

स समावासितः सर्व्वो ब्रजो वृन्दावने ततः ।

शकटीवाटपर्य्यन्तश्चन्द्राद्धाकारसंस्थितिः ॥३१॥

dāvana, the inhabitants of the former drew up their waggons in the form of a crescent.\*

वत्सपालौ च संवृत्तौ राम-दामोदरौ ततः

एकस्थानस्थितौ गोष्ठे चेरतुर्बाललीलया ॥३२॥

बहिपत्रकृतापीडौ वन्यपुष्पावतंसकौ ।

गोपवेणुकृतातोद्य-पत्रवाद्यकृतस्वनौ ॥३३॥

काकपक्षधरौ बालौ कुमाराविव पावकी ।

हसन्तौ च रमन्तौ च चेरतुस्तौ महाबलौ ॥३४॥

क्वचिद्धसन्तावन्योन्यं क्रीडमानौ तथापरैः ।

गोपपुत्रैः समं वत्सांश्चारयन्तौ विचेरतुः ॥३५॥

कालेन गच्छता तौ तु सप्तवर्षौ महाब्रजे ।

सर्व्वस्य जगतः पालौ वत्सपालौ बभूवतुः ॥३६॥

As the two boys, Rāma and Dāmodara, grew up, they were ever together in the same place, and engaged in the same boyish sports. They made themselves crests of the peacocks' plumes, and garlands of forest flowers, and musical instruments of leaves and reeds, or played upon the pipes used by the cowherds; their hair was trimmed like the wings of the crow,<sup>4</sup> and they resembled two young princes, portions of the deity of war: they were robust, and they roamed about, always laughing and playing, sometimes with each other, sometimes with other boys; driving along with the young cowherds the calves to pasture. Thus the two guardians of the world were keepers of cattle, until they had attained seven years of age, in the cow-pens of Vrindāvan.

प्रावृट्कालस्ततोऽतीव मेघौघस्थगिताम्बरः ।

बभूव वारिधाराभिरैक्यं कुर्व्वन् दिशामिव ॥३७॥

Then came on the season of the rains, when the atmosphere laboured with accumulated clouds, and the quarters of the horizon

4 The Hari Vaṃśa, not satisfied with the prodigies which had alarmed the cowherds, adds another, not found, it is believed, any where else. The emigration, according to that work, originates, not with the Gopas, but the two boys, who wish to go to Vrindāvana, and in order to compel the removal, Kṛṣṇa converts the hairs of his body into hundreds of wolves, who so harass and alarm the inhabitants of Vraja, that they determine to abandon their homes.

5 The Kāka-paksha, or crow's wing, implies the hair left on each side of the head, the top being shayed.

प्ररुद्धनवशस्याढ्या शक्रगोपाचिता मही ।  
 तदा मारकतीवासीत् पद्मरागविभूषिता ॥३८॥  
 जग्मुर्नुमार्गवाहानि निम्नगाम्भांसि सर्व्वतः ।  
 मनांसि दुर्व्विनीतानां प्राप्य लक्ष्मीं नवामिव ॥३९॥  
 न रेजेऽन्तरितश्चन्द्रो निर्म्मलो मलिनैर्धनेः ।  
 सद्वाक्यवादो मूर्खाणां प्रगल्भाभिरिवोक्तिभिः ॥४०॥  
 निगुणोनापि चापेन शक्रस्य गगने पदम् ।  
 अवाप्यताविव्रेकस्य नृपस्येव परिग्रहे ॥४१॥  
 मेघपृष्ठे बलाकानां रराज विमला तातः ।  
 दुर्वृत्ते वृत्तचेष्टेव कुलीनस्यातिशोभना ॥४२॥  
 न ब्रबन्धाम्बरे स्थैर्य्यं विद्युदत्यन्तचञ्चला ।  
 मैत्रीव प्रवरे पुंसि दुर्ज्जनेन प्रयोजिता ॥४३॥  
 मार्गा बभूवुरस्पष्टा नवशस्यचयावृताः ।  
 अर्थान्तरमनुप्राप्ताः प्रजङ्गानामिवोक्तयः ॥४४॥

were blended into one by the driving showers. The waters of the rivers rose, and overflowed their banks, and spread beyond all bounds, like the minds of the weak and wicked transported beyond restraint by sudden prosperity. The pure radiance of the moon was obscured by heavy vapours, as the lessons of holy writ are darkened by the arrogant scoffs of fools (and unbelievers). The bow of Indra held its place in the heavens all unstrung, like a worthless man elevated by an injudicious prince to honour. The white line of storks appeared upon the back of the cloud, in such contrast as the bright conduct of a man of respectability opposes to the behaviour of a scoundrel. The ever-fitful lightning, in its new alliance with the sky, was like the friendship of a profligate for a man of worth. Overgrown by the spreading grain, the paths were indistinctly traced, like the speech of the ignorant, that conveys no positive meaning.

उन्मत्तशिखिसारङ्गं तस्मिन् काले महावने ।  
 कृष्ण-रामौ मुदा युक्तौ गोपालैश्चेरतुः सह ॥४५॥  
 क्वचिद् गोपेः समं रम्यं गेयनृत्यरतावुभौ ।  
 चेरतुः क्वचिदत्यर्थं शीतवृक्षतलाश्रयौ ॥४६॥

At this time Kṛṣṇa and Rāma, accompanied by the cow-boys, traversed the forests, that echoed with the hum of bees and the peacock's cry. Sometimes they sang in chorus, or danced together; sometimes they sought shelter from the cold beneath the trees; sometimes

क्वचित् कदम्बस्रक्-चित्रौ मयूरस्रग्धरौ क्वचित् ।  
 विचित्रौ क्वचिदास्येतां विविधैर्गिरिधानुभिः ॥४७  
 पर्णशय्यासु संसुप्तौ क्वचिन्निद्रान्तरैषिणौ ।  
 क्वचिद् गर्जति जीमूते हाहाकाररवाद्दतौ ॥४८॥  
 गायतामन्यगोपानां प्रशंसापरमौ क्वचित् ।  
 मयूरकेकानुगतौ गोपवेणुप्रवादकौ ॥४९॥  
 इति नानाविधैर्भावैरुत्तमप्रीतिसंयुतौ ।  
 क्रीडासक्तौ वने तस्मिन् चेरतुः प्रीतमानसौ ॥५०॥  
 विकाले तु समं गोभिर्गोपवृन्दसमन्वितौ ।  
 आजग्मतुः कृष्ण-बलौ गोपवेशधरावुभौ ॥५१॥  
 विकाले च यथाजोषं व्रजमत्य महाबलौ ।  
 गोपैः समानैः सहितौ चिक्रीडतेऽमराविव ॥५२॥

they decorated themselves with flowery garlands, sometimes with peacocks' feathers; sometimes they stained themselves of various hues with the minerals of the mountain; sometimes weary they reposed on beds of leaves, and sometimes they excited their juvenile associates to sing, and sometimes they mimicked the cry of the peacock with their pipes. In this manner participating in various feelings and emotions and affectionately attached to each other, they wandered, sporting and happy, through the wood. At eveningtide came Kṛṣṇa and Balarāma, like two cow-boys, along with the cows and the cowherds. At eveningtide the two immortals, having come to the cow-pens, joined heartily in whatever sports amused the sons of the herdsmen.

## CHAPTER VII

एकदा तु विना रामं कृष्णो वृन्दावनं ययौ ।  
 विचचार वृतो गोपैर्वन्यपुष्पस्रग्ज्ज्वलः ॥१॥  
 स जगामाथ कालिन्दीं लोलकल्लोलशालिनीम्  
 तीरसंलग्नफेनौघैर्हसन्तीमिव सर्व्वतः ॥२॥  
 तस्यां चातिमहाभीमं विषामिश्रृतवारिणम् ।

One day Kṛṣṇa, unaccompanied by Rāma, went to Vrindāvan: he was attended by a troop of cowherds, and gaily decorated with wild flowers. On his way he came to the Yamunā, which was flowing in sportive undulations, and sparkling with foam, as if with smiles, as the waves dashed against the borders. Within its bed, however, was

ह्रं कालियनागस्य ददृशेऽतीव भीषणम् ॥३॥  
 विषाग्निना विसरता दग्धतीरमहातरुम् ।  
 वाताहताम्बुविक्षेप-स्पर्शदग्धविहङ्गमम् ॥४॥  
 तमतीव महारौद्रं मृत्युवक्त्रमिवापरम् ।  
 विलोक्य चिन्तयामास भगवान् मधुसूदनः ॥५॥  
 अस्मिन् वसति दुष्टात्मा कालियोऽसौ विषायुधः ।  
 यो मया निर्जितस्त्यक्त्वा दुष्टो नष्टः पयोनिधिम् ॥६॥  
 तेनेयं दूषिता सर्वा यमुना सागरं गता ।  
 न गोपैर्गोधनैर्वापि तृष्णात्तैरुपयुज्यते ॥७॥  
 तदस्य नागराजस्य कर्तव्यो निग्रहो मया ।  
 निस्त्रासास्तु सुखं येन चरेयुर्जवासिनः ॥८॥  
 एतदर्थं नृलोकेऽस्मिन्नवतारो मया कृतः ।  
 यदेषामुत्पथस्थानां कार्यां शास्त्रिर्दुरात्मनाम् ॥९॥  
 तदेनं नातिदूरस्थं कदम्बमुरुशाखिनम् ।  
 अधिरुह्योत्पतिष्यामि ह्रदेऽस्मिन्ननिलाशिनः ॥१०॥

the fearful pool of the serpent Kálíya, boiling with the fires of poison;<sup>1</sup> from the fumes of which, large trees upon the bank were blighted, and by whose waters, when raised by a gale into the air, birds were scorched. Beholding this dreadful lake, which was like another mouth of death, Madhusūdana reflected that the wicked and poisonous Kálíya, who had been vanquished by himself (in the person of Garuda), and had been obliged to fly from the ocean (where he had inhabited the island Ramanāka), must be lurking at its bottom, and defiling the Yamuná, the consort of the sea, so that neither men nor cattle could slake their thirst by her waters. Such being the case, he determined to dislodge the Nága, and enable the dwellers of Vraja to frequent the vicinage without fear; for it was the especial purpose he considered of his descent upon earth to reduce to subjection all such violators of law. "Here," thought he, "is a Kadamba tree, which is sufficiently near; I can climb up it, and thence leap into the serpent's pool." Having thus resolved, he bound his clothes tightly about

1 The commentator says this means nothing more than that the waters of the pool were hot: विषाग्निनाग्निं तप्तवारि यस्मिन् । I do not know if hot springs have been found in the bed or on the borders of the Jumna: the hot well of Sita-kunda, near Mongir, is not far from the Ganges.

इत्थं विचिन्त्य बद्धा च गाढं परिकरं ततः ।  
 निपपात हृदे तत्र सर्पराजस्य वेगितः ॥११॥  
 तेनापि पतता यत्र क्षोभितः स महाहृदः ।  
 अत्यर्थं दूरजातांस्तु समसिञ्चन्महीरुहान् ॥१२  
 ते हि दुष्टविषज्वालातप्ताम्बुपवनोक्षिताः ।  
 जज्वलुः पादपाः सद्यो ज्वालाव्याप्तदिगन्तराः ॥१३  
 आस्फोटयामास तदा कृष्णो नागहृदे भुजम् ।  
 तच्छब्दश्रवणाच्चाशु नागराजोऽप्युपागमन् ॥१४॥  
 आताम्रनयनो दुष्ट-विषज्वालाकुलैर्मुखैः ।  
 वृतो महाविषेश्रान्यैरुरगैरनिलाशिभिः ॥१५॥  
 नागपत्न्यश्च शतशो हारिहारोपशोभिताः ।  
 प्रकम्पिततनुक्षेपचलत्कुण्डलकान्तयः ॥१६॥  
 ततः प्रवेष्टितः सर्पैः स कृष्णो भोगबन्धनैः ।  
 ददंशुश्चापि ते कृष्णं विषज्वालाविलैर्मूर्खैः ॥१७॥  
 तं तत्र पतितं दृष्ट्वा सर्पभोगनिपीडितम् ।  
 गोपा ब्रजमुपागम्य चूक्रुशुः शोकलालसाः ॥१८॥  
 एष मोहं गतः कृष्णो ममो वै कालियहृदे ।  
 भक्ष्यते सर्पराजेन तदागच्छत पश्यत ॥१९॥

him, and jumped boldly into the lake of the serpent-king. The waters, agitated by his plunge amidst them, were scattered to a considerable distance from the bank, and the spray falling upon the trees, they were immediately set on fire by the heat of the poisonous vapour combined with the water; and the whole horizon was in a blaze. Kṛṣṇa, having dived into the pool, struck his arms in defiance,<sup>2</sup> and the snake-king, hearing the sound, quickly came forth: his eyes were coppery red, and his hoods were flaming with deadly venom: he was attended by many other powerful and poisonous snakes, feeders upon air, and by hundreds of serpent-nymphs, decorated with rich jewels, whose earrings glittered with trembling radiance as the wearers moved along. Coiling themselves around Kṛṣṇa, they all bit him with teeth from which fiery poison was emitted. Kṛṣṇa's companions, beholding him in the lake, encompassed by the snakes, twining around him, ran off to Vraja, lamenting and bewailing aloud his fate. "Kṛṣṇa," they called out, "has foolishly plunged into the serpent's pool, and is there bitten to death

2 Slapping the upper part of one arm with the hand of the other is a common act of defiance amongst Indian athletes.

तच्छ्रुत्वा ते तदा गोपा वज्रपातोपमं वचः ।  
 गोप्यश्च त्वरिता जग्मुर्यशोदाप्रमुखा हृदम् ॥२०॥  
 हा हा क्वासाविति जनो गोपीनामतिविह्वलः ।  
 यशोदया स सम्भ्रान्तो द्रुतं प्रस्खलितं ययौ ॥२१॥  
 नन्दगोपश्च गोपाश्च रामश्चाद्भूतविक्रमः ।  
 त्वरितं यमुनां जग्मुः कृष्णदशनलालसाः ॥२२॥  
 ददृशुश्चापि ते तत्र सर्पराजवशं गतम् ।  
 निष्प्रयत्नीकृतं कृष्णं सर्पभोगेन वेष्टितम् ॥२३॥  
 नन्दगोपश्च निश्चेष्टो न्यस्य पुत्रमुखे दृशौ ।  
 यशोदा च महाभागा बभूव मुनिसत्तम ॥२४॥  
 गोप्यस्त्वन्या रुदन्त्यश्च ददृशुः शोककातराः ।  
 प्रोचुश्च केशवं प्रीत्या भयकातर्य्यगद्गदम् ॥२५॥  
 सर्वा यशोदया सार्द्धं विशामोऽत्र महाहृदे ।  
 नागराजस्य नो गन्तुमस्माकं युज्यते ब्रजे ॥२६॥  
 दिवसः को विना सूर्यं विना चन्द्रेण का निशा  
 विना वृषेण का गावो विना कृष्णेन को ब्रजः ॥२७॥  
 विनाकृता न यास्यामः कृष्णेनानेन गोकुलम् ।  
 अरण्यं नापि सेव्यञ्च वारिहीनं यथा सरः ॥२८॥  
 यत्र नेन्दीवरदलप्रस्थकान्तिरयं हरिः ।  
 तेनापि मातुवसिन रतिरस्तीति विस्मयः ॥२९॥

by the snake-king! Come and see." The cowherds and their wives and Yaśodā, hearing this news, which was like a thunderbolt, ran immediately to the pool, frightened out of their senses, and crying, "Alas ! alas ! where is he ?" The Gopīs were retarded by Yaśodā, who in her agitation stumbled and slipped at every step; but Nanda and the cowherds and the invincible Rāma hastened to the banks of the Yamunā, eager to assist Kṛṣṇa. There they beheld him apparently in the power of the serpent-king, encompassed by twining snakes, and making no effort to escape. Nanda, as soon as he set his eyes upon his son, became senseless; and Yaśodā also, when she beheld him, lost all consciousness. The Gopīs, overcome with sorrow, wept, and called affectionately, and with convulsive sobs, upon Keśava. "Let us all," said they, "plunge with Yaśodā into the fearful pool of the serpent-king. We cannot return to Vraja; for what is day; without the sun? what night, without the moon? what is a herd of heifers, without its lord? what is Vraja, without Kṛṣṇa? Deprived of him, we will go no more to Gokula. The forest will lose its delights; it will be like a lake without water. When this dark lotus

उत्फुल्ल-पङ्कज-दलस्पष्ट-कान्तिविलोचनम् ।

अपश्यन्तो हरिं दीनाः कथं गोष्ठे भविष्यथ ॥३०॥

अत्यन्तमधुरालापहृताशेषमनोधनाः ।

न विना पुण्डरीकाक्षं यास्यामो नन्दगोकुलम् ॥३१॥

भोगेनावेष्टितस्यापि सर्परात्रेण पश्यत ।

स्मितशोभि मुखं गोप्यः कृष्णस्यास्मद्विलोकने ॥३२॥

leaf complexioned Hari is not present, there is no joy in the maternal dwelling. How strange is this ! And as for you, ye cowherds, how, poor beings, will you live amidst the pastures, when you no longer behold the brilliant lotus eyes of Hari? Our hearts have been wiled away by the music of his voice. We will not go without Puṇḍarikāksha to the folds of Nanda. Even now, though held in the coils of the serpent-king, see, friends, how his face brightens with smiles as we gaze upon him."

इति गोपीवचः श्रुत्वा रौहिणेयो महाबलः ।

गोपांश्च त्रासविधुरान् विलोक्य स्तिमितेक्षणः ॥३३॥

नन्दञ्च दीनमत्यर्थं न्यस्तदृष्टिं सुतानने ।

मूर्च्छाकुलां यशोदाञ्च कृष्णमाहात्मसंज्ञया ॥३४॥

किमिदं देवदेवेश ! भावोऽयं मानुषस्त्वया ।

व्यज्यतेऽत्यन्तमात्मानं किमनन्तं न वेत्सि यत् ॥३५॥

त्वमस्य जगतो नाभिरराणामिव संश्रयः ।

कर्त्तापहर्त्ता पाता च त्रैलोक्यं त्वं त्रयीमयः ॥३६॥

सेन्द्र-रुद्रा-शिव-वसुभिरादित्यैर्मरुदग्निभिः ।

चिन्त्यसे त्वमचिन्त्यात्मन् ! समस्तेश्चैव योगिभिः ॥३७॥

जगत्यर्थं जगन्नाथ ! भारावतरणेच्छया ।

अवतीर्णोऽत्र मर्त्येषु तवांशश्चाहमग्रजः ॥३८॥

मनुष्यलीलां भगवन् ! भजता भवता सुराः ।

विडम्बयन्तस्त्वल्लीलां सर्व्व एव समासते ॥३९॥

When the mighty son of Rohinī, Balarāma heard these exclamations of the Gopīs, and with disdainful glance beheld the cowherds overcome with terror, Nanda gazing fixedly upon the countenance of his son, and Yaśodā unconscious, he spoke to Kṛṣṇa in his own character: "What is this, O god of gods! the quality of mortal is sufficiently assumed; dost thou not know thyself eternal? Thou art the centre of creation, as the nave is of the spokes of a wheel. A portion of thee have I also been born, as thy senior. The gods, to partake of thy pastimes as man, have all descended under a like disguise; and the goddesses have come down to Gokula to join in thy

अवतार्य भवान् पूर्वं गोकुलेऽत्र सुराङ्गनाः ।  
 क्रीडार्थमात्मनः पञ्चादवतीर्णोऽसि शाश्वतः ॥४०॥  
 अत्रावतीर्णा ये कृष्ण ! गोपा एव हि बान्धवाः ।  
 गोप्यश्च सीदतः कस्मात् त्वं बन्धून् समुपेक्षसे ॥४१॥  
 दर्शितो मानुषो भावो दर्शितं बालचापलम् ।  
 तदयं दम्यतां कृष्ण ! दुरात्मा दशनायुधः ॥४२॥

sports. Thou, eternal, hast last of all appeared below. Wherefore, Kṛṣṇa, dost thou disregard these divinities, who, as cowherds, are thy friends and kin? these sorrowing females, who also are thy relations? Thou hast put on the character of man; thou hast exhibited the tricks of childhood: now let this fierce snake, though armed with venomed fangs, be subdued (by thy celestial vigour)."

इति संस्मारितः कृष्णः स्मितभिन्नोष्ठसम्पुटः ।  
 आस्फोट्य मोचयामास स्वदेहं भोगबन्धनात् ॥४३॥  
 आनम्य चापि हस्ताभ्यामुभाभ्यां मध्यमं फणम् ।  
 आरुह्याभुग्नशिरसः प्रननत्तोर्विक्रमः ॥४४॥  
 व्रणाः फणेऽभवन्तस्य कृष्णस्याङ्घ्रिनिकुट्टनैः ।  
 यत्रोन्नतिञ्च कुरुते ननामास्य ततः शिरः ॥४५॥  
 मूच्छ्रोमुपाययौ भ्रान्त्या नागः कृष्णस्य रेचकैः ।  
 दण्डपातनिपातेन ववाम हृदिरं बहु ॥४६॥  
 तन्निर्भिन्नशिरोग्रीवमास्येभ्यः स्रुतशोणितम् ।  
 विलोक्य शरणां जग्मुस्तत्पत्न्यो मधुसूदनम् ॥४७॥

Thus reminded of his real character by Rāma, Kṛṣṇa smiled gently, and speedily extricated himself from the coils of the snakes. Laying hold of the middle hood of their chief with both his hands, he bent it down, and set his foot upon the hitherto undented head, and danced upon it in triumph. Wherever the snake attempted to raise his head, it was again trodden down, and many bruises were inflicted on the hood by the pressure of the toes of Kṛṣṇa. Trampled upon by the feet of Kṛṣṇa, as they changed position in the dance, the snake fainted, and vomited forth much blood<sup>3</sup>. Beholding the head and neck of their lord thus injured, and the blood flowing from his mouth, the females of the snake-king implored the clemency of Madhusūdana. "Thou art recognised, O god of gods!" they

3 The expressions are कृष्णस्यरेचकैः and दण्डपातनिपातेन । and Rechaka and Daṇḍapāta are said to be different dispositions of the feet in dancing: variations of the bhrama or pirouette; the latter is the a-plomb or descent. It is also read Daṇḍapāda-nipāta, the falling of the feet, like that of a club.



ज्ञातोऽसि देवदेवेश ! सर्व्वेशस्त्वमनुत्तम !  
 परं ज्योतिरचिन्त्यं यस्तदंशः परमेश्वरः ॥४८॥  
 न समर्थाः सुराः स्तौतुं यमनन्यभवं प्रभुम् ।  
 स्वरूपवर्णनं तस्य कथं योषित् करिष्यति ॥४९॥  
 यस्याखिलं मही-व्योम-जलाग्नि-पवनान्तकम् ।  
 ब्रह्माण्डमल्पकांशांशः स्तोष्यामस्तं कथं वयम् ॥५०॥

exclaimed ; "thou art the sovereign of all ; thou art light supreme, inscrutable ; thou art the mighty lord, the portion of that supreme light. The gods themselves are unable worthily to praise thee, the lord self-existent ; how then shall females proclaim thy nature ? How shall we fully declare him of whom the egg of Brahmá, made up of earth, sky, water, fire, and air, is but a small portion of a part ?

