगमः ॥
 कृष्णं विलोकयन्प्रीतो कंपयामास स्वाननम् ॥ २२ ॥
 ततो हयमतं ज्ञात्वा वेदव्यासः समं मया ॥
 मण्डपे मुनिभिर्युक्ते श्रीकृष्णाद्यैर्नृ- पैर्वृते ॥ २३ ॥
 ब्राह्मणैः क्षत्रियै वैश्यैः शूद्रैर्यज्ञादिदक्षुभिः ॥
 स्त्रीभिर्युते प्रलंबघ्नं प्राह द्वैपायनो मुनिः ॥ २४ ॥
 व्यास उवाच ॥
 उत्तिष्ठ बलभद्र त्वं करवालं प्रगृह्य च ॥
 छिदिकं वाजिनश्चाग्नेः प्रीतये ह्यधुना त्वरम् ॥ २५ ॥
 निहते तुरगे राम हवने च कृते सति ॥
 यज्ञावतारः कृष्णस्तु प्रसन्नो भवति क्रतौ ॥ २६ ॥

गर्ग उवाच ॥
 एवं व्यासवचः श्रुत्वा बलः खड्गेन सत्वरम् ॥
 शिरो हयस्य चिच्छेद तच्छिरो गगनं ययौ ॥ २७ ॥
 गत्वाद्धं नृपशार्दूल लीनं तद्विमंडले ॥
 देव दैत्य नराः सर्वे तद्दृष्ट्वा विस्मयं गताः ॥ २८ ॥
 हयस्य हृदये शूलं निजघान हसन्हरिः ॥
 मकरंदसमाधारा राजैस्तत्र विनिर्गताः ॥ २९ ॥
 ततश्च निर्गता ज्योतिस्तुरगस्य कलेवरात् ॥
 पश्यतां चैव सर्वेषां विवेश मधुसूदने ॥ १०.५६.३० ॥
 पश्चाद्धृत्वा च कर्पूर शरीरं पतितं पशोः ॥
 गात्रा व्युतायथा राजन्विभूतिः शंकरस्य च ॥ ३१ ॥
 दृष्ट्वा च कर्पूरसमूहमद्भुतं सभां सुगंधेन वृतां च द्वारकाम् ॥
 व्यासादयस्ते मुनयः प्रहर्षिता ऊचुर्नृपं वै क्रतुकर्मणिस्थितम् ॥ ३२ ॥

दिष्ट्या ते नृपशार्दूल सफलोभूक्ततूतमः ॥
 कपूरेणापि हवनं करिष्यामश्च त्वं कुरु ॥ ३३ ॥
 इत्युक्त्वा ऋत्विजः सर्वे यज्ञकुंडे च तत्क्षणात् ॥
 घनसारं हि जुहुवुः पूर्वं यज्ञेश्वराय च ॥ ३४ ॥
 यत्र यज्ञेश्वरः कृष्णश्चतुर्व्यूहधरः परः ॥
 रेजे पुत्रैश्च पौत्रैश्च तत्र किं दुर्लभं नृप ॥ ३५ ॥
 तस्मिन्यज्ञे महेन्द्राय वयः प्रकथितं मया ॥
 गृहाण शक्र यज्ञेस्मिन्कपूरस्याहुतिं विभो ॥ ३६ ॥
 एहि राज्ञार्पितां वैनानां कलावग्रे हि दुर्लभाम् ॥
 इति श्रुत्वा च वचनं शक्रः प्रोवाच सस्मितम् ॥ ३७ ॥
 पुनर्गृह्णामि मुनयो धर्मराजक्रतूतमे ॥
 कुलक्षये गजपुरे प्रदत्तामाहुतिं द्विजैः ॥ ३८ ॥
 इति श्रुत्वा हरेर्वाक्यं सत्यं मत्वा मुनीश्वराः ॥
 सर्वान्देवान्पुष्ट्रेष्ठे ह्यध्वरे चाहुतिं ददुः ॥ ३९ ॥
 अग्नये स्वाहेति मन्त्रैश्च सर्वानेवाहुतीर्ददुः ॥ १०.५६.४० ॥

कर्पूरहवनेनापि प्रीतं विश्वं चराचरम् ॥
 उग्रसेनस्तु राजा वै निर्ऋणोभून्महाध्वरे ॥ ४१ ॥
 उग्रसेनो द्विजोत्तमैः ॥
 कृष्णार्धैर्यादवैभूपैस्तीर्थे पिण्डारके करोत् ॥ ४२ ॥
 भार्यया सहितः स्नात्वा वेदोक्तविधिना नृपः ॥
 धृत्वा क्षौमांबरं रेजे यज्ञो दक्षिणया यथा ॥ ४३ ॥
 देवदुंदुभयो नेदुर्नरदुंदुभयस्तदा ॥
 उग्रसेनोपरि सुराः पुष्पवर्षं प्रचक्रिरे ॥ ४४ ॥
 कारयित्वा स्वधापानं प्रा- शयित्वा यथाक्रमम् ॥
 सर्वेभ्यश्च पुरोडाशं दत्त्वा शेषमथासृजत् ॥ ४५ ॥
 उग्रसेनं च वादित्रैस्तुष्टुवुर्वेदिनो मुदा ॥
 ततो नीराजं च कुर्देवक्या- द्याश्च योषितः ॥ ४६ ॥
 अलंकाराश्च रत्नानि वस्त्राणि विविधानि च ॥
 नीराजान्ते प्रददौ ताभ्यः प्रीतो नृपेश्वरः ॥ ४७ ॥

इति श्रीमद्भगवत्संहितायामश्वमेधखण्डे यज्ञपूर्ते नृपस्याभिषेकोनाम षटपचाशत्तमोऽध्यायः ॥ ५६ ॥

Roman transliteration

garga uvāca ||
 ugrasenasya yajñe vai hayamedhe mahātmanah ||
 tasyāsanparicaryāyām bāṇdhavā premabāṇdhanāḥ || 1 ||
 tataścakāra yadurāṇ nā- nākarmasubāṇdhavān ||
 bhīmaṇ mahānāsādhyakṣaṇ dharmam dharmasya pālana || 2 ||
 śśrūṣaṇe satām jiṣṇuṇ nakulaṇ dravyasādhane ||

pūjane sahadevaṃ ca dhanādhyakṣaṃ suyodhanam || 3 ||
dāne ca dāninaṃ karṇaṃ draupadīm pariveśane ||
rakṣāyām kṛṣṇaputrānvai hyaṣṭādaśamahārathān ||4||
yuyudhānaṃ vikarṇaṃ ca hṛdikaṃ viduraṃ tathā ||
akrūramuddhavaṃ caiva nānākarmasu bhūpatiḥ || 5 ||
kṛtvā pratyāha śrīkṛṣṇaṃ devtaṃ kiṃ kariṣyasi ||
śrutvā kṛṣṇa uvācātha bāhmaṇānāṃ karomyaham || 6 ||
pādaprakṣālanam rājannimdraprasthe kṛtaṃ mayā ||

iti śrutvā ca brahmādyā jahasurbhūjanāstathā || 7 ||
garga uvāca ||
ityuktvā bhagavānsākṣādṛṣṇāṃ ca tapasvinām ||
pādaprakṣālanam kṛtvā sthāpayāmāsa tānṛpa ||8||
āsaneṣūpaviṣṭāste vāsāmsi paridhāya ca ||
tilakairdvādaśairyuktā divyābharaṇābhūṣitāḥ ||9||
nānāmatānāṃ mālābhiryuktāḥ karpūravīṭakān ||
bhuktvā te rejire yajñe devā iva mahisurāḥ ||10.56.10||
tatorthino bhikṣavaśca viraktāśca bubhukṣitāḥ ||
kurvaṃti yācanāṃ sarve dūradeśātsamāgatāḥ || 11 ||
dadasvānnaṃ dadasvānnaṃ dadasvānnaṃ nareśvara ||
upānahaśca pātrāṇi vastrāṇi kambalāni ca ||12||
ugrasenasya yajñe vai muni- vṛṇḍairnṛpairvṛte ||
teṣāṃ tāṃ karuṇāṃ vācaṃ niśamya yadusattamaḥ || 13 ||

suvarṇaṃ rajataṃ caiva vastrāṇi bhājanāni ca ||
gajāśvarathagochatra śibikādīni harṣitāḥ ||14||
yeṣāṃyeṣāṃ priyaṃ yadvai tebhyaṣtebhyaḥ dadau nṛpaḥ ||
ugrasenaḥ kṛtasnānaḥ kratukarmaṇi dīkṣitāḥ ||15||
asipatravratadharo rucimatyā babhau tataḥ ||
viprā viṃśatisāhasrā vedaśāstraviśārādāḥ || 16 ||
vyāśagargādayaścaiva kārayaṃti kratūttamam ||
hastīṣuṇḍāsamādhārā hyagnikuṇḍe papāta ha ||17||
ghṛtasya ca nṛpaśreṣṭha munibhirbrahmavādibhiḥ ||
tadyajñe kṛṣṇakṛpayā hyanalo jīṛṇatām yayau ||18||
tataḥ provāca vahnistu sarveṣāṃ śṛṇvatāṃ nṛpaṃ ||
prasannohaṃ prasannohaṃ paśuṃ mama pra- yaccha vai || 19 ||
niśamya cāgnervacanaṃ sabhūyām śrīyādavendro munibhiḥ samaṃ ca ||
baddhaṃ turagaṃ tapanīya yūpe hiraṇyadāmnā ca tamāha bhūpaḥ || 10.56.20 ||

ugrasena uvāca ||
agnervākyam śṛṇu haya śuddhaṃ tvām ca paśuṃ kratoḥ ||
bhakṣayiṣyati vahnistu ghṛtaistrptopi cādhvare || 21 ||
nṛpasya vacanaṃ śrutvā śyāma- karṇasturagaṃgamaḥ ||
kṛṣṇaṃ vilokayanprīto kaṇṇpayāmāsa svānanam ||22||
tato hayamataṃ jñātvā vedavyāsaḥ samaṃ mayā ||
maṇḍape munibhiryukte śrīkṛṣṇādyairnṛ- pairvṛte || 23 ||
brāhmaṇaiḥ kṣatriyai vaiśyaiḥ sūdrairyajñadidṛkṣubhiḥ ||
strībhiryute pralaṃbaghnaṃ prāha dvaipāyano muniḥ || 24 ||
vyāsa uvāca ||
uttīṣṭa balabhadra tvaṃ karavālaṃ pragṛhya ca ||
chīmḍhikaṃ vājīnaścāgneḥ prītaye hyadhunā tvaram ||25||
nirate turage rāma havane ca kṛte sati ||

yajñāvatāraḥ kṛṣṇastu prasanno bhavati kratau || 26 ||

garga uvāca ||

evaṃ vyāsavacaḥ śrutvā balaḥ khaḍgena satvaram ||

śīro hayasya ciccheda tacchiro gaganam yayau || 27 ||

gatvārdhamaṃ nṛpaśārdūla līnam tadravimamḍale ||

deva daitya narāḥ sarve taddṛṣṭvā vismayam gatāḥ || 28 ||

hayasya hṛdaye śūlam nijaghāna hasanharīḥ ||

makaramdasamādhārā rāja-statra vinirgatā || 29 ||

tataśca nirgatā jyotisturagasya kalevarāt ||

paśyatāṃ caiva sarveṣāṃ viveśa madhusūdane || 10.56.30 ||

paścādbhūtvā ca karpūra śarīram patitaṃ paśoḥ ||

gātrā cyutāyathā rājanvibhūtiḥ śaṃkarasya ca || 31 ||

dṛṣṭvā ca karpūrasamūhamadbhutaṃ sabhāṃ sugamdhena vṛtāṃ ca dvārakām ||

vyāsadayaste munayaḥ praharṣitā ūcurnṛpaṃ vai kratukarmaṇisthitam || 32 ||

dīṣṭyā te nṛpaśārdūla saphalobhūtkratūtittamaḥ ||

karpūreṇāpi havanam kariṣyāmaśca tvaṃ kuru || 33 ||

ityuktvā ṛtvijaḥ sarve yajñakumḍe ca tatksaṇāt ||

ghanasāram hi juhuvuḥ pūrvaṃ yajñeśvarāya ca || 34 ||

yatra yajñeśvaraḥ kṛṣṇaścaturvyūhadharaḥ paraḥ ||

reje putraiśca pautraiśca tatra kiṃ durlabhaṃ nṛpa || 35 ||

tasmīnyajñe mahendrāya vacaḥ prakathitaṃ mayā ||

grhāṇa śakra yajñesmin karpūrasyāhutiṃ vibho || 36 ||

ehi rājñārpitāṃ caināṃ kalāvagre hi durlabhām ||

iti śrutvā ca vacanam śakraḥ provāca sasmitam || 37 ||

punargrṇhāmi munayo dharmarājakratūtittame ||

kulakṣaye gajapure pradattāmāhutiṃ dvijaiḥ || 38 ||

iti śrutvā harervākyaṃ satyaṃ matvā muniśvaraḥ ||

sarvāndevānnṛpaśreṣṭha hyadhvare cāhutiṃ daduḥ || 39 ||

agnaye svāheti mantraiśca sarvānevāhutīrdaduḥ || 10.56.40 ||

karpūrahavanenāpi prītaṃ viśvaṃ carācaram ||

ugrasenastu rājā vai nīṛṇobhūnmahādhvare || 41 ||

ugraseno dvijottamaiḥ ||

kṛṣṇādyairyaḍavairbhūpaistīrthe piṇḍārake karot || 42 ||

bhāryayā sahitaḥ snātvā vedoktavidhinā nṛpaḥ ||

dḥṛtvā kṣaumāṃbaraṃ reje yajño dakṣiṇayā yathā || 43 ||

devadamdubhayo nedurnaradamdubhayastadā ||

ugrasenopari surāḥ puṣpavarṣaṃ pracakrire || 44 ||

kārayitvā svadhāpānam prā-śayitvā yathākramam ||

sarvebhyaśca puroḍāsaṃ dattvā śeṣamathāsrjat || 45 ||

ugrasenam ca vādītraistuṣṭuvurvaṃdino mudā ||

tato nīrājanam cakurdevakya- dyāśca yoṣitaḥ || 46 ||

alamkārāśca ratnāni vastrāṇi vīvidhāni ca ||

nīrājanāṃte pradadau tābhyaḥ prīto nṛpeśvaraḥ || 47 ||

iti śrīmadgargaśaṇhitāyāśvamedhakhaṇḍe yajñapūrtau nṛpasyābhiṣekonāma
śadapaṃcāśattamo dhyāyāḥ || 56 ||

English rendering

Appointment of various kinsmen in the yajna by the king in different functions; cleansing of the feet of the Brahmins by Krishna; indigestion of the fire god by the burning of ghee; entrance of the sacrificial animal Tej into Krishna; transformation of his body into camphor; his oblation and abhruṭaṣṭra at the conclusion of the yajna.

Sriganganji says - Maharaj. Mahatma Raja Ugrasena's yajna was attended by all the kinsmen bound by a bond of love. The Yadava king engaged his kinsmen in various engagements. Bhimsen was made the president of the kitchen. Dharmaraja Yudhishtira was appointed to the Dharmapala-related duties. The king appointed Arjuna in the service of the noble men, Nakul in the presentation of various substances, Sahadeva in the act of worship, and Duryodhana in place of the chieftain of wealth. Donors engaged Karna in charity, Draupadi in service, and the eighteen great sons of Krishna in protection. 1 - 4.

Bhupala then placed Yayudhana, Vikarna, Hridika, Vidura, Akrura, and Uddhava in various karmas and asked Lord Krishna, "Deva! What task would you like to take up? 'Hearing him, Lord Krishna said - 'Rajan! I will do the work of cleansing the feet of the Brahmins. I did the same thing in Indraprastha. Hearing this, the gods and goddesses like Brahma and the humans on the ground began to laugh. 5 - 7. (Ashwamedh Khand Chapter 51 to 58)

Sriganganji says - Rajan. Having said this, Lord Krishna directly washed the feet of the ascetic sages and ascetics and made them sit on appropriate seats. Wearing new clothes, wearing twelve tilaks, various beads adorned with divine ornaments - garlands made of different types of art. Sitting on many seats, they chewed the betel leaves of Brahmin leaves and adorned themselves like deities in the Yajna mandapa. 8-10 |

Then all the mendicants, the mendicants, the ants, and the hungry came from a far country, and begged there, 'O Lord! Give us food, give us food, give us food. Provide a lamp, utensils, clothes, and blankets. 11-12 |

In that yajna of Ugrasena, full of saints and kings, Yadukulatilaka the great granted them gold, silver, garments, utensils, elephants, horses, chariots, cows, umbrellas, and cymbals with great joy and enthusiasm on hearing the compassionate plea of those beggars. The king gave whatever he liked to those who loved it. 13-14 |

King Ugrasena, who was initiated into the yajna, was taking a bath with Queen Ruchimati. In the Vedic scriptures, twenty thousand Brahmins like Vyasa and Garga were performing the supreme sacrifice. Oh dear Lord! A stream of ghee, thick like the trunk of an elephant, was falling in the bonfire and the Brahmoist sages were bringing it down. By the grace of Lord Krishna, in that yajna, the fire god became indigestible. They all listened and said to the king, 'I am pleased, I am pleased. Now give me the animal. Yadavendra Ugrasena, along with the sages, heard Agni's words in the Yajna assembly and spoke to the horse, tied with a golden thread in a golden thread. 15-20 |

Ugrasena said, "O horse! You listen to the voice of Agreedev. Even if you are satisfied with the ghee in the sacrifice, the fire god will make your pure sacrificial animals his food. 21.

Hearing the king's words, Shyamakarna Ashwana looked at Krishna with delight and shook his head in approval. (Ashwamedh Khand Chapter 51 to 58)

Then a light appeared from the horse's body, which, in the sight of all, absorbed Madhusudana and Krishna. After this, the horse's body collapsed into a camphor. It is as if Vibhuti has fallen from the body of Lord Shankar. May Maharishi Vyasa and others be very happy to see that wonderful camphor

sign and to know that its fragrance fragrant the Yajnasala and Dwarkapuri, said to the king involved in the Yajna-Karma - 'Nripa-Sreshtha! Thankfully, your noble sacrifice was a success. Now we will perform the havan with this Karpoor and so will you. " 22-33 |

- Having said this, all the rithvis called for Ghansara (camphor) for the purpose of Yajñeshvara at that very moment in the Yajna Kund. King Vajranabha! What was rare in a place where Lord Krishna, the four-headed God, was seated with his sons and grandsons? In that yajna, I said to Mahendra - 'Oh my God! In this yajna, take the aarti of camphor. Come, accept this call given by King Ugrasena; now it will become rare in the Kali Yuga ahead. " 34-363 |

Hearing my words, Indra smiled and said, "O sages! When the Kauravas will perish in the Kaurava-Pandava war and Dharmaraja Yudhishtira will perform the Uttama Ashvamedha Yajna at Hastinapur, I will accept again such an offering made by the Brahmins. Why are you calling it rare? ". 37-38 |

The Supreme Being Upon hearing this statement of Indra, all the sages accepted it as true and offered prayers to all the deities in the yajna. Others did not understand what Indra had said. Brahmins invoke all the gods with the mantra 'Agnaye Swaha'. The whole world was pleased with the homa of camphor. King Ugrasena returned to the great sacrifice. 39-41 |

Subsequently, Maharaja Ugrasena, along with the Shrestha Brahmins, the Yadavas like Shrikrishna, and the other Bhupalas, performed the abhishekana at the Pindaraka Tirtha at the conclusion of the yajna. By prostrating with his wife according to the Vedakotta, wearing silk robes, the king began to adorn himself in a manner similar to that of a yajna deity adorned with dakshina. At that time the groans of the gods and the groans of men were kindled. All the gods started showering flowers on King Ugrasena. Vyas then distributed prasada of yajnasheya purodas to all the people by making them drink and drink purodas respectively. With thunderous applause, the captives cheered and praised King Ugrasena. Then women like Devaki performed aarti for him. Pleased after the aarti, the Maharaja gave all the women a variety of runs, clothes, and ornaments. 42-47 |

Thus was completed the fifty-sixth chapter of the Ashvamedha Khanda under the Srigargha Samhita, titled 'The King's Anointment on the Completion of the Sacrifice'. 56.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 57

Chapter 258 of 263 · 41 detected Sanskrit verse markers

Sanskrit

अश्वमेधखण्डः - सप्तपंचाशत्तमोऽध्यायः

यज्ञदक्षिणा प्रदानम् -

गर्ग उवाच -

ततः कृष्णेन भीमेन प्रार्थयित्वा द्विजान्पान् ॥

भोजयामास यदुराड्भोजनैर्विविधैरपि ॥१॥

सच्छष्कुलीपायसतण्डुलाभैः संयावकापूपसुसूपकाद्यैः ॥

सत्फेणिकाद्यैस्तु निमन्त्र्य विप्रान्संभोजयामास विशेषमन्नम् ॥२॥

शिखरिणीधृतपूरसुशक्तिकाः सुपटिनीदधिपूपकलप्सिकाः ॥

सुवृतसुंदरयन्द्रसुहालिका बटकमोदकपर्पटकैरदात् ॥३॥

केचित्फलाशनास्तत्र शुष्कपर्णाशनास्तथा ॥

केचिज्जलाशना विप्राः केचिदद्रवार्साशनाः ॥४॥

केचिद्वाताशना राजञ्जन्मतश्च तपस्विनः ॥

भोजनानां च नामानि ते न जानन्ति विस्मिताः ॥५॥

भक्तं च मेनिरे केचिन्मालत्याः कुसुमानि च ॥

मोदकांश्च द्विजाः केचिदुदुंबरफलानि च ॥६॥

पायसं फेणिकां दृष्ट्वा चन्द्रबिंबं च मेनिरे ॥

पर्पटान्फेणिका दृष्ट्वा पत्राणि किंशुकस्य वै ॥७॥

मेनिरेऽर्कफलानीति दृष्ट्वा च मधुशीर्षकान् ॥

प्रलेहिकां लप्सिकां च ऋषयश्चंदनद्रवम् ॥८॥

दृष्ट्वा ते मिष्टचूर्णं वै बालुकां मुनिसत्तमाः ॥

इति मत्वा द्विजाः सर्वे बुभुजुर्भोजनानि च ॥९॥

केचित्पिबन्ति दुग्धं तु केचिदद्वाक्षारसं तथा ॥

केचिदाम्ररसं विप्राः प्रहसन्ति लुठन्ति वै ॥१०॥

ततः कृष्णस्तु भगवान्भीमेन प्रहसन्मुदा ॥

चकार हास्यं विप्राणां संस्थितानां तपस्विनाम् ॥११॥

भोजनानां च नामानि मुनयो वदत त्वरम् ॥

तान्प्रयच्छामि युष्मभ्यं भीमेन सहितोऽप्यहम् ॥१२॥

श्रीकृष्णभीमयोर्वाक्यं निश्चम्य मुनिसत्तमाः ॥

न किंचिद्बुधैर्मुदिताः प्रपश्यन्तः परस्परम् ॥१३॥

तैलंगकर्णाटकगुर्जराद्या-

नन्यान्द्विजान्गौडसनाढ्यकादीन् ॥

संपूज्य हेमांबररत्नवृन्दै-

नृपेश्वरो विप्रवरान्ननाम ह ॥१४॥
 एकलक्षं हयानां च गजानां च सहस्रकम् ॥
 द्विसहस्रं रथानां च गवां लक्षं विधानतः ॥१५॥
 शतभारं सुवर्णानामीदृशीं दक्षिणां नृप ॥
 उग्रसेनस्तु यज्ञांते पूर्वं मह्यं ददौ किल ॥१६॥
 मदद्ध्वं बकदाल्भ्याय ददौ व्यासाय वै तथा ॥
 तुरगाणां सहस्रं च गजानां शतमेव च ॥१७॥
 द्विशतं स्यंदनानां च धेनूनां च सहस्रकम् ॥
 विशद्भारं सुवर्णानामीदृशं दक्षिणां पुनः ॥१८॥
 निमंत्रितेभ्यो विप्रेभ्य उग्रसेनो ददौ मुदा ॥

गजमेकं रथं गां च स्वर्णभारं च घोटकम् ॥१९॥
 द्विभारं रजतं चैव यादर्वेद्रः प्रहर्षितः ॥
 ईदृशीं दक्षिणां राजन्ब्राह्मणे ब्राह्मणे ददौ ॥२०॥
 महाध्वरे कृष्णपुरी तदा बभौ
 महीतले खे ह्यमरावती यथा ॥
 तदाऽऽगता मागधसूतकादयो
 वन्दीजना गायकवारयोषितः ॥२१॥
 तदा नृपद्वारि महोत्सवोऽभू-
 न्मृदंगवीणापुरयष्टिवेणुभिः ॥
 सुतालशंखानकदुंदुभिस्वनैः
 संगीतनृत्यादिकवाद्यगीतकैः ॥२२॥
 जगुः सुकण्ठैर्ननृतुः सुतालैः
 संगीतगीताक्षरसामगीतैः ॥
 कौसुंभवस्त्राणि विचालयन्त्यः

संगीतनृत्येन परिस्फुरन्त्यः ॥२३॥
 वन्दीजना मागधगायकाश्च
 ये चागतास्तेभ्य उपागतेभ्यः ॥
 प्रादाद्धिरण्यं बहुरत्नवृन्दं
 तथाऽऽगता ह्यप्सरसश्च ताभ्यः ॥२४॥
 सूतेभ्यो मागधेभ्यश्च सर्वेभ्यो बहुलं धनम् ॥
 ववर्ष धनवद्वाजा हयमेधप्रहर्षितः ॥२५॥
 तत्पश्चाद्यादर्वेद्रस्तु ह्युग्रसेनो महीश्वरः ॥
 नियुतं तुरगाणां च सहस्रं हस्तिनां तथा ॥२६॥
 शिबिकानां शतं चैव कुण्डले कटकानि च ॥ त
 त्रिंशद्भारं सुवर्णानां भूपे भूपे ददौ मुदा ॥२७॥
 द्विगुणेन यद्वन्सर्वान्नादादींश्चैव भूपतिः ॥
 यशोदाद्याश्च गोप्यश्च देवक्याद्या यदुस्त्रियः ॥२८॥

रुक्मिण्याद्या राधिकाद्याः पट्टराज्ञो हरेरपि ॥
 दिव्यांबरैरलंकारै राज्ञा सर्वाश्च तोषिताः ॥२९॥
 पुनर्ददौ च गर्गाय राजा ग्रामशतं मुदा ॥
 स सर्गो ब्राह्मणेभ्यश्च प्रददौ हि क्रमादृषिः ॥३०॥
 ततः संपूजयामास कृष्णं संकर्षणान्वितम् ॥
 वस्त्रालंकारतिलकैः सग्भिर्नीराजनादिभिः ॥३१॥
 उवाच कृष्णः प्रहसन्मह्यं राजन्महाध्वरे ॥
 समर्थेन त्वया ह्यत्र न दत्तं किंचिदेव हि ॥३२॥
 इति श्रुत्वा नृपः प्राह रामेण सह माधवः ॥
 यथोक्तां दक्षिणां शीघ्रं गृहाण जगदीश्वर ॥३३॥
 इत्युक्त्वा प्रददौ राजा हर्षितः प्रेमविह्वलः ॥
 फलं सर्वं कृष्णकरे राजसूयाश्वमेधयोः ॥३४॥
 तदा जयजयारावो द्वारकायां बभूव ह ॥
 सद्यः सुराश्च संतुष्टाः पुष्पवर्षं प्रचक्रिरे ॥३५॥
 सर्वाश्च देवतास्तुष्टाः प्राप्तभागा दिवंगताः ॥
 रक्षोदैत्या दंष्ट्रिणाश्च खगा मर्का बिलेशयाः ॥३६॥
 शैला गावो वृक्षसंघा नद्यस्तीर्थानि सिन्धवः ॥
 संतुष्टाः प्राप्तभागा ये सर्वे स्वं स्वं गृहं गताः ॥३७॥
 पूजिता दानमानाभ्यां राजानो ये समागताः ॥
 जग्मुः स्वं स्वं गृहं सैन्यैः कंपयन्तो महीतलम् ॥३८॥
 सर्वे गोपाश्च नन्दाद्या यशोदाद्या व्रजस्त्रियः ॥
 कृष्णेन पूजिता राजन्विरहातां व्रजं ययुः ॥३९॥
 एवं राजा यादवैर्द्वो मनोरथमहार्णवम् ॥
 दुस्तरं च समुत्तीर्य हरीणाऽऽसीद्गतव्यथः ॥४०॥
 इति श्रीगर्गसंहितायां हयमेधखण्डे
 विश्वभोज्यदक्षिणावर्णनं नाम सप्तपंचाशत्तमोऽध्यायः ॥५७॥
 हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

asvamedhakhaṇḍaḥ - saptapañcāśattamo'dhyāyaḥ
 yajñadakṣiṇā pradānam -
 garga uvāca -
 tataḥ kṛṣṇena bhīmena prārthayitvā dvijānnṛpān ||
 bhojayāmāsa yadurādṛkṣyā bhojanairvividhairapi ||1||
 sacchaṣkūlipāyasatanḍulābhaiḥ saṃyāvakāpūpasusūpakādyaḥ ||
 satpheṇikādyaistu nimantrya viprānsaṃbhojayāmāsa viśeṣamannam ||2||
 śikharīṅghṛtapaṇāsuśaktikāḥ supāṇinīdadhīpūpakalapsikāḥ ||
 suvṛtasuṇḍaracandrasuhālikā baṭakamodakaparpaṭakairadāt ||3||
 kecīphalāśanāstatra śuṣkaparṇāśanāstatthā ||

kecijjalāśanā viprāḥ kecid□dūrvārasāśanāḥ ||4||
 kecidvātāśanā rājañjanmataśca tapasvināḥ ||
 bhojanānāṃ ca nāmāni te na jānaṃti vismitāḥ ||5||
 bhaktaṃ ca menire kecinmālatyāḥ kusumāni ca ||
 modakā~śca dvijāḥ keciduḍḍabaraphalāni ca ||6||
 pāyasaṃ phenikāṃ dṛṣṭvā candrabimbam ca menire ||
 parpaṭāṇphenikā dṛṣṭvā patrāṇi kiṃśukasya vai ||7||
 menire'rkaphalānīti dṛṣṭvā ca madhuśīrṣakān ||
 pralehikāṃ lapsikāṃ ca rṣayaścaṃdanadravam ||8||
 dṛṣṭvā te miṣṭacūrṇam vai bālukāṃ munisattamāḥ ||
 iti matvā dvijāḥ sarve bubhujurbhojanāni ca ||9||
 kecitpibanti dugdham tu kecid□drākṣārasaṃ tathā ||
 kecidāmrarasam viprāḥ prahasanti luṭhaṃti vai ||10||
 tataḥ kṛṣṇastu bhagavānbhīmena prahasamudā ||
 cakāra hāsyam viprāṇāṃ saṃsthitānāṃ tapasvinām ||11||
 bhojanānāṃ ca nāmāni munayo vadata tvaram ||
 tānprayacchāmi yuṣṣmabhyam bhīmena sahito'pyaham ||12||
 śrīkṛṣṇabhīmayorvākyaṃ niśamya munisattamāḥ ||