यतन्तो न विदुर्नित्यं यत्स्वरूपं हि योगिनः ।  
 परमार्थमणोरल्पं स्थूलात् स्थूलं नताः स्म तम् ५१  
 न यस्य जन्मने धाता यस्य नान्ताश्च चान्तकः ।  
 स्थितिकर्त्ता न चान्योऽस्ति यस्य तस्मै नमः सदा ॥५२  
 कोपः स्वल्पोऽपि ते नास्ति क्षितिपालनमेव ते ।  
 कारणं कालियस्यास्य दमने श्रूयतामतः ॥५३॥  
 स्त्रियोऽनुकम्प्याः साधूनां भूढा दीनाश्च जन्तवः ।  
 यतस्ततोऽस्य दीनस्य क्षम्यतां क्षमतां वर ॥५४॥  
 समस्त-जगदाधारो भवानल्पबलः फणी ।  
 त्वया च पीडितो जह्यान्मुहूर्त्तद्विनेन जीवितम् ॥५५॥  
 क्व पन्नगोऽल्पवीर्य्योऽयं क्व भवान् भुवन्नामयः ।  
 प्रीति-द्वेषौ समोत्कृष्ट-गोचरौ च यतोऽध्यय ॥५६॥

Holy sages have in vain sought to know thy eternal essence. We bow to that form which is the most subtle of atoms, the largest of the large ; to him whose birth is without a creator, whose end knows no destroyer, and who alone is the cause of duration. There is no wrath in thee ; for thine is the protection of the world ; and hence this chastisement of Kálilya. Yet hear us. Women are to be regarded with pity by the virtuous ; animals are humanely treated even by fools. Let therefore the author of wisdom have compassion upon this poor creature. Thyself, as an oviparous, hooded snake, art the upholder of the world. Oppressed by thee, he will speedily perish. What is this feeble serpent, compared to thee in whom the universe reposes ? Friendship and enmity are felt towards equals and superiors, not for those infinitely beneath us. Then, sovereign of the world, have mercy

ततः कुरु जगत्स्वामिन् ! प्रसादमवसीदतः ।

प्राणांस्त्यजति नागोऽयं भर्तृभिक्षा प्रदीयताम् ॥५७

upon us. This unfortunate snake is about to expire: give us, as a gift of charity, our husband."

इत्युक्ते ताभिराश्वस्य क्लान्तदेहोऽपि पन्नगः ।

प्रसीद देवदेवेति प्राह वाक्यं शनैः शनैः ॥५८॥

तवाष्टगुणमैश्वर्यं नाथ ! स्वाभाविकं बलम् ।

निरस्तातिशय यस्य तस्य स्तोष्यामि किन्त्वहम् ॥५९

त्वं परस्त्वं परस्याद्यः परं त्वत्तः परात्मक !

परस्मात् परमो यस्त्वं ततः स्तोष्यामि किं न्वहम् ॥६०

यस्माद् ब्रह्मा च रुद्रश्च चन्द्रेन्द्रमरुतोऽश्विनौ ।

वसवश्च सहादित्यैस्तस्य स्तोष्यामि किं न्वहम् ॥६१॥

एकावयवसूक्ष्मांशो यस्यैतदखिलं जगत् ।

कल्पनावयवस्त्वेष तं स्तोष्यामि कथं न्वहम् ॥६२॥

सदसद्रूपिणो यस्य ब्रह्माद्यास्त्रिदशोत्तमाः ।

परमार्थं न जानन्ति तस्य स्तोष्यामि किं न्वहम् ॥६३

ब्रह्माद्यैरर्च्यते दिव्यैर्यश्च पुष्पानुलेपनैः ।

नन्दनादिसमुद्भूतैः सोऽर्च्यते वा कथं मया ॥६४॥

यस्यावताररूपाणि देवराजः सदाच्चति ।

न वेत्ति परमं रूपं सोऽर्च्यते वा कथं मया ॥६५॥

When they had thus spoken, the Nāga himself, almost exanimate, repeated feebly their solicitations for mercy. "Forgive me, he murmured. "O god of gods! How shall I address thee, who art possessed, through thine own strength and essence, of the eight great faculties, in energy unequalled? Thou art the supreme, the progenitor of the supreme (Brahmá): thou art the supreme spirit, and from thee the supreme proceeds: thou art beyond all finite objects; how can I speak thy praise? How can I declare his greatness, from whom come Brahmá, Rudra, Chandra, Indra, the Maruts, the Ásvins, the Vasus, and Ādityas; of whom the whole world is an infinitely small portion, a portion destined to represent his essence; and whose nature, primitive or derived, Brahmá and the immortals do not comprehend? How can I approach him, to whom the gods offer incense and flowers culled from the groves of Nandana; whose incarnate forms the king of the deities ever adores, unconscious of his real person; whom the sages, that have withdrawn their senses from all external objects, worship in

विषयेभ्यः समाहृत्य सर्वाक्षाणि च योगिनः ।  
 समर्चयति ध्यानेन सोऽर्च्यते वा कथं मया ॥६६  
 हृदि सङ्कल्प्य यद्रूपं धानेनार्चन्ति योगिनः ।  
 भावपुष्पादिना नाथ ! सोऽर्च्यते वा कथं मया ॥६७  
 सोऽहं ते देवदेवेश ! नार्चनायां स्तुतौ न च ।  
 सामर्थ्यवान् कृपामात्र-मनोवृत्तिः प्रसीद मे ॥६८॥  
 सर्पजातिरियं क्रूरा यस्यां जातोऽस्मि केशव !  
 तत्स्वभावोऽयमत्रास्ति नापराधो ममाच्युत ॥६९॥  
 सृज्यते भवता सर्व्वं तथा संह्रियते जगत् ।  
 जाति-रूप-स्वभावाश्च सृज्यन्ते जगतां त्वया ॥७०॥  
 यथाहं भवता सृष्टो जात्या रूपेण चेश्वर !  
 स्वभावेन च संयुक्तस्तथेदं चेष्टितं मम ॥७१॥  
 यदन्यथा प्रवर्त्तयं देवदेव ! ततो मयि ।  
 न्याय्यो दण्डनिपातो वै तवैव वचनं यथा ॥७२॥  
 तथापि यज्जगत्स्वामी दण्डं पातितवान् मयि ।  
 स सोढोऽयं वरं दण्डस्त्वत्तो नान्यत्र मे वरः ॥७३  
 हतवीर्य्यो हतविषो दमितोऽहं त्वयाच्युत !

जावितं दीयतामेकमाज्ञापय करोमि किम् ॥७४॥

thought, and enshrining his image in the purposes of their hearts, present to it the flowers of sanctity? I am quite unable, O god of gods, to worship or to hymn thee. Thy own clemency must alone influence thy mind to show me compassion. It is the nature of snakes to be savage, and I am born of their kind: hence this is my nature, not mine offence. The world is created, as it is destroyed, by thee; and the species, form, and nature of all things in the world are thy work. Even such as thou hast created me in kind, in form, and in nature, such I am, and such are my actions: should I act differently, then indeed should I deserve thy punishment, for so thou hast declared<sup>4</sup>. Yet that I have been punished by thee is indeed a blessing; for punishment from thee alone is a favour. Behold I am now without strength, without poison; deprived of both by thee, spare me my life; I ask no more. Command me what I shall do.

4 Bhāva-pushpas: there are said to be eight such flowers, clemency, self restraint, tenderness, patience, resignation, devotion, meditation, and truth.

5 Both in the Vedas and in the institutes of law; where it is en

नात्र स्थेयं त्वया सपे ! कदाचिद् यमुनाजले ।  
 सभृत्यपरिवारस्त्वं समुद्रसलिलं व्रज ॥७५॥  
 मत्पदानि च ते सर्प ! दृष्ट्वा मूर्द्धनि सागरे ।  
 गरुडः पन्नगरिपूस्त्वयि न प्रहरिष्यति ॥७६॥  
 इत्युक्त्वा सर्पराजानं मुमोच भगवान् हरिः ।  
 प्रणम्य सोऽपि कृष्णाय जगाम पयसां निर्घिम् ॥७७॥  
 पश्यतां सर्वभूतानां सभृत्यापत्यबान्धवः ।  
 समस्तभार्यासहितः परित्यज्य स्वकं हृदम् ॥७८॥  
 ततः सर्वे परिष्वज्य मृतं पुनरिवागतम् ।  
 गोपा मूर्द्धनि गोविन्दं सिषिचुर्नेत्रजेर्जलैः ॥७९॥  
 कृष्णमक्लिष्टकर्मणमन्ये विस्मितचेतसः ।  
 तुष्टुवुर्मुदिता गोपा दृष्ट्वा शिवजलां नदीम् ॥८०॥  
 गीयमानः स गोपीभिश्चरितेश्चरुचेष्टितैः ।  
 संस्तूयमानो गोपैस्तु कृष्णो व्रजमुपागमत् ॥८१॥

Being thus addressed by Kálíya, Kṛṣṇa replied, "You must not tarry here, nor any where in the stream of the Yamuná ; depart immediately, with your family and followers, to the sea ; where Garūḍa, the foe of the serpent race, will not harm you, when he sees the impressions of my feet upon your brow." So saying, Hari set the snake-king at liberty, who, bowing reverentially to his victor, departed to the ocean ; abandoning, in the sight of all, the lake he had haunted, accompanied by all his females, children, and dependants. When the snake was gone, the Gopas hailed Govinda, as one risen from the dead, and embraced him, and bathed his forehead with tears of joy : others, contemplating the water of the river, now freed from peril, were filled with wonder, and sang the praise of Kṛṣṇa, who is unaffected by works. Thus eminent by his glorious exploits, and eulogized by the Gopas and Gopís, Kṛṣṇa returned to Vraja.

joined that every one shall discharge the duties of his caste and condition, and any deviation from them merits punishment ; as by the texts, निषिद्धाचरणे दण्डः । 'In following prohibited observances, a person is punishable ;' and स्वभावविहितं कर्म कुर्वन्नाप्रोति क्लिप्तवः । 'Who does act unsuited to his natural disposition, incurs guilt'

## CHAPTER VIII

गाः पालयन्तौ च पुनः सहितौ बल-केशवौ ।  
 भ्रममाणौ वने तस्मिन् रम्यं तालवनं गतौ ॥१॥  
 तत्तु तालवनं दिव्यं धेनुको नाम दानवः ।  
 मृगमांसकृताहारः सदाध्यास्ते खराकृतिः ॥२॥  
 तत्तु तालवनं पक्क-फलसम्पत्समन्वितम् ।  
 दृष्ट्वा स्पृहान्विता गोपाः फलादानेऽब्रुवन् वचः ॥३॥  
 हे राम ! हे कृष्ण ! सदा धेनुकेनेष रक्ष्यते ।  
 भूप्रदेशो यतस्तस्मात् पकानीमानि सन्ति वै ॥४॥  
 फलानि पश्य तालानां गन्धामोदितदीशि च ।  
 वयमत्तुमभीप्सामः पात्यन्तां यदि रोचसे ॥५॥  
 इति गोपकुमाराणां श्रुत्वा सङ्कर्षणो वचः ।  
 कृष्णश्च पातयामास भुवि तालफलानि वै ॥६॥  
 फलानां पततां शब्दमाकर्ष्य स दुरासदः ।  
 आजगाम सुदुष्टात्मा कोपाद् देतेयगर्हभः ॥७॥  
 पद्भ्यामुभाभ्यां स तदा पश्चिमाभ्यां बली बलम् ।  
 जघानोरसि ताभ्याञ्च स च तेनाप्यगृह्यत ॥८॥  
 गृहीत्वा भ्रामणेनैव सोऽम्बरे गतजोवितम् ।  
 तस्मिन्नेव च चिक्षेप वेगेन तृणराजनि ॥९॥  
 ततः फलान्यनेकानि तालान्नास्त्रिपतन् खरः ।  
 पृथिव्यां पातयामास महावातोऽम्बुदानिव ॥१०॥

Again, tending upon the herds, Kéśava and Rāma wandered through the woods, and on one occasion came to a pleasing grove of palms, where dwelt the fierce demon Dhenuka, feeding upon the flesh of deer. Beholding the trees covered with fruit, and desirous of gathering it, the cowherds called out to the brothers, and said, "See, Rāma ; see, Kṛṣṇa ; in this grove, belonging to the great Dhenuka, the trees are loaded with ripe fruit, the smell of which perfumes the air : we should like to eat some, Will you throw some down ?" As soon as the boys had spoken, Sankarshaṇa and Kṛṣṇa shook the trees, and brought down the fruit on the ground. Hearing the noise of the falling fruit, the fierce and malignant demon Dhenuka, in the form of an ass, hastened to the spot in a great passion, and began to kick Rāma on the breast with his hinder heels. Rāma, however, seized him by both hind legs, and whirling him round until he expired, rossed his carcass to the top of a palm tree, from the branches of

अन्यानप्यस्य वे ज्ञातीनागतान् दैत्यगर्दभान् ।  
 कृष्णश्चिक्षेप तालाग्रे बलभद्रश्च लीलया ॥११॥  
 क्षणेनालङ्कृता पृथ्वी पक्वस्तालफलेस्तथा ।  
 दैत्यगर्दभदेहैश्च मंत्रेय ! शुशुभेऽधिकम् ॥१२॥  
 ततो गावो निराबाधास्तस्मिन्तालवने द्विज !  
 नवशस्यं सुखं चेर्यन्त भुक्तमभूत् पुरा ॥१३॥

which it struck down abundance of fruit, like rain drops poured upon earth by the wind. The animals that were of kin to Dhenuka came running to his aid ; but Kṛṣṇa and Rāma treated them in the same manner, until the trees were laden with dead asses, and the ground was strewn with ripe fruit. Henceforward the cattle grazed unobstructed in the palm grove, and cropped the new pasturage, where they had never before ventured<sup>1</sup>.

### CHAPTER IX

तस्मिन् रासभदैतेये सानुगे विनिपातिते  
 सेव्यं गो-गोप-गोपीनां रम्यं तालवनं बभौ ॥१॥  
 ततस्तौ जातहर्षौ तु वसुदेवसुतावुभौ ।  
 हत्वा धेनुकदैतेयं भाण्डीर-वटमागतौ ॥२॥  
 क्ष्वेडमानौ प्रगायन्तौ विचिन्वन्तौ च पादपान् ।  
 चारयन्तौ च गा दूरे व्याहरन्तौ च नामभिः ॥३॥  
 निर्योगपाशस्कन्धौ तौ वनमालाविभूषितौ ।  
 शुशुभाते महात्मानौ बालशृङ्गाविवर्षभौ ॥४॥

When the demon in the form of an ass, and all his tribe, had been destroyed, the grove of palms became the favourite resort of the Gopas and their wives, and the sons of Vasudeva, greatly pleased, repaired to the Bhāṅdīra fig tree. They continued to wander about, shouting and singing, and gathering fruits and flowers from the trees ; now driving the cows afar to pasture ; now calling them by their names ; now carrying the foot-ropes of the kine upon their shoulder ; now ornamenting themselves with garlands of forest flowers, they looked like two young bulls when the horns first appear. Attired the one in yellow,

1 This exploit is related in the Bhāgavata, Hari Vaṁśa, and other Vaiṣṇava Purāṇas, much in the same strain, but not always in the same place: it more commonly precedes the legend of the discomfiture of Kāliya.

सुवर्णाञ्जनवर्णाभ्यां तौ तदा रुषिताम्बरौ ।  
 महेन्द्रायुधसंयुक्तौ श्वेतकृष्णाविवाम्बुदौ ॥५॥  
 चेरतुर्लोकसिद्धाभिः क्रीडाभिरितरेतरम् ।  
 समस्तलोकनाथानां नाथभूतो भुवं गतौ ॥६॥  
 मनुष्यधर्माभिरतौ मानयन्तौ मनुष्यताम् ।  
 तज्जातिगुणयुक्ताभिः क्रीडाभिश्चैरतुर्वनम् ॥७॥  
 ततः स्यन्दोलिकाभिश्च नियुद्धैश्च महाबलौ ।  
 व्यायामं चक्रतुस्तत्र क्षेपणीयैस्तथाश्मभिः ॥८॥

and the other in sable garments, they looked like two clouds, one white, and one black, surmounted by the bow of Indra. Sporting mutually with frolics beneficial to the world, they roamed about like two monarchs over all the collected sovereigns of the earth. Assuming human duties, and maintaining the human character, they strayed through the thickets amusing themselves with sports suited to their mortal species and condition, in swinging on the boughs of trees, or in boxing and wrestling and hurling stones.

तल्लिप्सुरसुरस्तत्र ह्युभयो रममाणयोः ।  
 आजगाम प्रलम्बाख्यो गोपवेशतिरोहितः ॥९॥  
 सोऽवगाहत निःशङ्कस्तेषां मध्यममानुषः ।  
 मानुषं वपुरास्थाय प्रलम्बो दानवोत्तमः ॥१०॥  
 तयोश्छिद्रान्तरं प्रेप्सुरविषह्यममन्यत ।  
 कृष्णं ततो रौहिण्यं हन्तुं चक्रे मनोरथम् ॥११॥  
 हरिणाक्रीडनं नाम बालक्रीडनकं ततः ।  
 प्रकुर्वन्तो हि ते सर्व्वे द्वौ द्वौ युगपदुत्पतन् ॥१२॥

Having observed the two lads thus playing about, the Asura Pralamba, seeking to devour them, came amongst the cowherd boys in the shape of one of themselves, and mixed, without being suspected, in their pastimes; for he thought, that, thus disguised, it would not be difficult to find an opportunity to kill, first Kṛṣṇa, and afterwards the son of Rohiṇi. The boys commenced playing at the game of leaping like deer, two and two together.<sup>1</sup> Govinda was matched with

1 Jumping with both feet at once, as deer bound, two boys together: the one that holds out longest, or comes to a given point first, is the victor, and the vanquished is then bound to carry him to the goal, if not already attained, and back again to the starting post, on his shoulders. The Bhāgavata does not specify the game, but mentions that the vanquished carry the victors on their backs.

श्रीदाम्ना सह गोविन्दः प्रलम्बेन तथा बलः ।  
 गोपालैरपरैश्चान्ये गोपालाः पुप्लुवुस्ततः ॥१३॥  
 श्रीदामानं ततः कृष्णः प्रलम्बं रोहिणीसूतः ।  
 जितवान् कृष्णपक्षीयेर्गोपैरन्ये पराजिताः ॥१४॥  
 ते बाहयन्तस्त्वन्योन्यं भाण्डीरस्कन्धमेत्य वै ।  
 पुनर्निववृतुः सर्व्वे ये यैश्चात्र पराजिताः ॥१५॥  
 सङ्कर्षणन्तु स्कन्धेन शीघ्रमुत्क्षिप्य दानवः ।  
 न तस्थौ स जगामैव सचन्द्र इव वारिदः ॥१६॥  
 असहन् रौहिण्यस्य स भारं दानवोत्तमः ।  
 ववृधे सुमहाकायः प्रावृषीव बलाहकः ॥१७॥  
 सङ्कर्षणस्तु तं दृष्ट्वा दग्धशैलोपमाकृतिम् ।  
 स्रग्दामलम्बाभरणं मुकुटाटोपमस्तकम् ॥१८॥  
 रौद्रं शकटचक्राक्षं पादन्यास-चलत्क्षितिम् ।  
 ह्रियमाणस्ततः कृष्णमिदं वचनमब्रवीत् ॥१९॥  
 कृष्ण ! कृष्ण ! ह्रियाम्येष पर्व्वतोदग्रमूर्त्तिन् ।  
 केनापि पश्य दैत्येन गोपालच्छद्मरूपिणा ॥२०॥  
 यदत्र साम्प्रतं कार्य्यं मया मधुनिषूदन !  
 तत् कथ्यतां प्रयात्येष दुरात्मा दानवाधमः ॥२१॥

Sridāman, and Balarāma with Pralamba: the other boys were coupled with one another, and went leaping away. Govinda beat his companion, and Balarāma his; and the boys who were on Kṛṣṇa's side were also victorious. Carrying one another, they reached the Bhāṅḍīra fig; and from thence those who were victors were conveyed back to the starting-ground by those who were vanquished. It being Pralamba's duty to carry Sankarshāna, the latter mounted upon his shoulders, like the moon riding above a dark cloud; and the demon ran off with him, but did not stop: finding himself, however, unable to bear the weight of Balarāma, he enlarged his bulk, and looked like a black cloud in the rainy season. Balarāma beholding him like a scorched mountain, his head crowned with a diadem, and his neck hung round with garlands, having eyes as large as cart wheels, a fearful form, and shaking the earth with his tread, called out, as he was carried away, to his brother, "Kṛṣṇa, Kṛṣṇa, I am carried off by some demon, disguised as a cowherd, and huge as a mountain! What shall I do? Tell me, Madhusūdana: the villain runs away with speed!" Kṛṣṇa opened his mouth, smiling, for he well knew the might of



तमाह रामं गोविन्दः स्मिताभन्नौष्ठसम्पुटः ।  
 महात्मा रौहिणेयस्य बलवीर्य्यप्रमाणवित् ॥२२॥  
 किमयं मानुषो भावो व्यक्तमेवावलम्ब्यते ।  
 सर्वात्मन् ! सर्वगुह्यानां गुह्यगुह्यात्मना त्वया ॥२३॥  
 स्मराशेषजगद्बीजकारणं कारणाग्रजम् ।  
 आत्मानमेकं तद्वच्च जगत्येकार्णवे च यत् ॥२४॥  
 किन्न वेत्सि यथाहञ्च त्वञ्चैकं कारणां भुवः ।  
 भारावतारणार्थाय मर्त्यलोकमुपागतौ ॥२५॥

नमः शिरस्तेऽम्बुमयी च मूर्तिः पादौ क्षितिर्वक्तृमनन्त ! वल्लिः ।  
 सोमो मनस्ते श्वसितं समीरो दिशश्चतस्रोऽव्यय ! बाहवस्ते ॥२६॥  
 सहस्रवक्त्रो भगवान् महात्मा सहस्रहस्ताङ्घ्रिशरीरभेदः ।  
 सहस्रपद्मोद्भवयोनिराद्यः सहस्रशस्त्वां मूनयो गृणन्ति ॥२७॥  
 दिव्यं हि रूपं तव वेत्ति नान्यो देवैरशेषैरवताररूपम् ।  
 तवाच्चर्यते वेत्सि न किं यदन्ते त्वय्येव विश्वं लयमभ्युपैति ॥२८॥  
 त्वया धृतेयं धरणी विभक्तिं चराचरं विश्वमनन्तमूर्ते !  
 कृतादिभेदैरज ! कालरूपो निमेषपूर्वो जगदेतदत्सि ॥२९॥  
 अत्तं यथा वाडववह्निनाम्बु हिमस्वरूपं परिगृह्य कास्तम् ।  
 हिमाचले भानुमतोऽंशुसङ्गाज्जलत्वमभ्येति पुनस्तदेव ॥३०॥

the son of Rohinī, and replied, "Why this subtle pretext of merely mortal nature? thou who art the soul of all the most subtle of subtle things. Remember yourself, the radical cause of the whole world; born before all cause, and all that is alone when the world is destroyed. Dost thou not know that you and I are alike the origin of the world, who have come down to lighten its load? The heavens are thy head; the waters are thy body; earth is thy feet; thy mouth is eternal fire; the moon is thy mind; the wind thy breath; thy arms and hands are the four regions of space. Thou hast, O mighty lord, a thousand heads, a thousand hands and feet and bodies; a thousand Brahmās spring from thee, who art before all, and whom the sages praise in myriads of forms. No one but I knoweth thy divine person. Thy incarnate person is glorified by all the gods. Knowest thou not, that, at the end of all, the universe disappears in thee? that, upheld by thee, this earth sustains living and inanimate things? and that, in the character of uncreated time, with its divisions of ages, developed from an instant, thou devourest the world? As the waters of the sea, when swallowed up by submarine flame, are recovered by the winds, and thrown, in the form of snow, upon the Himāchala, where coming

एव त्वया संहरणेऽत्तमेतज्जगत् समस्तं पुनरप्यवश्यम् ।  
तवैव सर्गाय समुद्यतस्य जगत्त्वमभ्येत्यनुकल्पमीश ॥३१॥

भवानहञ्च विश्वात्मन्नेकमेव हि कारणम् ।

जगतोऽस्य जगत्यर्थे भेदेनावां व्यवस्थितौ ॥३२॥

तत् स्मर्यताममेयात्मन् ! त्वयात्मा जहि दानवम् ।

मानुष्यमेवावलम्ब्य बन्धूनां क्रियतां हितम् ॥३३॥

into contact with the rays of the sun, they reassume their watery nature; so the world, being devoured by thee at the period of dissolution, becomes of necessity, at the end of every Kalpa, the world again, through thy creative efforts. Thou and I, soul of the universe, are but one and the same cause of the creation of the earth, although, for its protection, we exist in distinct individuals. Calling to memory who though art, O being of illimitable might, destroy of thyself the demon. Suspending awhile your mortal character, do what is right."

इति संस्मारितो विप्र ! कृष्णेन सुमहात्मना ।

विहस्य पीडयामास प्रलम्बं बलवान् बलः ॥३४॥

Thus reminded by the magnanimous Kṛṣṇa, the powerful Bala-deva laughed, and squeezed Pralamba with his knees, striking him at

2 This passage is read and explained differently in different copies.

In some it is, अस्तं यथा वाडवामिनां वहिमस्वरूपं परिगृह्य स्वस्थं । हिमाचले भानुमते शुसङ्गाज्जलत्वमुपैति पुनस्तथैव ॥ And this is explained, सामुद्रमम्बु वाडवाख्येन वहिना अस्तं भक्षितं घनीभूय हिमस्वरूपं कस्तकसंज्ञेन वायुना वाडवामिगतेन सूर्ये नाडीमयेन परिगृह्य गृहीत्वा स्वस्थमाकशस्थं कृतं सन् हिमाचले भवतीति शेषः ॥ 'The water of the ocean, devoured by the fire called Vāḍava, becoming condensed, or in the form of dew or snow, is seized by the wind called Kastaka, from which the Vāḍava fire has departed, consisting of a pipe of the solar rays, and being placed in the air, lies or is on the Himāchala,' &c. This is rather an awkward and confused representation of the notion, and the other reading is somewhat preferable: it consists simply in substituting कास्तं for स्वस्थं । that is, according to the commentary, अम्बु वाडवामिनां जग्धं कास्तं केन वायुना वाडवामिगतेनः करस्मिनाडीमयेन अस्तं हिमाचले क्षिप्तं हिमरूपं परिगृह्य स्थितं सत् । 'The water devoured by the fire is thrown by the wind

Ka, made of a solar ray &c.; on the Himāchala, where it assumes the form of snow;' and so on. However disfigured by inaccurate views of some of the instruments in operation, the physiology is in the main very correct, and indicates accurate observation of natural phenomena. The waters of the ocean, converted into vapour by solar heat, are raised by the same influence into the air, and thence borne by the winds to the summits of lofty mountain ranges, where they are arrested by a diminished temperature, descend in the form of snow, and again supply the streams that perpetually restore to the sea the treasures of which it is as perpetually plundered.

मुष्टिना चाहनन्मूर्ध्नि कोपसंरक्तलोचनः ।  
 तेन चास्य प्रहारेण बहिर्याति विलोचने ॥३५॥  
 स निष्कासितमस्तिष्को मुखाच्छोणितमुद्गमन् ।  
 निपपात महीपृष्ठे दैत्यवर्य्यो ममार च ॥३६॥  
 प्रलम्बं निहतं दृष्ट्वा बलेनाद्भुतकर्मणा ।  
 प्रहृष्टास्तुष्टुवुगोपाः साधु साध्विति चाब्रुवन् ॥३७॥  
 संस्तूयमानो गोपैस्तु रामो दैत्ये निपातिते ।  
 प्रलम्बे सह कृष्णेन पुनर्गोकुलमाययौ ॥३८॥

the same time on the head and face with his fists, so as to beat out both his eyes. The demon, vomiting blood from his mouth, and having his brain forced through the skull, fell upon the ground, and expired. The Gopas, beholding Pralamba slain, were astonished, and rejoiced, and cried out, "Well done," and praised Balarāma: and thus commended by his play-fellows, and accompanied by Kṛṣṇa, Bala, after the death of the daitya Pralamba, returned to Gokula.<sup>3</sup>

### CHAPTER X

तयोर्विहरतोस्तत्र राम-केशवयोर्ब्रजे ।  
 प्रावृट् व्यतीता विकसत्-सरोजा चाभवच्छरत् ॥१॥  
 अवापुस्तापमत्यर्थं शफर्य्यः पल्लोदके ।  
 पुत्रक्षेत्रादिसक्तेन ममत्वेन यथा गृहो ॥२॥  
 मयूरा मौनिनस्तस्थुः परित्यक्तमदा वन ।  
 असारतां परिज्ञाय संसारस्येव योगिनः ॥३॥  
 उत्सृज्य जलसर्वस्वं निर्मलाः सितमूर्त्तयः ।  
 तत्यजुश्चाम्बरं मेघा गृहं विज्ञानिनो यथा ॥४॥

Whilst Keśava and Rāma were sporting thus in Vraja, the rainy season ended, and was succeeded by the season of autumn, when the lotus is full blown. The small Saphari fish, in their watery burrows, were oppressed by the heat, like a man by selfish desires, who is devoted to his family. The peacocks, no longer animated by passion, were silent amidst the woods, like holy saints, who have come to know the unreality of the world. The clouds, of shining whiteness, exhausted of their watery wealth, deserted the atmosphere, like those

3 According to the Hari Vamśa the gods themselves praised this proof of Rāma's strength (*bala*), and hence he derived the name of Balarāma.

शरत्सूर्यांशुतप्तानि ययुः शोषं संरासि च ।  
 बह्वालम्बि-ममत्वेन हृदयानीव देहिताम् ॥५॥  
 कुमुदेः शरदम्भांसि योग्यतालक्षणं ययुः ।  
 अवबोधैर्मनांसीव सम्बन्धममलात्मनाम् ॥६॥  
 तारका विमले व्योम्नि रराजाखरड्ढमण्डलः ।  
 चन्द्रश्चरमदेहात्मा योगी साधुकुले यथा ॥७॥  
 शनकैः शनकैस्तीरं तत्यजुश्च जलाशयाः ।  
 ममत्वं क्षेत्रपुत्रादिरूढमुच्चैर्यथा बुधाः ॥८॥  
 पूर्वत्यक्तैः सरोऽम्भोभिर्हंसा योगं पुनर्ययुः ।  
 क्लेशैः कुयोगिनोऽशेषेरन्तरायहता इव ॥९॥  
 निभृतोऽभवदत्यर्थं समुद्रः स्तिमितोदकः ।  
 क्रमावाप्त-महायोगो निश्चलात्मा यथा यतिः ॥१०॥  
 सर्व्वत्रातिप्रसन्नानि सलिलानि तदाभवन् ।  
 ज्ञाते सर्व्वगते विष्णौ मनांसीव सुमेघसाम् ॥११॥  
 बभूव निर्म्मलं व्योम शरदा ध्वस्ततोयदम् ।  
 योगाम्निदग्धक्लेशौघं योगिनामिव मानसम् ॥१२॥  
 सूर्यांशुजनितं तापं निन्ये तारापतिः शमम् ।  
 अहङ्कारोद्भवं दुःखं विवेकः सुमहानिव ॥१३॥

who have acquired wisdom, and depart from their homes. Evaporated by the rays of the autumnal sun, the lakes were dried up, like the hearts of men when withered by the contact of selfishness. The pellucid waters of the season were suitably embellished by white water-lilies, as are the minds of the pure by the apprehension of truth. Brightly in the starry sky shone the moon with undiminished orb, like the saintly being, who has reached the last stage of bodily existence in the company of the pious. The rivers and lakes slowly retired from their banks, as the wise by degrees shrink from the selfish attachment that connects them with wife and child. First abandoned by the waters of the lake, the swans again began to congregate, like false ascetics, whose devotions are interrupted, and they are again assailed by innumerable afflictions. The ocean was still and calm, and exhibited no undulations, like the perfect sage, who has completed his course of restraint, and has acquired undisturbed tranquillity of spirit. Every where the waters were as clear and pure as the minds of the wise, who behold Vishnu in all things. The autumnal sky was wholly free from clouds, like the heart of the ascetic, whose cares have been consumed by the fire of devotion. The moon allayed the fervours of the sun,

नभसोऽभ्रान् भुवः पङ्क्तान् कालुष्यं चाम्भसः शरत् ।  
 इन्द्रियाणीन्द्रियार्थेभ्यः प्रत्याहार इवाहरत् ॥१४॥  
 प्राणायाम इवाम्भोभिः सरसां कृतपूरकैः ।  
 अभ्यस्यतेऽनुदिवसं रेचकाकुम्भकादिभिः ॥१५॥

as discrimination alleviates the pain to which egotism gives birth. The clouds of the atmosphere, the muddiness of the earth, the discoloration of the waters, were all removed by autumn, as abstraction detaches the senses from the objects of perception. The exercise of inspiring, suppressing, and expiring the vital air, was as if performed daily by the waters of the lakes (as they were full, and stationary, and then again declined)<sup>1</sup>.

विमलाम्बरनक्षत्रे काले चाभ्यागतो व्रजम् ।  
 ददर्शेन्द्रमहारम्भायौद्यतांस्तान् व्रजौकसः ॥१६॥  
 कृष्णस्तानुत्सुकान् दृष्ट्वा गापानुत्सवलालसान् ।  
 कौतूहलादिदं वाक्यं प्राह वृद्धान् महामतिः ॥१७॥  
 कोऽयं शक्रमहो नाम येन वो हर्ष आगतः ।  
 प्राह तं नन्दगोपश्च पृच्छन्तमतिसादरम् ॥१८॥  
 मेधानां पयसा चेशो देवराजः शतक्रतुः ।  
 तेन सञ्चोदिता मेघा वर्षन्त्यम्बुमयं रसम् ॥१९॥

At this season, when the skies were bright with stars, Kṛṣṇa, repairing to Vraja, found all the cowherds busily engaged in preparing for a sacrifice to be offered to Indra<sup>2</sup>; and going to the elders, he asked them, as if out of curiosity, what festival of Indra it was in which they took so much pleasure. Nanda replied to his question, and said. "Śakraṭu or Indra is the sovereign of the clouds and of the waters:

1 A set of very poor quibbles upon the terms of the Prāṇāyāma: or, Pūraṇa, drawing in the breath through one nostril; literally, 'filling:' Kumbhaka, closing the nostrils, and suppressing the breath; keeping it stationary or confined, as it were in a Kumbha, or waterpot: and Rechaka, opening the other nostril, and emitting the breath; literally, 'purging' or 'depletion.' The waters of the reservoirs replenished in the beginning of the autumnal season by the previous rains, remain for a while full, until they are drawn off for irrigation, or reduced by evaporation: thus representing the three operations of Pūraṇa, Kumbhaka, and Rechaka.

2 No public worship is offered to Indra at present; and the only festival in the Hindu calendar, the Śakraḍhwajotthāna, the erection of a flag in honour of Śakra or Indra, should be held on the twelfth or thirteenth of Bhādra, which is in the very middle of the rainy season; according to the *Tīthi Tatwa*, following the authority of the Kālika and Bhaviṣhyottara Purāṇas. The Śakraḍhwajotthāna is also a rite to be performed by kings and princes. It may be doubted, therefore, if the text intends any particular or appointed celebration.

तद्वृष्टिजनितं शस्यं वयमन्ये च देहिनः ।  
 वर्त्तयामोपयुञ्जानास्तर्पयामश्च देवताः ॥२०॥  
 क्षीरवत्य इमा गावो वत्सवत्यश्च निर्वृताः ।  
 तेन संवर्द्धितैः शस्यैः पुष्टास्तुष्टा भवन्ति वै ॥२१॥  
 नाशस्या नातृणा भूमिर्न बुभुक्षार्द्धितो जनः ।  
 दृश्यते यत्र दृश्यन्ते वृष्टिमन्तो बलाहकाः ॥२२॥  
 भौममेतत् पयो दुग्धं गोभिः सूर्यस्य वारिदः ।  
 पर्जन्यः सर्वलोकस्य भवाय भूवि वर्षति ॥२३॥  
 तस्मात् प्रावृषि राजानः सर्वे शक्रं मुदा यताः ।  
 महैः सुरेशमर्चन्ति वयमन्ये च मानवाः ॥२४॥

sent by him, the former bestow moisture upon the earth, whence springs the grain, by which we and all embodied beings subsist ; with which also, and with water, we please the gods: hence too these cows bear calves, and yield milk, and are happy, and well nourished. So when the clouds are seen distended with rain, the earth is neither barren of corn, nor bare of verdure, nor is man distressed by hunger. Indra, the giver of water, having drunk the milk of earth by the solar ray, sheds it again upon the earth for the sustenance of all the world. On this account all sovereign princes offer with pleasure sacrifices to Indra at the end of rains, and so also do we, and so do other people."

नन्दगोपस्य वचनं श्रुत्वेत्थं शक्रपुत्रे ।

कोपाय त्रिदशेन्द्रस्य प्राह दामोदरस्तदा ॥२५॥

न वयं कृषिकर्तारो वाणिज्यजीविनो न च ।

गावोऽस्मद्देवतं तात ! वयं वनचरा यतः ॥२६॥

आन्वीक्षिकी त्रयी वार्त्ता दण्डनीतिस्तथापस ।

विद्याचतुष्टयं त्वेतत् वार्त्तामित्र शृणुष्व मे ॥२७॥

When Kṛṣṇa heard this speech from Nanda in regard to the worship of Indra, he determined to put the king of the celestials into a passion, and replied, "We, father, are neither cultivators of the soil, nor dealers in merchandise; we are sojourners in forests, and cows are our divinities. There are four branches of knowledge, logical, scriptural, practical, and political<sup>3</sup>. Hear me describe what practical

3 Or. Ānvīkshikī ( आन्वीक्षिकी ), the science of inquiring by reasoning, Tarka ( तर्कः ), or logic: Trayī ( त्रयी ), the three Vedas collectively, or the doctrines they teach: Vārttā ( वार्त्ता ), rendered 'practical,' is the

कृषिर्वणिज्या तद्वत्तु तृतीयं पशुपालनम् ।  
 विद्या ह्येता महाभाग ! वार्त्ता वृत्तित्रयाश्रयाः ॥२८॥  
 कर्षकाणां कृषिवृत्तिः परमं विपणिजीविनाम् ।  
 अस्माकं गाः परा वृत्तिर्वार्त्ताभिदैरियं त्रिभिः ॥२९॥  
 विद्यया यो यया युक्तस्तस्य स देवतं महत् ।  
 सैव पूज्यार्चनीया च सैव तस्योपकारिका ॥३०॥  
 योऽन्यस्य फलमश्नन् वै पूजयत्यपरं नरः ।  
 इह च प्रेत्य चैवासौ तात ! नाम्नोति शोभनम् ।३१  
 कृष्यन्ता प्रथिता सीमा सीमान्तञ्च पुनर्वनम् ।  
 वनान्ता गिरयः सर्व्वे ते चास्माकं परा गतिः ॥३२॥  
 न द्वारबन्धावरणा न गृहक्षेत्रिणस्तथा ।  
 सुखिनः सकले लोके यथा वै चक्रचारिणः ॥३३॥  
 श्रूयन्ते गिरयश्चामी वनेऽस्मिन् कामरूपिणः ।  
 तत्तद्रूपं समास्थाय रमन्ते स्वेषु सानुषु ॥३४॥

science is. Agriculture, commerce, and tending of cattle; the knowledge of these three professions constitutes practical science. Agriculture is the subsistence of farmers; buying and selling, of traders. Kine are our support. Thus the knowledge of means of support is threefold. The object that is cultivated by any one should be to him as his chief divinity; that should be venerated and worshipped, as it is his benefactor. He who worships the deity of another, and diverts from him the reward that is his due, obtains not a prosperous station either in this world or in the next. Where the land ceases to be cultivated there are bounds assigned, beyond which commences the forest; the forests are bounded by the hills, and so far do our limits extend. We are not shut in with doors, nor confined within walls; we have neither fields nor houses; we wander about happily wherever we list, travelling in our waggons<sup>4</sup>. The spirits of these mountains, it is said, walk the woods in whatever forms they will, or in their proper persons sport upon their own precipices.

knowledge or the means of acquiring subsistence ( वृत्तिः ) : the fourth is Daṇḍānti ( दण्डनीतिः ), the science of government, both domestic and foreign.

4 These nomadic habits are entirely lost sight of in the parallel passages of those Purāṇas in which the juvenile life of Kṛṣṇa is narrated. The text of the Hari Vaṃśa is in most of the other verses precisely the same as that of the Vishṇu P., putting however into the mouth of Kṛṣṇa a long additional eulogium on the season of autumn.

यदा चेतेऽपराध्यन्ते तेषां ये काननौकसः ।  
 तदा सिंहादिरूपेस्तान् घातयन्ति महीधराः ॥३५॥  
 गिरियज्ञस्त्वयं तस्माद् गोयज्ञश्च प्रवर्त्यताम् ।  
 किमस्माकं महेन्द्रेण गावः शैलाश्च देवताः ॥३६॥  
 मन्त्रयज्ञपरा विप्राः सीतायज्ञाश्च कर्षकाः ।  
 गिरि-गोयज्ञशीलाश्च वयमद्रिवनाश्रयाः ॥३७॥  
 तस्माद् गोवर्द्धनः शैलो भवद्भिर्विविधार्हणैः ।  
 अर्च्यतां पूज्यतां मेघ्यं पशुं हत्वा विधानतः ॥३८॥  
 सर्वघोषस्य सन्दोहो गृह्यतां मा विचार्यताम् ।  
 भोज्यन्तां तेन वै विप्रास्तथा ये चाभिवाञ्छकाः ॥३९॥  
 समर्चिते कृते होमे भोजितेषु द्विजातिषु ।  
 शरत्पुष्पकृतापीडाः परिगच्छन्तु गोगणाः ॥४०॥  
 एतन्मम मतं गोपाः सम्प्रत्याद्रियते यदि ।  
 ततः कृता भवेत् प्रीतिर्गवामद्रस्तथा मम ॥४१॥

If they should be displeased with those who inhabit the forests, then, transformed to lions and beasts of prey, they will kill the offenders. We then are bound to worship the mountains ; to offer sacrifices to cattle. What have we to do with Indra? cattle and mountains are our gods. Brahmans offer worship with prayer ; cultivators of the earth adore their landmarks ; but we who tend our herds in the forests and mountains should worship them and our kine. Let prayer and offerings then be addressed to the mountains Govardhana, and kill a victim in due form. Let the whole station collect their milk without delay, and feed with it the Brahmans and all who may desire to partake of it. When the oblations have been presented, and the Brahmans have been fed, let the Gopas circumambulate the cows, decorated with garlands of autumnal flowers. If the cowherds will attend to these suggestions, they will secure the favour of the mountain, of the cattle, and also mine."

इति तस्य वचः श्रुत्वा नन्दाद्यास्ते ब्रजौकसः ।  
 प्रीत्युत्फुल्लमुखा विप्र! साधु साध्वित्यथाब्रुवन् ॥४२॥  
 शोभनं ते मतं वत्स ! यदेतद्भवतोदितम् ।  
 तत् करिष्यामहे सर्व्वं गिरियज्ञः प्रवर्त्यताम् ॥४३॥

When Nanda and the other Gopas heard these words of Kṛṣṇa, their faces expanded with delight, and they said that he had spoken well. "You have judged rightly, child," exclaimed they ; "we will do exactly as you have proposed, and offer adoration to the mountain."



तथा च कृतवन्तस्ते गिरियज्ञं व्रजौकसः ।  
 दधि-पायस-मांसाद्यैर्ददुः शैलवलि ततः ॥४४॥  
 द्विजांश्च भोजयामासुः शतशोऽथ सहस्रशः ।  
 अन्यानप्यागतानित्थं कृष्णेनोक्तं यथा पुरा ॥४५॥  
 गावः शैलं ततश्चक्रुः श्वाच्चितास्ताः प्रदक्षिणम् ।  
 ऋषभाश्चापि नर्दन्तः सतोया जलदा इव ॥४६॥  
 गिरिमूर्द्धनि कृष्णेऽपि शैलोऽहमिति मूर्त्तिमान् ।  
 बुभुजेऽन्नं बहु तदा गोपवर्याहितं द्विज ॥४७॥  
 अन्येन कृष्णो रूपेण गोपैः सह गिरेः शिरः ।  
 अधिरुह्यार्चयामास द्वितीयामात्मनस्तनुम् ॥४८॥  
 अन्तर्द्धानं गते तस्मिन् गोपा लब्ध्वा ततो वरान् ।  
 कृत्वा गिरिमहं गोष्ठं निजमभ्याययुः पुनः ॥४९॥

Accordingly the inhabitants of Vraja worshipped the mountain, presenting to it curds and milk and flesh ; and they fed hundreds and thousands of Brahmans, and many other guests, who came to the ceremony, even as Kṛṣṇa had enjoined : and when they had made their offerings, they circumambulated the cows and the bulls, that bellowed as loud as roaring clouds. Upon the summit of Govardhana, Kṛṣṇa presented himself, saying, "I am the mountain," and partook of much food presented by the Gopas ; whilst in his own form as Kṛṣṇa he ascended the hill along with cowherds, and worshipped his other self<sup>6</sup>. Having promised them many blessings, the mountain-person of Kṛṣṇa vanished ; and the ceremony being completed, the cowherds returned to their station,

5 The Hari Vamśa says, 'an illusory Kṛṣṇa, having become the mountain, ate the flesh that was offered : ' मांसंचमायकृष्णो । गिरिर्भूत्वा समश्रते । Of course the 'personified' mountain is intended, as appears from several of the ensuing passages ; as for instance, he says presently, 'I am satisfied ; and then in his divine form he smiled ;' संतुप्ततोस्मीतिदिव्येन रूपेण प्रजहास वै ; The Hari Vamśa affords here, as in so many other places, proofs of its Dakhīni origin. It is very copious upon the homage paid to the cattle, and their decoration with garlands and plumes of peacocks' feathers, of which our text takes no notice. But in the south of India there is a very popular festival, that of the Panjal, scarcely known in the north, when cattle are decorated and worshipped ; a celebration which has no doubt suggested to the compiler of the Hari Vamśa the details which he describes.