na kiñcidūcurmuditāḥ prapaśyantaḥ paraspam ||13||
 tailaṃgakarṇāṭakagurjjarādyā-
 nanyāṇdvijāṅgauḍasanāḍhyakāḍīn ||
 saṃpūjya hemāṃbararāt□navṛndai-
 rṇṛpeśvaro vipavarānnaṃnāma ha ||14||
 ekalakṣaṃ hayānāṃ ca gajānāṃ ca sahasrakam ||
 dviśahasraṃ rathānāṃ ca gavāṃ lakṣaṃ vidhānataḥ ||15||
 śatabhāraṃ suvarṇānāmīdṛśiṇ dākṣiṇāṃ nṛpa ||
 ugrasenastu yajñāṃte pūrvaṃ mahyam dadau kila ||16||
 madarādham bakadālbhyāya dadau vyāsāya vai tathā ||
 turagāṇāṃ sahasraṃ ca gajānāṃ śatameva ca ||17||
 dviśataṃ syaṃdanānāṃ ca dhenūnāṃ ca sahasrakam ||
 viṃśad□bhāraṃ suvarṇānāmīdṛśaṃ dākṣiṇāṃ punaḥ ||18||
 nīmaṃtritebhyo viprebhya ugraseno dadau mudā ||

gajamekaṃ rathaṃ gāṃ ca svarṇabhāraṃ ca ghoṭakam ||19||
 dvibhāraṃ rajataṃ caiva yādaveṃdraḥ praharṣitaḥ ||
 īdṛśiṇ dākṣiṇāṃ rājanbrāhmaṇe brāhmaṇe dadau ||20||
 mahādhware kṛṣṇapuri tadā babhau
 mahītale khe hyamarāvati yathā ||
 tadā"gatā māgadhasūtakādayo
 vandijānā gāyakaṃvārayoṣitaḥ ||21||
 tadā nṛpadvāri mahotsavo'bhū-
 nmṛdaṃgaviṇāmurayaṣṭiveṇubhiḥ ||
 sūtālāsaṃkhānakaduḍḍubhisvanaiḥ
 saṃgītanṛtyādikavādyagītakaiḥ ||22||
 jaguḥ sukaṇṭhairnanṛtuḥ sūtālaiḥ
 saṃgītagītākṣarasāmagītaiḥ ||
 kausuṃbhavastrāṇi vicālayantyāḥ

saṃgītanṛtyena parisphuraṃtyāḥ ||23||
 vandijānā māgadhaḡyākāśca

ye cāgatāstebhya upāgatebhyah ||
 prādāddhiranyaṃ bahurat□navrndaṃ
 tathā"gatā hyapsarasaśca tābhyaḥ ||24||
 sūtebhyo māgadhebhyaśca sarvebhyo bahulaṃ dhanam ||
 vavarṣa ghanavadrājā hayamedhapraharṣitaḥ ||25||
 tatpaścādyādaveṇḍrastu hyugraseno mahīvaraḥ ||
 niyutaṃ turagāñāṃ ca sahasraṃ hastināṃ tathā ||26||
 śibikānāṃ śataṃ caiva kuṇḍale kaṭakāni ca || ta
 triṇśad□bhāraṃ suvarṇānāṃ bhūpe bhūpe dadau mudā ||27||
 diviguṇena yadūnsarvānnaṃdādīmścaiva bhūpatih ||
 yaśodādyāśca gopyaśca devakyādyā yadustriyaḥ ||28||
 rukmiṇyādyā rādhikādyāḥ paṭṭarājño harerapi ||

divyāṃbarairalaṃkārai rājñā sarvāśca toṣitāḥ ||29||
 punardadau ca gargāya rājā grāmaśataṃ mudā ||
 sa sargo brāhmaṇebhyaśca pradadau hi kramādṛṣiḥ ||30||
 tataḥ saṃpūjayāmāsa kṛṣṇaṃ saṃkarṣaṇānvitam ||
 vastrālaṃkāratilakaiḥ sragbhīrñirājanādībhiḥ ||31||
 uvāca kṛṣṇaḥ prahasannmahyaṃ rājanmahādhvare ||
 samarthena tvayā hyatra na dattaṃ kiṃcideva hi ||32||
 iti śrutvā nṛpaḥ prāha rāmeṇa saha mādhaveḥ ||
 yathoktāṃ dakṣiṇāṃ śighraṃ grhāṇa jagadīśvara ||33||
 ityuktvā pradadau rājā harṣitaḥ premavihvalaḥ ||
 phalaṃ sarvaṃ kṛṣṇakare rājasūyāśvamedhayoḥ ||34||
 tadā jayajayārāvo dvārakāyāṃ babhūva ha ||
 sadyaḥ surāśca saṃtuṣṭāḥ puṣpavarṣaṃ pracakrire ||35||
 sarvāśca devatāstuṣṭāḥ prāptabhāgā divaṃgatāḥ ||

rakṣodaityā daṃṣṭriṇaśca khagā markā bileśayāḥ ||36||
 śailā gāvo vṛkṣasaṃghā nadyastīrthāni sindhavaḥ ||
 saṃtuṣṭāḥ prāptabhāgā ye sarve svaṃ svaṃ grhaṃ gatāḥ ||37||
 pūjitā dānamānābhyaṃ rājāno ye samāgatāḥ ||
 jagmuḥ svaṃ svaṃ grhaṃ sāinyaiḥ kaṃpayanto mahītaḥ ||38||
 sarve gopāśca nandādyā yaśodādyā vṛjastrīyaḥ ||
 kṛṣṇena pūjitā rājanvirahārtā vṛjaṃ yayuḥ ||39||
 evaṃ rājā yādaveṇḍro manorathamahārṇavam ||
 dustaraṃ ca samuttīrya harīṇā"sīd□gatavyathaḥ ||40||
 iti śrīgargasaṃhitāyāṃ hayamedhakhaṇḍe
 viśvabhojyadakṣiṇāvarṇanaṃ nāma saptapaṇcāśattamo'dhyāyaḥ ||57||
 hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

Brahmin food, Dakshina-daan, prize distribution, respect to relatives and departure to their respective abodes, etc.

Sriganganji says - Rajan! Subsequently, Yadvaraja Ugrasena, along with Krishna and Bhimsen, prayed to the Brahmins and the kings and fed them various dishes. He invited Brahmins and made them eat well by serving excellent shashkuli (puri), kheer, rice, good dal and special grains like kadhi, halwa, malpua and beautiful fenika. Shikharini (Shikharan), Ghritpur (Ghevar), Sushaktika (good greens and vegetables), Supatini (chutney, etc.), Dadhikup (Dahibada), Lupsi and Gola, Sundar and

Chandramake like bright Sohari, etc., are served with Bade, Laddoos and Papad. Some of those Brahmins were fruit-eaters, some ate dried leaves, some drank only water, and some tasted Durvaka rasa (Durvasa). Some wind drinkers were ascetics by birth. Many did not even know the names of the foods (foodstuffs). They were amazed at the variety of food served in front of them. Some considered rice to be the flowers of Malati, many considered laddoos to be the fruits of gular, some saw kheer and fenika as images of the moon, many Brahmins saw papad and fenika as leaves of palash, and a sweet dish called 'Madhu Shirsha' was considered the fruit of mango, many sages considered them as rubbed sandalwood after seeing chutney and lassi, and many sages understood sand by seeing sweet powder or sugar. With this kind of feeling in mind, all those Brahmins were eating there. Some drink milk and some drink wine. Some Brahmins would laugh and cry loudly while drinking mango juice. 1-10 |

Then Lord Krishna, accompanied by Bhimsen, laughed and began to make fun of the ascetic Brahmins sitting there - 'Muniyo! You should quickly name these foods. I will present to you with Bhimsen the food of which you will give your names. " 11-12 | (Ashwamedh Khand Chapter 51 to 58)

Hearing the words of Lord Krishna and Bhimsen, the sages could not speak; they only looked at each other's faces with joy. Ugrasena, the king of various Brahmin chieftains of various castes such as the Tailangas, Karnatakas, Gujaratis, Gaudas, and Sanadhias, bowed at their feet, worshipping them with ornaments such as gold, cloth, and jewels. 13-14 |

Nareshwar. At the end of the yajna, King Ugrasena first gave me a hundred thousand horses, a thousand elephants, two thousand chariots, a hundred thousand dhenus, and a hundred loads of gold - this much as Dakshina. Half of my Dakshina was given to Bakadalbhya and Vyasji. Then Ugrasena gave to each of the invited Brahmins a thousand horses, a hundred elephants, two hundred chariots, a thousand dhenus, and twenty loads of gold - this much dakshina. The king. Then, full of joy, the Yadava king gave each Brahmin an elephant, a chariot, a cow, a horse, a load of gold, and two loads of silver. 15-20 |

On the occasion of that great sacrifice, Shrikrishnapuri Dwarka was adorned on the ground floor in the same manner as Amaravathipuri in heaven. At that time, Magadhs, Sutas, Bandijans, Gaikars, and Waranganas came to the palace. Then came the great festival of mridangam, veena, murayashti, venu, tala, conch, anak, and dundubhiki sounds and the sound of music, dance, and musical instruments. The Varanganas started singing melodiously, dancing to beautiful beats. The songs of the Samaveda reverberated with music and lyrics. The dancers shone with music and dance, waving their saffron robes. The king gave a lot of gold and jewels to the captives, Magadhs, and singers who came to the festival when they came near him, and also presented valuable prizes to the nymphs who came. The king, who was pleased with Ashwamedha, also gave a lot of money to the Sutas, Magadhas, and all the captives. Just as the cloud pours water, so Maharaja Ugrasena was showering wealth. 21-25 |

The king! Then Shri Krishna laughed and said - "Maharaj! Despite being able to perform this Mahayagya, you have not given me anything. 32.

Hearing this, the king said, "Jagadishwara! Madhava! May thou, along with Balaramji, soon take the yakshagana dakshina. 33.

Upon saying this, the king, overjoyed with joy and overwhelmed with love, handed over all the fruits of both the Rajasuya and Ashwamedha sacrifices to Krishna. At that time, the doorkeepers began to cheer. All the gods, immediately satisfied, began to shower flowers. 34-35 |

After that, all the gods were pleased and took their share and went to heaven. Similarly, demons, demons, bearded animals, birds, apes, reptiles, mountains, cows, tree communities, rivers, shrines, and the sea all took their share, satisfied, and went to their respective abodes. All the kings who had come there returned to their respective capitals, shaking the ground with alms-giving armies. The king! All the Gopas, Nandas, Yashodas, and Vrajanganas worshiped Lord Krishna and went to Vrajko, experiencing his separation and suffering. Thus, Yadvaraja Ugrasena Srihariki, by grace, crossed the inaccessible ocean of Manorata and became safe. 36-40 |

Thus was completed the fifty-seventh chapter in the Ashvamedha Khanda under the Srigargha Samhita, the "Description of the Worldly Food." 57.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 58

Chapter 259 of 263 · 19 detected Sanskrit verse markers

Sanskrit

अश्वमेधखण्डः - अष्टपंचाशत्तमोऽध्यायः
 कृष्णाह्णाने मृतानां कंसादि भ्रातृगणानां वैकुण्ठात्
 उग्रसेनसभागमनं तथा कंसाय तेषां उपदेशः -
 श्रीगर्ग उवाच -
 ततः सर्वे समाहुताः श्रीकृष्णेन महात्मना ॥
 वैकुण्ठादाययुः शीघ्रं कंसाद्या नव भ्रातरः ॥१॥
 दृष्ट्वा तानागतान्सर्वे विस्मयं परमं ययुः ॥
 ते समागत्य श्रीकृष्णं बलं प्रद्युम्नमेव च ॥२॥
 अनिरुद्धं च कंसाद्या नेमुः सर्वे पृथक्पृथक् ॥
 ददर्श योऽग्रसेनस्तु सुधर्मायां सुतान्पु ॥३॥
 शक्रसिंहासनस्थो वै रुचिमत्या समन्वितः ॥
 कंसादीन्स्वसुतान्प्रीतः कृष्णाकारांश्चतुर्भुजान् ॥४॥
 शंखचक्रगदापद्मैर्भूषितान्पीतवाससः ॥
 कृष्णपाश्वे स्थितान्पुत्रानाह्वयामास भूपतिः ॥५॥
 ततः कृष्णस्तु भगवान्कंसादीन्प्राह सस्मितः ॥
 पश्य स्वमातापितरौ युष्माकं दर्शनोत्सुकौ ॥६॥
 गत्वा समीपे हे वीरा यूयं नमत भक्तिततः ॥
 इति कृष्णस्य वचनं कृष्णभृत्या निश्चम्य च ॥७॥
 ऊचुः प्रहर्षिताः सर्वे कंकन्यग्रोधकादयः ॥
 कंसाद्या ऊचुः -
 ईदृशाः पितरोऽस्माकमीदृश्यो मातरश्च वै ॥८॥
 बहवश्चाभवन्नाथ भ्रमतां तव मायया ॥
 हरिः पिता तु जीवस्य श्रुतिरेषा सनातनी ॥९॥
 तस्माच्चान्यं न पश्यामो वयं त्वन्निकटे स्थिताः ॥
 पुरा विलोकितस्त्वं वै संग्रामे बलसंयुतः ॥१०॥
 पश्चाज्जातौ द्वारकायां न दृष्टौ कार्ष्णिकार्ष्णिजौ ॥
 तस्माद्दृष्टुं चतुर्व्यूहं वयमत्र समागताः ॥११॥
 श्रीकृष्णो बलभद्रश्च श्रीप्रद्युम्न उषापतिः ॥
 परिपूर्णतमा एते ह्यहोऽस्माभिर्विलोकिताः ॥१२॥
 केन पूर्वेण पुण्येन दृष्टो यो दुर्लभः सताम् ॥
 परिपूर्णश्चतुर्व्यूहो न जानीमो वयं किल ॥१३॥
 हे संकर्षण हे कृष्ण हे प्रद्युम्न उषापते ॥

मूढानां नः कुबुद्धीनामपराधं क्षमस्व च ॥१४॥
 गच्छ गोविंद वैकुण्ठं शून्यं ते धाम सुन्दरम् ॥
 धन्या त्वया द्वारका तु वैकुण्ठाच्च कृताधिका ॥१५॥
 यदर्चितं ब्रह्मशचीशवह्निभि-
 रादित्यगौरीशमरुद्यमादिभिः ॥
 पौलस्त्यतारेशजलेशपूजितं
 पादारविंदं सततं भजामहे ॥१६॥
 मुनींद्रलक्ष्मीसुरभक्तसात्वतैः
 सुपूजितं चंदनगंधधूपकैः ॥
 लाजाक्षतैश्चांकुरपूगचर्चितं
 पादारविंदं सततं भजामहे ॥१७॥
 गर्ग उवाच -
 इत्युक्त्वा ते च कंसाद्या वैकुण्ठं प्रययुर्नृप ॥
 सर्वेषां पश्यतां राजा विस्मितोऽभूत्सभार्यया ॥१८॥
 इति श्रीगर्गसंहितायां हयमेधखण्डे
 कंसादिदर्शनं नामाष्टपंचाशत्तमोऽध्यायः ॥५८॥
 हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

aśvamedhakhaṇḍaḥ - aṣṭapaṃcāśattamo'dhyāyaḥ
 kṛṣṇāhvāne mṛtānāṃ kaṃsādi bhrātrgaṇānāṃ vaikunṭhāt
 ugrasenasabhāgamaṇaṃ tathā kaṃsāya teṣāṃ upadeśaḥ -
 śrīgarga uvāca -
 tataḥ sarve samāhūtāḥ śrīkṛṣṇena mahātmanā ||
 vaikunṭhādāyayauḥ śīghraṃ kaṃsādyā nava bhrātaraḥ ||1||
 dṛṣṭvā tātāgatānsarve vismayaṃ paramaṃ yayauḥ ||
 te samāgatya śrīkṛṣṇaṃ balaṃ pradyumnameva ca ||2||
 aniruddhaṃ ca kaṃsādyā nenuḥ sarve prthakprthak ||
 dadarśa cograsenastu sudharmāyāṃ sūtānnṛpa ||3||
 śakrasīmḥasanastho vai rucimatyā samanvitaḥ ||
 kaṃsādīnsvasutānpṛitāḥ kṛṣṇākārāṃścaturbhujān ||4||
 śaṃkhacakraḡadāpadmairbhūṣitānpītavāsasaḥ ||
 kṛṣṇapārśve sthitānputrānāhvayāmāsa bhūpatiḥ ||5||
 tataḥ kṛṣṇastu bhagavānkaṃsādīnpṛāha sasmitaḥ ||
 paśya svamātāpitarau yuṣmākaṃ darśanotsukau ||6||
 gatvā samīpe he virā yūyaṃ namata bhaktitaḥ ||
 iti kṛṣṇasya vacanaṃ kṛṣṇabhṛtyā nīṣamya ca ||7||
 ūcuḥ praharṣitāḥ sarve kaṃkanyagrodhakādayaḥ ||
 kaṃsādyā ūcuḥ -
 idṛśāḥ pitaro'smākamīdṛśyo mātaraśca vai ||8||
 bahavaścābhavannātha bhramatāṃ tava māyayā ||
 hariḥ pitā tu jīvasya śrutireṣā sanātani ||9||
 tasmāccānyaṃ na paśyāmo vayaṃ tvannikaṭe sthitāḥ ||

purā vilokitastvaṃ vai saṃgrāme balasaṃyutaḥ ||10||
 paścāñjātau dvārakāyāṃ na dr̥ṣṭau kār̥ṣṇikār̥ṣṇijau ||
 tasmād draṣṭuṃ caturvyūhaṃ vayamatra samāgatāḥ ||11||
 śrīkṛ̥ṣṇo balabhadraśca śrīpradyumna uṣāpatiḥ ||

paripūrṇatamā ete hyaho'smābhirvilokitāḥ ||12||
 kena pūrveṇa puṇyena dr̥ṣṭo yo durlabhaḥ satām ||
 paripūrṇaścacaturvyūho na jānīmo vayaṃ kila ||13||
 he saṃkar̥ṣaṇa he kṛ̥ṣṇa he pradyumna uṣāpate ||
 mūdhānāṃ naḥ kubuddhīnāmaparādhaṃ kṣamasva ca ||14||
 gaccha goviṇḍa vaikuṇṭhaṃ śūnyaṃ te dhāma sundaram ||
 dhanyā tvayā dvārakā tu vaikuṇṭhācca kṛtādhikā ||15||
 yadarcitaṃ brahmaśacīśavahnibhi-
 rādityagaurīśamarudyamādibhiḥ ||
 paulastyatāreśajaleśapūjitaṃ
 pādāraviṇḍaṃ satataṃ bhajāmahe ||16||
 munīṇḍralakṣmīsurabhaktasātvatāiḥ
 supūjitaṃ caṃdanagaṃdhadhūpakaiḥ ||
 lājākṣataiścāṃkurapūgacarcitaṃ

pādāraviṇḍaṃ satataṃ bhajāmahe ||17||
 garga uvāca -
 ityuktvā te ca kaṃsādyā vaikuṇṭhaṃ prayayurnṛpa ||
 sarveṣāṃ paśyatāṃ rājā vismīto'bhūtsabhāryayā ||18||
 iti śrīgargasaṃhitāyāṃ hayamedhakhaṇḍe
 kaṃsādīdarśanaṃ nāmāṣṭapaṃcāśattamo'dhyāyaḥ ||58||
 hariḥ oṃ tatsat śrīkṛ̥ṣṇārpaṇamastu ||

English rendering

Kamsa Adika invocation by Lord Krishna and his departure to Vaikuntha Loka without meeting this man's parents by referring to Lord Krishna as the Father.

Srigarji says - Rajan! After this, on the call of Mahatma Krishna, nine brothers like Kansa and Sab-Ke-Sab soon arrived there from Vaikuntha. Everyone there was amazed when they saw him come. After reaching Dwarakama, all the brothers like Kansa took turns to bow to Krishna, Balarama, Pradyumna, and Aniruddha. 1-2.

O Lord! While sitting on Indra's throne with Queen Ruchimati at the Sudharma-sabha, Maharaja Ugrasena saw his sons Kansa and others as Krishna and holding four arms. He was very happy to see her. He was adorned with a conch shell, a chakra, a mace, and a lotus, and stood beside Lord Krishna wearing a Pitambara. The king called his sons to him. Then Lord Krishna with a gentle smile said to Kansa Adi - 'Look, they are both your parents and are eager to see you. Hero! Go to them and bow down in reverence. " 3 - 6.

All the brothers like Kansa, Nyagrodha, etc., who heard this word of Lord Krishna, were filled with joy. 7.

Shree Gargaji says - Nareswar. Having said this, all the brothers, including Kansa, went to Vaikuntha-dham in view of everyone, and King Ugrasena, with his wife, was astonished. 18.

Thus was completed the fifty-eighth chapter called 'Kansadika Darshan' in the Ashvamedha Khanda under the Srigarghasamhita. 58.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 59

Chapter 260 of 263 · 128 detected Sanskrit verse markers

Sanskrit

अश्वमेधखण्डः - एकोनषष्टितमोऽध्यायः
श्रीकृष्णसहस्रनाम -
गर्ग उवाच -
अथोग्रसेनो नृपतिः पुत्रस्याशां विरज्य च ।
व्यासं पप्रच्छ सन्देहं ज्ञात्वा विश्वं मनोमयम् ॥ १ ॥
उग्रसेन उवाच -
ब्रह्मन्केन प्रकारेण हित्वा च जगतः सुखम् ।
भजेत्कृष्णं परंब्रह्म तन्मे व्याख्यातुमर्हसि ॥ २ ॥
व्यास उवाच -
त्वदग्रे कथयिष्यामि सत्यं हितकरं वचः ।
उग्रसेन महाराज शृणुष्वैकाग्रमानसः ॥ ३ ॥
सेवनं कुरु राजेन्द्र राधाश्रीकृष्णयोः परम् ।
नित्यं सहस्रनामभ्यामुभयोर्भक्तितः किल ॥ ४ ॥
सहस्रनाम राधाया विधिर्जानाति भूपते ।
शङ्करो नारदश्चैव केचिद्वै चास्मदादयः ॥ ५ ॥
उग्रसेन उवाच -
राधिका नामसाहस्रं नारदाच्च पुरा श्रुतम् ।
एकान्ते दिव्यशिबिरे कुरुक्षेत्रे रविग्रहे ॥ ६ ॥
न श्रुतं नामसाहस्रं कृष्णस्याक्लिष्टकर्मणः ।
वद तन्मे च कृपया येन श्रेयोऽहमाप्नुयाम् ॥ ७ ॥
गर्ग उवाच -
श्रुत्वोग्रसेनवचनं वेदव्यासो महामुनिः ।
प्रशस्य तं प्रीतमना प्राह कृष्णं विलोकयन् ॥ ८ ॥
व्यास उवाच -
शृणु राजन्प्रवक्ष्यामि सहस्रं नाम सुन्दरम् ।
पुरा स्वधाम्नि राधायै कृष्णो नानेन निर्मितम् ॥ ९ ॥
श्रीभगवानुवाच -
इदं रहस्यं किल गोपनीयं
दत्ते च हानिः सततं भवेद्धि ।
मोक्षप्रदं सर्वसुखप्रदं शं
परं परार्थं पुरुषार्थदं च ॥ १० ॥
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 व्रजाधीशरक्षाकरः पाशिपूज्यो-
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जलेऽक्रूरसन्दर्शितो दिव्यरूपो
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महाकीर्तिदश्चापि कुब्जाविनोदी
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महामात्यहा रङ्गभूमिप्रवेशी
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व्रजे ह्युद्धवप्रेषितो गोपमोही
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तथा पाण्डवप्रेषिताऽक्रूर एव

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 रणी सार्वभौमस्तुतो ज्ञानदाता
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 सखा फाल्गुनप्रीतिकृन्नयकर्ता
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 सताक्षर्यो मुरारिः पुरीसङ्घभेत्ता ।
 सुवीरः शिरःखण्डनो दैत्यनाशी
 शरी भौमहा चण्डवेगः प्रवीरः ॥ ६२ ॥
 धरासंस्तुतः कुण्डलच्छत्रहर्ता
 महारत्नयुग्राजकन्याभिरामः ।
 शचीपूजितः शक्रजिन्मानहर्ता
 तथा पारिजातापहारी रमेशः ॥ ६३ ॥
 गृही चामरैः शोभितो भीष्मकन्या-
 पतिर्हास्यकृन्मानिनीमानकारी ।

तथा रुक्मिणीवाक्पटुः प्रेमगेहः
 सतीमोहनः कामदेवापरश्रीः ॥ ६४ ॥

सुदेष्णः सुयारुस्तथा चारुदेष्णो-
 ऽपरश्चारुदेहो बली चारुगुप्तः ।
 सुती भद्रचारुस्तथा चारुचन्द्रो
 विचारुश्च चारू रथी पुत्ररूपः ॥ ६५ ॥
 सुभानुः प्रभानुस्तथा चन्द्रभानु-
 बृहद्भानुरेवाष्टभानुश्च साम्बः ।
 सुमित्रः क्रतुश्चित्रकेतुस्तु वीरो-
 ऽश्वसेनो वृषश्चित्रगुश्चन्द्रबिम्बः ॥ ६६ ॥
 विशङ्कुर्वसुश्च श्रुतो भद्र एकः
 सुबाहुर्वृषः पूर्णमासस्तु सोमः ।
 वरः शान्तिरेव प्रघोषोऽथ सिंहो
 बलो ह्यूर्ध्वगोवर्धनोन्नाद एव ॥ ६७ ॥

महाशो वृकः पावनो वह्निमित्रः
 क्षुधिर्हर्षकश्चानिलोऽमित्रजिच्य ।
 सुभद्रो जयः सत्यको वाम आयु-
 र्यदुः कोटिशः पुत्रपौत्रप्रसिद्धः ॥ ६८ ॥
 हली दण्डधृगुरुक्मिहा चानिरुद्ध-
 स्तथा राजभिर्हास्यगो द्यूतकर्ता ।
 मधुर्ब्रह्मसूर्वाणपुत्रीपतिश्च
 महासुन्दरः कामपुत्रो बलीशः ॥ ६९ ॥
 महादैत्यसंग्रामकृद्यादवेशः
 पुरीभञ्जनो भूतसंत्रासकारी ।
 मृधी रुद्रजिद्रुद्रमोही मृथार्थी
 तथा स्कन्दजित्कूपकर्णप्रहारी ॥ ७० ॥
 धनुर्भञ्जनो बाणमानप्रहारी
 ज्वरोत्पत्तिकृत्संस्तुतस्तु ज्वरेण ।

भुजाछेदकृद्बाणसंत्रासकर्ता
 मृडप्रस्तुतो युद्धकृद्भूमिभर्ता ॥ ७१ ॥
 नृगं मुक्तिदो ज्ञानदो यादवानां
 रथस्थो व्रजप्रेमपो गोपमुख्यः ।
 महासुन्दरीक्रीडितः पुष्पमाली
 कलिन्दाङ्गजाभेदनः सीरपाणिः ॥ ७२ ॥
 महादंभिहा पौण्ड्रमानप्रहारी
 शिरश्छेदकः काशिराजप्रणाशी ।
 महाक्षौहिणीध्वंसकृच्चक्रहस्तः
 पुरीदीपको राक्षसीनाशकर्ता ॥ ७३ ॥
 अनन्तो महीध्रः फणी वानरारिः

स्फुरद्गौरवर्णो महापद्मनेत्रः ।
 कुरुग्रामतिर्य्यग्गतो गौरवार्थः
 स्तुतः कौरवैः पारिबर्ही ससाम्बः ॥ ७४ ॥

महावैभवो द्वारकेशो ह्यनेक-
 श्चलन्नारदः श्रीप्रभादर्शकस्तु ।
 महर्षिस्तुतो ब्रह्मदेवः पुराणः
 सदा षोडशस्त्रीसहस्रस्थितश्च ॥ ७५ ॥ ॥
 गृही लोकरक्षापरो लोकरीतिः
 प्रभुर्ह्युग्रसेनावृतो दुर्गयुक्तः ।
 तथा राजद्रुतस्ततो बन्धभेत्ता
 स्थितो नारदप्रस्तुतः पाण्डवार्थी ॥ ७६ ॥
 नृपैर्मन्त्रकृद्बहुबुद्धवप्रीतिपूर्णो
 वृतः पुत्रपौत्रैः कुरुग्रामगन्ता ।
 घृणी धर्मराजस्तुतो भीमयुक्तः
 परानन्ददो मन्त्रकृद्धर्मजेन ॥ ७७ ॥
 दिशाजिदबली राजसूयार्थकारी
 जरासन्धहा भीमसेनस्वरूपः ।

तथा विप्ररूपो गदायुद्धकर्ता
 कृपालुर्महाबन्धनच्छेदकारी ॥ ७८ ॥
 नृपैः संस्तुतो ह्यागतो धर्मगेहं
 द्विजैः संवृतो यज्ञसंभारकर्ता ।
 जनैः पूजितश्चैद्यदुर्वाक्षमश्च
 महामोहदोऽरेः शिरश्छेदकारी ॥ ७९ ॥
 महायज्ञशोभाकरश्चक्रवर्ती
 नृपानन्दकारी विहारी सुरारी ।
 सभासंवृतो मानहृत्कौरवस्य
 तथा शाल्वसंहारको यानहन्ता ॥ ८० ॥
 सभोजश्च वृष्णिर्मधुः शूरसेनो
 दशार्हो यदुर्ह्यधको लोकजिच्च ।
 द्युमन्मानहा वर्मधृदिष्यशस्त्री
 स्वबोधः सदा रक्षको दैत्यहन्ता ॥ ८१ ॥

तथा दन्तवक्त्रप्रणाशी गदा धृग्-
 जगतीर्थयात्राकरः पद्महारः ।
 कुशी सूतहन्ता कृपाकृत्स्मृतीशो-
 ऽमलो बल्वलाङ्गप्रभाखण्डकारी ॥ ८२ ॥
 तथा भीमदुर्योधनज्ञानदाता-
 परो रोहिणीसौख्यदो रेवतीशः ।

महादानकृद्विप्रदारिद्र्यहा च
सदा प्रेमयुक्श्रीसुदाम्नः सहायः ॥ ८३ ॥
तथा भार्गवक्षेत्रगन्ता सरामो-
ऽथ सूर्योपरागश्रुतः सर्वदर्शी ।
महासेनया चास्थितः स्नानयुक्तो
महादानकृन्मित्रसम्मेलनार्थी ॥ ८४ ॥
तथा पाण्डवप्रीतिदः कुन्तिजार्थी
विशालाक्षमोहप्रदः शान्तिदश्च ।

वटे राधिकाराधनो गोपिकाभिः
सखीकोटिभी राधिकाप्राणनाथः ॥ ८५ ॥
सखीमोहदावाग्निहा वैभवेशः
स्फुरत्कोटिकन्दर्पलीलाविशेषः ।
सखीराधिकादुःखनाशी विलासी
सखीमध्यगः शापहा माधवीशः ॥ ८६ ॥
शतं वर्षविक्षेपहन्न्दपुत्र-
स्तथा नन्दवक्षोगतः शीतलाङ्गः ।
यशोदाशुचः स्नानकृद्दुःखहन्ता
सदागोपिकानेत्रलग्नो व्रजेशः ॥ ८७ ॥
स्तुतो देवकीरोहिणीभ्यां सुरेन्द्रो
रहो गोपिकाज्ञानदो मानदश्च ।
तथा संस्तुतः पट्टराज्ञीभिराराद-
धनी लक्ष्मणाप्राणनाथः सदा हि ॥ ८८ ॥