## CHAPTER XI

महे प्रतिहते शक्रो मैत्रेयातिरूषान्वितः ।  
 संवर्त्तकं नाम गरुणं तोयदानामथाब्रवीत् ॥१॥  
 भो भो मेघा ! निशम्यैतद् वचनं वदतो मम ।  
 आज्ञानन्तरमेवाशु क्रियतामविचारितम् ॥२॥  
 नन्दगोपः सुदुर्बुद्धिर्गोपैरन्यैः सहायवान् ।  
 कृष्णाश्रयबलाध्मातो महभङ्गमचीकरत् ॥३॥  
 आजीवो यः परस्तेषां याश्च गोपत्वकारणम् ।  
 ता गावो वृष्टिवातेन पीड्यन्तां वचनान्मम ॥४॥  
 अहमप्यद्रिशृङ्गाभं तुङ्गमारुह्य वारणम् ।  
 साहाय्यं वः करिष्यामि वार्यम्बूतसर्गयोजितम् ॥५॥  
 इत्याज्ञप्ताः सुरेन्द्रेण मुमुचुस्ते बलाहकाः ।  
 वातवर्षं महाभीममभावाय गवां द्विज ॥६॥  
 ततः क्षणेन धरणी ककुभोऽम्बरमेव च ।  
 एकं धारामहासारपूरणेनाभवन्मुने ॥७॥  
 विद्युल्लताकशाघातत्रस्तेरिव घनेर्धनम् ।  
 नादापूरितदिक्चक्रैर्धारासारमपात्यत ॥८॥  
 अन्धकारीकृते लोके वर्षद्विरनिशं घनेः ।  
 अघश्चोद्ध्वञ्च तिर्यक् च जगदाप्यमिवाभवत् ॥९॥

Indra, being thus disappointed of his offerings, was exceedingly angry, and thus addressed a cohort of his attendant clouds, called Samvartaka: "Ho, clouds" he said, "hear my words, and without delay execute what I command. The insensate cowherd Nanda, assisted by his fellows, has withheld the usual offerings to us, relying upon the protection of Kṛṣṇa. Now, therefore, afflict the cattle, that are their sustenance, and whence their occupation is derived, with rain and wind. Mounted upon my elephant, as vast as a mountain peak, I will give you aid in strengthening the tempest." When Indra ceased, the clouds, obedient to his commands, came down, in a fearful storm of rain and wind, to destroy the cattle. In an instant the earth, the points of the horizon, and the sky, were all blended into one by the heavy and incessant shower. The clouds-roared cloud, as if in terror of the lightning's scourge, poured down uninterrupted torrents. The whole earth was enveloped in impenetrable darkness by the thick and volumed clouds; and above, below, and on every side, the world

गावस्तु तेन पतता वर्षवातेन वेगिना ।  
 धूताः प्रारणान् जहुः सन्नत्रिकसक्थिशिरोधराः ॥१०॥  
 क्रोडेन वत्सानाक्रम्य तस्थुरन्या महामुने ।  
 गावो विवत्साश्च कृता वारिपूरेण चापराः ॥११॥  
 वत्साश्च दीनवदनाः पवनाकम्पिकन्धराः ।  
 त्राहि त्राहीत्यल्पशब्दाः कृष्णमूचुरिवात्तकाः ॥१२॥

was water. The cattle, pelted by the storm, shrunk cowering into the smallest size, or gave up their breath: some covered their calves with their flanks, and some beheld their young ones carried away by the flood. The calves, trembling in the wind, looked piteously at their mothers, or implored in low moans, as it were, the succour of Krishna.

ततस्तद् गोकुलं सर्व्वं गो-गोपी-गोपसंकुलम् ।  
 अतीवार्त्तं हरिर्दृष्ट्वा मैत्रेयाचिन्तयत् तदा ॥१३॥  
 एतत् कृतं महेन्द्रेण महभङ्गविरोधिना ।  
 तदेतदखिलं गोष्ठं त्रातव्यमधुना मया ॥१४॥  
 इममद्रिमहं धैर्याद्भुत्पात्र्योरुशिलाघनम् ।  
 धारयिष्यामि गोष्ठस्य पृथुच्छत्रमिवोपरि ॥१५॥  
 इति कृत्वा मति कृष्णो गोवर्द्धनमहीधरम् ।  
 उत्पात्र्यककरेणैव धारयामास लीलया ॥१६॥  
 गोपांश्चाह जगन्नाथः समुत्पाटितभूधरः ।  
 विशध्वमत्र त्वरिताः कृतं वर्षनिवारणम् ॥१७॥  
 सुनिव्व्रतिषु देशेषु यथाजोषमिहास्यताम् ।  
 प्रविश्यतां न भेतव्यं गिरिपातस्य निर्णयैः ॥१८॥  
 इत्युक्तास्ते ततो गोपा विविशुर्गोधनैः सह ।

Hari, beholding all Gokula agitated with alarm, cowherds, cowherdresses, and cattle all in a state of consternation, thus reflected: "This is the work of Mahendra, in resentment of the prevention of his sacrifice, and it is incumbent on me to defend this station of herdsmen. I will lift up this spacious mountain from its stony base, and hold it up, as a large umbrella, over the cow-pens." Having thus determined, Krishna immediately plucked up the mountain Govardhana, and held it aloft with one hand in sport, saying to the herdsmen, "Lo the mountain is on high; enter beneath it quickly, and it will shelter you from the storm; here you will be secure and at your ease in places defended from the wind: enter without delay, and fear not that the mountain will fall." Upon this, all the people, with

शकटारोपितैर्भाण्डैर्गोप्यश्चासारपीडिताः ॥१९॥

कृष्णोऽपि तं दधारेव शैलमत्यन्तनिश्चलम् ।

ब्रजैकवासिभिर्हर्षविस्मिताक्षैर्निरीक्षितः ॥२०॥

गोप-गोपीजनैर्हृष्टैः प्रीतिविस्तारितेक्षणैः ।

संस्तूयमानचरितः कृष्णः शैलमधारयत् ॥२१॥

सप्तरात्रं महामेघा ववर्षुर्नन्दगोकुले ।

इन्द्रेण चोदिता विप्र ! गोपानां नाशकारिणः ॥२२

ततो धृते महाशैले परित्राते च गोकुले ।

मिथ्याप्रतिज्ञो बलभिद् वारयामास तान् घनान् ॥२३

व्यञ्जे नभसि देवेन्द्रे वितथात्मवचस्यथ ।

निष्क्रम्य गोकुलं सर्व्वं स्वस्थाने पुनरागमत् ॥२४॥

मुमोच कृष्णोऽपि तदा गोवर्द्धनमहाचलम् ।

स्वस्थाने विस्मितमुखैर्हृष्टस्तैस्तु ब्रजैकसैः ॥२५॥

their herds, and their waggons and goods, and the Gopis, distressed by the rain, repaired to the shelter of the mountain, which Kṛṣṇa held steadily over their heads; and Kṛṣṇa, as he supported the mountain, was contemplated by the dwellers of Vraja with joy and wonder; and, as their eyes opened wide with astonishment and pleasure, the Gopas and Gopis sang his praise. For seven days and nights did the vast clouds sent by Indra rain upon the Gokula of Nanda to destroy its inhabitants, but they were protected by the elevation of the mountain; and the slayer of Bala, Indra, being foiled in his purpose, commanded the clouds to cease. The threats of Indra having been fruitless, and the heavens clear, all Gokula came forth from its shelter, and returned to its own abode. Then Kṛṣṇa, in the sight of the surprised inhabitants of the forests, restored the great mountain Govardhana to its original site.\*

\*It seems not unlikely that this legend has some reference to the caves or cavern temples in various parts of India. A remarkable representation of it occurs upon the sculptured rocks of Mahabalipura. It is related much to the same purport in the Bhāgavata, &c. Siṣupāla, ridiculing the exploit, asserts that Govardhana was nothing more than an ant hill.

## CHAPTER XII

धृते गोवर्द्धने शैले परित्राते च गोकुले ।  
 रोचयामास कृष्णस्य दशनं पाकशासनः ॥१॥  
 सोऽधिरुह्य महानागमैरावतममित्रजित् ।  
 गोवर्द्धनगिरौ कृष्णं ददर्श त्रिदशेश्वरः ॥२॥  
 चारयन्तं महावीर्यं गावो गोपवपुर्धरम् ।  
 कृष्णञ्च जगतो गोपं वृतं गोपकुमारकैः ॥३॥  
 गरुडञ्च ददर्शोच्चैरन्तर्द्धानगतं द्विज !  
 कृतच्छायं हरेर्मूर्ध्नि पक्षाभ्यां पक्षिपुङ्गवम् ॥४॥  
 अवरुह्य स नागेन्द्रादेकान्ते मधुसूदनम् ।  
 शक्रः सस्मितमाहेदं प्रीतिविस्फारितेक्षणः ॥५॥  
 कृष्ण ! कृष्ण ! शृणुष्वेदं यदर्थमहमागतः ।  
 त्वत्समीपं महाभाग ! नैतच्चिन्त्यं त्वयान्यथा  
 भारवतारणार्थाय पृथिव्याः पृथिवीतलम् ।  
 अवतीर्णोऽखिलाधारस्त्वमेव परमेश्वर-॥७॥  
 महभङ्गविरुद्धेन मया गोकुलनाशकाः ।  
 समादिष्टा महामेघास्तैश्चेदं कवनं कतम् ॥८॥  
 त्रातास्तात ! त्वया गावः समुत्पात्र्य महागिरिम् ।  
 तेनाहं तोषितो वीर ! कर्मणात्यद्भुतेन ते ॥९॥

After Gokula had been saved by the elevation of the mountain, Indra became desirous of beholding Kṛṣṇa. The conqueror of his foes accordingly mounted his vast elephant Airāvata, and came to Govardhana, where the king of the gods beheld the mighty Dāmodara tending cattle, and assuming the person of a cow-boy, and, although the preserver of the whole world, surrounded by the sons of the herdsmen: above his head he saw Garuḍa, the king of birds, invisible to mortals, spreading out his wings to shade the head of Hari. Alighting from his elephant, and addressing him apart, Sakra, his eyes expanding with pleasure, thus spoke to Madhusūdana: "Hear, Kṛṣṇa, the reason why I have come hither; why I have approached thee; for thou couldst not otherwise conceive it. Thou, who art the supporter of all, hast descended upon earth, to relieve her of her burden. In resentment of my obstructed rites I sent the clouds to deluge Gokula, and they have done this evil deed. Thou, by raising up the mountain, hast preserved the cattle; and of a verity I am

साधितं कृष्ण देवानामहं मन्ये प्रयोजनम् ।  
 त्वयायमद्रिप्रवरः करणैकेन यद्भूतः ॥१०॥  
 गोभिश्च चोदितः कृष्ण ! त्वत्सकशमिहागतः ।  
 त्वया त्राताभिरत्यर्थं युष्मत्सत्कारकारणात् ॥११  
 स त्वां कृष्णाभिषेक्ष्यामि गवां वाक्यप्रचोदितः ।  
 उपेन्द्रत्वे गवामिन्द्रो गोविन्दस्त्वं भविष्यासि ॥१२॥

much pleased, O hero, with thy wondrous deed. The object of the gods is now, methinks, accomplished, since with thy single hand thou hast raised aloft this chief of mountains. I have now come by desire of the cattle<sup>1</sup>, grateful for their preservation, in order to install you as Upendra ; and, as the Indra of the cows, thou shalt be called Govinda."<sup>2</sup> Having thus said, Mahendra took a ewer from his

1 Gobhischa chodita ( गोभिश्च चोदितः ) ; that is, 'delegated,' says the commentator. 'by the cow of plenty, Kāmadhenu, and other celestial kine, inhabitants of Goloka, the heaven of cows : ' but this is evidently unauthorized by the text, as celestial cattle could not be grateful for preservation upon earth ; and the notion of Goloka, a heaven of cows and Kṛṣṇa, is a modern piece of mysticism, drawn from such sectarial works as the Brahma Vaivartta P. and Hari Vamśa.

2 The purport of Indra's speech is to explain the meaning of two of Kṛṣṇa's names, Upendra and Govinda. The commentators on the *Amara Kosha* agree in explaining the first, the younger brother of Indra, इन्द्रानुजत्वादुपेन्द्रः । conformably to the synonym that immediately follows in the text of Amara, Indrāvāraja ( इन्द्रावरजः ) ; a name that occurs also in the Mahābhārata : Kṛṣṇa, as the son of Devakī, who is an incarnation of Aditī, being born of the latter subsequently to Indra. Govinda is he who knows, finds, or tends cattle ; Gām vindati ( गां विन्दति ). The Paurāṇik etymology makes the latter the Indra ( इन्द्र quasi इन्द्र ) of cows ; and in this capacity he may well be considered as a minor or inferior Indra, such being the proper sense of the term Upendra (Upa in composition) ; as, Upa-purāna, 'a minor Purāna,' &c. The proper import of the word Upendra has, however, been anxiously distorted by the sectarian followers of Kṛṣṇa. Thus the commentator on our text asserts that Upa is here synonymous with Upari ( उपरि ), and that Upendratwa, 'the station of Upendra,' means 'rule in the heaven of heavens Goloka ;' a new creation of this sect, above Satya-loka, which, in the uncorrupt Paurāṇik system, is the highest of the seven Lokas : see Bk. II. Ch. VII. So the Hari Vamśa makes Indra say, समोपरि यथेन्द्रस्त्वं स्थापितो गोमिरोश्वरः उपेन्द्र इति कृष्ण त्वां गास्यन्ति दिवि देवताः । 'As thou, Kṛṣṇa, art appointed, by the cows, Indra superior to me, therefore the deities in heaven shall call thee Upendra.' The Bhāgavata does not introduce the name. though it

अथोपबाह्याद्भ्रशय घण्टामेरावताद् गजात् ।

अभिषेकं तया चक्रे पवित्रजलपूर्णया ॥१३॥

क्रियमाणेऽभिषेके तु गावः कृष्णस्य तत्क्षणात् ।

प्रस्रवोद्भूतदुग्धार्द्रां सद्यश्चक्रुर्वसुन्धराम् ॥१४॥

elephant Airavata, and with the holy water it contained performed the regal ceremony of aspersion. The cattle, as the rite was celebrating, deluged the earth with their milk.

अभिषिच्य गवां वाक्याद् देवेन्द्रो वै जनार्दन ।

प्रीत्या सप्रश्रयं कृष्णं पुनराह शचीपतिः ॥१५॥

गवामेतत् कृतं वाक्यं तथान्यदपि मे शृणु ।

यद् ब्रवीमि महाभाग ! भारवतरणेच्छया ॥१६॥

ममांशः पुरुषव्याघ्र पृथायां पृथिवीतले ।

अवतीर्णोऽर्जुनो नाम स रक्ष्यो भवता सदा ॥१७

भारवतारणे साह्यं स ते वीरः करिष्यति ।

स रक्षणीयो भवता यथात्मा मधुसूदन ॥१८॥

जानामि भारते वंशे जातं पार्थं तवात्मजम् ।

तमहं पालयिष्यामि यावदस्मि महीतले ॥१९॥

When Indra had, by direction of the kine, inaugurated Krishna, the husband of Sachi said to him affectionately, "I have thus performed what the cows enjoined me. Now, illustrious being, hear what farther I propose, with a view to facilitate your task. A portion of me has been born as Arjuna, the son of Prithá: let him ever be defended by thee, and he will assist thee in bearing thy burden. He is to be cherished by thee, Madhusūdana, like another self." To this Kṛṣṇa replied, "I know thy son, who has been born in the race of Bharata, and I will befriend him as long as I continue upon earth.

no doubt alludes to it in making the divine cow Surabhi, who is said to have come from Goloka with Indra, address Kṛṣṇa, and say, इन्द्रं नस्वामिषेक्ष्यामो ब्रह्मणा नोदितावयं । 'We, intructed by Brahmá, will crown you as our Indra' Accordingly Kṛṣṇa has the water of the Ganges thrown over him by the elephant of Indra, and Indra, the gods, and sages praise him, and salute him by the appellation of Govinda. The Hari Vamśa assigns thus to Indra alone, who says, 'I am only the Indra of the gods; thou hast attained the rank of Indra of the kine, and they shall for ever celebrate thee on earth as Govinda: 'अहं किलेन्द्रो देवानां स्व-गवामिन्द्रतां गतः । गोविन्द इति लोकास्त्वां स्तोष्यन्ति भुवि शाश्वतं ॥ All this is very different from the sober account of our text, and is undoubtedly of comparatively recent origin.

यावन्महीतले शक्र ! स्थास्याम्महमरिन्दम !  
 न तावदज्जुनं कश्चिद् देवेन्द्र ! युधि जेष्यति ॥२०॥  
 कंसो नाम महाबाहुर्देत्योऽरिष्टस्तथापरः ।  
 केशी कुवलयापीडो नरकाद्यास्तथापरे ॥२१॥  
 हतेष्वेतेषु देवेन्द्र ! भविष्यति महाहवः ।  
 तत्र विद्धि सहस्राक्ष भारावतरणं कृतम् ॥२२॥  
 स त्वं गच्छ न पुत्रार्थे सन्तापं कर्तुमर्हसि ।  
 नार्जुनस्य रिपुः कश्चिन्ममाग्रे प्रभविष्यति ॥२३॥  
 अर्जुनार्थे त्वहं सर्वान् युधिष्ठिरपुरोगमान् ।  
 निवृत्ते भारते युद्धे कुन्त्या दास्याम्यविक्षतान् ॥२४॥

As long as I am present, invincible Sakra, no one shall be able to subdue Arjuna in fight. When the great demon Kansa has been slain, and Arishta, Keshin, Kvalayapida, Naraka, and other fierce Daityas, shall have been put to death, there will take place a great war, in which the burden of the earth will be removed. Now therefore depart, and be not anxious on account of thy son ; for no foe shall triumph over Arjuna whilst I am present. For his sake I will restore to Kunti all her sons, with Yudhishthira at their head, unharmed, when the Bhārata war is at an end."

इत्युक्तः सम्परिष्वज्य देवराजो जनार्दनम् ।  
 आरुह्यैरावतं नागं पुनरेव दिवं ययौ ॥२५॥  
 कृष्णोऽपि सहितो गोभिर्गोपालैश्च पुनर्ब्रजम् ।  
 आजगामाथ गोपीनां दृष्टिपूतेन वर्त्मना ॥२६॥

Upon Kṛshṇa's ceasing to speak, he and Indra mutually embraced; and the latter, mounting his elephant Airāvata, returned to heaven. Kṛshṇa, with the cattle and the herdsmen, went his way to Vraja, where the wives of the Gopas watched for his approach.

### CHAPTER XIII

गते शक्रे तु गोपालाः कृष्णमक्लिष्टकारिणम् ।  
 ऊचुः प्रीत्या धृतं दृष्ट्वा तेन गोवर्द्धनाचलम् ॥१॥  
 त्रयमस्मान्महाबाहो ! भवता महतो भयात् ।  
 गावश्च भवता त्राता गिरिधारणकर्मणा ॥२॥

After Sakra had departed, the cowherds said to Kṛshṇa, whom they had seen holding up Govardhana, "We have been preserved, together with our cattle, from a great peril, by your supporting the mountain above us ; but this is very astonishing child's play, unsuitable to the



बालक्रीडेयमतुला गोपालत्वं जुगुप्सितम् ।  
 दिव्यञ्च कर्म भवतः किमेतत् तात ! कथ्यताम् ॥३॥  
 कालियो दमितस्तोये प्रलम्बो विनिपातितः ।  
 धृतो गोवर्द्धनश्रायं शङ्कितानि मनांसि नः ॥४॥  
 सत्यं सत्यं हरेः पादौ शपामीऽमितविक्रम !  
 यथा त्वद्वीर्यमालोक्य न त्वां मन्यामहे नरम् ॥५॥  
 प्रीतिः सखीकुमारस्य व्रजस्य तव केशव !  
 कर्म चेदमशक्यं यत् समस्तेऽस्त्रिदशोरपि ॥६॥  
 बालत्वं चातिवीर्यञ्च जन्म चास्मास्वशोभनम् ।  
 चिन्त्यमानममेयात्मन ! शङ्कां कृष्ण प्रयच्छति ॥७॥  
 देवो वा दानवो वा त्वं यक्षो गन्धर्व्व एव वा ।  
 किं वास्माकं विचारेण बान्धवोऽसि नमोऽस्तु ते ॥८॥

condition of a herdsman, and all thy actions are those of a god. Tell us what is the meaning of all this. Kāliya has been conquered in the lake ; Pralamba has been killed ; Govarddhanv has been lifted up: our minds are filled with amazement. Assuredly we repose at the feet of Hari, O thou of unbounded might! for, having witnessed thy power, we cannot believe thee to be a man. Thy affection, Keśava, for our women and children, and for Vraja ; the deeds that thou hast wrought, which all the gods would have attempted in vain; thy boyhood, and thy prowess; thy humiliating birth amongst us; are contradictions that fill us with doubt, whenever we think of them. Yet reverence be to thee, whether thou be a god, or a demon, or a Gandharba, or whatever we may deem thee; for thou art our friend."

क्षणं भूत्वा त्वसौ तूष्णीं किञ्चित् प्रणयकोपवान् ।  
 इत्येवमुक्तस्तैर्गोपिः कृष्णोऽप्याह महामुने ॥९॥  
 मतसम्बन्धेन भो गोपा ! यदि लज्जा न जायते ।  
 श्लाघ्यो वाहं ततः किं वो विचारेण प्रयोजनम् ॥१०॥  
 यदि वोऽस्ति मयि प्रीतिः श्लाघ्योऽहं भवतां यदि ।  
 तदात्मबन्धुसदृशी बुद्धिर्वः क्रियतां मयि ॥११॥

When they had ended, Kṛṣṇa remained silent for some time, as if hurt and offended, and then replied to them, ' Herdsmen, if you are not ashamed of my relationship; if I have merited your praise; what occasion is there for you to engage in any discussion concerning me? If you have any regard for me; if I have deserved your praise; then be satisfied to know that I am your kinsman. I am neither god, nor

नाहं देवो न गन्धर्वो न यक्षो न च दानवः ।  
 अहं वो बान्धवो जातो नास्ति चिन्त्यमतोऽन्यथा ॥१२  
 इति श्रुत्वा हरेर्विक्रमं बद्धमौनास्ततो वनम् ।  
 ययुर्गोपा महाभाग ! तस्मिन् प्रणयंकोपिनि ॥१३

Yaksha, nor Gandharba, nor Danava; I have been born your relative, and you must not think differently of me." Upon receiving this answer, the Gopas held their peace, and went into the woods, leaving Kṛṣṇa apparently displeased.

कृष्णस्तु विमलं व्योम शरच्चन्द्रस्य चन्द्रिकाम् ।  
 तथा कुमुदिनीं फुल्लामामोदितदिगन्तराम् ॥१४॥  
 वनराजि तथा कूजद्भृङ्गमालां मनोरमाम् ।  
 विलोक्य सह गोपीभिर्मनश्चक्रे रतिं प्रति ॥१५॥  
 सह रामेण मधुरमतीव वनिताप्रियम् ।  
 जगौ कलपदं शौरिर्नानातन्त्री-कृतव्रतम् ॥१६॥  
 रम्यं गीतध्वनि श्रुत्वा सन्त्यज्यावसथांस्तदा ।  
 आजग्मुस्त्वरिता गोप्यो यत्रास्ते मधुसूदनः ॥१७॥  
 शनैः शनैर्जगौ गोपी काचित् तस्य लयानुगम् ।  
 दत्तावधाना काचित् तमेव मनसास्मरत् ॥१८॥  
 काचित् कृष्णेति कृष्णेति प्रोक्ता लज्जामुपागता ।  
 ययौ च काचित् प्रेमान्धा तत्पाश्वर्मविलज्जिता ॥१९॥  
 काचिदावसथस्यान्तः स्थिता दृष्ट्वा बहिर्गुह्यम् ।  
 तन्मयत्वेन गोविन्दं दध्यौ मीलितलोचना ॥२०॥  
 तच्चिन्ताविपुलाह्लाद-क्षीणपुण्यचया तथा ।  
 तदप्राप्ति-महादुःख-विलीनाशेषपातका ॥२१॥

But Kṛṣṇa, observing the clear sky bright with the autumnal moon, and the air perfumed with the fragrance of the wild water-lily, in whose buds the clustering bees were murmuring their songs, felt inclined to join with the Gopīs in sport. Accordingly he and Rāma commenced singing sweet low strains in various measures, such as the women loved; and they, as soon as they heard the melody, quitted their homes, and hastened to meet the foe of Madhu. One damsel gently sang an accompaniment to his song; another attentively listened to his melody: one calling out upon his name, then shrunk abashed; whilst another, more bold, and instigated by affection, pressed close to his side: one, as she sallied forth, beheld some of the seniors of the family, and dared not venture, contenting herself with meditating on Kṛṣṇa with closed eyes, and entire devotion, by which immediately

चिन्तयन्ती जगत्सूति परब्रह्मस्वरूपिणम् ।  
 निरुच्छासतया मुक्त गतान्या गोपकन्यका ॥२२॥  
 गोपीपारिवृतो रात्रि शरच्चन्द्रमनोरमाम् ।  
 मानयामास गोविन्दो रासारम्भरसोत्सुकः ॥२३॥  
 गोप्यश्च वृन्दशः कृष्णचेष्टास्वायत्तमूर्त्यः ।  
 अन्यदेशं गते कृष्णे चेरुर्वृन्दावमान्तरम् ॥२४॥  
 कृष्णे निरुद्धहृदया इदमूचुः परस्परम् ।  
 कृष्णोऽहमेतल्ललितं ब्रजाम्यालोक्यतां गतिः ।  
 अन्या ब्रवीति कृष्णस्य मम गीतिनिशम्यताम् ॥२५॥  
 दुष्टकालिय ! तिष्ठात्र कृष्णोऽहमिति चापरा ।  
 बाहुमास्फोत्र्य कृष्णस्य लीलासर्व्वस्वमाददे ॥२६॥  
 अन्या ब्रवीति भो गोपा ! निःशङ्कः स्वीयतामिह ।  
 अलं ब्रष्टिभयेनात्र धृतो गोवर्द्धनो मया ॥२७॥

all acts of merit were effaced by rapture, and all sin was expiated by regret at not beholding him: and others, again, reflecting upon the cause of the world, in the form of the supreme Brahma, obtained by their sighing final emancipation. Thus surrounded by the Gopis, Kṛṣṇa thought lovely moonlight night of autumn propitious to the Rāsa dance<sup>1</sup>. Many of the Gopis imitated the different actions of Kṛṣṇa, and in his absence wandered through Vrindāvan, representing his person. "I am Kṛṣṇa," cries one; "behold the elegance of my movements. "I am Kṛṣṇa," exclaims another; "listen to my song." "Vile Kāliya, stay! for I am Kṛṣṇa," is repeated by a third, slapping her arms in defiance. A fourth calls out, "Herdsmen, fear nothing; the danger of the storm is over, for, lo I lift up Govardhana for your shelter."

धेनुकोऽयं मया क्षिप्तो विचरन्तु यथेच्छया ।

गोपी ब्रवीति वै चान्याकृष्णालीलानुकारिणी ॥२८॥

एवं नानाप्रकारासु कृष्णचेष्टासु तास्तदा ।

गोप्या व्यग्राः समं चेरु रम्य वृन्दावमान्तरम् ॥२९॥

And a fifth proclaims, "Now let the heads graze where they will, for I have destroyed Dhenuka." Thus in various actions of Kṛṣṇa the Gopis imitated him, whilst away, and beguiled their sorrow by mimicking his sports. Looking down upon the ground, one damsel

1 The Rāsa dance is danced by men and women, holding each other's hands, and going round in a circle, singing the airs to which they dance. According to Bharata, the airs are various both in melody and time, and the number of persons should not exceed sixty-four:

अनेकनर्तकीयोज्यं चित्रताललयान्वितं । आचतुः षष्टियुग्मत्वाद्वासकं मन्त्रोद्धतं ॥

विलोक्येका भुवं प्राह गोपी गोपवराङ्गना ।  
 पुलकाञ्चितसर्वाङ्गी विकाशि-नयनोत्पला ॥३०॥  
 ध्वजवजाङ्क शाब्जाङ्क-रेखावन्त्यालि पश्यत ।  
 पदान्येतानि कृष्णस्य लीलालङ्कृतगामिनः ॥३१॥  
 कापि तेन समं याता कृतपुण्या मदालसा !  
 पदानि तस्याश्चैतानि घनान्यल्पतनूनि च ॥३२॥  
 पुष्पावचयमत्रोच्चैश्चक्रे दामोदरो ध्रुवम् ।  
 येनाग्राक्रान्तिमात्राणि पदान्यत्र महात्मनः ॥३३॥  
 अत्रोपविश्य सा तेन कापि पुष्पेरलङ्कृता ।  
 अन्यजन्मनि सर्वात्मा विष्णुरभ्यर्चितो यया ॥३४॥  
 पुष्पबन्धनसम्मान-कृतमानामपास्य ताम् ।  
 नन्दगोपसुतो यातो मार्गेणानेन पश्यत ॥३५॥  
 अनुयानेऽसमथान्या नितम्बभरमन्थरा ।  
 या गन्तव्ये द्रुतं याति निम्नपादाग्रसंस्थितिः ॥३६॥  
 हस्तन्यस्ताग्रहस्तेयं तेन याति तथा सखि !  
 अनायत्तपदन्यासा लक्ष्यते पदपद्धतिः ॥३७॥  
 हस्तसंस्पर्शमात्रेण धूर्त्तेनेषा विमानिता ।  
 नेराश्यमृन्दगामिन्या निवृत्तं लक्ष्यते पदम् ॥३८॥

calls to her friend, as the light down upon her body stands erect with joy, and the lotuses of her eyes expand, "See here are the marks of Kṛṣṇa's feet, as he has gone alone spratively, and left the impressions of the banner, the thundebolt, and the goad<sup>2</sup>. What lovely maiden has been his companion, inebriate with passion, as her irregular footmarks testify? Here Dāmōdara has gathered flowers from on high, for we see alone the impressions of the tips of his feet. Here a nymph has sat down with him, ornamented with flowers, fortunate in having propitiated Vishṇu in a prior existence. Having left her in an arrogant mood, because he had offered her flowers, the son of Nanda has gone by this road; for see, unable to follow him with equal steps, his associate has here tripped along upon her toes, and holding his hand, the damsel has passed, as is evident from the uneven and intermingled footsteps. But the rogue has merely taken her hand, and left her neglected, for here

2 The soles of the feet of a deity are usually marked by a variety of emblematical figures: this is carried to the greatest extravagance by the Buddhists, the mark on the feet of Gautama being 130: see *Trans. R. As. Soc.* III. 70. It is a decoration very moderately employed by the Hindus.

नूनमुक्ता त्वरामीति पुनरेष्यामि तेऽन्तिकम् ।

तेन कृष्णेन येनेषा त्वरिता पदपद्धतिः ॥३९॥

प्रविष्टो गहनं कृष्णः पदमत्र न लक्ष्यते ।

निवर्त्तध्व शशाङ्कस्य नैतद्दीधितिगोचरे ॥४०॥

the paces indicate the path of a person in despair. Undoubtedly he promised that he would quickly come again, for here are his own footsteps returning with speed. Here he has entered the thick forest, imperious to the rays of the moon, and his steps can be traced no farther."

निवृत्तास्तास्ततो गोप्यो निराशाः कृष्णदर्शने ।

यमुनातीरमागत्य जगुस्तच्चरितं तदा ॥४१॥

ततो ददृशुरायान्तं विकाशिमुखपङ्कजम् ।

गोप्यस्त्रैलोक्यगोप्तारं कृष्णमक्लिष्टचेष्टितम् ॥४२॥

काचिदालोक्य गोविन्दमायान्तमतिहर्षिता ।

कृष्णं कृष्णेति कृष्णेति प्राह नान्यदुदैरयत् ॥४३॥

काचिद् भ्रूभङ्गं कृत्वा ललाटफलकं हरिम् ।

विलोक्य नेत्रभृङ्गाभ्यां पपो यन्मुखपङ्कजम् ॥४४॥

काचिदालोक्य गोविन्दं निमीलित-विलोचना ।

तस्यैव रूपं ध्यायन्ती योगारूढेव चावभौ ॥४५॥

ततः काश्चित् प्रियालापैः काश्चिद् भ्रूभङ्गवीक्षणः ।

निन्येऽनुनयमन्याञ्च करस्पर्शनं माधवः ॥४६॥

ताभिः प्रसन्नचित्ताभिर्गोपीभिः सह सादरम् ।

रराम रासगोष्ठीभिरुदारचरितो हरिः ॥४७॥

रासमण्डलबन्धोऽपि कृष्णपार्श्वमनुजुञ्जता ।

गोपीजनेन नैवाभूदेकस्थानस्थिरात्मना ॥४८॥

Hopeless then of beholding Kṛṣṇa, the Gopīs returned, and repaired to the banks of the Yamunā, where they sang his songs; and presently they beheld the preserver of the three worlds, with a smiling aspect, hastening towards them: on which, one exclaimed, "Kṛṣṇa! Kṛṣṇa!" unable to articulate any thing else; another affected to contract her forehead with frowns, as drinking with the bees of her eyes the lotus of the face of Hari: another, closing her eyelids, contemplated internally his form, as if engaged in an act of devotion. Then Mādhava, coming amongst them, conciliated some with soft speeches, some with gentle looks, and some he took by the hand; and the illustrious deity sported with them in the stations of the dance. As each of the Gopīs, however, attempted to keep in one place, close to the side of Kṛṣṇa, the circle of the dance could not be constructed,

हस्ते प्रगृह्य चैकेकां गोपिकां रासमण्डलीम् ।

चकार तत्करस्पर्श-निमीलितदृशं हरिः ॥४९॥

ततः स ववृते रासश्चलद्वलयनिःस्वनः ।

अनुयातशरत्काव्यगेयगीतिरनुक्रमात् ॥५०॥

कृष्णः शरच्चन्द्रमसं कौमुदीं कुमुदाकरम् ।

जगौ गोपीजनस्त्वेकं कृष्णनाम पुनः पुनः ॥५१॥

and he therefore took each by the hand, and when their eyelids were shut by the effects of such touch, the circle was formed.<sup>3</sup> Then proceeded the dance to the music of their clashing bracelets, and songs that celebrated in suitable strain the charms of the autumnal season. Kṛṣṇa sang the moon of autumn, a mine of gentle radiance; but the nymphs repeated the praises of Kṛṣṇa alone. At times, one

3 This is a rather inexplicit statement, but the comment makes it clear. Kṛṣṇa, it is said, in order to form the circle, takes each damsel by the hand, and leads her to her place: there he quits her; but the effect of the contact is such, that it deprives her of the power of perception, and she contentedly takes the hand of her female neighbour, thinking it to be Kṛṣṇa's. The Bhāgavata is bolder, and asserts that Kṛṣṇa multiplied himself, and actually stood between each two damsels: रासोत्सवः संप्रवृत्तो गोपीमण्डलमखिडितः । योगेश्वरेण कृष्णेन तासां मध्ये द्वयोर्द्वयो प्रविष्टेन इति ॥ 'The Rāsa dance, formed of a circle graced by the Gopīs, was then led off by the lord of magic, Kṛṣṇa having placed himself in the midst of every two of the nymphs.' The Hari Vamśa intimates the same, though not very fully: तास्तुपङ्कीकृता सर्वा रमयन्ति मनोरमं गायन्त्यः कृष्णचरितं द्वन्द्वशो गोपकन्धकाः । 'Then all the nymphs of the cowherds, placing themselves in couples in a row, engaged in pleasant diversion, singing the deeds of Kṛṣṇa.' The Pankī, or row, is said by the commentator to mean here, the Maṇḍala, or ring; and the 'couples' to imply that Kṛṣṇa was between every two. He quotes a verse to this effect from some other Vaiṣṇava work: अंगनामङ्गनामन्तरे माधवो माधवः माधवचान्तरे चाङ्गना संजगौ वेणुना देवकी नन्दनः । 'Between each two damsels was Mādhava, and between each two Mādhavas was a nymph; and the son of Devakī played on the flute:' for, in fact, Kṛṣṇa is not only dancing with each, but also by himself in the centre; for this the commentator on the Hari Vamśa cites a passage from the Vedas: वस्ते पुरुषो बभूवि ऊर्द्धा तस्यै त्र्यवि रेरिहाणः । Literally, 'The many formed (being) assumes (various) bodies. One form stood apart, occupying triple observance'. Now if the verse be genuine, it probably refers to something that has little to do with Kṛṣṇa; but it is explained to apply to the Rāsa; the form of Kṛṣṇa being supposed to be meant, as wholly distinct from the Gopīs, and yet being beheld by every one of them, on each side and in front of her. In the meditation upon Kṛṣṇa, which is enjoined in the Brahma Vāivartta, he is to be contemplated in the centre of the Rāsa Maṇḍala,

परिवर्तश्रमेणैकं चलद्वलयलापिनीम् ।  
 ददौ बाहुलतां स्कन्धे गोपी मधुनिघातिनः ॥५२॥  
 काचित् प्रविलसद्बाहुः परिरम्य चुचुम्ब तम् ।  
 गोपी गीतस्तुतिव्याज-निपुणा मधुसूदनम् ॥५३॥  
 गोपी-कपोल-संश्लेषमभिपत्य हरेर्भुजौ ।  
 पुलकोद्गमशस्याय स्वेदाम्बुघनतां गतौ ॥५४॥  
 रासगेयं जगौ कृष्णो यावत् तारतरध्वनिः ।  
 साधु कृष्णेति कृष्णेति तावत् ता द्विगुणं जगुः ॥५५॥  
 गते तु गमनं चक्रुर्वलने सम्मुखं ययुः ।  
 प्रतिलोमानुलोमाभ्यां भेजुर्गोपाङ्गना हरिम् ॥५६॥  
 स तथा सह गोपीभी रराम मधुसूदनः ।

of them, wearied by the revolving dance, threw her arms, ornamented with tinkling bracelets, round the neck of the destroyer of Madhu: another, skilled in the art of singing his praises, embraced him. The drops of perspiration from the arms of Hari were like fertilizing rain, which produced a crop of down upon the temples of the Gopīs. Kṛṣṇa sang the strain that was appropriate to the dance. The Gopīs repeatedly exclaimed, "Bravo, Kṛṣṇa!" to his song. When leading, they followed him; when returning, they encountered him; and, whether he went forwards or backwards, they ever attended on his steps. Whilst frolicking thus with the Gopīs, they considered every instant without him a myriad of years; and, prohibited in vain by

in association with his favourite Rādhā; but the Maṇḍala described in that work is not a ring of dancers, but a circle of definite space at Vrindāvana, within which Kṛṣṇa, Rādhā, and the Gopīs divert themselves, not very decorously. This work has probably given the tone to the style in which the annual festival, the Rāsa Yātrā, is celebrated in various parts of India, in the month of Kārtika, upon the sun's entrance into Libra, by nocturnal dances, and representations of the sports of Kṛṣṇa. A circular dance of men and women, however, does not form any prominent feature at these entertainments, and it may be doubted if it is ever performed. Some of the earliest labourers in the field of Hindu mythology have thought this circular dance to typify the dance of the planets round the sun (Maurice, *Ancient History of the Hindus* I. 108. II. 356); but there is no particular number assigned to the performers by any of the Hindu authorities, beyond its limitation to sixty-four. At the Rāsa Maṇḍala of the Brahṇa Vairavarta, Rādhā is accompanied by thirty-six of her most particular friends amongst the Gopīs, but they are each attended by thousands of inferior personages, and none of the crowd are left without male multiples of Kṛṣṇa. The only mysticism hinted at in that Purāṇa, is, that these are all one with Kṛṣṇa: the varied vital conditions of one spirit being represented by the Gopīs and the illusory manifestations of Kṛṣṇa: he himself being supreme unmodified soul.

यथाब्दकोटिप्रमितः क्षणस्तेन विनाभवत् ॥५७॥  
 ता वार्य्यमाणाः पतिभिः पितृभिर्भ्रातृभिस्तथा ।  
 कृष्णं गोपाङ्गना रात्रौ रमयन्ति रतिप्रियाः ॥५८॥  
 सोऽपि कैशोरकवयो मानयन् मधुसूदनः ।  
 रेमे ताभिरमेयात्मा क्षपासु क्षपिताहितः ॥५९॥  
 तद्भर्तृषु तथा तामु सर्व्वभूतेषु चेश्वरः ।  
 आत्मस्वरूपरूपोऽसौ व्याप्य सर्व्वमवस्थितः ॥६०॥  
 यथा समस्तभूतेषु नभोऽग्निः पृथिवी जलम् ।  
 वायुश्चात्मा तथैवासौ व्याप्य सर्व्वमवस्थितः ॥६१॥

husbands, fathers, brothers, they went forth at night to sport with Kṛṣṇa, the object of their affection. Thus the illimitable being, the benevolent remover of all imperfections, assumed the character of a youth amongst the females of the herdsmen of Vraja; pervading their natures, and that of their lords, by his own essence, all diffusive like the wind: for even as in all creatures the elements of ether, fire, earth, water, and air, are comprehended, so also is he every where present, and in all.

#### CHAPTER XIV

प्रदोषार्द्धे कदाचित्तु रासासक्ते जनार्दने ।  
 त्रासयन् समदो गोष्ठमरिष्टः समुपागतः ॥१॥  
 सतोय-तोयदच्छायस्तीक्ष्णशृङ्गोऽर्कलोचनः ।  
 खुराग्रपातंरत्यर्थं दारयन् वसुधातलम् ॥२॥  
 लैलिहानः सनिष्पेषं जिह्वयोष्ठौ पुनः पुनः ।  
 संरम्भाविद्धलाङ्गूलः कठिनस्कन्धबन्धनः ॥३॥  
 उदग्रककुदाभोगः प्रमाणाद् दुरतिक्रमः ।  
 विष्णुत्रलिप्तपृष्ठाङ्गो गवामुद्वेगकारकः ॥४॥

One evening, whilst Kṛṣṇa and the Gopīs were amusing themselves in the dance, the demon Arishta, disguised as a savage bull, came to the spot, after having spread alarm through the station. His colour was that of a cloud charged with rain; he had vast horns, and his eyes were like two fiery suns: as he moved, he ploughed up the ground with his hoofs: his tongue was repeatedly licking his lips; his tail was erect; the sinews of his shoulders were firm, and between them rose a hump of enormous dimensions; his haunches were soiled with ordure, and he was a terror to the herds; his dewlap hung low,



प्रलम्बकराठोऽतिमुखस्तरुघाताङ्किताननः ।  
 पातन्न स गवां गर्भान् दैत्यो वृषभरूपधृक् ।  
 सूदयंस्तापसानुग्रो वनान्यटति यः सदा ॥५॥  
 ततस्तमतिघोराक्षमवेक्ष्यातिभयानुराः ।  
 गोपा गोपस्त्रियश्चैव कृष्ण कृष्णेति चक्रुःशुः ॥६॥  
 सिंहनादं ततश्चक्रे तलशब्दञ्च केशवः ।  
 तच्छब्दश्रवणाच्चासौ गोविन्दाभिमुखं ययौ ॥७॥  
 अग्रन्यस्तविषाणायः कृष्णकुक्षि-कृतेक्षणः ।  
 अभ्यधावत् दुष्टात्मा कृष्णं वृषभदानवः ॥८॥  
 आयान्तं दैत्यवृषभं दृष्ट्वा कृष्णो महाबलः ।  
 न चचाल ततः स्थानादवज्ञास्मितलीलया ॥९॥  
 आसन्नं चैव जग्राह ग्राहवन्मधूसूदनः ।  
 जघान जानुना कुक्षौ विषाणग्रहणाचलम् ॥१०॥  
 तस्य दर्पबलं भङ्क्त्वा गृहीतस्य विषाणयोः ।  
 अपीडयदरिष्टस्य कण्ठं क्लिन्नमिदाम्बरम् ॥११॥  
 उत्पाञ्च शृङ्गमेकन्तु तेनैवाताडयत् ततः ।  
 ममार स महादैत्यो मुखाच्छोणितमुद्गमन् ॥१२॥  
 तुष्टुवृनिहते तस्मिन् दैत्ये गोपा जनार्दनम् ।

and his face was marked with scars from butting against the tree  
 Terrifying all the kine, the demon who perpetually haunts the  
 forests in the shape of a bull, destroying hermits and ascetics,  
 advanced. Beholding an animal of such a formidable aspect, the  
 herdsmen and their women were exceedingly frightened, and called  
 aloud on Kṛṣṇa, who came to their succour, shouting and slapping  
 his arm in defiance. When the Daitya heard the noise, he turned  
 upon his challenger, and fixing his eyes and pointing his horns at  
 the belly of Keśava, he ran furiously upon the youth. Kṛṣṇa stirred  
 not from his post, but, smiling in sport and derision, awaited the near  
 approach of the bull, when he seized him as an alligator would have  
 done, and held him firmly by the horns, whilst he pressed his sides  
 with his knees. Having thus humbled his pride, and held him captive  
 by his horns, he wrung his throat, as if it had been a piece of wet  
 cloth; and then tearing off one of the horns, he beat the fierce demon  
 with it until he died, vomiting blood from his mouth. Seeing him  
 slain, the herdsmen glorified Kṛṣṇa, as the companies of the celestials

जम्भे हते सहस्राक्षं पुरा देवगणा यथा ॥१३॥  
of old praised Indra, when he triumphed over the Asura Jambha.<sup>1</sup>

## CHAPTER XV

ककुद्भिनि हतेऽरिष्टे धेनुके विनिपातिते ।  
प्रलम्बे निहिते वीरे धृते गोवर्द्धनाचले ॥१॥  
दमिते कालिये नागे भग्ने तुङ्गतखट्वये ।  
हतायां पूतनायाञ्च शकटे परिवर्तिते ॥२॥  
कंसाय नारदः प्राह यथावृत्तमनुक्रमात् ।  
यशोदादेवकीगर्भपरिवर्त्ताद्यशेषतः ॥३॥  
श्रुत्वा तत् सकलं कंसो नारदाद् देवदर्शनात् ।  
वसुदेवं प्रति तदा क्रोपं चक्रे सुदुर्मतिः ॥४॥  
सोऽतिकोपाद्गुपालभ्य सर्व्वयादवसंसदि । •  
जगर्ह यादवांश्चैव कार्य्यञ्चैतदचिन्तयत् ॥५॥  
यावन्न बलमारूढौ राम-कृष्णौ सुबालकौ ।  
तावदेव मया वध्यावसाध्यौ रूढयौवनौ ॥६॥  
चाणूरोऽत्र महावीर्य्यो मुष्टिकश्च महाबलः ।  
एताभ्यां मल्लयुद्धेन घातयिष्यामि दुर्मदौ ॥७॥  
धनुर्महमहायागव्याजेनानीय तौ व्रजात् ।  
तथा तथा यतिष्यामि यास्येते सङ्गयं यथा ॥८॥

After these things had come to pass, Arishta the bull-demon and Dhenuka and Pralamba had been slain, Govarddhana had been lifted up, the serpent Kálíya had been subdued, the two trees had been broken, the female fiend Pūtanā had been killed, and the wagon had been overturned, Nárada went to Kansa, and related to him the whole, beginning with the transference of the child from Devakí to Yaśodá. Hearing this from Nárada, Kansa was highly incensed with Vasudeva, and bitterly reproached him, and all the Yádavas, in an assembly of the tribe. Then reflecting what was to be done, he determined to destroy both Krishṇa and Rāma whilst they were yet young, and before they had attained to manly vigour: for which purpose he resolved to invite them from Vraja, under pretext of the solemn rite of the lustration of arms, when he would engage them in a trial of strength with his chief boxers, Chāṇūra and Muṣṭika, by whom they would assuredly be killed. "I will send," he said, "the

<sup>1</sup> This exploit is related a little more in detail in the Bhágavata and Ha: Vamśa.