त्रिभिः षोडशस्त्रीसहस्रस्तुताङ्गः
शुको व्यासदेवः सुमन्तुः सितश्च ।
भरद्वाजको गौतमो ह्यासुरिः सद्-
वसिष्ठः शतानन्द आद्यः सरामः ॥ ८९ ॥
मुनिः पर्वतो नारदो धौम्य इन्द्रो-
ऽसितोऽत्रिर्विभाण्डः प्रचेताः कृपश्च ।
कुमारः सनन्दस्तथा याज्ञवल्क्यो
ऋभुर्ह्यङ्गिरा देवलः श्रीमूकण्डः ॥ ९० ॥
मरीची क्रतुश्चैर्वको लोमशश्च
पुलस्त्यो भृगुर्ब्रह्मरातो वसिष्ठः ।
नरश्चापि नारायणो दत्त एव
तथा पाणिनिः पिङ्गलो भाष्यकारः ॥ ९१ ॥
सकात्यायनो विप्रपातञ्जलिश्चा-
थ गगौ गुरुर्गीष्पतिर्गौतमीशः ।

मुनिर्जाजलिः कश्यपो गालवश्च
 द्विजः सौभरिश्चर्ष्यशृङ्गश्च कण्वः ॥ ९२ ॥
 द्वितश्चैकतश्चापि जातूद्भवश्च
 घनः कर्दमस्यात्मजः कर्दमश्च ।
 तथा भार्गवः कौत्सकश्चारुणस्तु
 शुचिः पिप्पलादो मृकण्डस्य पुत्रः ॥ ९३ ॥
 सपैलःस्तथा जैमिनिः सत्सुमन्तु-
 र्वरो गाङ्गलः स्फोटगेहः फलादः ।
 सदा पूजितो ब्राह्मणः सर्वरूपी
 मुनीशो महामोहनाशोऽमरः प्राक् ॥ ९४ ॥
 मुनीशस्तुतः शौरिविज्ञानदाता
 महायज्ञकृच्छाभृतस्नानपूज्यः ।
 सदा दक्षिणादो नृपैः पारिबर्ही
 व्रजानन्ददो द्वारिकागेहदर्शी ॥ ९५ ॥

महाज्ञानदो देवकीपुत्रदश्चा-
 सुरैः पूजितोऽहीन्द्रसेनादृतश्च ।
 सदा फाल्गुनप्रीतिकृत्सत्सुभद्रा-
 विवाहे द्विपाश्वप्रदो मानयानः ॥ ९६ ॥
 भुवं दर्शको मैथिलेन प्रयुक्तो
 द्विजेनाशु राज्ञा स्थितो ब्राह्मणैश्च ।
 कृती मैथिले लोकवेदोपदेशी
 सदावेदवाक्यैः स्तुतः शेषशायी ॥ ९७ ॥
 परीक्षावृतो ब्राह्मणैश्चामरेषु
 भृगुप्रार्थितो दैत्यहा चेशरक्षी ।
 सखा चार्जुनस्यापि मानप्रहारी
 तथा विप्रपुत्रप्रदो धामगन्ता ॥ ९८ ॥
 विहारस्थितो माधवीभिः कलाङ्गो
 महामोहदावाग्निदग्धाभिरामः ।

यदुर्ह्यग्रसेनो नृपोऽकूर एव
 तथा चोद्धवः शूरसेनश्च शूरः ॥ ९९ ॥
 हृदीकश्च सत्राजितश्चाप्रमेयो
 गदः सारणः सात्यकिर्देवभागः ।
 तथा मानसः सञ्जयः श्यामकश्च
 वृको वत्सको देवको भद्रसेनः ॥ १०० ॥
 नृपोऽजातशत्रुर्जयो माद्विपुत्रो-
 ऽथ भीष्मः कृपो बुद्धिबक्षुश्च पाण्डुः ।
 तथा शन्तनुर्देवबाल्हीक एवा-
 थ भूरिश्रवाश्चित्रवीर्यो विचित्रः ॥ १०१ ॥

शलश्चापि दुर्योधनः कर्ण एव
सुभद्रासुतो विष्णुरातः प्रसिद्धः ।
स जन्मेजयः पाण्डवः कौरवश्च
तथा सर्वतेजा हरिः सर्वरूपी ॥ १०२ ॥

व्रजं ह्यागतो राधया पूर्णदेवो
वरो रासलीलापरो दिव्यरूपी ।
रथस्थो नवद्वीपखण्डप्रदर्शी
महामानदो गोपजो विश्वरूपः ॥ १०३ ॥
सनन्दश्च नन्दो वृषो वल्लभेशः
सुदामार्जुनः सौबलस्तोक एव ।
स कृष्णोऽशुकः सद्दिशालर्षभाख्यः
सुतेजस्विकः कृष्णमित्रो वरूथः ॥ १०४ ॥
कुशेशो वनेशस्तु वृन्दावनेश-
स्तथा माथुरेशाधिपो गोकुलेशः ।
सदागोगणो गोपतिर्गोपिकेशो-
ऽथ गोवर्धनो गोपतिः कन्यकेशः ॥ १०५ ॥
अनादिस्तु चात्मा हरिः पूरुषश्च
परो निर्गुणो ज्योतिरूपो निरीहः ।

सदा निर्विकारः प्रपञ्चात्परश्च
स सत्यस्तु पूर्णः परेशस्तु सूक्ष्मः ॥ १०६ ॥
द्वारकायां तथा चाश्वमेधस्य कर्ता
नृपेणापि पौत्रेण भूभारहर्ता ।
पुनः श्रीव्रजे रासरङ्गस्य कर्ता
हरीराधया गोपिकानां च भर्ता ॥ १०७ ॥
सदैकस्त्वनैकः प्रभापूरिताङ्ग-
स्तथा योगमायाकरः कालजिह्व ।
सुदृष्टिर्महतत्वरूपः प्रजातः
सकूटस्थ आद्याङ्कुरो वृक्षरूपः ॥ १०८ ॥
विकारस्थितश्च ह्यहङ्कार एव
स वै कारकस्तैजसस्तामसश्च ।
नमो दिक्समीरस्तु सूर्यः प्रचेतो-
ऽश्विवह्निश्च शक्रो ह्युपेन्द्रस्तु मित्रः ॥ १०९ ॥

श्रुतिस्त्वक्च दूग्घ्राणजिह्वागिरश्च
भुजामेढकः पायुरङ्घ्रिः सचेष्टः ।
धराव्योमवामारुतश्चैव तेजो-
ऽथ रूपं रसो गन्धशब्दस्पृशश्च ॥ ११० ॥
सचित्तश्च बुद्धिर्विराट् कालरूप-

स्तथा वासुदेवो जगत्कृद्धताङ्गः ।
 तथाण्डे शयानः सशेषः सहस्र-
 स्वरूपो रमानाथ आद्योऽवतारः ॥ १११ ॥
 सदा सर्गकृत्पद्मजः कर्मकर्ता
 तथा नाभिपद्मोद्भवो दिव्यवर्णः ।
 कविलोककृत्कालकृतसूर्यरूपो
 निमेषो भवो वत्सरान्तो महीयान् ॥ ११२ ॥
 तिथिर्वारनक्षत्रयोगाश्च लग्नो-
 ऽथ मासो घटी च क्षणः काष्ठिका च ।

मुहूर्तस्तु यामो ग्रहा यामिनी च
 दिनं चर्क्षमालागतो देवपुत्रः ॥ ११३ ॥
 कृतो द्वापरस्तु त्रितस्तत्कलिस्तु
 सहस्रं युगस्तत्र मन्वन्तरश्च ।
 लयः पालनं सत्कृतिस्तत्परार्धं
 सदोत्पत्तिकृद्द्व्यक्षरो ब्रह्मरूपः ॥ ११४ ॥
 तथा रुद्रसर्गस्तु कौमारसर्गो
 मुनेः सर्गकृद्देवकृत्प्राकृतस्तु ।
 श्रुतिस्तु स्मृतिः स्तोत्रमेवं पुराणं
 धनुर्वेद इज्याथ गान्धर्ववेदः ॥ ११५ ॥
 विधाता च नारायणः सत्कुमारो
 वराहस्तथा नारदो धर्मपुत्रः ।
 मुनिः कर्दमस्यात्मजो दत्त एव
 स यज्ञोऽमरो नाभिजः श्रीपृथुश्च ॥ ११६ ॥

सुमत्स्यश्च कूर्मश्च धन्वन्तरिश्च
 तथा मोहिनी नारसिंहः प्रतापी ।
 द्विजो वामनो रेणुकापुत्ररूपो
 मुनिर्व्यासदेवः श्रुतिस्तोत्रकर्ता ॥ ११७ ॥
 धनुर्वेदभाग्यामयन्द्वावतारः
 ससीतापतिर्भारहृदरावणारिः ।
 नृपः सेतुकृद्वानरेन्द्रप्रहारी
 महायज्ञकृद्दराघवेन्द्रः प्रचण्डः ॥ ११८ ॥
 बलः कृष्णयन्द्वास्तु कल्किः कलेश-
 स्तु बुद्धः प्रसिद्धस्तु हंसस्तथाश्वः ।
 ऋषीन्द्रोऽजितो देववैकुण्ठनाथो
 ह्यमूर्तिश्च मन्वन्तरस्यावतारः ॥ ११९ ॥
 गजोद्धारणः श्रीमनुर्ब्रह्मपुत्रो
 नृपेन्द्रस्तु दुष्यन्तजो दानशीलः ।

सदृष्टः श्रुतो भूत एवं भविष्यद्-
 भवत्स्थावरो जङ्गमोऽल्पं महच्च ॥ १२० ॥
 इति श्रीभुजङ्गप्रयातेन चोक्तं
 हरे राधिकेशस्य नाम्नां सहस्रम् ।
 पठेद्भक्तियुक्तो द्विजः सर्वदा हि
 कृतार्थो भवेत्कृष्णचन्द्रस्वरूपः ॥ १२१ ॥
 महापापराशिं भिनत्ति श्रुतं य-
 त्सदा वैष्णवानां प्रियं मङ्गलं च ।
 इदं रासराकादिने चाश्विनस्य
 तथा कृष्णजन्माष्टमीमध्ये एव ॥ १२२ ॥
 तथा चैत्रमासस्य राकादिने वा-
 थ भाद्रे च राधाष्टमीसङ्घिने वा ।
 पठेद्भक्तियुक्तस्त्विदं पूजयित्वा
 चतुर्धा सुमुक्तिं तनोति प्रशस्तः ॥ १२३ ॥

पठेत्कृष्णपुर्यां च वृन्दावने वा
 ब्रजे गोकुले वापि वंशीवटे वा ।
 वटे वा क्षये वा तटे सूर्यपुत्र्याः
 स भक्तोऽथ गोलोकधाम प्रयाति ॥ १२४ ॥
 भजेद्भक्तिभावाच्च सर्वत्र भूमौ
 हरिं कुत्र चानेन गेहे वने वा ।
 जहाति क्षणं नो हरिस्तं च भक्तं
 सुवश्यो भवेन्माधवः कृष्णचन्द्रः ॥ १२५ ॥
 सदा गोपनीयं सदा गोपनीयं
 सदा गोपनीयं प्रयत्नेन भक्तैः ।
 प्रकाश्यं न नाम्नां सहस्रं हरेष्व
 न दातव्यमेवं कदा लम्पटाय ॥ १२६ ॥
 इदं पुस्तकं यत्र गेहेऽपि तिष्ठेद्-
 वसेद्दराधिकानाथ आद्यस्तु तत्र ।

तथा षड्गुणाः सिद्धयो द्वादशापि
 गुणैस्त्रिंशत्तैलक्ष्णैस्तु प्रयान्ति ॥ १२७ ॥
 इति श्रीमद्गर्गसंहितायामश्वमेधखण्डे
 श्रीकृष्णसहस्रनामवर्णनं नामैकोनषष्टितमोऽध्यायः ॥ ५९ ॥
 हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

aśvamedhakhaṇḍaḥ - ekonaṣaṣṭitamodhyāyaḥ
 śrīkṛṣṇasahasranāma -
 garga uvāca -
 athograseno nṛpatīḥ putrasyaśāṣṭam virajya ca |

vyāsaṃ papraccha sandehaṃ jñātvā viśvaṃ manomayam || 1 ||
 ugrasena uvāca -
 brahmakena prakāreṇa hitvā ca jagataḥ sukham |
 bhajetkṛṣṇaṃ paraṃbrahma tanme vyākhyātumarhasi || 2 ||
 vyāsa uvāca -
 tvadagre kathayiṣyāmi satyaṃ hitakaraṃ vacaḥ |
 ugrasena mahārāja śṛṇuṣvaikāgramānasaḥ || 3 ||
 sevanaṃ kuru rājendra rādhāśrīkṛṣṇayoḥ param |
 nityaṃ sahasranāmabhyāmubhayorbhaktitaḥ kila || 4 ||
 sahasranāma rādhāyā vidhirjānāti bhūpate |

śaṅkaro nāradaścaiva kecidvai cāsmadādayaḥ || 5 ||
 ugrasena uvāca -
 rādhikā nāmasāhasraṃ nāradaśca purā śrutam |
 ekānte divyaśibire kurukṣetre ravigrahe || 6 ||
 na śrutaṃ nāmasāhasraṃ kṛṣṇasyāklīṣṭakarmaṇaḥ |
 vada tanme ca kṛpayā yena śreyo'hamāpnuyām || 7 ||
 garga uvāca -
 śrutvograsenavacanaṃ vedavyāso mahāmuniḥ |
 prasasya taṃ prītaṃ prāha kṛṣṇaṃ vilokayan || 8 ||
 vyāsa uvāca -
 śṛṇu rājanpravakṣyāmi sahasraṃ nāma sundaram |
 purā svadhāmnī rādhāyai kṛṣṇenānena nirmitam || 9 ||
 śrībhagavānuvāca -
 idaṃ rahasyaṃ kila gopaṇīyaṃ

datte ca hāniḥ satataṃ bhaveddhi |
 mokṣapraḍaṃ sarvasukhapraḍaṃ śaṃ
 paraṃ parārthaṃ puruṣārthadaṃ ca || 10 ||
 rūpaṃ ca me kṛṣṇasahasranāma
 paṭhettu madrūpa iva prasiddhaḥ |
 dātavyamevaṃ na śaṭhāya kutra
 na dāmbhikāyopadiśetkadāpi || 11 ||
 dātavyamevaṃ karuṇāvṛtāya
 gurvaṃghribhaktipraparāyaṇāya |
 śrīkṛṣṇabhaktāya satāṃ parāya
 tathā madakrodhavidharjitāya || 12 ||
 oṃ asya śrīkṛṣṇasahasranāmastotramamtrasya nārāyaṇarṣiḥ |
 bhujaiḥgaprayātaṃ chandaḥ | śrīkṛṣṇacandro devatā |
 vāsudevo bijāṃ | śrīrādhā śaktiḥ | manmathaḥ kilakaṃ |

śrīpūrṇabrahmakṛṣṇacandrabhaktijanmaphalaprāptaye jape viniyogaḥ || ||
 chaṇḍaḥ - śrībhujaiḥgaprayāta
 atha dhyānam -
 śikhimukṭaviśeṣaṃ nīlapadmāṇḍadeśaṃ
 vidhumukhaktakeśaṃ kaustubhāpīṭaveśaṃ |
 madhuraravakaleśaṃ śaṃ bhaje bhrātṛśeṣaṃ
 vrajajanavaniteśaṃ mādhaveṃ rādhikeśaṃ || 13 ||
 iti dhyānam
 harirdevakinandanaḥ kaṃsahamṭā
 parātmā ca pītāmbaraḥ pūrṇadevaḥ |
 ramesastu kṛṣṇaḥ pareśaḥ purāṇaḥ

sureśo'cyuto vāsudevaśca devaḥ || 14 ||
 dharābhārahartā kṛti rādhikēśaḥ
 paro bhūvaro divyagolokanāthaḥ |

sudāmnastathā rādhikāśāpahetu-
 rghṛṇī mānini mānado divyalokaḥ || 15 ||
 lasad□gopaveśo hyajo rādhikātmā
 calatkuṇḍalaḥ kuntalī kuntalasrak |
 rathasthaḥ kadā rādhayā divyarat□naḥ
 sudhāśaudhabhūcāraṇo divyavāsāḥ || 16 ||
 kadā vṛndakāraṇyacārī svaloke
 mahārat□nasimhāsanasthaḥ praśāntaḥ |
 mahāhaṇṣabhaiścāmarairvījyamāna-
 ścalacchatramuktāvalīśobhamānaḥ || 17 ||
 sukhī koṭikandarpalīlābhīrāmāḥ
 kvaṇannūpurālarikṛtāṅghriḥ śubhāṅghriḥ |
 sujānuśca raṇbhāśubhoruḥ kṛśāni□gaḥ
 pratāpī bhuśuṇḍāsudordaṇḍakhaṇḍaḥ || 18 ||

japāpuṣpahastaśca śātodaraśrī-
 rmahāpadmavakṣasthalaścandrahāsaḥ |
 lasatkundadantaśca bimbādharaśrīḥ
 śaratpadmanetraḥ kirītojjvalābhāḥ || 19 ||
 sakhikoṭibhīrvartamāno nikuñje
 priyārādhayā rāśasakto navāni□gaḥ |
 dharābrahmarudrādibhiḥ prārthitaḥ sad-
 dharābhāradūrikṛto'rtham prajātaḥ || 20 ||
 yadurdevakīśaukhyado bandhanacchit-
 saśeśo vibhuryogamāyī ca viśṇuḥ |
 vraje nandaputro yaśodāsutākhyo
 mahāśaukhyado bālarūpaḥ śubhāni□gaḥ || 21 ||
 tathā pūtanaḥ mokṣadaḥ śyāmarūpo
 dayālustvanobhañjanaḥ pallavāṅghriḥ |

tṛṇāvarttasamhārakārī ca gopo
 yaśodāyaśo viśvarūpapradarśi || 22 ||
 tathā gargadiśtaśca bhāgyodayaśrī-
 rlasad□bālakeliḥ sarāmāḥ suvācaḥ |
 kvaṇannūpuraiḥ śabdayugrīni□gamāṇa-
 stathā jānuhastairvrajeśāni□gaṇe vā || 23 ||
 dadhisṛkca haiyaṇi□gaviḍugdhabhoktā
 dadhisteyakṛd□dugdhabhugbhāṇḍabhettā |
 mṛdaṇḍaḥ bhuktavāṅgopajo viśvarūpaḥ
 pracaṇḍamśucaṇḍaprabhāmaṇḍitāni□gaḥ || 24 ||
 yaśodākaraibamḍhanaṇḍaḥ prāpta ādya
 maṇigrīvamuktiprado dāmabaddhaḥ |
 kadā nṛtyamāno vraje gopikābhiḥ
 kadā nandasannandakairlālyamānaḥ || 25 ||

kadā gopanandāṅkagopālarūpī
 kalindāni□gajākūlago varttamānaḥ |
 ghanairmārutaiścchinnaḥbhāṇḍīradeśe

grhīto varo rādhayā nandahastāt || 26 ||
nikuñje ca golokalokāgate'pi
mahārat□nasan□ghaiḥ kadambāvṛte'pi |
tadā brahmaṇā rādhikāsadvivāhe
pratiṣṭhāṃ gataḥ pūjitaḥ sāmamaṃtraiḥ || 27 ||
rasi rāsayaṇi□mālatināṃ vane'pi
priyārādhayā rādhītārthaṃ rameśaḥ |
dharānātha ānandadaḥ śrīniketo
vaneśo dhanī sundaro gopikeśaḥ || 28 ||
kadā rādhayā prāpīto nandagehe
yaśodākarairlālito mandahāsaḥ |

bhayī kvāpi vṛndārakāraṇyavāsī
mahāmandire vāsakṛdddevapūjyaḥ || 29 ||
vane vatsacārī mahāvatsahārī
bakārīḥ suraiḥ pūjito'ghārīnāmā |
vane vatsakṛd□gopakṛd□gopaveśaḥ
kadā brahmaṇā saṃstutaḥ padmanābhaḥ || 30 ||
vihārī tathā tālabhugdhenukārī
sadā rakṣako goviṣārttipraṇāśī |
kalindān□gajākūlagaḥ kālīyasya
damī nṛtyakārī phaṇeṣvaprasiddhaḥ || 31 ||
salīlaḥ śamijñānadaḥ kāmāpūra-
stathā gopayuggopa ānandakārī |
sthīrī hyagnibhukpālako bālalīlaḥ
surāgaśca vaṃśīdharāḥ puṣpaśīlaḥ || 32 ||

pralambaprabhānāśako gauravarṇo
balo rohiṇijaśca rāmaśca śeṣaḥ |
balī padmanetraśca kṛṣṇāgrajaśca
dhareśaḥ phaṇīśastu nīlāmbarābhaḥ || 33 ||
mahāsaṅkhyado hyagnihāravarajeśaḥ
śaraḍgrīṣmavarāśakaraḥ kṛṣṇavarṇaḥ |
vraje gopikāpūjitaścīrahartā
kadambe sthitaścīradaḥ suṇḍarīśaḥ || 34 ||
kṣudhānāśakṛdyajñapat□nīmanasprk-
kṛpākārakaḥ kelikartāvaniśaḥ |
vraje śakrayāgapraṇāśī mitāśī
śunāsīramohaprado bālarūpī || 35 ||
gīreḥpūjako nandaputro hyagadhrāḥ
kṛpākṛcca govardhanoddhārīnāmā |

tathā vātavarāhaḥ rakṣakaśca
vrajādhiśagopān□ganāśan□kitāḥ san || 36 ||
agendroparī śakrapūjyaḥ stutaḥ prān□
mṛśāśīkṣako deva govindanāmā |
vrajādhiśarakṣākaraḥ pāsīpūjyo-
'nūjairgopajairdivyavaikunṭhadarśī || 37 ||
calaccāruvaṇśīkvaṇaḥ kāmīnīśo
vraje kāmīnīmohadaḥ kāmārūpaḥ |
rasākto rasi rāsakṛd□rādhikeśo
mahāmohado mānīnīmānahārī || 38 ||

kirīṭi calatkuṇḍalaścañ□guliya-
 sphurataustubho mālatimaṇḍitāñ□gaḥ || 43 ||
 mahānṛtyakṛd□rāsarañ□gaḥ kalāḍhya-
 ścaladdhārabho bhāminīnṛtyayuktah |
 kalindāñ□gaḥkalīkṛtyukṁkumaśrīḥ
 surairnāyikāñayakairgiyamānah || 44 ||
 sukhādhyaustu rādhapāṭiḥ pūṁgabodhaḥ
 kaṭākśasmiti valgitabhrūvilāśah |
 suramyoḥlibhiḥ kuntalāślokaśah
 sphurad□barhakundasrajā cāruweśah || 45 ||
 mahāśarpato nandarakṣāparāṁghriḥ
 sadā mokṣadaḥ śaṇ□khaḥcūḍapraṇāṣi |
 prajārakṣaḥ goṇipākṣiyamānah
 kakudmipraṇāṣaprayaśah surejyah || 46 ||

kalih̥ krodhakṛtkāmsamañtropadeṣṭā
tathākṛurāmañtropadeṣi surāṇthaḥ |
balī keṣihā puṣpavarṣo'malaśrī-
stathā nāradādādarśito vyomahantā || 47 ||
tathākṛurāsevaḥparāḥ sarvadārśi
vraje gopikāmohadaḥ kūlavartī |
satī rādhiḥkubodhadaḥ svapnakartā
vilāsi mahāmohanāśi svabodhaḥ || 48 ||
vraje śāpatastyaktarādhasakāśo
mahāmohadāvāgnidagdaḥ patīśca |
sakhibandhanānmohitākṛura ārat-
sakhikañ□kañaiṣṭāḍitākṛurarakṣi || 49 ||
rathastho vraje rādhaiśv kṛṣṇacandraḥ
sugupto gami gopakāyāśūlilāḥ

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tathā rañ□gakāraprañāśi suvastraḥ
 srañi vāyakaprītikṛnmālipūjyaḥ |
 mahākīrtidaścāpi kubjāvinodī
 sphuraccaṇḍakodaṇḍaruṇapracāṇḍaḥ || 51 ||
 bhañārtipradaḥ kaṃsaduḥsvapnakārī
 mahāmallaṇṣaḥ karīndraprahārī |
 mahāmātyahā rañ□gabhūmipraveśi
 rasādhyo yaśaḥsprgbalī vākpaṭuśrīḥ || 52 ||
 mahāmallaḥ yuddhakṛtstrīvaco'rthi
 dharānāyakaḥ kaṃsahantā yaduḥ prāk |
 sadā pūjito hyugrasenaprasiddho
 dharārājyado yādavairmañḍitāñ□gaḥ || 53 ||

guroḥ putrado brahmavidbrahmapāthī
 mahāsañ□khaḥ daṇḍadhṛkpūjya eva |
 vraje hyuddhavapreṣito gopamohi
 yaśodāghṛñi gopikājñānadeśi || 54 ||
 sadā snehakṛtkubjayā pūjītāñ□ga-
 stathākṛūragehaṃgami mañtravettā |
 tathā pāṇḍavapreṣitā'krūra eva
 sukhī sarvadarśi nṛpānandakārī || 55 ||
 mahākṣauhiṇīhā jarāsandhamānī
 nṛpo dvārakākārako mokṣakartā |
 rañi sārvaḥaumastuto jñānadātā
 jarāsandhasaṇ□kalpakṛddhāvadamghriḥ || 56 ||
 nagādutpataddvārikāmadyavartī
 tathā revatībhūṣaṇastālacinnaḥ |

yadū rukmiṇīhārakaścaidyavedya-
 stathā rukmirūpaprañāśi sukhāśi || 57 ||
 anantaśca māraśca kārṣṇiśca kāmō
 manojastathā śambarārī ratīśaḥ |
 rathī manmatho mīnaketuḥ śarī ca
 smarō darpako mānahā pañcabāṇaḥ || 58 ||
 priyaḥ satyabhāmāpatiryaḍaveśo-
 'tha satrājītapremapūraḥ prahāsaḥ |
 mahārat□nado jāmbavadyuddhakārī
 mahācakradhṛkkhaḍgadhṛgrāmasaṃdhiḥ || 59 ||
 vihārasthitaḥ pāṇḍavapremakārī
 kalindāñ□gajāmohanaḥ khāṇḍavārthī |
 sakha phālgunaprītikṛnmagrakartā
 tathā mītravindāpatīḥ krīḍanārthī || 60 ||

nṛpapremakṛd□gojitāḥ saptarūpo-
 'tha satyāpatīḥ pāribarhī yatheṣṭaḥ |
 nṛpaiḥ saṃvṛtaścāpi bhadrapatistu
 vilāśi madhormāniniśo janeśaḥ || 61 ||
 śunāsīramohāvṛtaḥ satsabhāryaḥ
 satārṇkṣyo murārīḥ purīsañ□ghabhettā |
 swīraḥśīraḥkhaṇḍano daityanāśi
 śarī bhaumahā caṇḍavegaḥ pravīraḥ || 62 ||
 dharāsaṃstutaḥ kuṇḍalacchatraḥartā

mahārat□nayug□rājakanyābhirāmaḥ |
 śacipijītaḥ śakrajimmānahartā
 tathā pārjātāpahārī rameśaḥ || 63 ||
 grhi cāmaraiḥ śobhito bhīṣmakanyā-
 patirhāsyakṛmāninimānakārī |

tathā rukmiṇivākaṭaḥ premagehaḥ
 satīmohanaḥ kāmādevāparaśrīḥ || 64 ||
 sudeśṇaḥ sucārustathā cārudeśṇo-
 'paraścārudeho bali cāruguptaḥ |
 sūtī bhadracārustathā cārucandro
 vicāruśca cārū rathī putrarūpaḥ || 65 ||
 subhānuḥ prabhānustathā candrabhānu-
 rbhādh□bhānurevāṣṭabhānuśca sām̐baḥ |
 sumitraḥ kratuścitraketustu vīro-
 'śvaseno vṛṣaścitraguścandrabim̐baḥ || 66 ||
 viśaṇ□kurvasuśca śruto bhadra ekaḥ
 subāhurvṛṣaḥ pūrṇamāsastu somaḥ |
 varaḥ śāntireva praghoṣo'tha siṃho
 balo hyūrdhvagovardhanonnāda eva || 67 ||

mahāśo vṛkaḥ pāvano vahnimitraḥ
 kṣudhirharṣakaścānilo'mitrajicca |
 subhadro jayaḥ satyako vāma āyu-
 ryaduḥ koṭīśaḥ putrapautraprasiddhaḥ || 68 ||
 halī daṇḍadhṛg□rukmiḥ cāniruddha-
 stathā rājabhīrḥāsyago dyūtakartā |
 madhurbrahmasūrbhānaputrīpatiśca
 mahāśundaraḥ kāmāputro baliśaḥ || 69 ||
 mahādaityaśaṇḍagrāmākṛd□yādaveśaḥ
 puribhāñjano bhūtasam̐trāsakārī |
 mṛdhī rudrajid□rudramohī mṛdhārthī
 tathā skandajitkūpakarṇaprahārī || 70 ||
 dhanurbhāñjano bāṇamānaprahārī
 jvarotpattikṛtsam̐stutastu jvareṇa |

bhujāchedakṛd□bāṇasam̐trāsakartā
 mṛḍapraṣtuto yuddhakṛd□bhūmibhartā || 71 ||
 nṛgaṇi muktido jñānado yādavānāṇi
 rathastho vṛajapremaṇo gopamukhyaḥ |
 mahāśundarīkṛṇḍitaḥ puṣpamālī
 kalindāñ□gajābhedanaḥ sirapāñiḥ || 72 ||
 mahādāṇbhīhā pauṇḍramānaprahārī
 śiraśchedakaḥ kāsīrājapraṇāśī |
 mahākṣauhiṇīdhvaṇṣakṛccakrahastāḥ
 purīḍipako rākṣasīnāśakartā || 73 ||
 ananto mahīdhraḥ phaṇī vānarārīḥ
 sphuraḍ□gauravarṇo mahāpadmanetraḥ |
 kurugrāmatiryayaggato gauravārthaḥ
 stutaḥ kauravaiḥ pārībarhī sasām̐baḥ || 74 ||

mahāvaibhavo dvārakeśo hyaneka-
scalannāradaḥ śrīprabhādarśakastu |
maharṣistuto brahmadevaḥ purāṇaḥ
sadā śoḍaśāstrīsaḥasrasthitaśca || 75 ||
grhī lokarakṣāparo lokarītīḥ
prabhurhyugrasenāvṛto durgayuktaḥ |
tathā rājadūtastato bandhabhettā
sthito nāradaprastutaḥ pāṇḍavārthī || 76 ||
nṛpāirmantrakṛdhyuddhavapṛitipūṇo
vṛtaḥ putrapautraiḥ kurugrāmaganā |
ghṛṇī dharmarājastuto bhīmayuktaḥ
parānandado maṁtrakṛddharmajena || 77 ||
diśājidbālī rājasūyārthakārī
jarāsandhahā bhīmasenasvarūpaḥ |

tathā viprarūpo gadāyuddhakartā
kṛpālurmahābandhanacchedakārī || 78 ||
nṛpāiḥ saṁstuto hyāgato dharmagehaṁ
dvijaiḥ saṁvṛto yajñasaṁbhārakartā |
janaiḥ pūjitaścaidyadurvākṣamaśca
mahāmohado'reḥ śīraśchedakārī || 79 ||
mahāyājñāśobhākaraścakraavartī
nṛpānandakārī vihārī surārī |
sabhāsaṁvṛto mānahr̥tkauravasya
tathā śālvasaṁhārako yānahantā || 80 ||
sabhojaśca vṛṣṇīrmadhuḥ śūraseno
daśārṇho yadurhyamdhako lokajicca |
dyumanmānahā varmadhṛgdīvyāśastrī
svabodhaḥ sadā rakṣako daityahantā || 81 ||

tathā dantavaktrapraṇāśī gadā dhṛg-
jagattīrthayātrākaraḥ padmahāraḥ |
kuśī sūtahantā kṛpākṛtsmṛtīśo-
'malo balvalānīgaprabhākhaṇḍakārī || 82 ||
tathā bhīmaduryodhanajñānadātā-
paro rohiṇīsaukhyado revatīśaḥ |
mahādānakṛdvīpradāridryahā ca
sadā premayukśrīsudāmnah sahāyaḥ || 83 ||
tathā bhārgavakṣetragantā sarāmo-
'tha sūryoparāgaśrutaḥ sarvadarśī |
mahāsenayā cāsthitaḥ snānayukto
mahādānakṛnmitrasammelanārthī || 84 ||
tathā pāṇḍavapṛitidaḥ kuntijārthī
viśālākṣamohapradaḥ śāntidaśca |

vaṭe rādhikārādhano gopikābhīḥ
sakhikoṭibhī rādhikāprāṇanāthaḥ || 85 ||
sakhīmohadāvāgnihā vaibhaveśaḥ
sphuratkoṭikandarpalīlāviśeśaḥ |
sakhīrādhikāduḥkhanāśī vilāśī
sakhīmadhyagaḥ śāpahā mādhavīśaḥ || 86 ||
śataṁ varṣavikṣepahr̥nnandaputra-
stathā nandavakṣogataḥ śītalānīgaḥ |

yaśodāśucaḥ snānakṛd[□]duḥkhaḥantā
 sadāgopikānetralagno vṛjaśaḥ || 87 ||
 stuto devakīrohiṇibhyāṃ surendro
 raho gopikājñānado mānadaśca |
 tathā saṃstutaḥ paṭṭarājñibhirārād-
 dhanī lakṣmaṇāprāṇanāthaḥ sadā hi || 88 ||

tribhiḥ śoḍaśaśṛisahasrastutān[□]gaḥ
 śuko vyāśadevaḥ sumantuḥ sitaśca |
 bharadvājako gautamo hyāsurīḥ sad-
 vasiṣṭhaḥ śatānanda ādyaḥ sarāmāḥ || 89 ||
 muniḥ parvato nārado dhaumya indro-
 'sito'trīrvibhāṇḍaḥ pracetāḥ kṛpaśca |
 kumāraḥ sanandastathā yājñavalkyo
 ṛbhurhyaṇ[□]girā devalaḥ śrīmṛkaṇḍaḥ || 90 ||
 marīciḥ kratuścaurvako lomaśaśca
 pulastyo bhṛgurbrahmarāto vasiṣṭhaḥ |
 naraścāpi nārāyaṇo datta eva
 tathā pāṇiniḥ piṇ[□]galo bhāṣyakāraḥ || 91 ||
 sakātyāyano viprapātājñaliścā-
 tha gargo gururgīspatirgautamiśaḥ |

munirjājaliḥ kaśyapo gālavaśca
 dvijaḥ saubhariścarṣyaśṛṇ[□]gaśca kaṇvaḥ || 92 ||
 dvitaścaikataścāpi jātūd[□]bhavaśca
 ghaṇaḥ kardamasyātmajaḥ kardamaśca |
 tathā bhārgavaḥ kaṭśakaścāruṇastu
 śuciḥ pippalādo mṛkaṇḍasya putraḥ || 93 ||
 sapailaḥstathā jaiminiḥ satsumantu-
 rvaro gāṇ[□]galaḥ sphoṭagehaḥ phalādaḥ |
 sadā pūjito brāhmaṇaḥ sarvarūpī
 muniśo mahāmohanāśo'maraḥ prāk || 94 ||
 muniśastutaḥ śaurivijñānadātā
 mahāyājñakṛccābhṛtasnānapūjyaḥ |
 sadā dakṣiṇādo nṛpaiḥ pāribarhī
 vrajānandado dvārikāgehadarśī || 95 ||

mahājñānado devakīputradaścā-
 suraiḥ pūjito'hindrasenādṛtaśca |
 sadā phālgunaḥpratikṛtsatsubhadrā-
 vivāhe dvipāśvaprado mānayaṇaḥ || 96 ||
 bhuvaṃ darśako maithilena prayukto
 dvijenāśu rājñā sthito brāhmaṇaiśca |
 kṛti maithile lokavedopadeśī
 sadāvedavākyaiḥ stutaḥ śeṣaśāyī || 97 ||
 parikṣāvṛto brāhmaṇaiścāmareṣu
 bhṛguprārthito daityaḥ ceśarākṣī |
 sakhā cārjunasyāpi mānaprahārī
 tathā vipraputraḥprado dhāmagantā || 98 ||
 vihārasthito mādhavibhiḥ kalānī[□]go
 mahāmohadāvāgnidagdhabhirāmāḥ |

yadurhyugraseno nṛpo'krūra eva
 tathā coddhavaḥ śūrasenaśca śūraḥ || 99 ||
 hṛdikaśca satrājitaścāprameyo
 gadaḥ sārāṇaḥ sātyakirdevabhāgaḥ |
 tathā mānasaḥ sañjayaḥ śyāmakāśca
 vṛko vatsako devako bhadrāsenaḥ || 100 ||
 nṛpo'jātaśatrurjayo mādriputro-
 'tha bhīṣmaḥ kṛpo buddhicakṣuśca pāṇḍuḥ |
 tathā śantanurdevabhālika evā-
 'tha bhūriśravāścitraviryo vicitraḥ || 101 ||
 śalaścāpi duryodhanaḥ karṇa eva
 subhadrāsuto viṣṇurātaḥ prasiddhaḥ |
 sa janmejayaḥ pāṇḍavaḥ kauravaśca
 tathā sarvatejā hariḥ sarvarūpī || 102 ||

vrajaṃ hyāgato rādhayā pūrṇadevo
 varo rāsālīlāparo divyarūpī |
 rathastho navadvīpakhaṇḍapradarśī
 mahāmānado gopājo viśvarūpaḥ || 103 ||
 sanandaśca nando vṛṣo vallabhēśaḥ
 sudāmārjunaḥ saubalastoka eva |
 sa kṛṣṇoṃ'sukaḥ sadviśālarāṣabhākhyāḥ
 sutejasvikaḥ kṛṣṇamitro varūthaḥ || 104 ||
 kuśeśo vaneśastu vṛndāvaneśa-
 stathā māthureśādhipo gokuleśaḥ |
 sadāgogaṇo gopatirgopikeśo-
 'tha govardhano gopatiḥ kanyakeśaḥ || 105 ||
 anādistu cātmā hariḥ pūruṣaśca
 paro nirguṇo jyotirūpo nirīthaḥ |

sadā nirvikāraḥ prapañcātparaśca
 sa satyastu pūrṇaḥ pareśastu sūkṣmaḥ || 106 ||
 dvārakāyāṃ tathā cāśvamedhasya kartā
 nṛpeṇāpi pautreṇa bhūbhārahartā |
 punaḥ śrīvraje rāsaraṇīgasya kartā
 harirādhayā gopikānāṃ ca bhartā || 107 ||
 sadaikastvanekaḥ prabhāpūritāṇīga-
 stathā yogamāyākaraḥ kālajicca |
 sudṛṣṭirmahattattvarūpaḥ prajātaḥ
 sakūṭastha ādyānīkuro vṛkṣarūpaḥ || 108 ||
 vikārasthitaśca hyaḥaṇīkāra eva
 sa vai kārakastaijasastāmasaśca |
 namo diksamīrastu sūryaḥ praceto-
 'śvivahnīśca śakro hyupendrastu mitraḥ || 109 ||

śrutistvakca dṛggghrāṇajihvāgiraśca
 bhujāmedhrakaḥ pāyurariḥghriḥ saceṣṭaḥ |
 dharāvvyomavārmārutaścaiva tejo-
 'tha rūpaṃ raso gandhaśabdaspṛśaśca || 110 ||
 sacittaśca buddhīrvirāṭ kālārūpa-
 stathā vāsudevo jagatkṛddhatāṇīgaḥ |
 tathāṇḍe śayānaḥ saṣeṣaḥ sahasra-
 svarūpo ramānātha ādya'vatāraḥ || 111 ||

sadā sargakṛtpadmajaḥ karmakartā
 tathā nābhipadmodbhavo divyavarṇaḥ |
 kavirlokakṛtkālakṛtsūryarūpo
 nimeṣo bhavo vatsarānto mahīyān || 112 ||
 tithirvāranakṣatrayogāśca lagno-
 'tha māso ghaṭī ca kṣaṇaḥ kāṣṭhikā ca |

muhūrtastu yāmo grahā yāminī ca
 dīnaṃ carakṣamālāgato devaputraḥ || 113 ||
 kṛto dvāparastu tritastatkalistu
 sahasraṃ yugastatra manvantaraśca |
 layaḥ pālanam satkṛtistatparārdham
 sadotpattikṛddvyakṣaro brahmarūpaḥ || 114 ||
 tathā rudrasargastu kaumārasargo
 muneḥ sargakṛddevakṛtprākṛtastu |
 śrutistu smṛtiḥ stotramevaṃ purāṇam
 dhanurveda iḍyātha gāndharvavedaḥ || 115 ||
 vidhātā ca nārāyaṇaḥ satkumāro
 varāhasathā nārado dharmaputraḥ |
 muniḥ kardamasyātmajo datta eva
 sa yajño'maro nābhijaḥ śrīprthuśca || 116 ||

sumatsyaśca kūrmaśca dhanvantariśca
 tathā mohinī nārasīṇhaḥ pratāpī |
 dvijo vāmano reṇukāputrarūpo
 munirvyāsadevaḥ śrutistotrakartā || 117 ||
 dhanurvedabhāgrāmacandrāvatāraḥ
 sasitāpatirbhārahṛdṛāvaṇārīḥ |
 ṇṛpaḥ setukṛdṛvānarendraprahārī
 mahāyajñakṛdṛāghavendraḥ pracaṇḍaḥ || 118 ||
 balaḥ kṛṣṇacandrastu kalkiḥ kaleśa-
 stu buddhaḥ prasiddhastu haṃsastathāśvaḥ |
 ṛṣīndro'jīto devavaikuṇṭhanātho
 hyamūrtiśca manvantarasyāvatāraḥ || 119 ||
 gajoddhāraṇaḥ śrīmanurbrahmaputro
 ṇṛpendrastu duṣyantajo dānaśīlaḥ |

sadr̥ṣṭaḥ śruto bhūta evaṃ bhaviṣyad-
 bhavatsthāvaro jañgamopama mahacca || 120 ||
 iti śrībhujarīgaprayātena cokaṭam
 hare rādhikeśasya nāmnāṃ sahasram |
 paṭhedbhaktiyukto dvijaḥ sarvadā hi
 kṛtārtho bhavetkṛṣṇacandrasvarūpaḥ || 121 ||
 mahāpāparāśiṃ bhīnatti śrutaṃ ya-
 tsadā vaiṣṇavānāṃ priyaṃ mañgalam ca |
 idaṃ rāsarakādine cāśvinasya
 tathā kṛṣṇajanmāṣṭamāmadhya eva || 122 ||
 tathā caitramāsasya rākādine vā-
 tha bhādre ca rādhāṣṭamīsaddine vā |
 paṭhedbhaktiyuktastvidam pūjayitvā
 caturdhā sumuktiṃ tanoti praśastaḥ || 123 ||

paṭhetkṛṣṇapuryāṃ ca vṛndāvane vā
 vraje gokule vāpi vaṃśivaṇe vā |
 vaṇe vā kṣaye vā taṇe sūryaputryāḥ
 sa bhakto'tha golokadhāma prayāti || 124 ||
 bhajedbhaktibhāvaccā sarvatra bhūmau
 hariṇ kutra cānena gehe vane vā |
 jahāti kṣaṇaṃ no haristaṃ ca bhaktaṃ
 suvaśyo bhavenmādhavaḥ kṛṣṇacandraḥ || 125 ||
 sadā gopaniyaṃ sadā gopaniyaṃ
 sadā gopaniyaṃ prayatnena bhaktaiḥ |
 prakāśyaṃ na nāmnāṃ sahasraṃ hareśca
 na dātavyamevaṃ kadā lampāṭya || 126 ||
 idaṃ pustakaṃ yatra gehe'pi tiṣṭhed-
 vasedrādhikānātha ādyastu tatra |

tathā śaḍguṇāḥ siddhayo dvādaśāpi
 guṇaistrimśatairalakṣaṇaistu prayānti || 127 ||
 iti śrīmadgargasamhitāyāmaśvamedhakhaṇḍe
 śrīkṛṣṇasahasranāmavarṇanaṃ nāmaikonaśaṣṭitamodhyāyaḥ || 59 ||
 hariḥ oṃ tatsat śrīkṛṣṇarpaṇamastu |

English rendering

Gargacharya's description of Lord Krishna's Sahasranamas to King Ugrasena

Srīgarji says - Rajan! Then King Ugrasena, having given up the hope of a son and knowing only the will of the mind of the whole universe, asked Vyasa his doubts - 'Brahman! Please tell me with confidence how a person can renounce worldly pleasures and worship Lord Krishna, the Supreme Being. 1-2.

Vyaṣji said, "Maharaj Ugrasen! Listen attentively to what I am saying to you, the truth and the good. Rajendra! Mayst thou worship Shri Radha and Shri Krishna exquisitely. The two have a thousand different names. Worship both of you with devotion through them. The Earth The thousand names of Radha are known to Brahma, Shankara, Narada, and others like me. 3 - 5.

Ugrasena said, "O Brahman! In the past, on the occasion of a solar eclipse, I had heard 'Radhika Sahasranama' from Naradji in the solitary divine camp of Kurukshetra; but I have not heard the thousand names of Lord Krishna, who performed great deeds spontaneously. So please describe it to me so that I may be a part of the welfare. 6 - 7.

Hearing this from Ugrasena, Mahamuni Vedavyasa was pleased and praised him and looked at Krishna, says Shri Gargaji. 8.

Vyaṣji said, "Rajan! Listen. I will narrate to you the beautiful Sahasranamastotra of Lord Krishna, which was first revealed to Shri Radha by this Lord Krishna in his heavenly abode Goloka. 9.

Mr. God spoke - dear! This Sahasranama-stotra, which will be revealed soon, is a secret. It will always be a loss if it is revealed to everyone. This hymn, revealed to the authority, is the giver of all pleasures, the giver of salvation, the embodiment of well-being, the embodiment of transcendent goodness, and the giver of all men. The name Sri Krishna Sahastranam is my form. Whoever recites it will be known only by the form of Me. It should never be preached to anyone who is arrogant or arrogant. It should be preached by the servant of saints who is full of compassion and has constant

devotion at the feet of the Guru, and the devotee of my Lord Krishna who is devoid of alcohol and anger. 10-12 | (Ashwamedhkhaṇḍa Chapter 59 to 62)

Om Asya Sri Krishna Sahastranamastotrasya Narayana Rishibhujangaprayatam Chanda: Sri Krishna Chandra Devta Vasudeva Beejam Sri Radha Shakti: Manmatha: Keelikam Sri Purna Brahma Krishna Chandra Bhaktijanyapala - Pratyaye Jape Upanayana:

Narayana of this' Sri Krishna Sahastranamastotramantra 'is the sage, Bhujangaprayata is the verse, Sri Krishna Chandra is the deity, Vasudeva the seed, Sri Radha the power and Manmatha is the key. It is used for receiving the devotional plate of Sri Purnabrahma Krishnachandra.

The main attraction is Neelapadyangadeshm Vidhumukhritakesham Kaustubhapitavesham. Madhuravakalesham, Bhaje Bhaje Bhashraksha, Vrajjanavanitesham, Madhava, Radhikesham.

I perform bhajans (contemplations) of Radhika's Praneshwara Madhava, whose head is adorned with a peacock-wing crown, whose angadesha (entire body) is dark like a blue lotus, whose face is adorned with curly hair like a moon, whose attire shows some yellow (or who are pitambar-wearing) playing the murti to a sweet melody, and whose brother is Balarama, the Sheshavatara, and who is the Vallabha of the celestial beings. 13.

1. Hari: The remover of the sins of the devotees, 2. Devkinandan: The one who brings joy to Mother Devaki and Yashoda by his appearance, 3. The slayer of Kansa-Hanta-Kansa, 4. The Supreme Personality of Godhead, 5. Pitambara: The one who wears a yellow robe, 6. Purnadeva: The Absolute God, Shri Krishna, 7. Ramesh: The One who draws everyone to Him, 8. Krishna: The One who draws everyone to Him, 9. Paresh: The One who controls even the supreme Brahma and other gods, 10. Purana: The Ancient Man or the Undisciplined, 11. Suresh: The One who rules even the gods, 12. Achyuta: The One who never deviates from His glory or dignity, 13. Vasudeva: The One who never deviates from His glory or dignity. 14.

15. The one who removes the weight of the earth, 16. Krita - Kritikritya or the virtuous, 17. Radhikesh: Radha Pranavallabha, 18.: The supreme, 19. Bhuvara: The lord of the earth, 20. Divyagoloka - Nath: The lord of Divyadham Goloka, 21. Sudamnavrita: The reason for the mutual curse of Sudama and Radhika, 22. Hateful, compassionate, 23. Manini - Honored: The one who honors Manini, 24. Divyaloka: The form of Divyadham. 15.

25. Lasadgopavesh: Beautiful Gopaveshdhari, 26. Aja: Ajnama, 27. Radhika is the soul of Radhika or Radhika, whose soul they are, 28. Chalatkundal: Decorated with moving coils, 29. Kuntali-Ghungarali adorned with ornaments, 30. Kuntalastrak - Wearing garlands of flowers in the hair, 31. Kadachid Radhaya Rathasth - Sometimes seated in chariots with Radhika, 32. Divyaratna: Wearing Divyamani-Kaustubha or the divine jewel of the entire universe, 33. Sudha Saudha Bhucharan: Wandering on a chhatki palace wrapped in lime, 34. Divyavas. 16.

35. The occasional Vrindakaranyachari wandering in Vrindavan, 36. The Swaloka Maharatra - the enthroned one: seated on a throne of great value and great jewels in his abode, 37. The Prasanta: the most serene, 38. The Mahahans, the Bhashchamaravis, the living beings - white skins like great swans on which the wind blows, such gods, 39. The Chalachhatra Muktavali - the beautiful ones, shimmering and adorned with white umbrellas and garlands of pearls. 17. (Ashwamedhkhaṇḍa Chapter 59 to 62)

40. Sukhi-Anandasvarupa, 41. Kotikandarp-Leelabharam: Extremely beautiful because of the fine pastimes like the millions of Kamadevas, 42. Kwanannupuralam-Krithangri: Feet adorned with

twinkling nupurs, 43. Shubhangri: Feet with auspicious features, 44. Sujanu: Beautiful knees, 45. Rambhashubhoru: The most beautiful thighs like bananas, 46. Kushang: Thin and lean, 47. Brilliant and radiant, 48. Ivshundasudordandkhand: Beautiful brow like the trunk of an elephant. 18.

49. Japapushpahasta: The one with a red palm like the flower of Adhul, 50. Shatodarashri: The one with a slender waist adorned, 51. Mahapadmabhaksha: The place with a large lotus garland adorned in the thorax, or the one with a large heart, 52. Chandrahas: The one with a moonlight-like shade scattered while laughing, 53. Lasatkundadanta: The one with bright teeth like the beautiful kundakalika, 54. Bimbadharashri: The one with more Aruna than ripe figs and fruits, 55. Sharatapadmanetra: The one with eyes like the bright lotus of autumn, 56. Kiritoj. 19.

57. Sakhikotibhirvartaman: Those who live with millions of Sakhis, 58. Nikunja Priyadaradaya Rasashakta: In the park, Pranavallabha is ready for the Rasa-Leela with Sriradha, 59. Nawang: Those who wear new charms in their divine parts, 60. Dharabrahayarudra-Divi: Prayer: People who perform the duties of the earth, Brahma, and Rudra, etc., and take incarnations to remove the burden of their roles. 20.

61. Yadu: The progenitor of the Yadava clan is King Yadu, whose brilliance is 62. Devaki Saukhya: The one who brings happiness to Devaki, 63. The one who removes the bondage or breaks the bond of the parents during the incarnation, 64. Sashesha: The one who sits with Sheshavatara Balaramji, 65. Vibhu: The extensive or all-powerful, 66. Yogamayi: The promoter and lord of Yogamaya, 67. Vishnu: The extensive or Vaikunthanatha Vishnu Swaroop, 68. Vraje Nanda Putra: The one who plays the form of Nandananda in the vraja-mandala, 69. Yashodasutakha: Known as the son of Yashodaji, 70. Mahasaukhya: The one who bestows great comfort, 71. 21.

73. Putanamoksha: The one who grants salvation to Putana, 74. Shyamarupa: The one with the form of Shyam Manohar, 75. Dayalu: The one who is merciful, 76. Anobhanjan: The one who breaks the shakta, 77. Pallavangri: The one who is as gentle and as gentle as the new Pallavas, 78. Grasshopper - the destroyer - the one who destroys the grasshopper, 79. Gopa: The one who is Gopalapura, 80. Yashodayash: The one who glorifies Yashoda, 81. The one who makes the Mother manifest in her face (and Arjuna, Dhritarashtra, and Uttanka) see the entire cosmic form. 22.

82. Gargasiddhi: Named by Gargaji, with rites of passage and future blessings, such as 83. Bhagyodayashri: Bhagyodayasiddhi, endowed with grace, 84. Lasadwalakeli: Beautiful childish sportsman, 85. Saram: Walking with Balaramji, 86. Suvach: Lovely talking person, 87. Krunnupura: With words and words, 88. Janu-Hastirbrajeshangane Ringaman: crawling or walking in the courtyard of Vrajrajnanda on the strength of knees and hands. 23.

89. Dadhispirk - The one who touches (donates) yogurt, 90. The one who eats fresh butter and drinks milk, 91. The one who steals yogurt to bring happiness to the devotees, 92. The one who consumes milk, 93. The one who breaks curd, milk, etc., 94. The one who eats clay, 95. The one who eats clay, 96. The one who is the son of Nandagop, 96. The one who is the embodiment of the entire universe, 97. The one who has a body adorned with the bright rays of the sun. 24.

98. Yashoda bound: Tied in Okhali by Yashoda's hands, 99. Adya: Adipurusha or Adikarana of all, 100. Manigrivamuktprada: Kubera's son, Manigriva, and the one who redeemed from the curse of Nalakubara, 101. Dambandha: Yashoda tied with a rope, 102. Kada vraje gopikas: Nritya: Sometimes dancing with gopikas in Vraja, 103. Kada nandasannanda kairalyam: Sometimes fighting with Nandas and Satrandas, etc. 25. (Ashvamedhkhaṇḍa Chapter 59 to 62)

104. Kada Gopandank: - Somewhere in the godown of Goparaja Nanda, seated, 105. Gopalarupi - Gwal - Roopdhari, 106. Kalindangjakulag: Kalinda - Nandini, who wandered on the banks of the Yamuna, 107. Present: Nitya Sattawale, 108. Ghanairmarutaishanna - Bhandirdesh - Nanda Hastad Radhaiah Hrito Vara: Once upon a time, in the land of Bhandirvan, covered with strong winds and dense clouds, the Vara Swaroop was taken by Nandaji from the hands of Shri Radha. 26.

109. Golokalokagate Maharatnasandhyuryute Kadambavruthe Nikunjana Radhikasadvivaaha Brahmana Pratishthanagat: The garden adorned with great gems from Golok Dham and covered with Kadamba trees, was consecrated by Brahma on the occasion of marriage with Radhikaji, 110. Samantra: Worshipped: Worshipped: Worshipped through the mantras of Samaveda. 27.

111. Rasi - the abode of various rasas, the supreme delight, 112. Malatina is engaged in ras-vilas to bring happiness to her along with her beloved Radhika in the Rasayuk-Malati-Vana for the sake of love and prosperity, 113. Ramesh: Dharanatha - the husband of Lakshmi and the lord of the earth, 114. Anand: the giver of bliss, 115. Sriniket: Ramanivas, 116. Vanesh: the lord of Vrindavan, 117. Dhani - the lord of wealth and prosperity, 118. Sundara: the treasure of unparalleled beauty, 119. Gopikesh: the lifeblood of the Gopanganas. 28.

120. Sometimes Radha received Nandageheh: delivered to Nanda's house by Radhika at some time, 121. Yashodakarailalit: delivered to Yashoda's hands, 122. Mandhas: adorned with a gentle and charming smile, 123. Koppi bhai, sometimes playing like a frightened person, 124. Vrindakaranayavasi - residing in Vrindavan, 125. Living in the grand building of Nandaraya, residing in the great temple, 126. Devapujya: Worshipping the gods. 29.

127. One who grazes calves in the forest of Vatsachari, 128. One who comes in the form of a great calf, the destroyer of Vatsasura, 129. One who is Bakasura's enemy, 130. One who is worshipped and honored by the gods, 131. One who kills Aghasura and is known as 'Adhari', 132. One who creates new calves in the forest, 133. One who creates new hair, 134. One who is Gopakrita, 134. One who is Gopavesh, 135. One who is Brahmana, 136. One who hears his praise from the mouth of Brahma, 136. One who reveals his navel lotus in the waters of Ekarnava. 30.

137. Those who roam in the Vihari Vrindavan and go on various walks with devotees, 138. Those who eat palm-fruit, 139. Those who are the enemies of Dhenukasura, 140. Those who are the eternal protectors, 141. Those who destroy the poisonous pain in cows by drinking the poisonous water of the Yamuna, 142. Those who go to the banks of the Yamuna, 142. Those who suppress the Kaliya, 143. Those who dance on the branches of the Kaliya, 144. Those who dance on the branches of the Kaliya, 144. Those who are famous everywhere. 31. (Ashwamedhkhanda Chapter 59 to 62)

145. Salil: Leelaparan, 146. Shami naturally calm, 147. Jnanaad: Gnanaadata, 148. Kampur: Supplement of desires, 149. Gopayuk seated with gopas, 150. Gopa: Gopasvarupa or the guardian of cows, 151. Anandakari Anandadayini presenting lila, 152. Sthayi: Stable, 153. Agnibhuk drinking wildflowers, 154. Palanak: Protector, 155. Balaleel: Children-like sportsman, 156. Chulha: Singing beautiful ragas in Murali's notes, 157. Vamshidhar: Murlidhari, 158. Pushpashil: Naturally adorned with flowers. 32. (Ashwamedhkhanda Chapter 59 to 62)

159. Pralambhaprabhanashaka: Balarama as the destroyer of the influence of Pralambhasura, 160. Gauravarna: Balarama with white complexion, 161. Balara: Balasvarupa or Balabhadra, 162. Rohinija: Rohininandan, 163. Rama: Balarama, 164. The rest are incarnations of Shesh, 165. Bali Balavan, 166. Padmanetra: Kamalanayana, 167. Krishnagraj: The elder brother of Krishna, 168. Daresha: = Dharanidhara, 169. Phanish: Nagaraja, 170. Nilambarabha: The one adorned with indigo. 33.

Mahasaukhyā: The one who takes great pleasure, the giver, 171. Agniharaka: The one who returns the fire to Munjatavi, 172. Brajesh: The lord of Braj, 173. Sharagrishma Varshankar: The one who reveals Sharad, summer, and rain, 174. Krishna varna: Shyamsundar, 175. Vraje Gopika: Worshipped by the Gopas and Sundariyas in the Vrajamandal, 176. Chiraharta: The one who performs the pastime of Chiraharana, 177. Kadambe: The one who takes the incision and sits on the Kadamba, 178. Chirad: The one who returns the incision to the Gopakishoris on their request, 179. Sundari: The one who returns the incision to the beautiful Gopakumariyas. 34.

180. Khudhanashakrut - the one who quenches the hunger of the hairs, 181. Yajna-patrinamana: the one who touches the minds of Brahmins who perform the Spruk Yajna - their minds settling in the temple, 182. Kripa-karaka: the one who shows mercy, 183. Kelakarta - Kridaparayana, 184. Avanish: Bhuswami, 185. Vraje-shakrayaga-pranash: the one who erases the tradition of Indrayaga in the Brajmandal, 186. Amitashi - the one who heals the unlimited amount of food devoted to Govardhan worship, 187. Shunasiramohaprada: the one who seduces Indra or refutes his charms, 188. Balarupi Balarupadihari. 35.

189. Giris: Worshippers of Giriraj Govardhan, 190. Nanda Putra: Son of Nandarayaji, 191. Agad: Girivardhari, 192. Gracious, 193. Govardhanodharinama: Named 'Govardhanodhari', 194. Vatavarshahar: Nearing storms and rain, 195. Rakshak: Protecting the people of Vraj, 196. Vrajadheesh: Gopanganashankit: Afraid of Vrajraj Nanda and Gopanganas, or seeing the supernatural deeds of lifting Govardhan, Vrajraj Nanda and the Gopis, who had doubts that these could not be ordinary Gopas, but direct Narayan. 36.

197. Agendrapari Shakrapujya: Worshipped by Indra over Giriraja Govardhan, 198. Pravastu: Those who have been praised before, 199. Mrisha - Teacher: Worshipping Nandas and Gopas who doubted themselves with vain words, 200. Devagovinda - Wearing the name 'Govindadeva', 201. Vrajadheesh Rakshakar: Protecting Vrajraj Nanda (who brought him out of Varuna's world), 202. Pashipujya: Worshipped by Varuna with a turban, 203. Anugairgopajya: Visiting the divine Vaikuntha Darshi with the followers of the divine Vaikuntha Dham. 37.

204. Filhmaruvanshikvan: The one who spreads the sounds of the Manohar dynasty around, 205. Kamanish: The Praneswar of the Gopas and Sundaris, 206. Vraje Kamini - The Mohad: The one who seduces the Kaminis of Vraja, 207. Kamarupa: The one with the most beautiful form of Kamadeva, 208. Rasakta: The Rasamgr, 209. Rasikrut - The treasure of the Rasas who play the Rasas, 210. Radhikesh: The lord of Radhika, 211. Mahamohad: The one who bestows great charm, 212. Maninimahari - The one who takes away the honor of the Maninis. 38.

213. Vihari Bridegroom: Viharsheel Shrestha Purusha, 214. Honorable Honour, 215. Radhika - Shriradhika with her left hand, 216. Dharadweepag: Visiting all the islands of the world, 217. Khandachari - wandering in various forest blocks, 218. Vanastha: Forest dweller, 219. Beloved: Beloved by all, 220. Ashtavakrashidrashta Ashtavakra, Visiting Sage, 221. Saradha: Walking with Radhika, 222. Mahamoksha: Offering Mahamoksha, 223. Priyarth Padmahari: Bringing lotus flowers for the happiness of the beloved. 39.