श्वफल्कतनयं सोऽहमक्रूरं यदुपुङ्गवम् ।  
 तयोरानयनार्थाय प्रेषयिष्यामि गोकुलम् ॥९॥  
 वृन्दावनचरं घोरमादेक्ष्यामि च केशिनम् ।  
 तत्रैवासावतिबलस्तावुभौ घातयिष्यति ॥१०॥  
 गजः कुवल्यापीडो मत्समीपमुपागतौ ।  
 घातयिष्यति वा गोपौ वसुदेवसुतावुभौ ॥११॥  
 इत्यालोच्य स दुष्टात्मा कंसो राम-जनार्दनौ ।  
 हन्तुं कृतमतिवीरमक्रूरं वाक्यमब्रवीत् ॥१२॥  
 भो भो दानपते ! वाक्यं क्रियतां प्रीतये मम ।  
 इतः स्यन्दनमारुह्य गम्यतां नन्दगोकुलम् ॥१३॥  
 वसुदेवसुतौ तत्र विष्णोरंशसमुद्भवौ ।  
 नाशाय किल सम्भूतौ मम दुष्टौ प्रवर्द्धतः ॥१४॥  
 धनुर्महो ममाप्यत्र चतुर्दश्यां भविष्यति ।  
 आनेयौ भवता गत्वा मलयुद्धाय तावुभौ ॥१५॥

noble Yadu, Akrūra the son of Swaphalka, to Gokula, to bring them hither: I will order the fierce Keshin, who haunts the woods of Vrindaban, to attack them, and he is of unequalled might, and will surely kill them; or, if they arrive here, my elephant Kuvalayapida shall trample to death these two cow-boy sons of Vasudeva." Having thus laid his plans to destroy Rama and Janardhana, the impious Kansa sent for the heroic Akrūra, and said to him, "Lord of liberal gifts,<sup>1</sup> attend to my words, and, out of friendship for me, perform my orders. Ascend your chariot, and go hence to the station of the herdsman Nanda. Two vile boys, portions of Vishnu, have been born there, for the express object of effecting my destruction. On the fourteenth lunation I have to celebrate the festival of arms,<sup>2</sup> and I wish them to be brought here by you, to take part in the games,

1 Dānapati: the epithet refers to Akrūra's possession of the Syaman-taka gem (see Bk. IV. Ch. XIII); although, as here used by Kansa, it is an anachronism, the gem not becoming his until after Kṛṣṇa's maturity.

2 Dhanurmaha (धनुर्महः): the same phrase occurs in the different authorities. In its ordinary acceptation it would imply any military festival. There is one of great celebrity, which, in the south of India, closes the Dasaharā, or festival of Durgā, when military exercises are performed, and a field is ravaged, as typical of the opening of a campaign. Worship is paid to military implements. The proper day for this is the Vijaya daśamī, or tenth of the light half of Āświn, falling about the end of September or beginning of October. *Trans. Bombay Soc.* lii. 73; also *Amara Kosha*, under the word लोहाभिसारः (Lohābhi-

चारणूर-मुष्टिकौ मल्लौ नियुद्धकुशलौ मम ।  
 ताम्यां सहानयोर्युद्धं सर्वलोकोऽत्र पश्यतु ॥१६॥  
 नागः कुवल्यापीडो महामात्रप्रचोदितः ।  
 स वा निहंस्यते पापौ वसुदेवात्मजौ शिशू ॥१७॥  
 तौ हत्वा वसुदेवञ्च नन्दगोपञ्च दुर्मतिम् ।  
 हनिष्ये पितरं चेनमुग्रसेनं सुदुर्मतिम् ॥१८॥  
 ततः समस्तगोपानां गोघनान्यखिलान्यहम् ।  
 वित्तं चापि हरिष्यामि दुष्टानां मद्वधैषिणाम् ॥१९॥  
 त्वामृते यादवाश्चेते दुष्टा दानपते ! मयि ।  
 एतेषाञ्च वधायार्हं प्रयतिष्याम्यनुक्रमात् ॥२०॥  
 ततो निष्कण्टकं सर्व्वं राज्यमेतदयादवम् ।  
 प्रशासिष्ये त्वया तस्मान्मत्प्रीत्या वीर ! गम्यताम् ॥२१॥  
 यथा च माहिषं सर्पिर्दधि वाप्यपहस्य्यं वै ।  
 गोपाः समानयन्त्याशु त्वया वाच्यास्तथा ॥२२॥

and that the people may see them engage in a boxing match with my two dexterous athletes, Chánūra and Mushtika ; or haply my elephant Kuvalayápīda, driven against them by his rider, shall kill these two iniquitous youngsters, sons of Vasudeva. When they are out of the way, I will put to death Vasudeva himself, the cowherd Nanda, and my foolish father, Ugrasena, and I will seize upon the herds and flocks, and all the possessions, of the rebellious Gopas, who have ever been my foes. Except thou, lord of liberality, all the Yádavas are hostile to me ; but I will devise schemes for their extirpation, and I shall then reign over my kingdom, in concert with thee, without any annoyance. Through regard for me, therefore, do thou go as I direct thee ; and thou shalt command the cowherds to bring in with speed their supplies of milk and butter and curds."

इत्याज्ञप्तस्तदाक्रूरो महाभागवतो द्विज ।

प्रीतिमानभवत् कृष्णं श्वो द्रक्ष्यामीति सत्वरः ॥२३॥

Being thus instructed, the illustrious Akrūra readily undertook to

sara). Both our text and that of the Bhágavata however, intimate the celebration of the feast in question on the fourteenth day of the fortnight (in what month is not specified), and an occasional 'passage of arms,' therefore is all that is intended. The fourteenth day of the light lunation of any month is commonly held appropriate for a holiday, or religious rite. It will be seen in the sequel, that the leading feature of the ceremonial was intended to have been a trial of archery, spoiled by Kṛshṇa's breaking the bow that was to have been used on the occasion.

तथेत्युक्ता च राजानं रथमारुह्य शोभनम् ।

निश्चक्राम ततः पुर्या मथुराया मधुप्रियः ॥२४॥

visit Kṛṣṇa, and, ascending his stately chariot, he went forth from the city of Mathurá.

### CHAPTER XVI

केशी चापि बलोदग्रः कसदूत-प्रणोदितः ।

कृष्णस्य निधनाकाङ्क्षी वृन्दावनमुपागमत् ॥१॥

स खुरक्षतभूपृष्ठः सटाक्षेपधूताम्बुदः ।

प्लुतविक्रान्तचन्द्रार्कमार्गे गोपानुपाद्रवत् ॥२॥

तस्य ह्येषितशब्देन गोपाला दैत्यवाजिनः ।

गोप्यश्च भयसंविन्ना गोविन्दं शरणां ययुः ॥३॥

त्राहि त्राहीति गोविन्दः श्रुत्वा तेषां तदा वचः ।

सतोयजलदध्वानगम्भीरमिदमुक्तवान् ॥४॥

अलं त्रासेन गोपालाः केशिनः किं भयानुरेः ।

भवद्भिर्गोपजातीयैर्वीरवीर्यं विलोप्यते ॥५॥

किमनेनाल्पसारेण ह्येषिताटोपकारिणा ।

दैतेयबलावहेन वल्गता दुष्टवाजिना ॥६॥

एह्ये हि दुष्ट कृष्णोऽहं पूष्णस्त्विव पिनाकधृक् ।

पातयिष्यामि दशनान् वदनादखिलांस्तव ॥७॥

Keśin, confiding in his prowess, having received the commands of Kansa, set off to the woods of Vrindāvana, with the intention of destroying Kṛṣṇa. He came in the shape of a steed, spurning the earth with his hoofs, scattering the clouds with his mane, and springing in his paces beyond the orbits of the sun and moon. The cowherds and their females, hearing his neighings, were struck with terror, and fled to Govinda for protection, calling upon him to save them. In a voice deep as the roaring of the thundercloud, Kṛṣṇa replied to them, "Away with these fears of Keśin ; is the valour of a hero annihilated by your alarms ? What is there to apprehend from one of such little might, whose neighings are his only terrors ; a galloping and vicious steed, who is ridden by the strength of the Daityas ? Come on, wretch—I am Kṛṣṇa—and I will knock all thy teeth down thy throat, as the wielder of the trident did to Pūshan."<sup>1</sup>

<sup>1</sup> As Vīrabhadra did to Pūshá or Pūshan, a form of Sūrya, at the sacrifice of Daksha : see Bk. I Ch. VIII. n. 6.

इत्युक्त्वास्फोट्य गोविन्दः केशिनः सम्मुखं ययौ ।  
 विवृतस्यस्तु सोऽप्येनं दैतेयश्चाप्युपाद्रवत् ॥८॥  
 बाहुमाभोगिनं कृत्वा मुखे तस्य जनार्दनः ।  
 प्रवेशयामास तदा केशिनो दुष्टवाजिनः ॥९॥  
 केशिनो वदनं तेन विशता कृष्णबाहुना ।  
 शातिता दशनाः पेतुः सिताभ्रावयवा इव ॥१०॥  
 कृष्णस्य ववृधे बाहुः केशिदेहगतो द्विज ।  
 विनाशाय यथा व्याधिरासम्भूतेरुपेक्षितः ॥११॥  
 विपाटितोष्ठो बहुलं सफेनं रुधिरं वमन् ।  
 सोऽक्षिणी विवृते चक्रे निःसृते मुक्तबन्धने ॥१२॥  
 जघान धरणीं पादेः शकृन्मूत्र समुत्सृजन् ।  
 स्वेदारद्रगात्रः श्रान्तश्च निर्यत्नः सोऽभवत् ततः ॥१३॥  
 व्यादितास्यो महारौद्रः सोऽसुरः कृष्णबाहुना ।  
 निपपात द्विधाभूतो वैद्युतेन द्रुमो यथा ॥१४॥  
 द्विपादपृष्ठपुच्छार्द्धं श्रवणैकाक्षिनासिके ।  
 केशिनस्ते द्विधाभूते शकले द्वे विरेजतुः ॥१५॥  
 हत्वा तु केशिनं कृष्णो गोपालेर्मुदितेवृतः ।  
 अनायस्ततनुः स्वस्थो हसंस्तत्रैव तस्त्रिवान् ॥१६॥  
 ततो गोप्यश्च गोपाश्च हते केशिनि विस्मिताः ।  
 तुष्टुवुः पुण्डरीकाक्षमनुरागमनोरमम् ॥१७॥

Thus defying him to combat, Govinda went to encounter Keshin. The demon ran upon him, with his mouth opened wide ; but Kṛṣṇa enlarging the bulk of his arm, thrust it into his mouth, and wrenched out the teeth, which fell from his jaws like fragments of white clouds. Still the arm of Kṛṣṇa, in the throat of the demon, continued to enlarge, like a malady increasing from its commencement till it ends in dissolution. From his torn lips the demon vomited foam and blood ; his eyes rolled in agony ; his joints gave way ; he beat the earth with his feet ; his body was covered with perspiration ; he became incapable of any effort. The formidable demon, having his mouth rent open by the arm of Kṛṣṇa, fell down, torn asunder like a tree struck by lightning ; he lay separated into two portions, each having two legs, half a back, half a tail, one ear, one eye, and one nostril. Kṛṣṇa stood, unharmed and smiling, after the destruction of the demon, surrounded by the cow-herds, who, together with their women, were filled with astonishment at the death

अथाहान्तरितो विप्रो नारदो जलदे स्थितः ।  
 केशिनं निहतं दृष्ट्वा हर्षनिर्भरमानसः ॥१८॥  
 साधु साधु जगन्नाथ लीलयेव यदच्युत !  
 निहतोऽयं त्वया केशी क्लेशदस्त्रिदिवोकसाम् ॥१९  
 युद्धोत्सुकोऽहमत्यर्थं नरवाजि-महाहवम् ।  
 अभूतपूर्व्वेमन्यत्र द्रष्टुं स्वर्गाद्दुपागतः ॥२०॥  
 कर्म्मारीयत्रात्रतारे ते कृतानि मधूसूदन !  
 यानि तैर्विस्मितं चेतस्तीषमेतेन मे गतम् ॥२१॥  
 तुरङ्गस्यास्य शक्रोऽपि कृष्ण ! देवाश्च विभ्यति ।  
 धृतकेशरजालस्य ह्येषतोऽभ्रावलोकिनः ॥२२॥  
 यस्मात् त्वयेव दुष्टात्मा हतः केशी जनार्दन !  
 तस्मात् केशवनाम्ना त्वं लोके गेयो भविष्यसि : ॥२३॥  
 स्वस्त्यस्तु ते गमिष्यामि कंसयुद्धेऽधुना पुनः ।  
 परश्वोऽहं समेष्यामि त्वया केशिनिसूदन ॥२४॥  
 उग्रसेनसुते कंसे सानुगे विनिपातिते ।  
 भारवतारकर्त्ता त्वं पृथिव्याः पृथिवीधर ॥२५॥

of Keśin, and glorified the amiable god with the lotus eyes. Nārada the Brahman, invisible, seated in a cloud, beheld the fall of Keśin, and delightedly exclaimed, "Well done, lord of the universe, who in thy sports hast destroyed Keśin, the oppressor of the denizens of heaven! Curious to behold this great combat between a man and a horse—such a one as was never before heard of—I have come from heaven. Wonderful are the works that thou hast done, in thy descent upon the earth! they have excited my astonishment; but this, above all, has given me pleasure. Indra and the gods lived in dread of this horse, who tossed his mane, and neighed, and looked down upon the clouds. For this, that thou hast slain the impious Keśin, thou shalt be known in the world by the name of Keśava.<sup>2</sup> Farewell: I will now depart. I shall meet thee again, conqueror of Keśin, in two days more, in conflict with Kansa. When the son of Ugrasena, with his followers, shall have been slain, then, upholder of the earth,

2. Or Keśi and va, 'who kills,' from vadh or badh, 'to kill;' but this is a Paurānik etymology, and less satisfactory than the usual grammatical one of Keśa, 'hair,' and 'va' possessive affix: Kṛṣṇa corresponding in this respect to the Apollo Crinitus. It is also derived from the legend of his origin from 'a hair' (see Bk. V. Ch. 1. n. 23). and again, Keśa is said to purport 'radiance' or 'rays,' whence of the sun or moon or fire; all which are the light of Kṛṣṇa: whence he is called Keśava, 'the rayed' or 'radiant.' Mahābharata. Mokṣa Dharma.

तत्रानेकप्रकाराणि युद्धानि पृथिवीक्षिताम् ।  
 द्रष्टव्यानि मया युस्मत्प्रणीतानि जगद्गन ॥२६॥  
 सोऽहं यास्यामि गोविन्द ! देवकार्यं महत् कृतम् ।  
 त्वया सभाजितश्रायं स्वस्ति तेऽस्तु व्रजाम्यहम् ॥२७  
 नारदे तु गते कृष्णः सह गोपैरविस्मितः ।  
 विवेश गोकुलं गोपी-नेत्रपानेकभाजनम् ॥२८॥

will earth's burdens have been lightened by thee. Many are the battles of the kings that I have to see, in which thou shalt be renowned. I will now depart, Govinda. A great deed, and acceptable to the gods, has been done by thee. I have been much delighted with thee, and now take my leave." When Nārada had gone, Kṛṣṇa, not in any way surprised, returned with the Gopas to Gokula ; the sole object of the eyes of the women of Vraja.<sup>3</sup>

#### CHAPTER XVII

अक्रूरोऽपि विनिष्क्रम्य स्यन्दनेनाशुगामिना ।  
 कृष्णसन्दर्शनायैकः प्रययौ नन्दगोकुलम् ॥१॥  
 चिन्तयामास चाक्रूरो नास्ति धन्यतरो मया ।  
 योऽहमंशावतीर्णस्य मुखं द्रक्ष्यामि चक्रिणः ॥२॥  
 अद्य मे सफलं जन्म सुप्रभाता च मे निशा ।  
 यदुन्निद्राब्जपत्राक्षं विष्णोर्द्रक्ष्याम्यहं मुखम् ॥३॥  
 अद्य मे सफले नेत्रे अद्य मे सफला गिरः ।  
 यन्मे परस्परालापो दृष्ट्वा विष्णुं भविष्यति ॥४॥  
 पापं हरति यत् पुंसां स्मृतं सङ्कल्पनामयम् ।  
 तत् पुण्डरीकनयनं विष्णोर्द्रक्ष्याम्यहं मुखम् ॥५॥

Akrūra, having set off in his quick travelling car, proceeded to visit Kṛṣṇa at the pastures of Nanda; and, as he went along, he congratulated himself on his superior good fortune, in having an opportunity of beholding a descended portion of the deity. "Now," thought he, "has my life borne fruit; my night is followed by the dawn of day; since I shall see the countenance of Vishṇu, whose eyes are like the expanded leaf of the lotus. I shall behold that lotus eyed aspect of Vishṇu, which, when seen only in imagination, takes away the sins of men. I shall to-day behold that glory of glories, the mouth of

3 The legend is told by all the other narrators of Kṛṣṇa's juvenile exploits.



## VISHNU PURĀNA

निर्जग्मुश्च यतो वेदा वेदाङ्गान्यखिलानि च ।  
 द्रक्ष्यामि तत्परं धाम धाम्नां भगवतो मुखम् ॥६॥  
 यज्ञेषु यज्ञपुरुषः पुरुषैः पुरुषोत्तमः ।  
 इज्यते योऽखिलाधारस्तं द्रक्ष्यामि जगत्पतिम् ॥७॥  
 इष्टा यमिन्द्रो यज्ञानां शतेनामरराजताम् ।  
 अवाप<sup>१</sup> तमनन्तादिमहं द्रक्ष्यामि केशवम् ॥८॥  
 न ब्रह्मा नेन्द्र-रुद्रा-श्वि-वस्वा-दित्य-मरुद्गणाः ।  
 यस्य स्वरूपं जानन्ति स्पृक्ष्यत्यङ्गं स मे हरिः ॥९॥  
 सर्वात्मा सर्ववित् सर्वः सर्वभूतेष्ववस्थितः ।  
 यो वितत्याव्ययो व्यापी स वक्ष्यति मया सह ॥१०॥  
 मत्स्य-कूर्म-वराहा-श्व-सिंहरूपादिभिः स्थितिम् ।  
 चकार जगतो योऽजः सोऽद्य मामालपिष्यति ॥११॥  
 साम्प्रतश्च जगत्स्वाभी कार्य्यमात्महृदि स्थितम् ।  
 कर्तुं मनुष्यतां प्राप्तः स्वेच्छादेहधृगव्ययः ॥१२॥  
 योऽनन्तः पृथिवीं धत्ते शेखरस्थितिसंस्थिताम् ।  
 सोऽवतीर्णो जगत्यर्थे मामकूरेति वक्ष्यति ॥१३॥

Vishnu, whence proceeded the Vedas, and all their dependant sciences. I shall see the sovereign of the world, by whom the world is sustained; who is worshipped as the best of males, as the male of sacrifice in sacrificial rites. I shall see Keśava, who is without beginning or end; by worshipping whom with a hundred sacrifices, Indra obtained the sovereignty over the gods. That Hari, whose nature is unknown to Brahmā, Indra, Rudra, the Aśvins, the Vasus, Ādityas, and Maruts, will this day touch my body. The soul of all, the knower of all, he who is all, and is present in all, he who is permanent, undecaying, all-pervading, will converse with me. He, the unborn, who has preserved the world in the various forms of a fish, a tortoise, a bore, a horse,<sup>1</sup> a lion, will this day speak to me. Now the lord of the earth, who assumes shapes at will, has taken upon him the condition of humanity, to accomplish some object cherished in his heart. That Ananta, who holds the earth upon his crest, and who has descended upon earth for its protection, will this day call me by my name. Glory to that being, whose deceptive adoption of father,

1 The commentator explains this to mean Hayagrīva, or Vishnu with the neck and head of a horse; who, it is said in the second book of the Bhāgavata, appeared at the end of a great sacrifice performed by Brahmā, and breathed from his nostrils the texts of the Vedas. The fourth Avatāra is always elsewhere said to be the Vāmana, or dwarf.

पितृ-पुत्र-सुहृद्-भ्रातृ-मातृ-बन्धुमयीमिमाम् ।  
 यन्मायां नालमुत्तृत् जगत् तस्मै नमो नमः ॥१४  
 तरत्यविद्यां विततां हृदि यस्मिन् निवेशिते ।  
 योगी मायाममेयाय तस्मै विद्यात्मने नमः ॥१५॥  
 यज्विभिर्यज्ञपुरुषो वासुदेवश्च सात्वतैः ।  
 वेदान्तवेदिभिर्विष्णुः प्रोच्यते यो नतोऽस्मि तम् १६  
 यथा तत्र जगद्धाम्नि धातय्येतत् प्रतिष्ठितम् ।  
 सदसत् तेन सत्येन मय्यसौ यातु सौम्यताम् ॥१७॥  
 स्मृते सकलकल्याण-भाजनं यत्र जायते ।

पुरुषस्तमजं नित्यं ब्रजामि शरणं हरिम् ॥१८॥

son, brother, friend, mother, and relative, the world is unable to penetrate. Glory to him, who is one with true knowledge, who is inscrutable, and through whom, seated in his heart, the Yogi crosses the wide expanse of worldly ignorance and illusion. I bow to him, who, by the performers of holy rites, is called the male of sacrifice (Yajna-purusha); by pious worshippers is termed Vāsudeva; and by the cultivators of philosophy, Vishṇu. May he in whom cause and effect, and the world itself, is comprehended, be propitious to me, through his truth; for always do I put my trust in that unborn, eternal Hari; by meditation on whom, man becomes the repository of all good things."