224. Vatastha: Situated on a banyan tree, 225. Sur: - Deity, 226. Chandnak: Famous for sandalwood, 227. Vartika: More fond of Sriradha, 228. Radhaya Vrajam Hayagata: Incarnated in the Vraja Mandala with Sriradha, 229. Mohinishu Mahamohakrita - Creator of Mahamoh among the Mohinis, 230. Gopika-Gitakirti: Kirtivale sung by the Gopikas, 231. Rasastha: Located in the rituals of its own form, 232. Pati-Pitambaradhari, 233. Dukhita Kaminisha: Protector of the Dukhiya Naris. 40. (Aśvamedhkhanda Chapter 59 to 62)

234. Vane Gopikatayagakrita - The one who renounces the Gopis in the forest, 235. Footprints: The one who shows his footprints to the Gopikas while searching the forest, 236. Artists: Artists of sixty-four arts, 237. Kamamohis - those who captivate Kamadeva with their form and beauty, 238. Those who subdue the mind and senses, 239. Gopikamadhya: those who sit among the Gopanganas, 240. Peshwa: those who speak sweetly, 241. Priyapritikrita - those who love Priya, or work for the happiness of Priya, 242. Rasakruta: those who paint in the color of Rasa, 243. Kalesh: the whole art. 41.

244. Rasarakta-chitta: Rasamagna-chitta-wale, 245. Ananta-svarupa: Ananta-rupa-wale or Sheshnag-svarupa, 246. Strajaswarupa: Ajanulambini-wearing the forest garland, 247. Vallavi-medhyasthanam: Sitting in the middle of the Gopanga-mandala, 248. Subahu-sundara-bhamwale, 249. Supada-sundara-charanwale, 250. Subhesh-sundara-vesha-wale, 251. Sukesho-vrajesh: Sundara-keshavale- lord of the Vrajamandala, 252. Sakha-sakshay-ratike alambana, 253. Vallabhesha-pranavallabha-shriradha-ke hridayesh, 254. Sudesh-sushtam-desarupa. 42.

255. Kwanatkinkini - a web of twinkling kinkini fighters, 256. Nupuradhyā: adorned with nupurs at the feet, 257. Lasatkankana: adorned with beautiful bracelets in the wrists, 258. Angadi Bajubandhari, 259. Harbara: adorned with necklaces, 260. Kiriti - crowned, 261. Chalatkundala: adorned with earrings, 262. Anguliyasphuratkaustubha: adorned with Kaustubhamani shining on the thorax with a ring in her hands, 263. Malatimanditanga - Malatiki Malase 43.

264. Mahanrityakrita - Maharasa - Dancers, 265. Rasaranga: Agile in Raas Rang, 266. Kaladhagna: Endowed with all arts, 267. Chaladwarabha: Shining with moving jewels, 268. Bhamini - Dancers: Engaged in dance with Bhaminis, Kalindangjakelikrita - Kalindanandini, 269. Playing in the waters of the Yamuna, 270. Kumkumashri: = Saffron-Kumkumki Shobhase Sampatra, 271. Surairanayika - Nayakargyaman: Heroes of heroines, sung to their glory by deities adorned with their vital arms. 44.

272. Sukhaddha: the embodiment of beauty, endowed with bliss, 273. Radhapati: the soul of Radhika, 274. Purna-Bodh: the embodiment of complete knowledge, 275. Nautanki-Smiti: the expression of a gentle smile with crooked sarcasm, 276. Valgit-Bhuvilas: the adornment of dancing eyebrows, 277. picturesque: the most delightful, 278. Ali: Kuntalalolkesh: some moving curly hair with twirling illusions, 279. Fursudwai-Kundatraja-Charuvesh: the crown of fluttering peacocks and the garland of kundakusumon. 45.

280. Mahasarpato Nandarakshaparangri: - Those whose feet protect Nanda from the fear of the great dragon, 281. Sada Moksha: The one who grants eternal salvation, 282. Shankhachudapranashi: The one who kills the yaksha named 'Shankhachuda', 283. Prajarakshaka: The protector of the subjects, 284. Gopikagiyam: Those whose praises are sung by the Gopanganas, 285. Kudmipranashaprayas: = Those who strive to kill Arishtasura, 286. Surejya: The worshipper of the gods. 46.

287. Kali: Kalisvarupa, 288. Krodhakrita - One who is angry with the wicked, 289. Kansamantropadeshta - One who preaches mantras to Kansa with the help of Narasa, 290. Akurmantropadeshis who preach or counsel Akur with their name-mantras, 291. Surarth: One who proves the purpose of the gods, 292. A great warrior who destroys the hairs of the sacrificial animals, 293. Pushpavarshamalahri: Those on whom flowers have been showered by the gods are the gods, 294. Amalahri: Brilliant in splendor, 295. Narada Desato Vyomahanta Narada Ji's call to slay Vyomasura. 47.

296. On Akkur Seva: Engaged in the service of Akkur, who came to Nanda-Vraj, 297. All-seeing, All-seeing, 298. Vraje Gopikamohad: Enchanting the Gopanganas in Vraj, 299. Situated on the banks

of the Kulvati Yamuna, 300. Sati Pradyabodh: Gifting enlightenment (assurance) to Sati Radhika on her way to Mathura, 301. Dreamer - Creating pleasant dreams for Shree Pradhya, 302. Luxurious pastimes - Vilas-Parayan, 303. Destroyer of the Mahamohanashi Mahamohak, 304. Self-awareness: Self-awareness. 48.

305. Vraje Saptastakranaradhasak: Those who renounce their abode near Radha due to a curse in Vraja, 306. Mahamohadavagnidaghadapati: The guardian or life-guard of Shri Radha, who is burned by the fire of the forest, 307. Sakhi Bandhananmochitakur: The one who frees the Akrur from the bondage of the Akrur, 308. Arath Sakhikankanastaditakrurakshak, the one who protects the Akrur, who is afflicted by the beating of the bracelets of the Sakhi, who has come near, 49.

309. Vraje Radhyarathasth: Sitting on a chariot with Radha in Vraja, 310. Krishnachandra: Sri Krishna Chandra, 311. Gopakas: Traveling to Mathura in a very secret form with beautiful hair, 312. Charulil: Performing graceful pastimes, 313. Jalekur: Visiting the water of the Yamuna to see Akrur in her form, 314. Divine: Holding a divine form, 315. Visible: Wanting to see Mathurapuri, 316. Purimohini Chitamohini - Enchanting even the Mohini women of Mathurapuri. 50.

317. The one who destroys the dye or washer of the colorful Kansaka, 318. The one who wears beautiful clothes, 319. The one who wears the garland given by the astral gardener Sudama, 320. The one who pleases the tailor, 321. The one who worships, worshipped by the owner, 322. The one who bestows great pleasure on the gardener, 323. The one who makes fun with the kubjavinodi kubja, 324. The one who breaks the bow, 325. The one who shows great strength. 51.

326. Bhatatrtiprada: The one who torments the Malla warriors of Kansa, 327. Kansad: The dreamer of Kansa, who shows nightmares, 328. Mahamallavesha: The one who disguises himself as the great Malla, 329. Karindra-Praharī Gajaraj: The one who strikes Kuvalayapida, 330. Mahamatyaha: The one who kills the Mahavatsa, 331. Rangabhumi Pravasi - The one who enters the Malla-shala of Kansa, 332. Rasalacha: The one who is endowed with nine Rasas (the one who shows different Rasas to different viewers), 333. Yashas: Spruk Yashasvi, 334. Balivakpatushri: The one endowed with eternal power and conversation. 52. (Ashwamedhkhanda Chapter 59 to 62)

335. Mahamallaha, the great Malla, the slayer of Chanur and Mushti, etc., 336. Yuddhakrita, the warrior, 337. The woman who came to watch the Rangotsava, wanting to hear the words of the women, 338. Dharanayaka: Kansahanta, the lord of the underworld, 339. Pragyada: the previous king, Yadusvarupa, 340. Ever-worshipped: Always the most revered, 341. Ugrasena: Famous: Due to the fame of Ugrasena, 342. Dhararajya: The one who gave Ugrasena the kingdom of the world, 343. The one with a decorated body. 53.

Yadvairmanditang: From the Yadavas: 344. Guru: Son: Provider of a son to the guru, 345. Brahma-Vidya-Brahmavetta, 346. Brahmapathi: Reciter of the Vedas, 347. Mahashankha - Slayer of the great demon Shankhasura, 348. Dandadhrikpujya: = Worshipable to the Dandadhari Yamaraja, 349. Vraje Uddhav - Apostle: Sending Uddhav to know the news there in the Vraja, 350. Gopamohini: Enchanting the Gopas with his form, qualities, and harmony, 351. Yashodaghini - Maiya: Very Kind to Yashoda, 352. Gopika - Wisdom Desi - Preaching knowledge to the Gopanganas 54.

353. Sada Snehakrita - Always affectionate, 354. Kubjaya Pujitanga: Worshipped by Kubjaka, 355. Akrurgehangi - Arriving at Akrur's house, 356. Mantravata - The knower of Mantra, 357. Pandavaprishitakur: Sending Akrur to bring news of the Pandavas, 358. Happy omniscient - Facilitated, Witness or omniscient to all, 359. Nripananda - Delightful to King Ugrasena. 55.

360. Maha Kshauhiniha Jarasandhika The Destroyer of the Thirty Akshauhini Armies, 361. Jarasandha Manodhara The Defender of Jarasandha, 362. Dwarakaraka The Builder of Dwarakapuri, 363. Mokshakaraka The Redeemer of the Bondage, 364. Rani always ready for war, 365. Sarvabhurama The Preserver: The Chakravarti King of the Satya Yuga, whom Muchukunda praised, 366. The Giver of Knowledge - The Giver of Knowledge to Muchukunda, 367. Jarasandha The Conceptual Creator - The Fulfiller of Jarasandha's Resolution by Pretending His Defeat Once, 368. Dhavadangri The Runaway. 56.

369. Leaping from the pravarsana giri in the middle of Nagadutpatandwarka and sitting in the middle of Dwarkapuri, 370. Revati-Bhushan: Balaram-Roopse Revati's Saubhagyabhushan, 371. Tal Symbols Yadu: Yaduveer with a flag with a talak symbol, 372. Rukminiharaka: Abductor of Rukmini, 373. Chaidyabhedya: Chediraja Shishupala, who has a wife, 374. Rukmini-Rupapranashi - Rukmi's half-moustache folded and made ugly, 375. Sukhashi-Svaruphuta - Enjoyer of bliss. 57.

376 Anant: Sheshnag Swaroop, 377. Mar: Kamadeva Avatar, 378. Kashini: Krishnakumar Pradyumna, 379. Kama: Kamadeva, 380. Manoj: Kama, 381. Shambarari: Kamadeva, the enemy of Shambarasura, 382. Ratish: Ratik Swami, 383. Rathi Ratharudha, 384. Manmath: Manako Matha Devanale, 385. Meenaketu: Matsya sign with flag, 386. Shari-Vandhari, 387. Smarak: Kama, 388. Darpak: Kamadeva, 389. Manha Manamardanare, 390. Panchabana: Panchabandhari Kamadeva (All these names are synonymous with Pradyumna Swaroop Sriharika). 58.

391. Dear: Satyabhama Pati: The beloved husband of Satyabhama, 392. Yadavesh: The lord of the Yadavas, 393. Satrajit Prempur: The consummator of Satrajit's love, 394. Prahas: The exalted one, 395. Maharatna: The one who found and brought the great jewel Syamantaka, 396. Jambavyuddhakari - The one who fought the Jambavanas, 397. Mahachakradhuk - The one who carried the great Sudarshan Chakra, 398. The one who carried the sword named 'Nandak', 399. Ramasandhi: The one who carried the sword of Balaram. 59.

Saath Sandhi 400, located in Vihar: Leelavihara Parayana, 401. Pandavas in love with the Pandavas, 402. Kalindangajamohana: Those who enchant the mind of Kalindi, 403. Khandvarthi Khandava - Those who wish to offer the forest to the god of fire, 404. Phalgunapritikruta Sakha - Those who love Arjuna, 405. Nagrakruta Khandava - Those who burn the forest and make it naked (zero), 406. Mitravindapati - The husband of a princess of Avanti named 'Mitravinda', 407. Sportsmen - Those who like sports or games. 60.

408. Nripa Premakrut - Loved by King Nagrajit, 409. Wearing the seven forms of Saptarupo Gojayi and controlling the seven spoiled bulls at once, 410. Satyapati - Nungajit - Kumari Satya's husband, 411. Pariwhi - Accepting the dowry given by King Nagrajit, 412. Substantial, 413. Nripa: Surrounded by warring kings on the way while returning with Satya, 414. Bhadrapati: Lord of Bhadra, 415. Madhorvilasi, who performed Rasvilasa on the full moon of the month of Chaitra, 416. Maninish: The lives of the people of Manini. 61. (Ashwamedhkhanda Chapter 59 to 62)

418. Shunasiramohavritta: Infatuated with Indra (affection and kindness), 419. Satsabhriha: Sati with a wife, 420. Satay: Arising on Garuda, 421. Murari: Destroying the Mur demon, 422. Puri Sanghabhetta - Breaking the fortifications of Puri, 423. Suveer: Beating the heads of the Asuras, 424. Daitya - Destroying the demons, 425. Shari - Being the bearer of the Baumaha, slaying the Baumasa, 426. Chandaveg: Rapid, 427. Pravir: Excellent hero. 62.

428. Dharasamsantra: The one who listens to the glorification of the earth goddess, 429. Kundalachhatraharta Aditi's kundal and Indra's umbrella from the capital of Bhoumasur to the heavenly realm, 430. Maha-Ratnayuk - Rich in great jewels, 431. Rajkanya-Abhiram: Beautiful

522. Nurga Muktid: The Saviour of King Nruga, 523. Yadava's Wisdom: The Giver of Knowledge to the Yadavas, 524. Ratha Stha: The One Who Rides the Divine Chariot, 525. Vraja Premap: The Guardian of Vraja's Love or the Drinker of Vraja's Love, 526. Gopamukh: Gopashromani, 527. Maha-Sundari Kridit: Balaramji who plays with his beloved, the most beautiful, 528. Pushpamali - Decorated with flower garlands, 529. Kalindangajabhedan: The One Who Breaks the Stream of Kalindi and Draws It Towards Him, 530. Sirapani: Wearing the Plow with His Hands 72. (Ashwamedhkhaṇḍa Chapter 59 to 62)

531. Mahadambhiha - the oppressor of the great arrogant hypocrites, 532. The one who crushed the pride of Poundraka, 533. The decapitator: the one who cut off his head, 534. Kashiraja - the one who destroyed Kashiraja, 535. Maha - Akshauhini - the destroyer of the vast Akshauhini army of enemies, 536. Chakra-hasta: the one who burned the Kashipuri, 537. Puridipaka: the one who burned the Kashipuri, 538. The one who destroyed the demons, the destroyer of the demons. 73.

Gauravarnawale, 539. Anant: Sheshnagarup, 540. Mahidh: The one who holds the earth, 541. Phani-Phanadhari, 542. Vanarari: The enemy of an ape named 'Dwivid', 543. Spurgauravarna: Bright 544. Mahapanetra: The one with wide eyes like a pleasing lotus, 545. Kurugram-Tiryagga: The one who drew the Kauravas' abode, Hastinapur, diagonally towards the Ganges, 546. Gaurvartham-Kauravas: Praise - Those whom the Kauravas praised for their glory, Balramji, 547. Sasamb: The one who returned with a dowry from the Kauravas with Paribhi-Samb. 74.

548. Brilliant, majestic, great 549. Dwarakesh: Dwarakanath, 550. Many: Many, many, many, 551. Chalannarad: One who distracted Narada, 552. Sri Prabhadarshika: One who showed his Lakshmi and influence, 553. Maharshistuta: One who was associated with sages, 554. Brahma Deva: One who considered Brahmins as gods or worshipped by Brahma, 555. Purana: Purana Purusha, 556. Always with sixteen thousand wives, always with sixteen thousand wives. 75.

557. Griha Adarsh Grihastha, 558. Lok-Rakshapara: Ready to protect all worlds, 559. Lokariti: Those who follow worldly customs, 560. Prabu: Lord of the entire universe, 561. Ugra Sena: Surrounded by fierce armies, 562. Fortified: Fortified, 563. Ambassadors: The messengers sent by the captive kings of Jarasandha, who praised them, 564. Bandhabhetta: The ever-present, who cut the bonds of the captive kings and stood as a liberator for them, 565. Narada: Presented by Narada, 566. The Pandavas, who proved the meaning of the Pandavas. 76.

567. Nruparamantrakrita - one who consults kings, 568. Udhava-loving: full of Udhava's love, 569. Putra-patra-raivritta: surrounded by sons and grandsons, 570. Kurugramaganta-hating. Kurugrama-krita-goers to Indraprastha, 571. Dharmaraja-siddha: Dharmaraja-yudhishtira-siddha, 572. Bhima-yukta: Bhimsena-loving, 573. Parananda-granting, 574. Dharmajena-mantra-krita: Dharmaraja-yudhishtira-advised. 77.

575. Dishajit Bali Digvijay Balavan, 576. Rajasuya Arthakari proving Yudhishtira's Rajasuya Yajna-related work, 577. Jarasandha - slaying Jarasandha, 578. Bhimsen Swaroop: Bhimsen Swaroop, 579. Vipra Swaroop: taking the form of a Brahmin and going to Jarasandha, 580. Gada-yuddhakara - fighting a donkey with the form of Bhima, 581. Kripalu: compassionate, 582. Mahabandhan Chutakari - cutting big bonds or abolishing great bonds. 78.

583. Nripa: Recommended: Recommended by the kings released from the prison of Jarasandha, 584. Dharmagehmagat: Arriving at Dharmaraja's house, 585. Dwija: Reserved: Surrounded by Brahmins, 586. Yajnasambharakartha: Gathering the tools of the sacrifice, 587. Janas: Worshipped: Worshipped by all the people, 588. Chaidyadurvakshamana: Enduring the misdeeds of Chediraja Shishupala, 589. Mahamoksha: Granting him great salvation, 590. Ah: Beheading - Cutting off the

86.

647. A hundred years of distraction - a hundred years of separation and suffering, 648. Nanda's son: Nanda Kumar, 649. Nanda's wife: Nanda's godmother, 650. Sheetlang: Sheetlang: Sheetlang: Sheetlang: Sheetlang, 651. Yashoda-Kantara Stranakrut - Yashodaji's loving tears, 652. Dukhahanta - the remover of sorrows, 653. Sada Gopikanetra: Vrajesh: Eternally in the eyes of the Gopanganas, Vrajeshwar. 87.

654. Devaki and Rohini: Praised by Devaki and Rohini, 655. Surendra: Lord of the gods, 656. Raho gopikajñāna: Giver of knowledge to the gopikas in solitude, 657. Honorable: Honorable or defying standards, 658. Pattarajini: Highly endowed with supreme wealth, 659. Sada lakshmana-pranatha: Ever the lifeblood of lakshmana. 88.

660. Sada Shodashastri Sahastrastutanga: Sixteen thousand queens whose deity has always been praised, 661. Shuka: Shukamuni Swaroop, 662. Vyasadeva: Vyasadevarupa, 663. Sumantu: Sumantu, 664. Sita: Sita, 665. Bharadwaja: Bharadwaja, 666. Gautama: Gautama, 667. Asuri: Asuri, 668. Suddhashishtha: Shrestha Vasistha Muni, 669. Shatananda: Shatananda, 670. Adya: Rama - Parashurama, famous as Adya Rama. 89.

671. Parvato Muni: Parvatamuni, 672. Narada Muni, 673. Dhaumya: Dhaumya Muni, 674. Indra-Indramuni, 675. Asit: Asit, 676. Atri: Atri, 677. Viband: Viband, 678. Pracheta: Pracheta, 679. Kripa: Kripa, 680. Kumara: Sanatkumar, 681. Sananda: Sanandan, 682. Yajnavalkya: Yajnavalkya, 683. Ribhu: Ribhu, 684. Angira: Angira, 685. Deval: Deval, 686. Srimrikanda: Srimrikanda. 90.

687. Marichi: Marichi, 688. Kratu: Kratu, 689. Aurovak: Aurova, 690. Lomash: Lomash, 691. Pulastya: Pulastya, 692. Bhrigu: Bhrigu, 693. Brahmarat: Brahmarat, Vasistha: Vasistha, 694. Manur: Narayana: Nar-Narayana, 695. Datta: Dattatreya, 696. Panini: Vyakarana - Sutrakara Panini, 697. Pingala: Chanda: Sutrakara Maharishi Pingala, 698. Bhashyakar: Mahabhashyakar Patanjali. 91.

699. Katyayana: Vartikakar Katyayana, 700. Viprapatanjali: Brahmana Patanjali, 701. Garga: Yadukulke Acharya Garga, 702. Guru: Brihaspati, 703. Gishpati: Vachaspati Brihaspati, 704. Gautamish: Gautamike Swami, 705. Muni: Jajli: Maharishi Jajli, 706. Kashyapa: Kashyapa, 707. Galav: Galav, 708. Dwij: Soubhari: Brahmarishi Soubhari, 709. Rishyashringa: Rishyashringa, 710. Kanva: Kanva. 92.

711. Dwit: Dwit, 712. Ekat: Ekat, 713. Jatudbhava: Jatukarnya, 714. Ghan: Ghana, Kardamasya - Atman: Kardamaputra Kapila, 715. 716. Kardama: Kapila's father Maharshi Kardama, 717. Bhargava: Bhriguputra Chyavan, 718. Kautsya: Kautsya, 719. Aruni: Aruni, 720. Shuchi: Pippalada: Holy Pippalada Muni, 721. Mrikandasya: Son of Markandeya. 93.

722. Pail: Pail, 723. Jaimini: Jaimini, 724. Sat Sumantu: Satsumantu, 725. Varo Gangala: Shrestha Gangala Muni, 726. Poshtageh: Phalad: Fruit-eating Poshtageh, 727. Sadhu-worshipped: Brahmana: Nitya-worshipped Brahmana, 728. Sarva-rupi Sarva-rupi-dhari, 729. Mahamohana: Munish: Munishwara, the destroyer of great delusions, 730. Pragmar: The former deity who was in the form of a deity in Upendra avatar. 94.

Presented, 731. Presented: 732 by the sages. Gifting knowledge to Vasudeva, the giver of knowledge, 733. Mahayajñākṛita - The one who performs great sacrifices, 734. Abhirhastanapujya: Worshipped by the Avabhrithakana performed at the end of the Yajna, 735. Sada Dakshināda: Always giving Dakshinā, 736. Nripa: Paribardi - Meeting the kings, 737. Vrajananda: Delighting the Vraja, 738.

Dwarka Gehadarshi - Seeing the buildings of Dwarkapuri. 95.

739. Mahajñānaḍa: The Giver of Great Knowledge, 740. Devaki Putra: The One Who Brought Devaki His Dead Son, 741. Asura: Worshipped: Worshipped by Asuras, 742. Indra Senadar: Honored by King Balise, 743. Sadafalgunapritikrita - Always in Love with Arjuna, 744. Satsubhadraavivahahe Dwpashvaprapada - Giving elephants and horses as dowry in the auspicious marriage of Subhadra, 745. Manyana: Honoring the Groom's side or offering honourable vehicles. 96.

746. World Viewer: Those who see and show the world, 747. Methylene used: Mithilapati King Bahulashka and Mithilani Brahmin requested to see Shrutadeva at the same time, 748. Ashu Brahmana: Sitting in Brahmanaishka: Sitting in Brahmanaishka: Sitting at the same moment with King Bahulashka and Shrutadeva seated among Brahmins with Brahmana, 749. Maithil works, performing duties towards Maithil King and Maithil Brahmana, 750. Lokavedopadesi people and preachers of the Vedas, 751. Sada Veda Vachana: Praise through Sada Veda Vachana, 752. Sheshashayi Sheshnagaki, sleeping on the bed. 97. (Ashwamedhkhanda Chapter 59 to 62)

753. Amareshu Brahmana: Examined: Brahmanas like Bhrigu have been judged and described as the best among all the gods, 754. Bhrigu prayed to Bhrigu, 755. Daitya is the destroyer of demons, 756. Isharakshi - the protector of Shiva by incinerating Bhasmasura, 757. Arjunasya - Arjuna's companion, 758. Arjuna is also an insulter, Arjuna's pride is also broken, 759. Vipra Putra: The one who gives a son to a Brahmin, 760. Dhamaganta goes to his divine abode to bring the Brahmin's sons. 98.

761. Madhavi in marriage: Watering the sea with Madhukulaki women as her husband, 762. Kalanga: Arts with their parts, 763. Mahamohadavagnidagadhabhiram: Drawing the hearts of even those who were burned (destroyed) by the great deluge, 764. Yadu: Ugrasena: Nripa: Yadu, Ugrasena, Nrupati, 765. Akrur: Akrur or without cruelty, 766. Uddhava: Uddhava or Utsavarupa, 767. Shurasena: Shurasena, 768. Shur: Shur. 99.

769. Hridika: Kritavarmaka Pita Hridika (All Yadavas are Bhagavatasvarupa or the embodiment of God, hence they are enumerated in these names), 770. Satrajit: Satrajit, 771. Apremeya: Samagit, 772. Gada: Balaramji's younger brother Gada, 773. Sarana: Saran, 774. Satyaki: Satyakaputra, 775. Devbhaga: Devbhaga, 776. Manas: Manas, 777. Sanjay: Sanjay, 778. Shyamaka: Shyamaka, 779. Vrika: Vrik, 780. Vatsaka: Vatsaka, 781. Devaka: Devaka, 782. Bhadrasesa: Bhadrasesa. 100.

Jaya 783. Nripa Ajatashatru: King Yudhishthira, 784. Jaya: (Arjuna), 785. Madriputra: Nakula-Sahadeva, 786. Bhishma: Duryodhana's great-grandfather Devavrata, 787. Kripa: Kripaacharya, 788. Buddhichakshu: Prajnachakshu Dhritarashtra, 789. Pandu: King Pandu, father of the Pandavas, 790. Shantanu: Bhishma's father King Shantanu, 791. Devo Bahlika: Devaswarupa Bahlika, 792. Bhurishrava: Bhurishrava, 793. Chitravirya: Vichitravirya, 794. Vichitra: Vichitra or Chitrangada. 101.

795. Shal: Shal, 796. Duryodhana: The one with whom fighting is difficult, King Duryodhana, 797. Karna: Karna, 798. Subhadrasuta: Subhadra Kumar Abhimanyu, 799. Renowned: Vishnurat: The well-known king Parikshit, 800. Janamejaya: The son of Parikshit, King Janamejaya, 801. Pandavas: The five Pandavas, 802. Kauravas: The Kshatriya community that originated in Kurukul, 803. Sarvatejah: Hari - Lord Krishna, endowed with complete brilliance and who stole the hearts of devotees, 804. Sarvarupi - Sarvarupa. 102. (Ashwamedhkhanda Chapter 59 to 62)

Radhya Vrajam Hayagata: Incarnated in Vrajam with Sriradha, 805. Purnadeva: The Supreme Personality of Godhead, 806. Varaha: All-pervading, 807. Raas-Leela: Raas-Kridaparayana, 808.

Divine in form, 809. Ratha-Stha: Seated on the chariot, 810. Navadvipa - Khandapradarshi - Seeing and showing the nine blocks of Jambudvīpa, 811. Mahamanada: Giving Much Respect or Refuting the Great, 812. Gopaja - Gopananda, 813. Vishwarupa: Illuminating as the Universe itself. 103.

814. Sananda: Sananda, 815. Nanda: Nanda, 816. Vrisha: Vrishabhanu, 817. Vallavesh: Gopeshwar, 818. Sudama: Gopa named 'Sridama', 819. Arjuna: Arjuna Gopa, 820. Saubala: Subala, 821. Krishna: Stoka: Stokakrishna, 822. Anshuka: Anshuka, 823. Sadvishalarshabhakhyā: Two companions named Vishal and Rishabha, 824. Sutesvik: Shrestha Tejaswi, 825. Krishnamitra: Varutha, Krishna's companion Varutha. 104.

826. Kushesh: Kusheshwar, 827. Banesh: Vaneshwar, 828. Vrindavaneshwara, 829. Mathure-Shadhip: Rajadhiraja of Mathuramandala, 830. Gokulesh: Swami of Gokul, 831. Sada Gogana: Sada Gogana: Sada living with the community of cows, 832. Gopati Goswami, 833. Gopikesh: Gopangna-Vallabha, 834. Govardhan: Groom of cows; Giriraj Govardhan or Govardhan Namdhari Gopa, 835. Gopati: Guardian of cows, 836. Kanyakesh: Pranavallabha of gopakishoris. 105. (Ashvamedhkhaṇḍa Chapter 59 to 62)

837. Anadi: Those who have no primordial cause and are the beginning of all, 838. Atman is the transcendent Supreme Being, 839. Hari: Shyamvarna Krishna, 840. Par: Purusha: the Supreme Person, 841. Nirguna: the past with Prakrit qualities, 842. Jyotirupa: the luminous form, 843. Nidhi: the one without effort or desire, 844. Sada Nirvikara: the one without constant disorder, 845. Prakalpantar: the one with all vision - the one who is beyond the universe, 846. Sastya: the one with truth - the one with truthfulness, 847. Purna: the perfect, 848. Pares: the Supreme Being, 849. Subtle: the subtle form. 106.

850. Nripena Ashvamedhasya Karta in Dwarka - The one who performed the Ashvamedha Yajna ritual by King Ugrasena in Dwarka, 851. Api Putrena Bhubharaharta - The one who performed the Bhumi Bharata with the help of his son and grandson, 852. Srivraje Radhaya Rasarangasya Karta Hari - The one who again performed the Rasa-Parna with Sridhya in Srivraj, 853. The Gopikas, the Bharta, the husbands of Srivaradha and other Gopa Kishoris. 107.

854. Sadaik: Always the only one unique, 855. manifested in many forms, 856. Prabhapuritanga: The one with the lightest limbs, 857. Yogamayakar: The originator of Yogamayaka, 858. Kaljit - The conqueror of time, 859. Sudrishti: The one with the best eyesight, 860. Mahatmata: The form of greatness, 861. Prajat: The one with the best incarnation, 862. Kootastha: The embodiment (Nirvikaara), 863. Adyankara: The first sprout of the world tree, Brahma, 864. Trees: The form of the world tree. 108.

865. Disorder: also present as a cause in vikars (actions), 866. Vaikarikasatijasastamasasascha ego: Vaikarik, taijas and tamas (or sattvik, rajas, tamas) in the threefold form of ego, 867. Nava: akashasvarupa, 868. Dik-dishavarupa, 869. Samir: vayurupa, 870. Surya: sun-svarupa, 871. Prachetsvivahini: varuna, asvini-kumara and agni-svarupa, 872. Shakra: Indra, 873. Upendra: Bhagavan Vamana, 874. Mitra: mitradevata. 109.

875. Shruti: - Auditory sense 876. Skin dermal sense, 877. Scent: nasal sense, optic sense, 879.878. Tongue-responsive sense, 880. Gir: vaginal sense, 881. Arm hand form, 882. Frog: genital form, 883. Anus: 'anal' form, 884. Angri: 'phase' form, 885. Sheshta: sensory, 886.dharā-prthvi, 887. Vyom-Akash, 888. Va: water, 889. Marut: air, 890. Tej: Agri (Panch) 110.

896. Sachitta: Chitta-yukta, 897. Buddhi: Buddhi, 898. Virata-Virata, 899. Kalarupa: Kaala-svarupa, 900. Vasudeva: The all-pervading God, 901. Jagatkruta - the creator of the universe, 902.

Andesayana: Brahma-ji who sleeps in the womb of the universe, 903. Sashya: those who live with the rest (i.e., Shesh-bed-shayee), 904. Sahasrasvarupa: those who take the form of a thousand, 905. Ramanatha: Lakshmiapati, 906. Adya-advaita: those who incarnate for the first time in the form of Brahma, Srihari. 111. (Ashwamedhkhaṇḍa Chapter 59 to 62)

907. Ever Creator in the form of Sarga-Krita-Vidhata, 908. Padmaja: Brahma, born of the divine lotus, 909. Adhikari, who performs continuous actions, 910. Nabhipadmodbhava: Brahma, manifested by Narayana's navikamala, 911. Divyavarna: endowed with the divine Kantise, 912. Kavi: the creator of the Trikaladarsi or Vishwarupa poetry, Adikavi, 913. Lokakrita - the creator of the world, 914. Kalakrita - the creator of time, 915. Surya - the form of the sun, 916. Animesh: the form of the minute, 917. Abhava: the form of the birthless, 918. Vatsarant: the rhythm of the year, 919. Mahiyan - the great. 112.

920. Date: Tithisvarupa, 921. Vara: - Din, 922. Nakshatram - Nakshatra, 923. Yoga: Yoga, 924. Lagna: Lagna-Svarupa, 925. Maasa: Maasa-Svarupa, 926. Ghati - Ardh-Muhurta-Rupa, 927. Kshan: Kshan-Rupa, 928. Kadhika-Kasta, 929. Muhurta: Do Ghataka-Kama, 930. Yama: Prahara, 931. Graha-Svarupa, 932. Yamini-Ratirupa, 933. Dinam-Dinarupa, 934. Rakshamalagata: Planets that move in the constellations, 935. Devaputra: Vasudevananda. 113. (Ashwamedhkhaṇḍa Chapter 59 to 62)

936. Karai Satyayugarupa, 937. Treta: Treta 938. Dvapara: Dvaparupa, 939. Asaukali: This Kali Yuga, 940. Yugana Sahasram Sahasrachaturupa (A Day of Brahma), 941. Manavandara Manvantara-Kala, 942. Laya: Samaranarupa, 943. Palanam - Palanakarma-Svarupa, 944. Satakriti: Uttama Srishti-Rupa, 945. Paradhiam Paradhi-Kala-Rupa, 946. Sadoputtikrita - Eternal Creator, 947. Dvayakshara: Brahma-Rupa: Brahma-Rupa with two letters named 'Krishna'. 114.

948. Rudrasarga: Rudrasarga, 949. Kaumarasarga: Kaumarasarga, 950. Muna: Karta of Sargakrita-Munisarga, 951. Devakrita-Devasarga: Krita Krita, 952. Prakrit: Prakritasarga, 953. Shruti: Veda, 954. Smriti: Dharmashastra, 955. Stotram-Stuti, 956. Puranam-Puran, 957. Dhanurveda: Dhanurveda, 958. Ijya Yajna, 959. Gandharva Veda: Gandharva Veda (musicology). 115.

960. Vidhata Brahma, 961. Narayana: Vishnu, 962. Sanatkumara: Sanatkumara, etc., 963. Varaha: Varahavatara, Narada: Devarshi Narasatya, 964. Dharmaputra: Dharma's son Nara-Narayana, etc., 965. Muni: Kardamasyatmaja: Kartamakumara Kapila Muni, 966. Sayajno Datta: Yajnasvarupa and Dattatreya, 967. Amro Nabhi: Avinashi Rishabhadeva, 968. Sriprithu: Sri Raja Prithu. 116.

969. Sumatsya: - Sundara Mastyavatara, 970. Kurma: - Kachchapavatar, 971. Dhanvantari: Dhanvantari Avatar, 972. Mohini: Mohini: Narika Avatar, 973. Pratapi Narasimha: Pratapi Narasimha Avatar, 974. Dwijo: Vamana: Brahminical Vamana Avatar, 975. Renukaputra: Parashurama Rupa, 976. Shrutistotrakata Muni: Vyasadeva: Divider of the Vedas and creator of hymns. Munivar Vyasadeva. 117. (Ashwamedhkhaṇḍa Chapter 59 to 62)

977. Dhanurveda Bhag Ramachandra Avatar: Sri Ramachandra Avatar, the scholar of Dhanurveda, 978. Sitapati, the husband of Janakanandini Sita, 979. The one who took away the burden of the earth, 980. Ravana Rari: the enemy of Ravana, 981. Nripa: the king who built a bridge over the sea, 982. Vanarendra Prahari: the one who killed the vanara king (Bali), 983. Mahayajna Krita: the one who performed the great Ashwamedha sacrifice, 984. Prachanda: Raghavendra: the fierce and mighty Raghunathji. 118.

985. Bal: Krishnachandra: Lord Krishna with Balarama, 986. Kalki: The incarnation of 'Kalki', Kalesha: The lord of the arts, 987. Famous Buddha: The famous Buddha incarnation, 988. Hansa: The incarnation of Hansa, 989. Ashwa: The incarnation of Hayagriva, 990. Rishindra: The son of Pulahaputra, Ajit, 991. Devvaikunthanath: The lord of Devaloka and Vaikunthaloka, 992. Amurti: The formless, 993. Manvantarasvatara: The incarnation of Manvantar. 119.

994. Gajodharana: The Hari-incarnation that saved the elephant in the war between the elephant and the customer, 995. Brahmaputra: Srimanu: Srisvayambhuva Manu, son of Brahma, 996. Danasheel: Danasheel, 997. Dushyantjo: Nripendra: Dushyantakumar Maharaj Bharata, 998. Sandrishta: Shruta: The past and future, Bhavat: The vision, the hearing, the past, the future, and the present, 999. Sthavaro Jangam: The form of the immovable, 1000. A little, a great, a little, and a great. 120. (Ashwamedhkhaṇḍa Chapter 59 to 62)

Thus the Dwija, which is always recited with devotion to the Sahasranamas of Radhikavallabha Krishna, as stated in the Srivujangaprayata Chanda, becomes Kritartha and Sri Krishna Swaroop. It pierces through a papilla much larger than is audible. It is always dear and auspicious to Vaishnavas. A devout man who worships and recites this Sahasranama on the day of Ras Purnima in the month of Ashwin, on the day of Janmashtami of Lord Krishna, on the day of Ras Purnima in the month of Chaitra, and on the day of Radhashtami in the month of Bhadrapada experiences all four types of Moksha. The devotee male who recites this Sahasranama in Shrikrishnapuri Mathurams, in Vrindavan in Braj, in Gokul, near Vamsivat, near Akshayvat or on the banks of Suryaputri Yamuna goes to Golokdham. Lord Srihari does not leave even for a moment the devotee who worships the Lord through the recitation of this hymn with devotion on the earth, everywhere, in any place, at home or in the forest. Srikrishnachandra Madhav becomes subservient to her. For devout men, this Sahasranamastotra is effortlessly always confidential, always confidential, always confidential. It neither deserves to be published in front of everyone nor should it ever be preached to a lascivious person. In the house where this Sahasranama book resides, Radha-Kanatha, the Adipurusha, Shri Krishna resides forever, and in that house, all six gunas and twelve siddhis arrive by themselves with thirty auspicious qualities. 121-127 |

Thus was completed the sixty-ninth chapter of the Ashvamedha Khaṇḍa under the Srigargha Samhita, titled "The Description of Sri Krishna's Sahasranama." 59.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 60

Chapter 261 of 263 · 42 detected Sanskrit verse markers

Sanskrit

अश्वमेधखण्डः - षष्टितमोऽध्यायः

राधा कृष्णस्य गोलोकारोहण -

श्रीगर्ग उवाच -

इति श्रुत्वा व्यासमुखात्कृष्णानाम्नां सहस्रकम् ।

संपूज्य तं यादवेन्द्रो भक्त्या कृष्णो मनो दधे ॥ १ ॥

ततः स मिथिलायां च बहुलाश्वश्रुतदेवयोः ।

दत्त्वा स्वदर्शनं कृष्ण आययौ द्वारकां पुरीम् ॥ २ ॥

ततश्च पांडवाः सर्वे द्रौपद्या सह भार्यया ।

द्वारकाया विनिर्गत्य विचेरुस्ते वने वने ॥ ३ ॥

भुक्त्वा च वनवासं तेऽज्ञातवासं तथैव च ।

विराटनगरे सर्वे ससैन्यास्तेऽभवनृप ॥ ४ ॥

ततश्च कौरवाः सर्वे श्रीकृष्णेनापि प्रार्थिताः ।

न तेषां प्रदद्व राज्यमर्थार्थं च तदर्थकम् ॥ ५ ॥

पांडवानां कौरवाणां ज्ञात्वा युद्धं जनार्दनः ।

निरायुधोऽभूद्यत्रायां बलोऽहन्सूतबल्वलौ ॥ ६ ॥

ततः सर्वे कुरुक्षेत्रे धर्मक्षेत्रे प्रविश्य च ।

कौरवाः पांडवाश्चैव युद्धं बक्रुः परस्परम् ॥ ७ ॥

जयः कृष्णस्य कृपया पांडवानां बभूव ह ।

भारते च मृताः सर्वे कौरवाः कृतकिल्बिषाः ॥ ८ ॥

ततश्च नव वर्षाणि धर्मो राज्यं चकार ह ।

हयमेधत्रयं चक्रे तेन शुद्धोऽभवनृपः ॥ ९ ॥

ततः कृष्णेच्छया राजन्द्धारकायां किलैकदा ।

यादवेभ्यश्च सर्वेभ्यो विप्रशापोऽभवन्महान् ॥ १० ॥

ततः कृष्णस्तु भगवान्प्रपन्नायोद्धवाय च ।

अश्वत्थे कथयामास श्रीमद्भागवतं परम् ॥ ११ ॥

ततो बभूव संग्रामो यादवानां परस्परम् ।

निहतास्ते प्रभासे वै शस्त्रैर्नानाविधैरपि ॥ १२ ॥

बलः शरीरं मानुष्यं त्यक्त्वा धाम जगाम ह ।

देवाँस्तत्रागतान्दृष्ट्वा हरिरंतरधीयत ॥ १३ ॥

व्रजे गत्वा हरिर्नंदं यशोदां राधिकां तथा ।

गोपान्गोपीर्मिलित्वाऽऽह प्रेम्णा प्रेमी प्रियान्स्वकान् ॥ १४ ॥

श्रीकृष्ण उवाच -

गच्छ नंद यशोदे त्वं पुत्रबुद्धिं विहाय च ।
 गोलोकं परमं धाम सार्धं गोकुलवासिभिः ॥ १५ ॥
 अग्रे कलियुगो घोरश्चागमिष्यति दुःखदः ।
 यस्मिन्वै पापिनो मर्त्या भविष्यन्ति न संशयः ॥ १६ ॥
 स्त्रीपुंसोर्नियमो नास्ति वर्णानां च तथैव च ।
 तस्माद्गच्छाशु मद्धाम जरामृत्युहरं परम् ॥ १७ ॥
 इति ब्रुवति श्रीकृष्णो रथं च परमाद्भुतम् ।
 पञ्चयोजनविस्तीर्णं पञ्चयोजनमूर्ध्वगम् ॥ १८ ॥
 वज्रनिर्मलसंकाशं मुक्तरत्नविभूषितम् ।
 मन्दिरैर्नवलक्षैश्च दीपैर्मणिमयैर्युतम् ॥ १९ ॥

सहस्रद्वयचक्रं च सहस्रद्वयघोटकम् ।
 सूक्ष्मवस्त्राच्छादितं च सखीकोटिभिरावृतम् ॥ २० ॥
 गोलोकादागतं गोपा ददृशुस्ते मुदान्विताः ।
 एतस्मिन्नंतरे तत्र कृष्णदेहाद्विनिर्गतः ॥ २१ ॥
 देवश्चतुर्भुजो राजन्कोटिमन्मथसन्निभः ।
 शंखचक्रधरः श्रीमाल्लक्ष्म्या सार्धं जगत्पतिः ॥ २२ ॥
 क्षीरोदं प्रययौ शीघ्रं रथमारुह्य सुंदरम् ।
 तथा च विष्णुरूपेण श्रीकृष्णो भगवान् हरिः ॥ २३ ॥
 लक्ष्म्या गरुडमारुह्य वैकुण्ठं प्रययौ नृप ।
 ततो भूत्वा हरिः कृष्णो नरनारायणावृषी ॥ २४ ॥
 कल्याणार्थं नराणां च प्रययौ बद्धिकाश्रमम् ।
 परिपूर्णतमः साक्षाच्छ्रीकृष्णो राधया युतः ॥ २५ ॥
 गोलोकादागतं यानमारुरोह जगत्पतिः ।
 सर्वे गोपाश्च नन्दाद्या यशोदाद्या व्रजस्त्रियः ॥ २६ ॥

त्यक्त्वा तत्र शरीराणि दिव्यदेहाश्च तेऽभवन् ।
 स्थापयित्वा रथे दिव्ये नन्दादीन्भगवान्हरिः ॥ २७ ॥
 गोलोकं प्रययौ शीघ्रं गोपालो गोकुलान्वितः ।
 ब्रह्मांडेभ्यो बहिर्गत्वा ददर्श विरजां नदीम् ॥ २८ ॥
 शेषोत्संगे महालोकं सुखदं दुःखनाशनम् ।
 दृष्ट्वा रथात्समुत्तीर्य सार्धं गोकुलवासिभिः ॥ २९ ॥
 विवेश राधया कृष्णः पश्यन्प्रग्रोधमक्षयम् ।
 शतशृङ्गं गिरिवरं तथा श्रीरासमण्डलम् ॥ ३० ॥
 ततो ययौ कियद्दूरं श्रीमद्वृन्दावनं वनम् ।
 वनैर्द्वादशभिर्युक्तं दुमैः कामदुधैर्वृतम् ॥ ३१ ॥
 नद्या यमुनया युक्तं वसंतानिलमंडितम् ।
 पुष्पकुञ्जनिकुञ्जं च गोपीगोपजनैर्वृतम् ॥ ३२ ॥
 तदा जयजयारावः श्रीगोलोके बभूव ह ।

भून्यीभूते पुरा धाम्नि श्रीकृष्णे च समागते ॥ ३३ ॥

ततश्च यदुपलभ्यश्च चितामारुह्य दुःखतः ।
 पतिलोकं ययुः सर्वा देवक्याद्याश्च योषितः ॥ ३४ ॥
 बंधूनां नष्टगोत्राणां चकार सांपरायिकम् ।
 गीताज्ञानेन स्वात्मानं शांतयित्वा स दुःखतः ॥ ३५ ॥
 अर्जुनः स्वपुरं गत्वा तमुवाच युधिष्ठिरम् ।
 स राजा भ्रातृभिः सार्धं ययौ स्वर्गं च भार्यया ॥ ३६ ॥
 प्लावयद्द्वारकां सिन्धूरैवतेन समन्विताम् ।
 विहाय नृपशार्दूल गेहं श्रीरुक्मणीपतेः ॥ ३७ ॥
 अद्यापि श्रूयते घोषो द्वारत्यामर्णवे हरेः ।
 अविद्यो वा सविद्यो वा ब्राह्मणो मामकी तनुः ॥ ३८ ॥
 विष्णुस्वामी रवेरंशः कलेरादौ महर्णवे ।
 गत्वा नीत्वा हरेरर्चां द्वारत्यां स्थापयिष्यति ॥ ३९ ॥
 तं द्वारकेशं पश्यंति मनुजा ये कलौ युगे ।
 सर्वे कृतार्थतां यांति तत्र गत्वा नृपेश्वरः ॥ ४० ॥

यः शृणोति चरित्रं वै गोलोकारोहणं हरेः ।
 मुक्तिं यद्वृणां गोपानां सर्वपापैः प्रमुच्यते ॥ ४१ ॥
 इति श्रीमद्भगवत्संहितायामश्वमेधखण्डे
 राधाकृष्णयोगोलोकारोहणं नाम षष्ठितमोऽध्यायः ॥ ६० ॥
 हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

aśvamedhakhaṇḍaḥ - śaṣṭitamo'dhyāyaḥ
 rādhā kṛṣṇasya golokārohaṇa -
 śrīgarga uvāca -
 iti śrutvā vyāsamukhātkṛṣṇanāmnām sahasrakam |
 saṃpūjya taṃ yādavendro bhaktyā kṛṣṇe mano dadhe || 1 ||
 tataḥ sa mithilāyām ca bahulāśvaśrutadevayoḥ |
 dattvā svadarśanam kṛṣṇa āyayau dvārakām purīm || 2 ||
 tataśca pāṇḍavāḥ sarve draupadyā saha bhāryayā |
 dvārakāyā vinirgatya viceruste vane vane || 3 ||
 bhuktvā ca vanavāsaṃ te'jñātavāsaṃ tathaiva ca |
 virāṭanagare sarve sasaṇyāste'bhavanṛpa || 4 ||
 tataśca kauravāḥ sarve śrīkṛṣṇenāpi prārthitāḥ |
 na teṣāṃ pradadū rājyamardhārddham ca tadardhakam || 5 ||
 pāṇḍavānām kauravāṇām jñātvā yuddham janārdanaḥ |
 nirāyudho'bhūd yātrāyām balo'hansūtabalvalau || 6 ||
 tataḥ sarve kurukṣetre dharmakṣetre praviśya ca |
 kauravāḥ pāṇḍavāścaiva yuddham cakruḥ paraspam || 7 ||
 jayāḥ kṛṣṇasya kṛpayā pāṇḍavānām babhūva ha |
 bhārate ca mṛtāḥ sarve kauravāḥ kṛtakilbiṣāḥ || 8 ||

tataśca nava varṣāṇi dharmo rājyaṃ cakāra ha |
 hayamedhatrayaṃ cakre tena śuddho 'bhavannṛpaḥ || 9 ||
 tataḥ kṛṣṇecchayā rājandvārakāyāṃ kilaiḥ kadā |
 yādavebhyaśca sarvebhya vipraśāpo 'bhavanmahān || 10 ||
 tataḥ kṛṣṇastu bhagavānprappannāyoddhavāya ca |
 aśvathe kathayāmāsa śrīmad□bhāgavatam param || 11 ||
 tato babhūva saṃgrāmo yādavānāṇāṃ parasparam |
 nihatāste prabhāse vai śastraimevānāvīdhairapi || 12 ||
 balah śarīraṃ mānuṣyaṃ tyaktvā dhāma jagāma ha |

devā~statrāgatāndrṣtvā harīraṃtaradhīyata || 13 ||
 vraje gatvā harīraṃtamaṃ yaśodāṃ rādhikāṃ tathā |
 gopāṅgopīrmilitvā 'ha premṇā premī priyāṇsvakān || 14 ||
 śrīkṛṣṇa uvāca -
 gaccha naṇda yaśode tvaṃ putrabuddhiṃ vihāya ca |
 golokaṃ paramaṃ dhāma sārḍhaṃ gokulavāsibhiḥ || 15 ||
 agre kaliyugo ghorāścāgamiṣyati duḥkhadaḥ |
 yasminvai pāpino martyā bhaviṣyanti na saṃśayaḥ || 16 ||
 strīpūṣṇorṇiyamo nāsti varṇānāṃ ca tathaiva ca |
 tasmād□gacchāsu maddhāma jarāmṛtyuharaṃ param || 17 ||
 iti bruvati śrīkṛṣṇe rathaṃ ca paramād□bhuṭam |
 pañcayojanavistīrṇaṃ pañcayojanamūrdhvaḥ || 18 ||
 vajranīmalasaṃkāśaṃ muktārāt□navibhūṣitam |
 mandirairnavalakṣaiśca dīpaimaṇimayairvyutam || 19 ||

sahasradvayacakraṃ ca sahasradvayaghoṭakam |
 sūkṣmavastrācchāditaṃ ca saḥkīṇoṭibhirāvṛtam || 20 ||
 golokādāgataṃ gopā dadṛṣuste mudānvitāḥ |
 etasminnamtare tatra kṛṣṇadehādvīnirgataḥ || 21 ||
 devaścaturbhujō rājankoṭimanmathasannibhaḥ |
 śaṃkhacakraḍharaḥ śrīmā~llakṣmīyā sārḍhaṃ jagatpatiḥ || 22 ||
 kṣīrodaṃ prayayau śīghraṃ rathamāruhya suṃdaram |
 tathā ca viṣṇurūpeṇa śrīkṛṣṇo bhagavān hariḥ || 23 ||
 lakṣmīyā garuḍamāruhya vaikuṇṭhaṃ prayayau nṛpa |
 tato bhūtvā hariḥ kṛṣṇo naranārāyaṇāvṛṣī || 24 ||
 kalyāṇārthaṃ narāṇāṃ ca prayayau badrikāśramam |
 paripūrṇatamaḥ sākṣācchīkṛṣṇo rādhayā yutaḥ || 25 ||
 golokādāgataṃ yānamāruroha jagatpatiḥ |
 sarve gopāśca nandādyā yaśodādyā vrajastriyaḥ || 26 ||

tyaktvā tatra śarīrāṇi divyadehāśca te 'bhavan |
 sthāpayitvā rathe divye naṃdādīnibhagavānhariḥ || 27 ||
 golokaṃ prayayau śīghraṃ gopālo gokulānvitāḥ |
 brahmāṇḍebhyaḥ bahirgatvā dadarśa virajāṃ nadīm || 28 ||
 śeṣotsaṃge mahālokaṃ sukhadaṃ duḥkhanāśanam |
 drṣtvā rathātsamuttīrya sārḍhaṃ gokulavāsibhiḥ || 29 ||
 viveśa rādhayā kṛṣṇaḥ paśyannāyagrodhamakṣayaṃ |
 śataśṛṅgaṃ girivaraṃ tathā śrīrāsamaṇḍalam || 30 ||
 tato yayau kiyaḍ□dūraṃ śrīmad□vṛndāvanaṃ vanam |
 vanairdvādaśabhirvyuktaṃ drumaiḥ kāmādughairvṛtam || 31 ||
 nadyā yamunayā yuktaṃ vasaṃtānilamaṇḍitam |
 puspakuṇḍjanikuṇḍjaṃ ca gopīgopajanaivṛtam || 32 ||

tadā jayajayārāvaḥ śṛigoloke babhūva ha |
śūnyibhūte purā dhāmnī śṛīkṣṇe ca samāgate || 33 ||

tataśca yadupatīnyaśca citāmāruhya duḥkhataḥ |
patilokaṁ yayuḥ sarvā devakyādyaśca yoṣitaḥ || 34 ||
baṇḍhūnāṁ naṣṭagotrāṇāṁ cakāra sāṅghapāyikam |
gītājñānena svātmānaṁ śāṁtayitvā sa duḥkhataḥ || 35 ||
arjunaḥ svapuraṁ gatvā tamuvāca yudhiṣṭhiram |
sa rājā bhrātrbhiḥ sārḍhaṁ yayau svargaṁ ca bhāryayā || 36 ||
plāvayad dvārakāṁ sindhū raivatena samanvitām |
vihāya nṛpaśārdūla gehaṁ śrīrukmaṇīpateḥ || 37 ||
adyāpi śrūyate ghoṣo dvārvatyāmānave hareḥ |
avidyo vā avidyo vā brāhmaṇo māmakī tanuḥ || 38 ||
viṣṇusvāmī raveramaśaḥ kalerādu mahārṇave |
gatvā nītvā harerarcāṁ dvārvatyāṁ sthāpayiṣyati || 39 ||
taṁ dvārakeśaṁ paśyaṁti manuḥ ye kalau yuge |
sarve kṛtārthatāṁ yāṁti tatra gatvā nṛpeśvaraḥ || 40 ||

yah śṛṇoti caritraṁ vai golokārohaṇaṁ hareḥ |
muktiṁ yadūnāṁ gopānāṁ sarvapāpaiḥ pramucyate || 41 ||
iti śrīmadgargasāṇhitāyāmaśvamedhakhaṇḍe
rādhākṣṇayorgolokārohaṇaṁ nāma śaṣṭitamo'dhyāyaḥ || 60 ||
hariḥ oṃ tatsat śṛīkṣṇārpaṇamastu ||

English rendering

A brief account of the annihilation of the Kauravas, the ascension of the Pandavas, and the extermination of the Yadavas: The journey of Lord Krishna to Golokdham, including Sriradha and the Vrajas.

Srigarji says - Rajan. Yadavendra Ugrasena, upon hearing this depiction of Sri Krishna's Sahasranama from Vyasa's mouth, worshipped him and devoted himself to Lord Krishna. 1.

Subsequently, Lord Krishna visited Mithila and had visions of King Bahulashka and Shrutadeva. He then returned to Dwarkapuri. All the Pandavas then set out from Dwarka with their wife Draupadi and wandered through the forest. Nareshwar. Suffering from exile and incognito, they gathered in the city of Virata with an army. Here all the Kauravas did not even give half of their kingdom to the Pandavas even after praying to Lord Krishna. Then a war between the Pandavas and the Kauravas became inevitable. Knowing this, Lord Krishna vowed not to take up arms and Balramji went on a pilgrimage. On the same trip, they killed Romaharshana Suta and Balwal. After this, all the Kauravas and the Pandavas entered the Kurukshetra Dharmakshetra and started fighting each other. By the grace of Lord Krishna, the Pandavas were victorious and all the sinners and criminals were killed in the Kaurava Mahabharata war. 2 - 8. (Ashwamedhkhanda Chapter 59 to 62)

Nareshwar. Dharmaraja Yudhishtira then ruled for nine years. In the meantime, he performed three Ashwamedha yajnas, purifying him of the guilt of killing his kinsmen. The king! Then one day at Dwarakama, by the will of Lord Krishna, the great curse of the Brahmarshi fell upon all the Yadavas. After the curse, Lord Krishna preached the supreme Srīmad Bhagavatadharma under the Ashwatthavriksha to the surrendered devotee Udhava. A few days later, a war broke out between the Yadavas. They struck and killed each other with various weapons in the Prabhas Kshetra. Balramji

left the human body and went to his abode. Seeing the gods there, Krishna disappeared. Going to Vraja, Srihari met the Gopas, including Nanda, Yashoda, Radhika, and the Gopis, and the beloved Bhagavan lovingly said so to his loved ones. 9-14 |

Krishna said, "Nanda and Yashoda! Now leave me, my son, and go to Goloka, my paradise, with all the people of Gokul. Now comes the great Kali Yuga that will bring misery to all, in which men will often become sinners; there is no doubt about it. At that time, there would no longer be any gender and race rules for interpersonal contact. Go quickly, then, to my good world, which accepts death. 15-17 |

Krishna was thus saying that a most wonderful chariot descended from Gaul, which the Gopas watched with great delight. Its width was five yojanas and its height was the same. He was adorned with Nirmal and Mukta gems similar to Vajramani (diamond). There were nine hundred thousand temples in it, and the houses were lit with diyas. The chariot had two thousand wheels and two thousand horses in it. The chariot was covered with a thin cloth curtain. Millions of sakhis surrounded him. 18-20 |

The king! It was at this time that Lord Krishna's body was revealed to be four-armed 'Shrividhnu', who was holding a conch and a chakra, as beautiful as the millions of Kamadevas. He embarked on a beautiful chariot with Jagadishwara Shriman Vishnu Lakshmi and soon left for Kshirsagar. Similarly, Lord Krishna in the form of 'Narayana' went to Vaikuntha Dham sitting on Garuda with Hari Mahalakshmi. Nareshwar. After this, Shri Krishna Hari manifested as 'Nara and Narayana' - two sages who went to Badarikashrama for the welfare of humans. 21-24 |

Thereafter, Lord Krishna, the Supreme Being, ascended the chariot from Goloka, accompanied by Shri Radha. All the gopas, such as Nanda, and all the vrajanganas, such as Yashoda, renounced their physical bodies and became divine. Gopala then mounted the divine chariot of Lord Srihari Nanda, etc., and soon accompanied Gokula to Golokdham. Going out of the universe, they all saw the Viraja River. At the same time, in the godown of Sheshnag, appeared the great world Goloka, the destroyer of sorrows and the best of pleasures. 25-28 | (Ashwamedhkhand Chapter 59 to 62)

On seeing him, Krishna along with the people of Gokul got down from that chariot and entered that supreme abode with Shri Radha having darshan of Akshaya Vata. Observing the Girivara Shatshringa and the Srirasamandala, he went to the Srimavrindavan, adorned with several gates, which was filled with trees, united and complemented by twelve forests. It was touched by the river Yamuna. Spring and Malayan were adding to the splendor of the forest. There were many kunjās and parks full of flowers. It was full of forest gopis and gopis. The sound of cheering echoed when Lord Krishna arrived at the Srigolokadham, which seemed sunny at first. 29-33 |

Subsequently, all the wives of Yadukula - Devaki, etc. - of the Dwarakams ascended the pyre, distraught by grief, and went to Patalok. Arjuna performed the miraculous deeds of the Yadava brothers whose gotras were destroyed. With the knowledge of the Gita, he was able to calm his mind and perform the last rites with great sadness. When Arjuna went to his abode Hastinapur and told King Yudhishtira all this news, he went to heaven with his wife and brothers. 34-36 |

Oh dear Lord! Here, the sea absorbed all of Dwarkapuri except the abode of Sri Rukmini Vallabha Krishna, including the Raivataka mountain, by submerging it in its waters. Even today, in the sea of Dwarka, the Sriharika slogan is heard: 'Be a Brahmin learned or without learning, he is my body' (Avidyo Va Savidyo Va Brahmano Mamki Tanu:). 37-38 | (Ashwamedhkhand Chapter 59 to 62)

In the early Kali Yuga, Vishnuswamy, an incarnation of Sriharika, would go to the ocean, chant the image of Srihariki, and install it in Dwarkapuri. Oh dear God! In the Kali Yuga, people who visit Dwarkanath and have a darshan there become grateful. Those who hear the character of Sriharika reaching Golokdham and read the Muktika chronicle of the Yadavas and Gopas are freed from all sins. 39-41 |

Thus was completed the sixtieth chapter in the Ashvamedha Khanda under the Srigargha Samhita, the 'Golokarohanas of Shri Radha and Shri Krishna'. 60.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa · Chapter 61