इत्थं सञ्चिन्तयन् विष्णुं भक्तिनभ्रात्ममानसः ।  
 अक्रूरो गोकुलं प्राप्तः किञ्चित् सूर्यो विराजति १९  
 स ददशं तदा तत्र कृष्णामादोहने गवाम् ।  
 वत्समध्यगतं फुल्लनीलोत्पलदलच्छविम् ॥२०॥  
 अस्पष्टपद्मपत्राक्षं श्रीवत्साङ्कितवक्षसम् ।  
 प्रलम्बबाहुमायामि-तुङ्गोरःस्थलमुन्नसम् ॥२१॥  
 सविलासस्मिताधारं बिभ्राणं मुखपङ्कजम् ।  
 तुङ्गरक्तनखं पद्भ्यां धरण्यां सुप्रतिष्ठितम् ॥२२॥

His mind thus animated by devout faith, and meditating in this manner, Akrūra proceeded on his road, and arrived at Gokula a little before sunset, at the time of the milking of the cows; and there he saw Kṛṣṇa amongst the cattle, dark as the leaf of the full blown lotus; his eyes of the same colour, and his breast decorated with the Śrīvatsa mark; long armed, and broad chested; having a high nose, and a lovely countenance, brightened with mirthful smiles; treading

विभ्राणं वाससी पीते वन्यपुष्पावभूषितम् ।  
 सार्द्रनीललताहस्तं सिताम्भोजावतंसकम् ॥२३॥  
 हंसकुन्देन्दुधवलं नीलाम्बरधरं द्विज !  
 तस्यानु बलभद्रञ्च ददर्श यदुनन्दनम् ॥२४॥  
 प्राशुमुन्नतबाह्वं सं विकाशिमुखपङ्कजम् ।  
 मेघमालापरिवृतं कैलासाद्रमिवापरम् ॥२५॥

firmly on the ground, with feet whose nails were tinted red; clad in yellow garments, and adorned with a garland of forest flowers; having a fresh-gathered creeper in his hand, and a chaplet of white lotus flowers on his head. Akrūra also beheld there Balabhadra, white as a jasmine, a swan, or the moon, and dressed in blue raiment; having large and powerful arms, and a countenance as radiant as a lotus in bloom: like another Kailāsa mountain, crested with a wreath of clouds.

तौ दृष्ट्वा विकसद्वक्तसरोजः स महामतिः ।  
 पुलकाञ्चितसर्वाङ्गस्तदाक्रूरोऽभवन्मुने ॥२६॥  
 एतत् तत् परमं धाम तदेतत् परमं पदम् ।  
 भगवद्वासुदेवांशो द्विधा योऽयमवस्थितः ॥२७॥  
 साफल्यमक्षणोर्युगमेतदत्र दृष्टे जगद्वातरि यातमुच्चैः ।  
 अप्यङ्गमेतद् भगवत्प्रसादाद् दत्तेऽङ्गसङ्गे फलवन्मम स्यात् ॥२८॥  
 अप्येष पृष्ठे मम हस्तपद्मं करिष्यति श्रीमदनन्तमूर्तिः ।  
 यस्याङ्गलिस्पर्शहताखिलाघोरवाप्यते सिद्धिरनाशदोषा ॥२९॥  
 येनाभिविद्युर्दूरविरश्मिमाला करालमत्युग्रमपास्य चक्रम् ।  
 चक्रं प्रता दैत्यपतेर्हतानि दैत्याङ्गनानां नयनाञ्जनानि ॥३०॥  
 यत्राम्बु विन्यस्य बलिर्मनोज्ञानवाप भोगान् वसुधातलस्थः ।

When Akrūra saw these two youths, his countenance expanded with delight, and the down of his body stood erect with pleasure: for this he thought to be supreme happiness and glory; this, the double manifestation of the divine Vāsudeva; this was the twofold gratification of his sight, to behold the creator of the universe: now he hoped that his bodily form would yield fruit, as it would bring him in contact with the person of Kṛṣṇa; and that the wearer of infinite forms would place his hand on his back; the touch of whose finger alone is sufficient to dispel sin, and to secure imperishable felicity: that hand which launches the fierce irresistible discus, blazing with all the flames of fire, lightning, and the sun, and slaughtering the demon host washes the collyrium from the eyes of their brides: that hand

तथामरत्वं त्रिदशाधिपत्यं मन्वन्तरं पूर्णमपेतशत्रुः ॥३१॥  
 अप्येष मां कंसपग्रिहेण दोषास्पदीभूतमदोषदुष्टम् ।  
 कर्त्ताविमानोपहतं धिगस्तु तज्जन्मनः साधुबहिष्कृतं यत् ॥३२॥  
 ज्ञानात्मकस्यामलसत्त्वरारोपेतदोषस्य सदा स्फुटस्य  
 किं वा जगत्यत्र समस्तपुंसामज्ञातमस्यास्ति हृदि स्थितस्य ॥३३॥  
 तस्मादहं भक्तिविनम्रचेता ब्रजामि सर्वेश्वरमीश्वराणाम् ।  
 अंशावतारं पुरुषोत्तमस्य अनादिमध्यान्तमयस्य विष्णोः ॥३४॥

into which Bali poured water, and thence obtained ineffable enjoyments below the earth, and immortality and dominion over the gods for a whole Manvantara, without peril from a foe. "Alas! he will despise me, for my connexion with Kansa, an associate with evil, though not contaminated by it. How vain is his birth, who is shunned by the virtuous? and yet what is there in this world unknown to him who resides in the hearts of all men, who is ever existent, exempt from imperfection, the aggregate of the quality of purity, and identical with true knowledge? With a heart wholly devoted to him, then, I will approach the lord of all lords, the descended portion of Purushottama, of Vishnu, who is without beginning, middle, or end."

### CHAPTER XVIII

चिन्तयन्निति गोविन्दमुपागम्य स यादवः ।  
 अक्रूरोऽस्मीति चरणौ ननाम शिरसा हरेः ॥१॥  
 सोऽप्येनं ध्वजवज्राब्ज-कृतचिह्नेन पाणिना ।  
 संस्पृश्याकृष्य च प्रीत्या सुगाढं परिष्वजे ॥२॥  
 कृतसंवादनौ तेन यथावद् बल-केशवौ ।  
 ततः प्रविष्टौ संहृष्टौ तमादायात्ममन्दिरम् ॥३॥  
 सह ताम्यां तदाक्रूरः कृतसंवादनादिकः ।  
 भुक्तभोज्यो यथान्यायमाचक्षे ततस्तयोः ॥४॥

Thus meditating, the Yádava approached Govinda, and addressed him, and said, "I am Akrūra," and bowed his head down to the feet of Hari; but Kṛṣṇa laid upon him his hand, which was marked with the flag, the thunderbolt, and the lotus, and drew him towards him, and affectionately embraced him. Then Keśava and Rāma entered into conversation with him, and, having heard from him all that had occurred, were much pleased, and led him to their habitation: there they resumed their discourse, and gave him food to eat, and treated him with proper hospitality, Akrūra told

यथा निर्भर्त्स्यते तेन कसेनानकदुन्दुभिः ।  
यथा च देवकी देवी दानवेन दुरात्मना ॥५॥  
उग्रसेने यथा कंसः सुदुरात्मा च वर्त्तते ।  
यं चैवार्थं समुद्दिश्य स कसेन विसर्ज्जितः ॥६॥  
तत् सर्व्वं विस्तराच्छ्रुत्वा भगवान् केशिसूदनः ।  
उवाचाखिलमप्येतज्जातं दानपते ! मया ॥७॥  
करिष्ये च महाभाग ! यदत्रौपयिकं भतम् ।  
विचिन्त्यं नान्यथैतत् ते विद्धि कंसं हतं मया ॥८॥  
अहं रामश्च मथुरा श्रो यास्यावः समं त्वया ।  
गोपवृद्धाश्च यास्यन्ति आदायोपायनं बहु ॥९॥  
निशेयं नीयतां वीर ! न चिन्तां कर्त्तुमर्हसि ।  
त्रिरात्राभ्यन्तरे कंसं हनिष्यामि सहानुगम ॥१०॥

them now their father Ānakadundubhi, the princess Devakī, and even his own father, Ugrasena, had been insulted by the iniquitous demot Kansa: he also related to them the purpose for which he had been dispatched. When he had told them all these things, the destroyer of Keśin said to him, "I was aware of all that you have told me, lord of liberal gifts: Rāma and I will go to-morrow to Mathurā along with you. The elders of the cowherds shall accompany us, bearing ample offerings. Rest here to-night, and dismiss all anxiety. Within three nights I will slay Kansa and his adherents."

समादिश्य ततो गोपानक्रूरोऽपि सकेशवः ।  
सुष्वाप बलभद्रश्च नन्दगोपगृहे सुखम् ॥११॥  
ततः प्रभाते विमले कृष्ण-रामौ महामती ।  
अक्रूरेण समं गन्तुमुद्यतौ मथुरां प्रति ॥१२॥  
दृष्ट्वा गोपीजनः सास्रः श्लथद्वलयबाहुकः ।  
निःश्वस्य चातिदुःखार्त्तः प्राह चेदं परस्परम् ॥१३॥  
मथुरां प्राप्य गोविन्दः कथं गोकुलसेष्यति ।  
नागरस्त्री-कलालापमधु श्रोत्रेण पास्यति ॥१४॥

Having given orders accordingly to the cowherds, Akrūra, with Keśava and Rāma retired to rest, and slept soundly in the dwelling of Nanda. The next morning was bright, and the youths prepared to depart for Mathurā with Ākrūra. The Gopīs, seeing them about to set forth, were much afflicted: they wept bitterly, their bracelets were loose upon their arms, and they thus communed together: "If Govinda depart for Mathurā, how will he return to Gokula? b"

विलासिवाक्यपानेषु नागरीणां कृतास्पदम् ।  
 चित्तमस्य कथं भ्रूयो ग्राम्यगोपीषु यास्यति ॥१५॥  
 सारं समस्तगोष्ठस्य विधिना हरता हरिम् ।  
 प्रहृतं गोपयोषित्सु निर्गुणेन दुरात्मना ॥१६॥  
 भावगर्भस्मितं वाक्यं विलासललिता गतिः ।  
 नागरीणामतीवैतत् कटाक्षेक्षितमेव च ॥१७॥  
 ग्राम्यो हरिरयं तासां विलासनिगडैर्युतः ।  
 भवतीनां पुनः पार्श्वं कया युक्तया समेष्यति ॥१८॥  
 एषेष रथमारुह्य मथुरां याति केशवः ।  
 क्रूरेणाक्रूरेणात्र निराक्षेण प्रतारितः ॥१९॥  
 किं न वेत्ति नृशंसोऽत्र अनुरागपरं जनम् ।  
 येनेममक्षणोराह्लादं नयत्यन्यत्र नो हरिम् ॥२०॥  
 एष रामेण सहितः प्रयात्यत्यन्तनिर्घृणः ।  
 रथमारुह्य गोविन्दस्त्वय्य्यतामस्य वारणो ॥२१॥  
 गुरूणामग्रतो वक्तुं किं ब्रवीषि न नः क्षमम् ।  
 गुरवः किं करिष्यन्ति दग्धानां विरहाग्निना ॥२२॥  
 नन्दगोपमुखा गोपा गन्तुमेते समुद्यताः ।  
 नोद्यमं कुरुते कश्चिद् गोविन्दविनिवर्त्तने ॥२३॥

cars will there be regaled with the melodious and polished conversation of the women of the city. Accustomed to the language of the graceful females of Mathurá, he will never again endure the rustic expressions of the Gopís. Hari, the pride of the station, is carried off, and a fatal blow is inflicted upon us by inexorable destiny. Expressive smiles, soft language, graceful airs, elegant gait, and significant glances, belong to the women of the city. Hari is of rustic breeding, and, captivated by their fascinations, what likelihood is there of his returning to the society of any one amongst us? Keśava, who has mounted the car to go to Mathurá, has been deceived by the cruel, vile, and desperate Akrūra. Does not the unfeeling traitor know the affection that we all here feel for our Hari, the joy of our eyes, that he is taking him away? Unkind that he is, Govinda is departing from us, along with Ráma: haste! let us stop him! Why talk of telling our seniors that we cannot bear his loss? What can they do for us, when we are consumed by the fires of separation? The Gopas, with Nanda at their head, are themselves preparing to depart; no one makes any attempt to detain Govinda. Bright is the morning

सुप्रभाताद्य रजनी मथुरावासियोषिताम् ।  
 पास्यन्त्यच्युतवक्त्राब्जं यासां नेत्रालिपङ्क्तयः ॥२४  
 धन्यास्ते पथि ये कृष्णमितो यान्त्यनिवारिताः ।  
 उद्वहिष्यन्ति पश्यन्तः स्वदेहं पुलकाञ्चितम् ॥२५॥  
 मथुरानगरीपौरनयनानां महोत्सवः ।  
 गोविन्दावयवेर्दृष्टैरतीवाद्य भविष्यति ॥२६॥  
 को नु स्वप्नः सुभाग्याभिर्दृष्टाभिरधोक्षजम् ।  
 विस्तारिकान्तिनयना या द्रक्ष्यन्त्यनिवारितम् ॥२७  
 अहो गोपीजनस्यास्य दर्शयित्वा महानिधिम् ।  
 उद्धृतान्यत्र नेत्राणि विधात्राकरुणात्मना ॥२८॥  
 अनुरागेण शैथिल्यमस्मासु व्रजता हरेः !  
 शैथिल्यमुपयान्त्याशु करेषु वलयान्यपि ॥२९॥  
 अक्रूरः क्रूरहृदयः शीघ्रं प्रेरयते ह्यान् ।  
 एवमार्त्तासु योषित्सु घृणा कस्य न जायते ॥३०॥  
 हा हा कृष्णरथस्योच्चैश्चक्ररेणुर्निरीक्ष्यताम् ।  
 दूरीकृतो हरिर्येन सोऽपि रेणुर्न लक्ष्यते ॥३१॥  
 इत्येवमतिहादेन गोपीजननिरीक्षितः ।  
 तत्याज व्रजभूभागं सह रामेण केशवः ॥३२॥

that succeeds to this night for the women of Mathurá, for the bees of their eyes will feed upon the lotus face of Achyuta. Happy are they who may go hence without impediment, and behold, enraptured, Kṛṣṇa on his journey. A great festival will give pleasure to-day to the eyes of the inhabitants of Mathurá, when they see the person of Govinda. What a blissful vision will be seen by the happy women of the city, whose brilliant eyes shall regard, unchecked, the countenance of Kṛṣṇa ! Alas ! the eyes of the Gopís have been deprived of sight by the relentless Brahmá, after he had shown them this great treasure. In proportion as the affection of Hari for us decays, so do our limbs wither, and the bracelets slip from our arms: and now the cruel Akrūra urges on the horses: all conspire to treat unhappy females with unkindness. Alas ! alas ! we see now only the dust of his chariot wheels! and now he is far away, for even that dust is no longer to be seen !” Thus lamented by the women, Keśava and Ráma quitted the district of Vraja.<sup>1</sup> Travelling in a car drawn

1 In the Bhágavata, Hari Vamśa, &c. several adventures of Kṛṣṇa, during his residence at Vraja, are recorded, of which our text makes no mention. Of these, the two most popular are Kṛṣṇa’s taking away the

गच्छन्तो जविताश्वेन रथेन यमुनातटम् ।  
 प्राप्ता मध्याह्नसमये रामाक्रूरजनार्दनाः ॥३३॥  
 अथाह कृष्णमक्रूरो भवद्भ्रूयां तावदास्यताम् ।  
 यावत् करोमि कालिन्ध्यामाल्लिकार्हणमम्भसि ॥३४॥  
 तथेत्युक्ते ततः स्नातः स्वाचान्तः स महामतिः ।  
 दध्यौ ब्रह्म परं विष ! प्रविश्य यमुनाजले ॥३५॥  
 फणासहस्रमालाढ्यं बलभद्रं ददर्श सः ।  
 कुन्दमालाङ्गमुन्निद्र-पद्मपत्रारुणोक्षणम् ॥३६॥  
 वृतं वासुकिरम्भाद्यैर्महद्भिः पवनाशिभिः ।  
 संस्तूयमानं गन्धर्वैर्वनमालाविभूषितम् ॥३७॥  
 दधानमसिते वस्त्रे चारूपद्मावतंसकम् ।  
 चारुकुण्डलिनं भान्तमन्तर्जलतले स्थितम् ॥३८॥  
 तस्योत्सङ्गे घनश्याममाताम्रायतलोचनम् ।  
 चतुर्बाहुमुदाराङ्गं चक्राद्यायुधभूषणम् ॥३९॥

by fleet horses, they arrived at noon at the banks of the Yamuná, when Akrūra requested them to halt a little, whilst he performed the usual daily ceremonial in the river.<sup>3</sup> Accordingly the intelligent Akrūra bathed, and rinsed his mouth, and then entering the stream, he stood meditating upon the supreme being ; but he beheld mentally<sup>4</sup> Balabhadra, having a thousand hooded heads, a garland of Jasmine flowers, and large red eyes, attended by Vásuki, Ramibha, and other mighty serpents, praised by the Gandharbas, decorated with wild flowers, wearing dark coloured garments, crowned with a chaplet of lotuses, ornamented with brilliant earrings, inebriate, and standing at the bottom of the river in the water.<sup>4</sup> On his lap he also beheld, at his ease, Kṛṣṇa, of the complexion of a cloud,<sup>5</sup> with full and

clothes of the Gopís whilst bathing, and his liberating the Gopas from the mouth of Aghásura, disguised as a vast serpent, into which they had entered, thinking it a cavern in a mountain. The omission of these two legends, or of any of the rest, is not much to be regretted.

2 The noonday prayer, or Sandhya.

3 By his Dhyána, or force of meditation, in which it is attempted to bring before the mind's eye some definite form of the object of adoration. In this case Akrūra is compelled to see a form he did not anticipate. The Hari Vamśa very clumsily sets him to meditate upon the serpent Śeṣha, which spoils the story, intended as that is to exhibit the identity of Balaráma and Kṛṣṇa with the supreme.

4 Balaráma was thus visible in his real character of Śeṣha, the chief of serpents, the couch of Viṣṇu, and supporter of the world.

5 Or rather, he beheld Ghanasýama, an appellation of Kṛṣṇa, who is so called from being as black (śyama) as a cloud (ghana).



पीते वसानं वसने चित्रमाल्य-विभूषणम् ।  
 शक्रचापतङ्गिमाला-विचित्रमिव तोयदम् ॥४८॥  
 श्रीवत्सवक्षसञ्चारुकेयूरमुकुटोज्ज्वलम् ।  
 ददर्श कृष्णमक्लिष्ट-पुण्डरीकावतंसकम् ॥४९॥  
 सनन्दनाद्यैर्मुनिभिः सिद्धयोगैरकल्मषैः ।  
 विचिन्त्यमानं तत्रस्थैर्नासाग्रन्यस्तलोचनेः ॥४२॥

coppery eyes, having an elegant form, and four hands, armed with the discus and other weapons, wearing yellow clothes, decorated with many coloured flowers, and appearing like a cloud embellished with streams of lightning and the bow of Indra ; his breast was marked with the celestial sign, his arms were radiant with bracelets, a diadem shone on his brow, and he wore a white lotus for his crest: he was attended by Sanandana and other holy sages, who, fixing their eyes upon the tips of their noses, were absorbed in profound meditation.

ब्रह्म-कृष्णौ तथाक्रूरः प्रत्यभिज्ञाय विस्मितः ।  
 सोऽचिन्तयद् रथाच्छीघ्रं कथमत्रागताविति ॥४३॥  
 विवक्षोः स्तम्भयामास वाचं तस्य जनार्दनः ।  
 ततो निष्क्रम्य सलिलाद् रथमभ्यागतः पुनः ॥४४॥  
 ददर्श तत्र चैवोभौ रथस्योपर्यधिष्ठितौ ।  
 राम-कृष्णौ यथापूर्वं मनुष्यवपुषान्वितौ ॥४५॥  
 निमग्नश्च ततस्तोये स ददर्श तथैव तौ ।  
 संस्तूयमानौ गन्धर्व्व-मुनि-सिद्ध-महोरगः ॥४६॥  
 ततो विज्ञातसद्भावः स तु दानपतिस्तथा ।  
 तुष्टाव सर्व्वविज्ञानमयमच्युतमीश्वरम् ॥४७॥

When Akṛūra beheld Balarāma and Kṛṣṇa in this situation, he was much amazed, and wondered how they could so quickly have got there from the chariot. He wished to ask them this, but Janārdhana deprived him of the faculty of speech at the moment. Ascending then from the water, he repaired to the car, and there he found them both quietly seated in the same human persons as before. Plunging again into the water, there he again beheld them, hymned as before by the Gandharbas, saints, sages, and serpents. Apprehending, therefore, their real character, he thus eulogized the eternal deity, who consists of true knowledge :

सन्मात्ररूपिणेऽचिन्त्यमहिम्ने परमात्मने ।

व्यापिने नेकरूपैकस्वरूपाय नमो नमः ॥४८॥

“Salutation to thee, who art uniform and manifold, all-pervading, supreme spirit, of inconceivable glory, and who art simple existence.