Chapter 262 of 263 · 62 detected Sanskrit verse markers

Sanskrit

अश्वमेधखण्डः - एकषष्टितमोऽध्यायः
 एकादशीमाहात्म्यम् -
 वज्रनाभिरुवाच -
 ब्रह्मन्नारायणो कृष्णो भगवान्प्रकृतेः परः ।
 तस्य रूपं कथं श्यामं तन्मे व्याख्यातुमर्हसि ॥ १ ॥
 त्वादृशा मुनयो ब्रह्मञ्जानन्ति घरितं हरेः ।
 तथा कृष्णस्य देवस्य न वयं कर्ममोहिताः ॥ २ ॥
 सूत उवाच -
 इत्याकर्ण्य वचस्तेन संस्तुतः स मुनिर्मुने ।
 तत्त्वज्ञानाय तत्त्वज्ञः करुणः प्रत्यभाषत ॥ ३ ॥
 गर्ग उवाच -
 श्यामं तु शृङ्गाररसस्य रूपं
 श्रीकृष्णदेवं कथितं मुनींदैः ।
 लावण्यसंधाच्च तथोज्ज्वलत्वा-
 च्छ्यामं सुरूपं हि तथा हरेश्च ॥ ४ ॥
 यथा दूरतो दृश्यते श्यामरूपं
 घटायास्तथेदं नदस्यापि गर्ते ।
 यथाऽऽकाशरूपं महच्छ्यामलं वा
 जलं चाम्बरं चोज्ज्वलं नापि कृष्णम् ॥ ५ ॥
 यथा धीतवस्त्रे परे श्यामला हि
 छविर्दृश्यते चैव भावैः परस्य ।
 तथा कोटिकंदर्पलीलाशयत्वा-
 द्भरेः श्यामरूपं तु संतो वदन्ति ॥ ६ ॥
 वज्रनाभिरुवाच -
 तव वाक्यान्मुनिश्रेष्ठ संदेहश्च गतो मम ।
 अग्रे ब्रह्मन्कलिघोर आगमिष्यति भूतले ॥ ७ ॥
 तस्मिन्मर्त्याः कीदृशाश्च भविष्यन्ति मुने वद ।
 त्वं जानासि भविष्यं च तस्मात्त्वां प्रणमाम्यहम् ॥ ८ ॥
 कलेर्दशसहस्राणि जगन्नाथस्तु तिष्ठति ।
 तदब्द्धं जाह्नवीतोयं तदब्द्धं ग्रामदेवताः ॥ ९ ॥
 ततः सर्वे भविष्यन्ति पापिनः कलिमोहिताः ।
 नरकांस्ते प्रयास्यन्ति सर्वे चाल्पायुषो नराः ॥ १० ॥

विप्राः स्वकन्यां दास्यन्ति ब्राह्मणाय च मौल्यतः ।
क्षत्रियाश्चैव पुत्रीं स्वां मारयिष्यन्ति लोलुपाः ॥ ११ ॥
मृषा कुर्वन्ति वाणिज्यं वैश्या ब्रह्मस्वतत्पराः ।
शूद्राश्च म्लेच्छसंगेन दूषयिष्यन्ति ब्राह्मणान् ॥ १२ ॥
ब्राह्मणा शास्त्रहीनाश्च राज्यहीनाश्च क्षत्रियाः ।
वैश्याश्च द्रव्यहीना वै शूद्रा नाथस्य दुःखदाः ॥ १३ ॥
दिने व्यवायनिरता विरता धर्मकर्मणि ।
स्त्रियः स्वच्छन्दगामिन्यः पुरुषा योनिलम्पटाः ॥ १४ ॥
पितृणामर्चनं चैव वेदानामृत्विजां तथा ।
विष्णोश्च वैष्णवानां च तुलस्याश्च गवां तथा ॥ १५ ॥

न प्रायेण करिष्यन्ति मानवाः कलिमोहिताः ।
गणिकासु परस्त्रीषु परवितेषु मोहिताः ॥ १६ ॥
एकवर्णा भविष्यन्ति महाभूद्धसमाः किल ।
सस्यहीना भवेत्पृथ्वी शिलावृष्ट्या निरंतरम् ॥ १७ ॥
फलहीनोऽपि वृक्षश्च जलहीना सरित्थ ।
प्रजाभिस्ताडितो भूपो भूपेन ताडिताः प्रजाः ॥ १८ ॥
राजोवाच -

केनोपायेन जीवानां कलौ मुक्तिर्भविष्यति ।
तन्ममाख्याहि विप्रेन्द्र त्वं परावरवित्तमः ॥ १९ ॥
गर्ग उवाच -
युधिष्ठिरो विक्रमश्च तथा वै शालिवाहनः ।
विजयाभिनन्दनश्चैव तथा नागार्जुनो नृपः ॥ २० ॥
तथा कल्किश्च भगवानेते वै शकर्बधिनः ।
करिष्यन्ति कलौ भूपा धर्मस्थापनमेव च ॥ २१ ॥

अभूद्युधिष्ठिरो राजा भविष्यन्ति नृपाश्च ते ।
अधर्मं नाशयिष्यन्ति भूत्वा वै चक्रवर्तिनः ॥ २२ ॥
वामनश्च विधिः शेषः सनको विष्णुवाक्यतः ।
धर्मार्थहेतवे चैते भविष्यन्ति द्विजाः कलौ ॥ २३ ॥
विष्णुस्वामी वामनांशस्तथा माध्वस्तु ब्रह्मणः ।
रामानुजस्तु शेषांशो निर्बार्कः सनकस्य च ॥ २४ ॥
एते कलौ युगे भाव्याः संप्रदायप्रवर्तकाः ।
संवत्सरे विक्रमस्य चत्वारः क्षितिपावनाः ॥ २५ ॥
संप्रदायविहीना ये मन्त्रास्ते निष्फलाः स्मृताः ।
तस्माच्च गमनं ह्यस्ति संप्रदाय नरैरपि ॥ २६ ॥
पापक्षयकरी यत्र श्रीकृष्णस्य कथा भवेत् ।
वैष्णवैर्विप्रमुख्यैश्च नारायणपरायणैः ॥ २७ ॥
कृते तु लिप्यते देशस्त्रेतायां ग्राम एव च ।

द्वापरे च कुलं प्रोक्तं कलौ कर्तव्यं लिप्यते ॥ २८ ॥

ध्यायन्कृते यजन् यज्ञैस्त्रेतायां द्वापरेऽर्चयन् ।
यदाप्नोति तदाप्नोति कलौ संकीर्त्य केशवम् ॥ २९ ॥
कृते यद्वशभिर्वर्षैस्त्रेतायां हायनेन च ।
द्वापरे चैकमासेन ह्यहोरात्रेण तत्कलौ ॥ ३० ॥
घोरैः कलियुगे प्राप्ते सर्वधर्मविवर्जिते ।
वासुदेवपरा मर्त्यास्ते कृतार्था न संशयः ॥ ३१ ॥
ते सभाग्या मनुष्येषु कृतार्था नृप निश्चितम् ।
स्मरन्ति स्मारयन्ते ये हरेर्नामानि वै कलौ ॥ ३२ ॥
कृषिश्च सर्ववचनो णकारश्चात्मवाचकः ।
सर्वात्मा च परं ब्रह्म तेन कृष्णः प्रकीर्तितः ॥ ३३ ॥
संजप्य ब्रह्म परमं वेदसारं परात्परम् ।
परं नास्तीति नास्तीति कृष्ण इत्यक्षरद्वयम् ॥ ३४ ॥
तावद्गर्भं वसेत्कामी तावती यमयातना ।
तावद्गृही च भोगार्थी यावत्कृष्णं न सेवते ॥ ३५ ॥

नश्वरो विषमः सत्यं भोगश्च बन्धवो भुवि ।
स्वयं त्यक्ताः सुखायैव दुःखाय त्याजिताः परैः ॥ ३६ ॥
श्रुत्वा दैवान्महन्निंदां श्रीकृष्णस्मरणाद्बुधः ।
मुच्यते सर्वपापेभ्यो नान्यथा रौरवं व्रजेत् ॥ ३७ ॥
न काष्ठे विद्यते देवो न शिलायां न कांचने ।
यत्र भावस्तत्र हरिस्तस्माद्भावं हि कारयेत् ॥ ३८ ॥
सकृदुच्यरितं येन कृष्ण इत्यक्षरद्वयम् ।
बद्धः परिकरस्तेन मोक्षाय गमनं प्रति ॥ ३९ ॥
सरोगता साधुजनेषु वैरं
परोपतापो द्विजवेदनिंदा ।
अत्यन्तकोपः कटुका च वाणी
नरस्य चिह्नं नरके गतस्य ॥ ४० ॥
स्वर्गागतानामिह जीवलोके
चत्वारि चिह्नानि सदा वसन्ति ।

दानप्रसंगो मधुरा च वाणी
देवार्चनं ब्राह्मणपूजनं च ॥ ४१ ॥
राजोवाच -
व्रतेषु किं वरं ब्रह्मन्सत्सु तीर्थेषु किं महत् ।
देवेषु पूजनीयेषु को मुख्यः कथयस्व नः ॥ ४२ ॥
गर्ग उवाच -
एकादशी वरा ह्यस्ति व्रतेषु यदुनन्दन ।
भागीरथी च तीर्थेषु देवभक्तेषु वैष्णवः ॥ ४३ ॥

सुरेषु विष्णुर्भगवान्पूजनीयेषु श्रीगुरुः ।
 इमां वार्तां न मन्यन्ते कुंभिपाके पतन्ति ते ॥ ४४ ॥
 राजोवाच -
 एकादश्यास्तु महात्म्यमन्येषां चैव मे मुने ।
 कथयस्व प्रसादेन गुरुदेव नमोऽस्तु ते ॥ ४५ ॥
 गर्ग उवाच -

कथयिष्याम्यहं सर्वं शृणुष्व यदुनन्दन ।
 एकादश्यां न भोक्तव्यमन्नं चैव फलं तथा ॥ ४६ ॥
 यथोक्तविधिना कुर्यादिकादश्यां मुदा नरः ।
 तदा सा तस्य फलदा भवेत् नृपसत्तम ॥ ४७ ॥
 ब्रजनाभिरुवाच -
 फलाहारं च कुर्वन्ति ये नरा हरिवासरे ।
 तेषां गतिः का भवति तन्नो वर्णय विस्तरात् ॥ ४८ ॥
 ऋषिरुवाच -
 समस्तं घोषवासेन यथोक्तं लभते फलम् ।
 फलाहारेण चार्द्धं स्यात्किञ्चिन्नूनं जलेन च ॥ ४९ ॥
 अन्नान्सर्वान्वर्जयित्वा गोधूमाद्यान्पृष्वर ।
 एकादश्यां प्रकुर्वीत फलाहारं मुदा नरः ॥ ५० ॥
 अन्नं भुङ्क्ते यो राजन्नेकादश्यां नराधमः ।
 इह लोके स चांडालो मृतः प्राप्नोति दुर्गतिम् ॥ ५१ ॥

दधि दुग्धं तथा मिष्टं कूटं कर्कटिकां तथा ।
 वास्तूकं पद्ममूलं च रसालं जानकीफलम् ॥ ५२ ॥
 गंगाफलं पत्रनिबून्दाडिमञ्च विशेषतः ।
 शृङ्गाटकं नागरंगं सैधवं कदलीफलम् ॥ ५३ ॥
 आम्रातकमार्द्रकं च तूलं च बदरीफलम् ।
 जंबूफलमामलकं पटोलं त्रिकुशं तथा ॥ ५४ ॥
 रतालूं शर्कराकंदमिक्षुदंडं तथैव च ।
 द्राक्षादीनि हि चान्यानि पवित्रं च फलं तथा ॥ ५५ ॥
 एकवारं च राजेन्द्र भोक्तव्यं हरिवासरे ।
 तृतीये प्रहरेऽतीते प्रस्थस्य च पलस्य च ॥ ५६ ॥
 द्विजाय चार्द्धदातव्यं-मर्द्धमात्मनि भोजनम् ।
 द्विवारं जलमश्नीयादेकवारं फलं तथा ॥ ५७ ॥
 समाचरेज्जागरणं पूजयित्वा जनार्दनम् ।
 द्विवारं वा त्रिवारं वा यो नरो हरिवासरे ॥ ५८ ॥

करोति च फलाहारं तस्य किञ्चित्फलं न हि ।
 अन्नभुक्तेन यत्पापं जातं पञ्चदशैर्दिनैः ॥ ५९ ॥
 एकादश्युपवासेन तत्सर्वं विलयं भवेत् ।

भोजनं ब्राह्मणे दत्त्वा ह्युपवासं समाचरेत् ॥ ६० ॥
 श्रुत्वा तस्याश्च माहात्म्यं सर्वपापैः प्रमुच्यते ।
 द्रव्यार्थी लभते द्रव्यं सुतार्थी लभते सुतम् ।
 मोक्षार्थी लभते मोक्षमेकादश्या व्रतेन वै ॥ ६१ ॥
 इति श्रीमद्गर्गसंहितायामश्वमेधखण्डे
 एकादशीमाहात्म्यं नामैकषष्टितमोऽध्यायः ॥ ६१ ॥
 हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

aśvamedhakhaṇḍaḥ - ekaśaṣṭitamo'dhyāyāḥ
 ekādaśīmāhātmyam -
 vajranābhīrūvāca -
 brahmannārāyaṇo kṛṣṇo bhagavānprakṛteḥ paraḥ |
 tasya rūpaṃ kathaṃ śyāmaṃ tanme vyākhyātumarhasi || 1 ||
 tvādṛśā munayo bahmañjānaṃti caritaṃ hareḥ |
 tathā kṛṣṇasya devasya na vyaṃ karmamohitāḥ || 2 ||
 sūta uvāca -
 ityākarmaṇya vacastena samstutaḥ sa munīrmune |
 tattvājñānāya tattvājñāḥ karuṇaḥ pratyabhāṣata || 3 ||
 garga uvāca -
 śyāmaṃ tu śṛṅgārarasasya rūpaṃ
 śṛīkṛṣṇadevaṃ kathitaṃ munīन्द्रaiḥ |
 lāvaṇyasamghācca tathojjvalatvā-
 cchyāmaṃ surūpaṃ hi tathā hareṣca || 4 ||
 yathā dūrato dṛśyate śyāmarūpaṃ
 ghaṭyāstathedaṃ nadasyāpi garte |
 yathā "kāśarūpaṃ mahacchyāmalaṃ vā
 jalāṃ cāmbaraṃ cojjvalaṃ nāpi kṛṣṇam || 5 ||
 yathā dhautavastre pare śyāmālā hi
 chavirdṛśyate caiva bhāvaiḥ parasya |
 tathā koṭikaṃdarpalīlāsayatvā-
 ddhareḥ śyāmarūpaṃ tu samto vadaṃti || 6 ||
 vajranābhīrūvāca -
 tava vākyānmuniśreṣṭha samdehaśca gato mama |
 agre brahmankalirghora āgamiṣyati bhūtale || 7 ||
 tasmīnmartyāḥ kidṛśāśca bhaviṣyanti mune vada |
 tvam jānāsi bhaviṣyaṃ ca tasmāttvāṃ praṇamāmyaham || 8 ||
 kalerdaśasahasrāṇi jagannāthastu tiṣṭhati |
 tadarddhaṃ jāhnavītoyaṃ tadarddhaṃ grāmadevatāḥ || 9 ||
 tataḥ sarve bhaviṣyanti pāpinaḥ kalimohitāḥ |
 narakāṃste prayāsyanti sarve cālpāyuso narāḥ || 10 ||
 viprāḥ svakanyāṃ dāsyanti brāhmaṇāya ca maulyataḥ |
 kṣatriyāścaiva putrāṃ svāṃ mārāyīṣyanti lolupāḥ || 11 ||
 mṛṣā kurvanti vāṇījyaṃ vaiśyā brahmasvatatparāḥ |
 śūdrāśca mlecchasaṃgena dūṣayīṣyanti brāhmaṇān || 12 ||
 brāhmaṇā śāstrahīnāśca rājyahīnāśca kṣatriyāḥ |

vaiśyāśca dravyahinā vai śūdrā nāthasya duḥkhadāḥ || 13 ||
dīne vyavāyaniratā viratā dharmakarmaṇi |
striyaḥ svacchandagāminyaḥ puruṣā yonilampatāḥ || 14 ||
pitṛṇāmārcanaṁ caiva vedānāmṛtvijāṁ tathā |
viṣṇośca vaiṣṇavānāṁ ca tulaśyāśca gavāṁ tathā || 15 ||

na prāyeṇa kariṣyanti mānavāḥ kalimohitāḥ |
gaṇikāsu parastrīsu paravitteṣu mohitāḥ || 16 ||
ekavarṇā bhaviṣyanti mahāśūdrasamāḥ kila |
sasyahinā bhavetprthivī śilāvṛṣṭyā niraṁtaram || 17 ||
phalahīno'pi vṛkṣaśca jalahinā sarittathā |
prajābhīṣṭāḍṇito bhūpo bhūpena tāḍitāḥ prajāḥ || 18 ||
rājovāca -
kenopāyeṇa jīvānāṁ kalau muktirbhaviṣyati |
tanmamākhyāhi viprendra tvaṁ parāvaravittamaḥ || 19 ||
garga uvāca -
yudhiṣṭhiro vikramaśca tathā vai śālivāhanaḥ |
vijayābhinandanaścaiva tathā nāgārjuno nṛpaḥ || 20 ||
tathā kalkiśca bhagavānete vai śakabhaṁdhinaḥ |
kariṣyanti kalau bhūpā dharmasthāpanameva ca || 21 ||

abhūdyudhiṣṭhiro rājā bhaviṣyanti nṛpāśca te |
adharmāṇi nāśayiṣyanti bhūtvā vai cakravartinaḥ || 22 ||
vāmanaśca vidhiḥ śeṣaḥ sanako viṣṇuvākyataḥ |
dharmārthahetave caite bhaviṣyanti dvijāḥ kalau || 23 ||
viṣṇusvāmī vāmanāṁśastathā mādhvastu brahmaṇaḥ |
rāmānujastu śeṣaṁśo nīmbārkaḥ sanakasya ca || 24 ||
ete kalau yuge bhāvyaḥ saṁpradāyapravartakāḥ |
saṁvatsare vikramasya catvāraḥ kṣtipāvanāḥ || 25 ||
saṁpradāyavihinā ye mantrāste niṣphalāḥ smṛtāḥ |
tasmācca gamanaṁ hyasti saṁpradāya narairapi || 26 ||
pāpakṣayakarī yatra śrīkṛṣṇasya kathā bhavet |
vaiṣṇavairvipramukhyaśca nārāyaṇaparāyaṇaiḥ || 27 ||
kṛte tu līpyate deśastretāyāṁ grāma eva ca |
dvāpare ca kulāṇi proktaṁ kalau kartaiva līpyate || 28 ||

dhyāyankṛte yajan yajñāistretāyāṁ dvāpare'rcayan |
yadāpnoti tadāpnoti kalau saṁkīrtya keśavam || 29 ||
kṛte yaddaśabhirvarṣaistretāyāṁ hāyanena ca |
dvāpare caikamāśena hyahorātreṇa tatkalau || 30 ||
ghore kaliyuge prāpte sarvadharmavivarjite |
vāsudevaparā martyāste kṛtārthā na saṁśayaḥ || 31 ||
te sabhāgyā manuṣyeṣu kṛtārthā nṛpa niścitam |
smaranti smārayante ye hareṇāmāni vai kalau || 32 ||
kṛṣiśca sarvavacano ṇakāraścātmavācakaḥ |
sarvātmā ca paraṁ brahma tena kṛṣṇaḥ prakīrtitaḥ || 33 ||
saṁjāpya brahma paramaṁ vedasāraṇa parātparam |
paraṁ nāstīti nāstīti kṛṣṇa ityakṣaradvayam || 34 ||
tāvad□garbhe vasetkāmi tāvatī yamayātanā |
tāvad□grhi ca bhogārthī yāvatkṛṣṇaṁ na sevate || 35 ||

naśvaro viśamaḥ satyaṃ bhogaśca bandhavo bhuvi |
 svayaṃ tyaktāḥ sukhāyaiva duḥkhāya tyājītāḥ paraiḥ || 36 ||
 śrutvā daivānmahannimḍaṃ śrīkṛṣṇasmaranād▯budhaḥ |
 mucyate sarvapāpebhyo nānyathā rauravaṃ vrajat || 37 ||
 na kāṣṭhe vidyate devo na śilāyāṃ na kāmcane |
 yatra bhāvastatra haristasmād▯bhāvaṃ hi kārayet || 38 ||
 sakṛduccaritaṃ yena kṛṣṇa ityakṣaradvayaṃ |
 baddhaḥ parikarastena mokṣāya gamanaṃ prati || 39 ||
 sarogatā sādhujaṇeṣu vairaṃ
 paropatāpo dvijavedanīmā |
 atyantakopaḥ kaṭukā ca vāṇī
 narasya cihnaṃ narake gatasya || 40 ||
 svargāgatānāmiha jīvaloke
 catvāri cihnāni sadā vasanti |

dānaprasaṃgo madhurā ca vāṇī
 devārcanaṃ brāhmaṇapūjanaṃ ca || 41 ||
 rājovāca -
 vrateṣu kiṃ varam brahmansatsu tīrtheṣu kiṃ mahat |
 deveṣu pūjaniyeṣu ko mukhyaḥ kathayasva naḥ || 42 ||
 garga uvāca -
 ekādaśī varā hyasti vrateṣu yadunandana |
 bhāgīrathī ca tīrtheṣu devabhakteṣu vaiṣṇavaḥ || 43 ||
 sureṣu viṣṇurbhagavānpūjaniyeṣu śrīguruḥ |
 imāṃ vārtāṃ na manyante kuṃbhīpāke patanti te || 44 ||
 rājovāca -
 ekādaśyāstu mahātmyamanyeṣāṃ caiva me mune |
 kathayasva prasādena gurudeva namo'stu te || 45 ||
 garga uvāca -

kathayiṣyāmyahaṃ sarvaṃ śṛṇuṣva yadunandana |
 ekādaśyāṃ na bhoktavyamannaṃ caiva phalaṃ tathā || 46 ||
 yathoktavidhinā kuryyādekādaśiṃ mudā naraḥ |
 tadā sā tasya phaladā bhaveta nṛpasattama || 47 ||
 vrajanābhīruvāca -
 phalāhāraṃ ca kurvanti ye narā harivāsare |
 teṣāṃ gatiḥ kā bhavati tanno varṇaya vistarāt || 48 ||
 ṛṣīruvāca -
 samastaṃ copavāseṇa yathoktaṃ labhate phalam |
 phalāhāreṇa cārddhaṃ syātkiṃcinnyūnaṃ jalena ca || 49 ||
 annānsarvāṇvarjayitvā godhūmādyānnṛpeśvara |
 ekādaśyāṃ prakurvīta phalāhāraṃ mudā naraḥ || 50 ||
 annaṃ bhunakti yo rājannekādaśyāṃ narādhamah |
 iha loke sa cāmḍālo mṛtaḥ prāpnoti durgatiṃ || 51 ||

dadhi dugdhaṃ tathā miṣṭhaṃ kūṭhaṃ karkaṭikāṃ tathā |
 vāstūkāṃ padmamūlaṃ ca rasālaṃ jānakīphalam || 52 ||
 gaṇḍāphalaṃ patraniṃbūndāḍimañca viśeṣataḥ |
 śṛṅgāṭakaṃ nāgaraṃgaṃ saiṃdhavaṃ kadālīphalam || 53 ||
 āmrātakamādrakaṃ ca tūlaṃ ca badarīphalam |
 jaṃbūphalamāmalakāṃ paṭolaṃ trikuṣaṃ tathā || 54 ||
 ratālūṇ śarkarākaṃdamikṣudamḍaṃ tathaiva ca |
 drākṣādīni hi cānyāni pavitraṃ ca phalaṃ tathā || 55 ||

ekavāraṃ ca rājendra bhoktavyaṃ harivāsare |
 tṛtīye prahare'tite prasthasya ca palasya ca || 56 ||
 divijāya cārddhaṃdātavya-marddhamātmani bhojanam |
 divivāraṃ jalamaśnīyādekavāraṃ phalaṃ tathā || 57 ||
 samācarejjāgaraṇaṃ pūjayitvā janārdanam |
 divivāraṃ vā trivāraṃ vā yo nara harivāsare || 58 ||

karoti ca phalāhāraṃ tasya kiṃcitphalaṃ na hi |
 annabhuktena yatpāpaṃ jātaṃ paṃcadaśairdinaiḥ || 59 ||
 ekādaśyupavāsena tatsarvaṃ vilayaṃ bhavet |
 bhojanaṃ brāhmaṇe dattvā hyupavāsaṃ samācaret || 60 ||
 śrutvā tasyāśca mātmyaṃ sarvapāpaiḥ pramucyate |
 dravyārthī labhate dravyaṃ sūtārthī labhate sutam |
 mokṣārthī labhate mokṣamekādaśyā vratena vai || 61 ||
 iti śrīmadgargasaṃhitāyāmaśvamedhakhaṇḍe
 ekādaśīmātmyaṃ nāmaikaśaṣṭitamod'hyāyaḥ || 61 ||
 hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

The Mystery of God's Darkness; The Sinful Tendencies of the Kali Yuga; The Significance of Sri Krishna's Samaradhana and Ekadashi Vrat to Avoid It

Vajranabha asked, "Brahman! Lord Krishna, the Narayana form, is beyond nature, so how did his form become dark? Tell me this in detail. Wow! Just as you know the character of sage Shrikrishnadeva Sriharika, people like us do not because we are fascinated by karma. 1-2.

Sutji says - Munne! Hearing this, Vajranabha praised him, the wise and compassionate sage said thus to inculcate philosophy. 3 | (Ashwamedhkhanda Chapter 59 to 62)

Gargji said, "Rajan! The sage Bharata described 'Shyama' as a form of 'Shringarasa'. Its deity is Lord Krishna. The beautiful form of Sriharika, being the sum of splendor and radiance, is as dark as the diminutive form of the clouds appear dark from afar, as the dark is visible in the water tank of a river, and as the great sky appears to be dark; but the water or the sky is bright, never black. Similarly, the bright Lavanyasindhu Krishna appears as Shyamsundara. Just as in exquisite white garments, the dark aura is visible to the other according to their feelings, similarly, because of being the basis of the pastimes of millions of Kamadevas, saints refer to Sriharika as the dark form. 4-6.

Vajranabha asked - Munishreshtha. This statement of yours dispelled my doubts. O Brahman! Now ahead is going to be the Great Kali Yuga on the surface. Oh no! Tell me how humans would be in it! You also know the future; so I ask you and bow to you. 7 - 8.

Srigarghi said, "O king! Lord Jagannath remains on the earth's surface until ten thousand years of the Kali Yuga have passed (after which he ceases to control it as if it existed everywhere but does not exist). For half its time (five thousand years), the waters of the Ganges will be inhabited by its presiding deity, the Ganges. For half of its time (two and a half thousand years), the Gramadevatas will remain (after which their influence will diminish). Then all the people, enamored of tomorrow, will be sinners; therefore, they will fall into hell. All of them will be very young in age. The Brahmin will take the price from the Brahmin and give him his daughter. The Kshatriyas will get very lustful and kill their daughter. The Vaishyas will engage in a false trade, eager to steal the Brahmin's wealth.

The Shudras, along with the Mlechchas, would corrupt the Brahmins. The Brahmins would be devoid of scriptural knowledge, the Kshatriyas deprived of state power, the Vaishyas poor, and the Shudras miserable to their masters. Everyone will abstain from religious practices and have sex during the day. Women will be promiscuous and men will be promiscuous. Worshipping and treating the gods, ancestors, Ritwijaṅka, Lord Vishnuka, Vaishnavites, Tulsikas, and cows are not usually performed by Kalimohita humans. People will be addicted to prostitutes, prostitutes, and foreign money. Almost all humans will become one varna, similar to a Shudra. The earth will be barren from the constant rain of hail and rocks. Farming will be done in a phased manner. The trees will not bear fruit. The water from the rivers will dry up. The people will kill the king, and the king the people. 9-18 | (Ashwamedhkhaṇḍa Chapter 59 to 62)

King Vajranabha asked - "Viprendra! You are the best of those who know the past and the future. So tell me, by what means will the living beings be liberated in the Kali Yuga? ". 19.

Gargaji said - King Yudhishtira, Vikramaditya, Shalivahana, Vijayabhinandan, King Nagarjuna and Lord Kalki will be the originators of this year. It is these Bhupals who will establish the religion in the prestigious post of Ho Kalim. The king has already become Yudhishtira. The remaining kings will be at the same time in the future. They will become emperors and destroy the unrighteous. Vamana, Brahma, Sheshnag, and Sanakadi will be Brahmins in the Kali Yuga to establish and protect Dharma by order of Lord Vishnu. Vamana's portion would be Vishnuswami and Brahma's portion would be Madhvacharya. The Sheshnag portion will appear as Ramanujacharya and the Sanakadika portion as Nimbarkacharya. These would be the preeminent acharyas of the Sampradaya in the Kali Yuga. These four will be at the beginning of the Vikram Samvat and will make this ground sacred with their contact. Non-sectarian mantras have been considered ineffective; therefore, all human beings should follow the path of sect. In these sects, there is the story of Krishna, the remover of sins. The best of the Brahmins, the Narayanaparayana Vaishnavas, preach and propagate these stories. In Satya Yuga, the entire country becomes involved in the sins committed by someone. In Tretama Grama, Dwapara Kula, and Kali Yuga, only the doer indulges in that sin. The virtuous fruits to which a person shares by meditating in the Satya Yuga, yajna through Treta yajna, and the worship of God in the Dwapara are attained only by chanting the name of 'Keshava' in the Kali Yuga. In Satya Yuga, the Satyakarma that succeeds in ten years becomes successful in Treta in a single year, in Dwapara in a single month, and in Kali Yuga only in a single day and night. On attaining the great Kali Yuga devoid of all religions, humans who are eager to worship Lord Vasudeva are undoubtedly grateful. Nareshwar. Among humans, those who remember and perform the names of Sriharika in the Kali Yuga are indeed fortunate and grateful. The word 'Krishna' is the speaker of 'Sarva' and 'Na' is the speaker of 'Atman'. That is why the all-self which is the Supreme Brahman is called 'Krishna'. The Parabrahman form, the essence of the Vedas, and the transcendent being 'Krishna' - these are the only two syllables that are worthy of proper chanting. There is no other element than that, there is not. A lustful man suffers from a painful pregnancy, a fearful Yamayata, and a householder remains a fearful enjoyer until he serves Krishna. Themes, indulgences, and bondages (all of which are destructive on this earthly plane, it is true) are, however, comforting if they are left alone; but if they are redeemed by others, their separation is painful. If the wise man, on hearing the blasphemy of the great men, remembers Lord Krishna, he is free from all sins; otherwise, he will go to hell. The deity does not exist in a wooden, stone, or gold image; wherever a person becomes Bhagavad-bhava, Srihari exists. Therefore, man must or will only make an emotion. Whoever uttered these two letters' Krishna 'even once, prepared to reach Moksha. Being ill, enmity with good men, heat to others, blasphemy against Brahmins and Vedas, being extremely angry, and speaking ill-treatment - all these are the signs of a man going to hell. In those who have returned from heaven to this living entity, these four symbols are always present - 1 - the context of charity, 2 - the sweet word, 3 - the worship of gods, and 4 - the

hospitality of Brahmins. 20-41 | (Ashwamedhkhand Chapter 59 to 62)

The king asked, "Brahman." Which of the vows is the best, which of the best is the greatest, and which of the deities is the most important? Tell me about it. 42.

Gargji said - Yadunandan. Ekadashi is the most auspicious of the fasts. The Bhagirathi 'Ganga' is the greatest among the Tithas, the 'Vaishnavas' among the Devotees, the 'Lord Vishnu' among the Gods, and the 'Sri Guru' among the Worshipers. Those who do not believe this fall into 'Kumbhipakam' hell. 43-44 |

The king spoke up. Gurudev! Please tell me the significance of Ekadashi and other Bhagirathi festivals; I salute you. 45.

Gargji said - Yadunandan. I will tell you everything, listen. On the day of Ekadashi, food and fruits should not be eaten. Oh dear Lord! There is always a reward for one who observes the Ekadashi fast happily according to the scriptural method. 46-47 |

Vajranabha said, "O Lord! What is the movement of humans who eat fruits on Ekadashi? Explain this to us in detail. 48. (Ashwamedhkhand Chapter 59 to 62)

Garga Muni said - By fasting, the scriptural fruits of the Ekadashi fast are fully obtained, by eating fruits, it is half, and by drinking water, it is somewhat less fruitful than the whole. Oh dear God! Abandon all food grains like wheat and eat fruits on Ekadashi day with happiness. The king! One who eats food on Naradham Ekadashi is like Chandala in this world and on death, he attains misfortune. Rajendra! Yogurt, milk, sweets, kut, cucumber, bathua, kamalgatta, mango, sitafal, gangafal, neem leaves, pomegranate, singhada, orange, sandalwood, amda, ginger, tulsi, ber, jamun, amla, parwal, trikush, ratalu, sakarakand, sugarcane, and vine, among other holy fruits, should be eaten once on Ekadashi. At the end of the third hour of the day, one should donate half of a ser plate to a Brahmin and take half as food for oneself. On Ekadashi, eat fruits once and drink water twice. Worship Lord Vishnu and keep awake at night. A person who eats fruits twice or thrice on Ekadashi does not get any fruit. The sin of eating food for fifteen days is destroyed by fasting on Sab-Ka-Sab Ekadashi. Fast yourself by donating food to a Brahmin and listen to the significance of Ekadashi. By doing this, a person is freed from all sins. The Dhanarathi attains wealth by fasting on Ekadashi, the Putarathi attains a son, and the Moksharathi attains Moksha. 49-61 |

Thus was completed the sixty-first chapter called 'Ekadashi ka Mahatmya' in the Ashvamedha Khanda under the Srigargha Samhita. 61.

Sanskrit source · Hindi control witness

Aśvamedha-khaṇḍa • Chapter 62

Chapter 263 of 263 • 54 detected Sanskrit verse markers

Sanskrit

अश्वमेधखण्डः - द्विषष्टितमोऽध्यायः

सुमेरुसंपूर्ति -

गर्ग उवाच -

तपः कृतं पुरा येन दुर्ज्वरं पूर्वजन्मनि ।
 इह लोके च तस्याशु गुरोर्भक्तिर्हि जायते ॥ १ ॥
 गुरोः सेवां न कुरुते स्वगुरुं यो न मन्यते ।
 यः समर्थश्च पतति कुंभीपाके च सर्वदा ॥ २ ॥
 गुरोरभक्तं प्रगतं दृष्ट्वा गोघ्नो भवेन्नरः ।
 स्नात्वा गंगां च यमुनां तदा भवति निर्मलः ॥ ३ ॥
 द्रव्यलाभस्तु शिष्यस्य भवेद्वै यत्र यत्र च ।
 दशांशं च गुरोस्तस्मिन्गृहद्रव्ये तथा हि नः ॥ ४ ॥
 तं भुञ्जति बलाच्छिष्यो न दास्यति गुरुं पृथक् ।
 स महारौरवं याति हीनः सर्वसुखैरिह ॥ ५ ॥
 हरौ कुर्वन्ति ये नित्यं भक्तिं च नवलक्षणम् ।

संसारसागरं राजंस्ते तरंति सुखेन वै ॥ ६ ॥
 ज्ञातिं विद्यां महत्त्वं च रूपं यौवनमेव च ।
 यत्नेन परिवर्जितं पंचैते भक्तिकंठकाः ॥ ७ ॥
 भक्त्या कृष्णस्य राजेन्द्र प्रसादं चरणोदकम् ।
 ये गृह्णन्ति भवेयुर्भूपावना नात्र संशयः ॥ ८ ॥
 गंगा पापं शशी तापं दैन्यं कल्पतरुहरित् ।
 पापं तापं तथा दैन्यं सद्यः साधुसमागमः ॥ ९ ॥
 तावद्भ्रमन्ति संसारे पितरः पिंडतत्पराः ।
 यावद्वंशे सुतः कृष्णभक्तियुक्तो न जायते ॥ १० ॥
 स किं गुरुः स किं तातः स किं पुत्र स किं सखा ।
 स किं राजा स किं बंधुर्न दद्याद्यो हरौ मतिम् ॥ ११ ॥
 विद्याधनागारकलाभिमानीनो
 रूपादिदारासुतनित्यबुद्धयः ।
 दृष्ट्वान्यदेवान्फलकामिनश्च

जीवन्मृतास्ते न भजन्ति केशवम् ॥ १२ ॥
 हयमेधचरित्रस्य सुमेरुः कथितो मया ।
 व्यासः कृष्णचरित्रैश्च तवाग्रे नृपसत्तम ॥ १३ ॥
 यस्य श्रवणमात्रेण कृष्णभक्तिर्भविष्यति ।

नराणां नृपशार्दूल शोकमोहभयापहा ॥ १४ ॥
 अनेन चरितेनापि लभते वाञ्छितं फलम् ।
 धनं धान्यं सुतं भक्तिं तथा शत्रुक्षयं नरः ॥ १५ ॥
 तस्माद्भजाशु राजेन्द्र श्रीकृष्णं जगदीश्वरम् ।
 भक्त्या गृहे वा विपिने ज्ञात्वा विश्वं मनोमयम् ॥ १६ ॥
 आयुस्ते नरवीर वर्धतु सदा हेमंतरात्रियथा
 लोकानां प्रियदर्शनो भव सदा हेमंतसूर्यो यथा ।
 शत्रूणामतिदुःसहो भव सदा हेमंततोयं यथा
 नाशं यांतु तवारयोऽपि सततं हेमंतपद्मं यथा ॥ १७ ॥
 सूत उवाच -

इति श्रुत्वा वज्रनाभिर्हर्षितः प्रेमविह्वलः ।
 स्मरन्कृष्णस्य माहात्म्यं नत्वा गुरुमथाब्रवीत् ॥ १८ ॥
 धन्योऽहं च कृतार्थोऽहं भवता करुणात्मना ।
 श्रुत्वा कृष्णस्य माहात्म्यं लग्नं कृष्णे च नो मनः ॥ १९ ॥
 सूत उवाच -

इत्युक्त्वा पूजयामास गर्गाचार्यं नृपोत्तमः ।
 गन्धाक्षतैः पुष्पहारैस्तथा जालकमालया ॥ २० ॥
 गजै रथैस्तुरंगैश्च शिबिकाभिश्च मंदिरैः ।
 रौप्याणां चैव भारैश्च स्वर्णभारैश्च शौनक ॥ २१ ॥
 तथा रत्नैश्च ग्रामैश्च ह्यात्मना हर्षपूरितः ।
 प्रदक्षिणाप्रणामैश्च तथा नीराजनादिभिः ॥ २२ ॥
 ततश्च गर्ग उत्थाय दत्त्वा वज्राय चाशिषम् ।
 भूपेन वंदितः सोऽपि ययौ दक्षिणया युतः ॥ २३ ॥
 स गत्वा यमुनातीरे तीर्थे विश्रान्तिसंज्ञके ।

माथुरेभ्यश्च विप्रेभ्यो मुनिः सर्वं धनं ददौ ॥ २४ ॥
 गर्गवाक्यात्ततो वज्रो मथुरायां मुनीश्वरैः ।
 चकार हयमेधं वै यथा नागपुरेश्वरः ॥ २५ ॥
 ततः स मथुरायां च दीर्घविष्णुं च केशवम् ।
 वृन्दावने च गोविंदं हरिदेवं गिरिश्वरे ॥ २६ ॥
 गोकुले गोकुलेशं च गोकुलाद्योजने बलम् ।
 स्थापयामास वज्रस्तु हरेश्च प्रतिमाश्च षट् ॥ २७ ॥
 बलस्य प्रतिमाश्चान्याः पञ्च वै व्रजमण्डले ।
 नृणां शुभाय वज्रस्तु स्थापयामास हर्षितः ॥ २८ ॥
 अब्दाश्चतुःसहस्राणि कलौ पञ्च शतानि च ।
 गते गिरिवरे हि श्रीनाथः प्रादुर्भविष्यति ॥ २९ ॥
 तं पूजयिष्यति व्रजे विष्णुस्वामी रवेस्तनुः ।
 वल्लभाद्याश्च तच्छिष्याश्चान्ये गोकुलस्वामिनः ॥ ३० ॥

श्रीमद्भागवतान्मुक्तिं दृष्ट्वा वज्रः परीक्षितः ।

वैराग्येणापि मुनयो राज्यं त्यक्तुं मनो दधे ॥ ३१ ॥
तदाययौ चौपगविर्नरनारायणाश्रमात् ।
पादुकां मस्तके बिभ्रत्कृष्णचन्द्रस्य वैष्णवः ॥ ३२ ॥
भूपेन वंदितः सोऽपि प्रत्युत्थानासनादिभिः ।
कथयामास वज्राग्रे श्रीमद्भागवतं मुदा ॥ ३३ ॥
श्रुत्वोद्धवाद्भागवतं वज्रः प्रोवाच हर्षितः ।
श्रुता मया पुरा तात सुसभायां परीक्षितः ॥ ३४ ॥
समाधिभाषा व्यासस्य शुकदेवेन वर्णिता ।
पुनस्त्वयापि कथिता कृतार्थोऽहं बभूव ह ॥ ३५ ॥
इत्युक्त्वा वज्रनाभिस्तु स्वराज्यं प्रतिबाहवे ।
दत्त्वा जगाम गोलोकं विमानेनापि चोद्धवः ॥ ३६ ॥
चकार राज्यं धर्मेण मथुरायां च दक्षिणे ।
प्रतिबाहुः सुतस्तस्य चोत्तरे जनमेजयः ॥ ३७ ॥
अग्रे कलियुगो ब्रह्मन्नागमिष्यति दारुणः ।

परंतु चैकं निर्वाहं दृश्यते पापनाशनम् ॥ ३८ ॥
यावद्भागवतं शास्त्रं यावद्गोकुलस्वामिनः ।
यावद्गोवर्धनो गंगा तावत्कलियुगं न हि ॥ ३९ ॥
भारतानां च खण्डानां जंबूद्वीपे यथा मुने ।
मध्ये संराजते मेरुः सौवर्णः पद्मपुष्पवत् ॥ ४० ॥
तथा गोलोकखण्डानां संहितायां महामुने ।
हयमेधचरित्रस्य मध्ये मेरुर्विराजते ॥ ४१ ॥
अस्य श्रवणमात्रेण विप्रहा गुरुतल्पगः ।
स्त्रीराजपितृगोहन्ता मुच्यते सर्वपातकैः ॥ ४२ ॥
विप्रस्तु लभते विद्यां राज्यं राजन्य एव च ।
श्रवणाच्च धनं वैश्यो धर्मं शूद्रस्तथैव च ॥ ४३ ॥
नदीषु च यथा गंगा देवेषु भगवान्यथा ।
तीर्थेषु वै रीथराज इयं वै संहितासु च ॥ ४४ ॥
अस्याः श्रवणमात्रेण तृप्तिं याति नरोत्तमः ।

न सज्जेतान्यशास्त्रेषु यथा भागवतान्मुने ॥ ४५ ॥
तस्माद्भजत पादाब्जं श्रीकृष्णस्य महात्मनः ।
कल्याणार्थं च मुनयो भक्तदुःखहरस्य च ॥ ४६ ॥
श्रीगर्ग उवाच -
इति श्रुत्वा शौनकाद्या मुनयश्चरितं हरेः ।
श्लाघां वै सूतपुत्रस्य चकुर्हर्षितमानसाः ॥ ४७ ॥
संसारसागरे मग्नं दीनं मां करुणानिधे ।
कालग्रहगृहीतांगं त्राहि विष्णो नमोऽस्तु ते ॥ ४८ ॥

अनुगृह्णीष्व नः साधो त्वं ह्यनाथस्य वल्लभः ।
 त्रैलोक्यस्याभयं दद्याद्यथा स्वामी तथा कुरु ॥ ४९ ॥
 श्रीगुरोः कृपया हि श्रीमदनमोहनसेवया ।
 बभूव वाङ्मम हरेस्तस्या चरितमीरितम् ॥ ५० ॥
 वाल्मीक्याद्याश्च व्यासाद्या लघूक्तां कवितां मम ।
 पश्यन्तु दृष्ट्वा यूयं चापराधं क्षंतुमर्हथ ॥ ५१ ॥

श्रीमाधवं व्रजपतिं नवमेघगात्रं
 राधापतिं सुरपतिं मुरलीधरञ्च ।
 भक्तार्तिहञ्च परमार्थमनन्तदेवं
 कृष्णं नमामि शिरसा मनसा च भक्त्या ॥ ५२ ॥
 षड्विंशच्च शता रामा त्रिसप्ताशीतिसुप्रियाः ।
 श्लोकाश्चरित्रमेरोर्वै श्रीकृष्णस्य महात्मनः ॥ ५३ ॥
 इति श्रीमद्गार्गसंहितायामश्वमेधखण्डेसुमेरुसंपूर्तिर्नाम द्विषष्टितमोऽध्यायः ॥ ६२ ॥
 अश्वमेधखण्डः समाप्तः
 समाप्तोऽयं ग्रंथः
 हरिः ॐ तत्सत् श्रीकृष्णार्पणमस्तु ॥

Roman transliteration

aśvamedhakhaṇḍaḥ - dviṣaṣṭitamō'dhyāyāḥ
 sumerusañpūrti -
 garga uvāca -
 tapaḥ kṛtaṃ purā yena durjjaraṃ pūrvajanmani |
 iha loke ca tasyāśu gurorabhaktirhi jāyate || 1 ||
 guroḥ sevāṃ na kurute svaguruṃ yo na manyate |
 yaḥ samarthaśca patati kumbhīpāke ca sarvadā || 2 ||
 gurorabhaktaṃ pragataṃ dṛṣṭvā goghno bhavennaraḥ |
 snātvā gaṇgāṃ ca yamunāṃ tadā bhavati nirmalaḥ || 3 ||
 dravyalābhastu śiṣyasya bhavedvai yatra yatra ca |
 daśāṃśaṃ ca gurostasmingṛhadravye tathā hi naḥ || 4 ||
 taṃ bhuñjati balācchiṣyo na dāsyati guruṃ prthak |
 sa mahārauravaṃ yāti hīnaḥ sarvasukhairiha || 5 ||
 harau kurvanti ye nityaṃ bhaktiṃ ca navalakṣaṇam |
 saṃsārasāgaraṃ rājanste taraṃti sukhena vai || 6 ||
 jñātiṃ vidyāṃ mahattvaṃ ca rūpaṃ yauvanameva ca |
 yat□nena parivarjeta pañcaite bhaktikaṃṭakāḥ || 7 ||
 bhaktyā kṛṣṇasya rājendra prasādaṃ caraṇodakam |
 ye grhṇanti bhavedyurbhūpāvanā nātra saṃśayaḥ || 8 ||
 gaṇgā pāpaṃ śaśi tāpaṃ dainyaṃ kalpatarurharet |
 pāpaṃ tāpaṃ tathā dainyaṃ sadyaḥ sādhusamāgamaḥ || 9 ||
 tāvad□bhramanti saṃsāre pitarāḥ piṇḍatparāḥ |
 yāvad□vamaṣe sutaḥ kṛṣṇabhaktiyukto na jāyate || 10 ||
 sa kiṃ guruḥ sa kiṃ tātaḥ sa kiṃ putra sa kiṃ sakḥā |
 sa kiṃ rājā sa kiṃ baṃdhurna dadyādya harau matim || 11 ||

vidyāadhanāgārakalābhimānino
rūpādīdārāsutanityabuddhayaḥ |
dṛṣṭvānyadevānphalakāmīnaśca

jīvanmṛtāste na bhajanti keśavam || 12 ||
hayamedhacaritrasya sumeruḥ kathito mayā |
vyāsaḥ kṛṣṇacaritraśca tavāgre nṛpasattama || 13 ||
yasya śravaṇamātreṇa kṛṣṇabhaktirbhaviṣyati |
narāṇām nṛpaśārdūla śokamohabhayāpahā || 14 ||
anena caritenāpi labhate vāṃchitāṃ phalam |
dhanam dhānyam sutam bhaktiṃ tathā śatrukṣayam naraḥ || 15 ||
tasmād bhajāṣu rājendra śrīkṛṣṇam jagadīśvaram |
bhaktyā grhe vā vipine jñātvā viśvaṃ manomayam || 16 ||
āyuste naravira vardhatu sadā hemaṃtarātririyathā |
lokānām priyadarśano bhava sadā hemaṃtasūryo yathā |
śatrūnāmatiduḥsaho bhava sadā hemaṃtatoyam yathā
nāṣaṃ yāñtu tavārayo 'pi satataṃ hemaṃtapadmaṃ yathā || 17 ||
sūta uvāca -

iti śrutvā vajranābhīrharṣitaḥ premavihvalaḥ |
smarankṛṣṇasya māhātmyam natvā gurumathābravīt || 18 ||
dhanyo 'haṃ ca kṛtārtho 'haṃ bhavatā karuṇātmanā |
śrutvā kṛṣṇasya māhātmyam lagnaṃ kṛṣṇe ca no manaḥ || 19 ||
sūta uvāca -
ityuktvā pūjyāmāsa gargacāryam nṛpottamaḥ |
gandhāḥṣataiḥ puṣpahāraistathā jālakamālayā || 20 ||
gajai rathaisturaṃgaiśca śibikābhīṣca maṃdiraiḥ |
raupyaṇām caiva bhāraiśca svarṇabhāraiśca śaunaka || 21 ||
tathā ratnāiśca grāmāiśca hyātmanā harṣapūritaḥ |
pradakṣiṇāpraṇāmaśca tathā nīrājanādibhiḥ || 22 ||
tataśca garga utthāya dattvā vajrāya cāśiṣam |
bhūpena vaṃditaḥ so 'pi yayau dakṣiṇayā yutaḥ || 23 ||
sa gatvā yamunātīre tīrthe viśrāṃtisaṃjñake |

māthurebhyaśca viprebhyo munīḥ sarvaṃ dhanam dadau || 24 ||
gargavākyāttato vajro mathurāyām muniśvaraiḥ |
cakāra hayamedhaṃ vai yathā nāgapureśvaraḥ || 25 ||
tataḥ sa mathurāyām ca dīrghaviṣṇuṃ ca keśavam |
vṛndāvane ca govīṇḍam haridevaṃ girīśvare || 26 ||
gokule gokuleśam ca gokulādyojane balam |
sthāpayāmāsa vajrastu hareśca pratimāśca ṣaṭ || 27 ||
balasya pratimāścānyāḥ pañca vai vrajamaṇḍale |
nṛṇām śubhāya vajrastu sthāpayāmāsa harṣitaḥ || 28 ||
abdāscatuḥsahasraṇi kalau pañca śatāni ca |
gate girivare hi śrīnāthaḥ prādurbhaviṣyati || 29 ||
taṃ pūjayiṣyati vraje viṣṇusvāmī ravestaṇuḥ |
vallabhādyāśca tacchiṣyāścānye gokulasvāmīnaḥ || 30 ||
śrīmad bhāgavatānmuḥtiṃ dṛṣṭvā vajraḥ parīkṣitaḥ |

vairāgyeṇāpi munayo rājyaṃ tyaktuṃ mano dadhe || 31 ||
tadāyayau caupagavīrmanārāyaṇāśramāt |
pādukām mastake bibhṛatkṛṣṇacandrasya vaiṣṇavaḥ || 32 ||

bhūpena vaṃditaḥ so'pi pratyutthānāsanādibhiḥ |
 kathayāmāsa vajrāgre śrīmadbhāgavatam mudā || 33 ||
 śrutovddhavadbhāgavatam vajrah provāca harṣitaḥ |
 śrutā mayā purā tāta susabhāyām parikṣitaḥ || 34 ||
 samādhibhāṣā vyāsasya śukadevena varṇitā |
 punastvayāpi kathitā kṛtārtho'haṃ babhūva ha || 35 ||
 ityuktvā vajranābhistu svarājyaṃ pratibāhave |
 dattvā jagāma golokaṃ vimānenāpi coddhavaḥ || 36 ||
 cakāra rājyaṃ dharmeṇa mathurāyām ca dakṣiṇe |
 pratibāhuḥ sutastasya cottare janamejayaḥ || 37 ||
 agre kaliyugo brahmannāgamiṣyati dāruṇaḥ |

paraṃtu caikaṃ nīrvāhaṃ drśyate pāpanāśanam || 38 ||
 yāvadbhāgavatam śāstraṃ yāvadgokulasvāmīnaḥ |
 yāvadgovardhanaṃ gaṃgā tāvatkaliyugaṃ na hi || 39 ||
 bhāratānām ca khaṇḍānām jambūdīpe yathā mune |
 madhye saṃrājate meruḥ sauvarṇaḥ padmapuṣpavat || 40 ||
 tathā golokakhaṇḍānām saṃhitāyām mahāmune |
 hayamedhacaritrasya madhye merurvīrjate || 41 ||
 asya śravaṇamātreṇa viprahā gurutalpagaḥ |
 strīrājapitṛgohantā mucyate sarvapātakaiḥ || 42 ||
 viprastu labhate vidyām rājyaṃ rājanya eva ca |
 śravaṇacca dhanaṃ vaiśyo dharmam śūdrastathaiva ca || 43 ||
 nadiṣu ca yathā gaṃgā deveṣu bhagavānyathā |
 tīrtheṣu vai rīrtharāja iyaṃ vai saṃhitāsu ca || 44 ||
 asyāḥ śravaṇamātreṇa tṛptiṃ yāti narotamaḥ |

na sajjetānyaśāstreṣu yathā bhāgavatānmune || 45 ||
 tasmād bhajata pādābjaṃ śrīkṛṣṇasya mahātmanaḥ |
 kalyāṇārthaṃ ca munayo bhaktaduḥkhaḥharasya ca || 46 ||
 śṛīgarga uvāca -
 iti śrutvā śaunakādya munayaścaritaṃ hareḥ |
 ślāghāṃ vai sūtaputrasya cakrurharṣitamānasāḥ || 47 ||
 saṃsārasāgare magnaṃ dīnaṃ mām karuṇānidhe |
 kālagrahagrhitāṃgaṃ trāhi viṣṇo namo'stu te || 48 ||
 anugrṇiṣva naḥ sādho tvaṃ hyanāthasya vallabhāḥ |
 trailokyasyābhayaṃ dadyaḍyathā svāmī tathā kuru || 49 ||
 śṛīguroḥ kṛpayā hi śrīmadanamohanasevayā |
 babhūva vān mama harestasyā caritamīritam || 50 ||
 vālmīkyādyaśca vyāsādya laghūktām kavitaṃ mama |
 paśyantu drṣtvā yūyaṃ cāparādham kṣaṇtumarhatha || 51 ||

śrīmādhavaṃ vrajapatiṃ navameghagātraṃ
 rādhāpatiṃ surapatiṃ muralīdharaṇca |
 bhaktārtihaṇca paramārthamanantadevaṃ
 kṛṣṇaṃ namāmi śirasā manasā ca bhaktyā || 52 ||
 ṣaḍviṃśacca śatā rāmā trisaptāśītisupriyāḥ |
 ślokaścaritramerorvai śrīkṛṣṇasya mahātmanaḥ || 53 ||
 iti śrīmadgargasaṃhitāyāmaśvamedhakhaṇḍesumerusaṃpūrtirnāma dviṣaṣṭitamo'dhyāyaḥ || 62 ||
 aśvamedhakhaṇḍaḥ samāptaḥ
 samāptoyaṃ graṇthaḥ
 hariḥ oṃ tatsat śrīkṛṣṇārpaṇamastu ||

English rendering

Glory to Guru and Ganga; Gratitude and Worship of Gurudev by Srivajranabh and Significance of Bhajan-Chintan and Garga Samhita of Shri Krishna

Sriganganji says - Rajan. One who has done Akshaya Tapas in a previous life has devotion to his Guru in this world. Whoever, despite being able, does not serve the Guru, does not believe in his Guru, always falls into 'Kumbipak' hell. One who sees a man who does not have devotion to his guru coming in front of him feels the sin of cow slaughter. He is cleansed of that sin by bathing in the Ganges and Yamuna. The disciple should understand the guru as the tenth part of all the matter available to him / her. Similarly, in our household matter, the Guru has the tenth part. The disciple who forcibly consumes it, does not give it to the guru separately, goes to 'maharaurava' hell and is purified of all pleasures. 1-5 | (Ashwamedhkhandha Chapters 59 to 62)

The king! Those who perform the Nitya Srihari Navaddha Bhakti, spontaneously cross the ocean of the world. Jnati (kutumbijana), Vidya, Vimana, Rupa and Yuvana - renounce it diligently; for these are the thorns of the five paths of devotion. Rajendra. There is no doubt that those who take the prasada and Charanodaka of Lord Krishna with devotion are the purifiers of this earth. Ganga kidnaps Papaka, Chandra Tapaka, and Kalpavriksha Daunata's curse, but Satsanga immediately destroys all three - Sin, Heat, and Pain. The ancestors of humans, desirous of attaining Pinda, roam the terrifying world until a son devout to Krishna is born in their lineage. What kind of guru is he, what kind of father, what kind of son, what kind of friend, what kind of king, and what kind of brother, who does not give his heart to Srihari? Those who boast of knowledge, wealth, home, and family, and have everlasting wisdom in form, and in sons and daughters, and who do not worship Lord Keshav, who looks to other gods with fanciful desire, are like those who are alive and dead. 6-12 |

Oh dear Lord! This is what I have told you in front of you, 'Sumeru' of the Sri Krishna Charitra, which is pervaded by the playful characters of Sri Krishna. Nripsinha! By simply listening to it, one attains the devotion to Lord Krishna, the remover of sorrow, attachment, and fear. Man attains the desired fruits of wealth, son, devotion, and consolation only by hearing and reading this character. Rajendra! Therefore, you should soon stay at home or in the forest with devotion, knowing only the luxuries of the resolve of the entire universe, and soon engage in bhajans to Jagadishwara Krishna. The hero! May your age progressively increase like the night of the Hemanta season and may people always cherish your darshan like the sun of the Hemanta season. May you always be as fierce as the waters of autumn to your enemies, and may your enemies always perish like the lotus of autumn. 13-17 |

Hearing this, says Sutaji, King Vajranabha was overjoyed and in love, remembering the greatness of Krishna. He spoke by bowing at the feet of the Guru. 18.

The king exclaimed, "Oh my goodness! I was blessed and grateful to hear the greatness of Lord Krishna from the compassionate Gurudev. My heart went out to Lord Krishna. 19.

Sutji says - Having said this, Nripata Shrestha Vajranabhan worshipped Guru Gargacharya with garlands of Gandha, Akshat, Pushpahar and netted Suvarna. Shocking! They worshipped the Guru by offering horses, elephants, chariots, tents, grand buildings, silver, gold bulls, gems and villages, and filled with joy themselves, they paid obeisance to him and parikrama, performed his nirajana (aarti), etc. 20-22 |

Gargacharya then got up, blessed Vajranabha, and left with Dakshina, greeted by Bhupala. Arriving at a pilgrimage called Vishramghat on the banks of the Yamuna, Munishwar distributed all the wealth to the Brahmins of Mathura. Subsequently, at Gargaji's behest, Vajranabhan Mathurama

performed the Ashvamedha Yajna, similar to that performed by King Yudhishtira of Hastinapur. He then installed the idols of 'Dirghavishnu' and 'Keshavdev' in Mathura, 'Govinddev' in Vrindavan, 'Haridevi' on Giriraj Govardhan, 'Gokuleshwar' in Gokul, and 'Baldaui' a yojana away from Gokul. These six images of Srihariki are installed by King Vajranabhaka. Vajra, full of joy, also installed five other statues of Baldaui in Vrajmandal for the welfare of the people. 23-28 |

At the end of the four thousand and five hundred years of the Kali Yuga, Shrinathji will emerge over Giriraj. The idol will be worshipped by Lord Vishnu, the embodiment of the Sun. Subsequently, other Gokulites like Vallabha and Goswami would worship Shrinathji as his disciples. 29-30 |

Fools! Seeing that King Parikshit was liberated from listening to the Srimad Bhagavata, Vajranabha considered renouncing his kingdom due to renunciation. After this, Aupagavaputra Param Vaishnava Udhavaji came there from the ashram of Nara-Narayana wearing the feet of Lord Krishna on his head. The king bowed at Udhavaji's feet by worshipping him with remedies such as Pratyuthana and Asana. Udhava then narrated the story of Srimad Bhagavata to Vajranabha with great joy. Vajra was overjoyed to hear the Bhagavata story narrated by Udhavaji and said, "Tat! I first heard this story in the court of King Parikshit. Shukadeva described there the Samadhi language of Vyasa. Then you told the same story. Now I am completely grateful. " 31-35 |

Having said this, Vajranabha gave his kingdom to Pratibahu and left for Golokdham by flight. Udhavaji also went with them. In the southern part of Mathura, Vajranabhaputra ruled religiously, and in the northern part, Parikshitaputra was born. 36-37 |

Shaunakji! Now comes the great and terrible Kali Yuga, but one sustenance appears, which will destroy all sins. As long as Shrimad Bhagavatashastra remains, as long as the Gosvā mī people remain in Gokul, and as long as Govardhan and Ganges remain, there will be no (special) effect of the Kali Yuga. Oh no! Just as this golden merugiri adorns the central part of Jambudvipa in the nine blocks of India like a lotus flower, similarly, in Mahamuni Garga's 'Golokhanda Samhita ', this character of Ashvamedha 'is seated in the central part like Sumeru. By simply listening to it, the Brahmahatara, Streehanta, Rajhanta, Pitruhanta, and Gohatara are also freed from all sins. From just listening to it, a Brahmin acquires the Vidya, the Kshatriya state, the Vaishya wealth, and the Shudra religion. Just as the Ganges is superior among the rivers, Lord Krishna is superior among the gods, and the Tirtha king Prayag is superior among the Tirthas, similarly, among all the Samhitas, this Samhita of Ashvamedhakhand is superior. By simply listening to it, the superior person attains great satisfaction. The Moon Just as the study of the Bhagavata does not lead to attachment to other scriptures, so does its study lead to attachment elsewhere. Therefore, O saints! Pray to the feet of Lord Krishna for your well-being, who takes away the sufferings of the devotees. 38-46 |

Sages like Shaunaka, states Sage Gargaji, were thus pleased to hear Sriharika's character and praised Sutaputra Ugrasravaka profusely. O Karunanidhi! Narayan! I am devastated and saddened by the sinking of the world's oceans. Kalarupi Graham has gripped my limbs. You save me; I salute you. Sadhu Shiromani Gurudev! Thou art the Lord of the Orphans, have mercy on us. Just as Jagadeeshwara grants refuge to the three worlds, so grant me grace. The character of Sriharika, as I have said, is made possible by the grace of Sri Gurudev and the virtue of the service of Srimadanamohanji. Valmiki, etc., and Vedavyasa, etc., sages! Look at this frivolous poem of mine and forgive me for my transgressions. I bow my head in reverence and devotion to Anantadeva Sriradhavallabha Madhava Sri Krishna, the preserver of the Vraja, the dark one like the new waterfall, the lord of the gods, the remover of the sufferings of the devotees, and the ultimate form. There are twenty-seven hundred and eighty-seven verses in this scripture of my soul, Shri Krishna, in which his playful characters are sung. 47-53 |

Thus was completed the sixty-second chapter called 'Sumeru Sampoorthy' under the Ashvamedha Khanda in the Srigargha Samhita. 62.

subhu bhuyāta

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