सत्त्वरूपाय तेऽचिन्त्य ! हविर्भूताय ते नमः ।  
 नमोऽविज्ञातपाराय पराय प्रकृतेः प्रभो ॥४९॥  
 भूतात्मा चेन्द्रियात्मा च प्रधानात्मा तथा भवान् ।  
 आत्मा च परमात्मा च त्वमेकः पञ्चधा स्थितः ॥५०॥  
 प्रसीद सर्व्वं सर्व्वोत्मन् क्षराक्षरमयेश्वर ।  
 ब्रह्म-विष्णु-शिवाद्याभिः कल्पनाभिरुदीरितः ॥५१॥  
 अनाख्येयस्वरूपात्मन् ! अनाख्येयप्रयोजन !  
 अनाख्येयाभिधानं त्वां नतोऽस्मि परमेश्वर ॥५२॥  
 न यन्न नाथ ! विद्यन्ते नामजात्यादिकल्पनाः ।  
 तद् ब्रह्म परमं नित्यमविकारि भवानजः ॥५३॥  
 न कल्पनामृतेऽर्थस्य सर्व्वस्याधिगमो यतः ।  
 ततः कृष्णाच्युतानन्तबिष्णुसंज्ञाभिरीड्यसे ॥५४॥

सर्व्वार्थस्त्वमज ! विकल्पनाभिरेतद् दवाद्यं जगदखिलं त्वमेव विश्वम् ।  
 विश्वात्मस्त्वमिति विकारभावहीनः सर्व्वस्मिन् न हि भवतोऽस्ति किञ्चदन्यत्  
 त्वं ब्रह्मा पशुपतिर्य्यमा विधाता धाता त्वं त्रिदशपतिः समीरणोऽग्निः ।  
 तोयेशो धनपतिरन्तकस्त्वमेको भिन्नार्थैर्जगदपि पासि शक्तिभेदैः ॥५६॥

Salutation to thee, O inscrutable, who art truth, and the essence of oblations. Salutation to thee, O lord, whose nature is unknown, who art beyond primeval matter, who existest in five forms, as one with the elements, with the faculties, with matter, with the living soul, with supreme spirit. Show favour to me, O soul of the universe, essence of all things, perishable or eternal, whether addressed by the designation of Brahmā, Vishṇu, Śiva, or the like. I adore thee, O god, whose nature is indescribable, whose purposes are inscrutable, whose name even is unknown; for the attributes of kind or appellation are not applicable to thee, who art THAT<sup>6</sup>, the supreme Brahma, eternal, unchangeable, uncreated. But as the accomplishment of our objects cannot be attained except through some specific form, thou art termed by us Kṛṣṇa, Achyuta, Ananta, or Vishṇu. Thou, unborn divinity, art all the objects of these impersonations; thou art the gods, and all other beings; thou art the whole world; thou art all. Soul of the universe thou art exempt from change, and there is nothing except thee in all this existence. Thou art Brahmā, Paśupati, Āryaman, Dhātri, and Vidhātri; thou art Indra, air, fire, the regent of the waters, the god of wealth, and judge of the dead; and thou, although but one, presidest over the world with various energies, addressed to various purposes. Thou, identical with

6 Tad, 'that'; all that is, or that can be conceived.

विश्वं भवान् सृजति सूर्य्यगभस्तिरूपो विश्वञ्च ते गुणमयोऽयमज ! प्रपञ्चः ।  
रूपं परं सदितिवाचकमक्षरं यज्ज्ञानात्मने सदसते प्रणतोऽस्मि तस्मे ॥५७॥

ॐ नमो वासुदेवाय नमः सङ्कर्षणाय ते ।

प्रद्युम्नाय नमस्तुभ्यमनिरुद्धाय ते नमः ॥५८॥

the solar ray, createst the universe; all elementary substance is composed of thy qualities; and thy supreme form is denoted by the imperishable term sat (existence). To him who is one with true knowledge, who is and is not perceptible, I bow. Glory be to him, the lord Vāsudeva, to Sankarshana, to Pradyumna, and to Aniruddha<sup>7</sup>."

### CHAPTER XIX

एवमन्तर्जले विष्णुमभिष्टूय स यादवः ।

अर्चयामास सर्व्वेशं पुष्पैर्धूपैर्मनोरमैः ॥१॥

परित्यक्तान्यविषयो मनस्तत्र निवेश्य सः ।

ब्रह्मभूते चिरं स्थित्वा विरराम समाधितः ॥२॥

कृतकृत्यमिवात्मानं मन्यमानो महामतिः ।

आजगाम रथं भूयो निगम्य यमुनाम्भसः ॥३॥

राम-कृष्णौ च ददृशे यथापूर्व्वं रथे स्थितौ ।

विस्मिताक्षस्तदाक्रूरस्तञ्च कृष्णोऽभ्यभाषत ॥४॥

नूनं ते दृष्टमाश्चर्य्यमक्रूर ! यमुनाजले ।

Thus the Yādava Akṛūra, standing in the river, praised Kṛṣṇa, and worshipped him with imaginary incense and flowers. Disregarding all other objects, he fixed his whole mind upon the deity; and having continued for a long time in spiritual contemplation, he at last desisted from his abstraction, conceiving he had effected the purposes of soul. Coming up from the water of the Yamunā, he went to the car, and there he beheld Rāma and Kṛṣṇa seated as before. As his looks denoted surprise, Kṛṣṇa said to him, "Surely, Akṛūra, you have seen some marvel in the stream of the Yamunā, for your eyes are

7 Akṛūra's piety is here prophetic; the son and grandson of Kṛṣṇa (see Bk. IV. Ch. XV.) are not yet born: but this is the Vaiṣṇava style of addressing Kṛṣṇa or Viṣṇu, as identical with four Vyūhas, 'arrangements' or 'dispositions,' Kṛṣṇa, Balarāma, Pradyumna, and Aniruddha. See *As. Res.* XVI. 35. In this, as in several other places, the Viṣṇu P. differs from some of the other narratives of Kṛṣṇa, by the length and character of the prayers addressed to Viṣṇu. The Hari Vamśa, for instance, here has no prayer or panegyric at all: the Bhāgavata inserts one.

विस्मयोत्फूलनयनो भवान् संलक्ष्यते यतः ॥५॥  
 अन्तर्जले यदाश्चर्य्यं दृष्टं तत्र मयाच्युत !  
 तदत्रापि हि पश्यामि मूर्तिमत् पुरतः स्थितम् ॥६॥  
 जगदेतन्महाश्चर्य्यं रूपं यस्य महात्मनः ।  
 तेनाश्चर्य्यवरेणाहं भवता कृष्ण ! सङ्गतः ॥७॥  
 तत् किमेतेन मथुरां ब्रजामो मधुसूदन !  
 बिभेमि कंसाद्विग्ं जन्म परपिण्डोपजीविनाम् ॥८॥  
 इत्युक्त्वा चोदयामास तान् हयान् वातरंहसः ।  
 सम्प्राप्तश्चातिसायाह्ने सोऽक्रूरो मथुरां पुरीम् ॥९॥  
 विलोक्य मथुरां कृष्णं रामञ्चाह स यादवः ।  
 पद्भ्यां यातं महावीर्य्यो रथेनैको विशाम्यहम् ॥१०॥  
 गन्तव्यं वसुदेवस्य भवद्भ्यां न तथा गृहम् ।  
 युवयोर्हि कृते वृद्धः स कंसेन निरस्यते ॥११॥

staring as if with astonishment." Akṛūra replied, "The marvel that I have seen in the stream of the Yamunā I behold before me, even here, in a bodily shape; for he whom I have encountered in the water, Kṛṣṇa, is also your wondrous self, of whose illustrious person the whole world is the miraculous developement. But enough of this; let us proceed to Mathurā: I am afraid Kansa will be angry at our delay; such is the wretched consequence of eating the bread of another." Thus speaking, he urged on the quick horses, and they arrived after sunset at Mathurā. When they came in sight of the city, Akṛūra said to Kṛṣṇa and Rāma, "You must now journey on foot, whilst I proceed alone in the car; and you must not go to the house of Vasudeva, for the elder has been banished by Kansa on your account."

इत्युत्त्वा प्रविवेशाथ सोऽक्रूरो मथुरां पुरीम् ।  
 प्रविष्टौ रामकृष्णौ च राजमार्गमुपागतौ ॥१२॥  
 स्त्रीभिर्नरैश्च सानन्दं लोचनेरभिवीक्षितौ ।  
 जग्मतुलीलया वीरौ दृप्तौ बालगजाविव ॥१३॥  
 भ्रममाणौ तू तौ दृष्ट्वा रजकं रङ्गकारकम् ।  
 अयाचेतां सुरूपाने वसंति रुचिराननौ ॥१४॥

Akṛūra having thus spoken, left them, and entered the city; whilst Rāma and Kṛṣṇa continued to walk along the royal road. Regarded with pleasure by men and women, they went along sportively, looking like two young elephants. As they roamed about, they saw a washerman colouring clothes, and with smiling countenances they went and

कंसस्य रजकः सोऽथ प्रसादारूढविस्मयः ।  
 बहून्याक्षेपवाक्यानि प्राहोच्चै राम-केशवौ ॥१५॥  
 ततस्तलप्रहारेण कृष्णस्तस्य दुरात्मनः ।  
 पातयामास कापेन रजकस्य शिरो भुवि ॥१६॥  
 हत्वादाय च वस्त्राणि पीतनीलाम्बरौ ततः ।  
 कृष्ण-रामौ मुदा युक्तौ मालाकारगृहं गतौ ॥१७॥  
 विकाशिनेत्रयुगलौ मालाकारोऽतिविस्मितः ।  
 एतौ कस्य कुतो वैतौ मैत्रेयाचिन्तयतु तदा ॥१८॥  
 पीतनीलाम्बरधरौ तौ दृष्टातिमनोहरौ ।  
 स तर्कयामास तदा भुवं देवावुपागतौ ॥१९॥  
 विकाशिमुखपद्माभ्यां ताभ्यां पुष्पाणि याचितः ।  
 भुवं विष्टभ्य हस्ताभ्यां पस्पर्श शिरसा महीम् ॥२०॥  
 प्रसादपरमौ नाथौ मम गेहमुपागतौ ।  
 धन्योऽहमर्चयिष्यामीत्याह तौ मान्यजीवकः ॥२१॥  
 ततः प्रहृष्टवदनस्तयोः पुष्पाणि कामतः ।  
 चारुण्येतान्यथेतानि प्रददौ स विलोभयन् ॥२२॥  
 पुनः पुनः प्रणम्यासौ मालाकारो नरोत्तमौ ।  
 ददौ पुष्पाणि चारुणि गन्धवन्त्यमलानि च ॥२३॥  
 मालाकाराय कृष्णोऽपि प्रसन्नः प्रददौ वरान् ।  
 श्रीस्त्वां मतसंश्रया भद्र ! न कदाचित् प्रहास्यति ॥२४॥

threw down some of his fine linen. The washerman was the servant of Kansa, made insolent by his master's favour; and he provoked the two lads with loud and scurrilous abuse, until Kṛṣṇa struck him down, with his head to the ground, and killed him. Then taking the clothes, they went their way, clad in yellow and blue raiment, until they came to a flower-seller's shop. The flower-seller looked at them with astonishment, and wondered who they could be, or whence they could have come. Seeing two youths so lovely, dressed in yellow and blue garments, he imagined them to be divinities descended upon earth. Being addressed by them with mouths budding like lotuses, and asked for some flowers, he placed his hands upon the ground, and touched it with his head, saying, "My lords have shown me great kindness in coming to my house, fortunate that I am; I will pay them homage." Having thus spoken, the flower-seller, with a smiling aspect, gave them whatever choice-flowers they selected, to conciliate their favour. Repeatedly prostrating himself before them, he presented them with flowers, beautiful, fragrant, and fresh. Kṛṣṇa then, being much pleased with him, gave him this blessing; "Fortune,

बलहानिर्न ते सौम्य ! धनहानिस्थयेव च ।  
 यावद्दिनानि तावच्च न नशिष्यति सन्ततिः ॥२५॥  
 भुक्त्वा च विपुलान् भोगांस्तमन्ते मत्प्रसादजम् ।  
 ममानुस्मरणं प्राप्य दिव्यं लोकमवाप्स्यसि ॥२६॥  
 धर्मं मनश्च ते भद्र ! सर्वकालं भविष्यति ।  
 युष्मत्सन्ततिजातानां दीर्घमायुर्भविष्यति ॥२७॥  
 नोप्रसर्गादिकं दोषं युष्मत्सन्ततिसम्भवः ।  
 सम्प्राप्स्यति महाभाग ! यावत् सूर्यो धरिष्यति ॥२८॥  
 इतुक्त्वा तद्गृहात् कृष्णो बलदेवसहायवान् ।

निर्जर्जगाम मुनिश्रेष्ठ ! मालाकारेण पूजितः ॥२९॥

good friend, who depends upon me, shall never forsake you: never shall you suffer loss of vigour, or loss of wealth: as long as time shall last your descendants shall not fail. Having long tasted various delights on earth, you shall finally obtain, by calling me to recollection, a heavenly region, the consequence of my favour. Your heart shall ever be intent on righteousness, and fulness of days shall be the portion of your posterity. Your descendants shall not be subject to natural infirmities, as long as the sun shall endure." Having thus spoken, Kṛṣṇa and Rāma, worshipped by the flower-seller, went forth from his dwelling.<sup>1</sup>

## CHAPTER XX

राजमार्गे ततः कृष्णः सानुलेपनभाजनाम् ।  
 ददर्श कुब्जामायान्तीं नवयौवनगोचराम् ॥१॥  
 तामाह ललितं कृष्णः कस्येदमनुलेपनम् ।  
 भवत्या नीयते सत्यं वदेन्दीवरलोचने ॥२॥  
 सकामेनेव सा प्रोक्ता सानुरागा हरिं प्रति ।  
 प्राह सा ललितं कुब्जा तद्दर्शनबलात्कृता ॥३॥

As they proceeded along the high road, they saw coming towards them a young girl, who was crooked, carrying a pot of unguent. Kṛṣṇa addressed her sportively, and said, "For whom are you carrying that unguent? tell me, lovely maiden; tell me truly." Spoken to as it were through affection, Kubjā, well disposed towards Hari, replied to him also mirthfully, being smitten by his appearance:

<sup>1</sup> These incidents are told, with some unimportant differences, in the other accounts of Kṛṣṇa's youth.

कान्त ! कस्मान्न जानासि कंसेनाभिनियोजिताम् ।  
 नेकवक्रेति विख्यातामनुलेपनकर्मणि ॥४॥  
 नान्यपिष्टं हि कंसस्य प्रीतये ह्यनुलेपनम् ।  
 भवाम्यहमतीवास्य प्रसादधनभाजनम् ॥५॥  
 सुगन्धमेतद् राजार्हं रुचिरं रुचिरानने !  
 आवयोगात्रिसदृशं दीयतामनुलेपनम् ॥६॥  
 श्रुत्वंतदाह सा कुब्जा गृह्यतामिति सादरम् ।  
 अनुलेपञ्च प्रददौ गात्रयोग्यमथोभयोः ॥७॥  
 भक्तिच्छेदानुलिप्ताङ्गौ ततस्तौ पुरुषर्षभौ ।  
 सेन्द्रचापौ विराजेतां सितकृष्णाविवाम्बुदौ ॥८॥  
 ततस्तां चिबुके शौरिरुल्लापनविधानवित् ।  
 उत्पाद्य तोलयामास द्वयङ्गुलेनाग्रपाणिना ॥९॥  
 चकर्ष पद्भ्याञ्च तदा ऋजुत्वं केशवोऽनयत् ।  
 ततः सा ऋजुतां प्राप्ता योषितामभवद् वरा ॥१०॥  
 विलासललितं प्राह प्रेमगर्भभरालसम् ।  
 वस्त्रे प्रगृह्य गोविन्दं व्रज गेहं ममेति वै ॥११॥

"Know you not, beloved, that I am the servant of Kansa, and appointed, crooked as I am, to prepare his perfumes. Unguent ground by any other he does not approve of: hence I am enriched through his liberal rewards." Then said Kṛṣṇa, "Fair-faced damsel, give us of this unguent, fragrant and fit for kings, as much as we may rub upon our bodies." "Take it," answered Kubjā; and she gave them as much of the unguent as was sufficient for their persons; and they rubbed it on various parts of their faces and bodies,<sup>1</sup> till they looked like two clouds, one white and one black, decorated by the many-tinted bow of Indra. Then Kṛṣṇa, skilled in the curative art, took hold of her, under the chin, with the thumb and two fingers, and lifted up her head, whilst with his feet he pressed down her feet; and in this way he made her straight. When she was thus relieved from her deformity, she was a most beautiful woman; and, filled with gratitude and affection, she took Govinda by the garment, and invited him to

1 They had their bodies smeared in the style called Bhaktichheda (भक्तिच्छेदानुलिप्ताङ्गौ); that is, with the separating or distinguishing (chheda) marks of Vaiṣṇava devotion (bhakti): certain streaks on the forehead, nose, cheeks, breast, and arms, which denote a follower of Vishnu. See *As. Res.* XVI. 33.

आयास्ये भवतीगेहमिति तां प्रहसन् हरिः ।

विससर्ज जहासोच्चै रामस्यालोक्य चाननम् ॥१२

her house. Promising to come at some other time, Kṛṣṇa smilingly dismissed her, and then laughed aloud on beholding the countenance of Baladeva.<sup>2</sup>

भक्तिच्छेदानुलिप्ताङ्गौ नीलपीताम्बरौ च तौ !

धनुःशालां ततो यातौ चित्रमाल्योपशोभितौ ॥१३॥

आयोगञ्च धनूरत्नं ताम्यां पृष्टेश्च रक्षिभिः ।

आख्याते सहसा कृष्णो गृहीत्वापूरयद्धनुः ॥१४॥

ततः पूरयता तेन भज्यमानं बलाद्धनुः ।

चकार सुमहाशब्दं मथुरा येन पूरिता ॥१५॥

अनुयुक्तौ ततस्तौ तु भग्ने धनुषि रक्षिभिः ।

रक्षिसैन्यं निहत्योभौ निष्क्रान्तौ कार्मुकालयात् ॥१६

Dressed in blue and yellow garments, and anointed with fragrant unguents, Keśava and Rāma proceeded to the hall of arms, which was hung round with garlands: Inquiring of the warders which bow he was to try, and being directed to it, he took it, and bent it; but drawing it with violence, he snapped it in two,<sup>3</sup> and all Mathurā resounded with the noise which its fracture occasioned. Abused by the warders for breaking the bow, Kṛṣṇa and Rāma retorted, and defied them, and left the hall.

अक्रूरागमवृत्तान्तमुपलम्प तथा धनुः ।

भग्नं श्रुत्वाथ कंसोऽपि प्राह चाणूर-मुष्टिकौ ॥१७॥

गोपालदारकौ प्राप्तौ भवद्भ्यां तौ ममाग्रतः ।

मल्लयुद्धेन हन्तव्यौ मम प्राणहरौ हि तौ ॥१८॥

नियुद्धे तद्विनाशेन भवद्भ्यां तोषितो ह्यहम् ।

दास्याम्यभिमतान् कामान् नान्यथैतन्महाबलौ ॥१९॥

When Kansa knew that Akrūra had returned, and heard that the bow had been broken, he thus said to Chāṇūra and Muṣṭika, his boxers: "Two youths, cowherd boys, have arrived; you must kill them both, in a trial of strength, in my presence; for they practise against my life. I shall be well pleased if you kill them in the match, and will give you whatever you wish; not else. These two foes of

2 The story is similarly told in the Bhāgavata, &c.

3 The bending or breaking of a bow is a favourite incident in Hindu heroic poetry, borrowed, no doubt, from the Rāmāyaṇa, where, however, it has an object; here it is quite gratuitous.



न्यायतोऽन्यायतो वापि भवद्भ्यां तौ ममाहितौ ।  
 हन्तव्यौ तद्वधाद् राज्यं सामान्यं नो भविष्यति ॥२०॥  
 इत्याज्ञाप्य स तौ मल्लौ तत आहूय हस्तिपम् ।  
 प्रोवाचोच्चैस्त्वया मेऽद्य समाजद्वारि कुञ्जरः ॥२१॥  
 स्थाप्यः कुवलयापीडस्तेन तौ गोपदारको ।  
 घातनीयौ नियुद्धाय रङ्गद्वारमुपागतौ ॥२२॥  
 तमथाज्ञाप्य दृष्ट्वा च मञ्चान् सर्वानुपाकृतान् ।  
 आसन्नमरणः कंसः सूर्योदयमुदेक्षत ॥२३॥

mine must be killed by you fairly or unfairly. The kingdom shall be ours in common, when they have perished." Having given them these orders, he sent next for his elephant driver, and desired him to station his great elephant Kuvalayápīḍa, who was as vast as a cloud charged with rain, near the gate of the arena, and drive him upon the two boys when they should attempt to enter. When Kansa had issued these commands, and ascertained that the platforms were all ready for the spectators, he awaited the rising of the sun, unconscious of impending death.

ततः समस्तमञ्चेषु नागरः स तदा जनः ।  
 राजमञ्चेषु चारूढाः सहामात्यैर्महीभृतः ॥२४॥  
 मल्लप्राश्रिकवर्गश्च रङ्गमध्यसमीपतः ।  
 कृतः कंसेन कंसोऽपि तुङ्गमञ्चे व्यवस्थितः ॥२५॥  
 अन्तःपुराणां मञ्चाश्च तथान्ये परिकल्पिताः ।  
 अन्ये च वारमुख्यानामन्ये नागरयोषिताम् ॥२६॥

In the morning the citizens assembled on the platforms set apart for them, and the princes, with the ministers and courtiers, occupied the royal seats. Near the centre of the circle judges of the games were stationed by Kansa, whilst he himself sat apart close by upon a lofty throne. Separate platforms were erected for the ladies of the palace, for the courtesans, and for the wives of the citizens.<sup>4</sup> Nanda

4 The Bhāgavata enters into even fewer particulars than our text of the place set apart for the games. The Hari Vamśa gives a much more detailed description, which is in some respects curious. The want of any technical glossary, and the general manner in which technical terms are explained in the ordinary dictionaries, render it difficult to understand exactly what is intended, and any translation of the passages must be defective. The French version, however, probably represents a much more splendid and theatrical scene than the text authorizes, and may therefore admit of correction. The general plan is nothing more than an enclosed space, surrounded by temporary structures of timber or

नन्दगोपादयो गोपा मञ्चेष्वन्येष्ववस्थिताः ।

अक्रूर-वसुदेवौ च मञ्चप्रान्ते व्यवस्थितौ ॥२७॥

and the cowherds had places appropriated to them, at the end of which sat Akrūra and Vasudeva. Amongst the wives of the citizens

bamboos, open or enclosed, and decorated with hangings and garlands. It may be doubted if the details described by the compiler of the Hari Vamśa were very familiar even to him ; for his description is not always very consistent or precise. Of two commentators, one evidently knows nothing of what he attempts to explain ; but with the assistance of the other, the passages may be thus, though not always confidently, rendered :

"The king, Kansa, meditating on these things, went forth from his palace to the place which had been prepared for the sight of the ceremonial (1), to inspect the scaffolds (2), which had been constructed. He found the place close set with the several platforms (3), of the different public bodies (4), strongly put together, and decorated with roofed pavilions of various sizes, supported by columns, and divided into commodious chambers (5). The edifice was extensive, well arranged, secured by strong rafters (6), spacious and lofty, and commodious and secure. Stairs led to the different galleries (7). Chairs of state (8) were placed in various parts of it. The avenues that conducted to it were narrow (9). It was covered with temporary stages and sheds (10), and was capable of sustaining the weight of a multitude.

"Having seen the place of the festival thus adorned, Kansa gave orders, and said, 'To-morrow let the platforms and terraces and pavilions (11) be decorated with pictures and garlands and flags and images (12), and let them be scented with fragrant odours, and covered over with awnings (13). Let there be ample heaps of dry, pounded cow-dung (14) provided on the ground, and suitable refreshment chambers be covered over, and decorated with bells and ornamented arches (15). Let large water-jars be securely fixed in order, capable of holding a copious supply, and provided with golden drinking-cups. Let apartments be prepared (16), and various kinds of beverage, in appropriate vessels, be ready. Let judges of the games be invited, and corporations with their chiefs. Let orders be issued to the wrestlers, and notice be given to the spectators ; and let platforms for their accommodation be fitted up in the place of assembly.' "(17).

When the meeting takes place, the site of the games is thus described : "Upon the following day the amphitheatre (18) was filled by the citizens, anxious to behold the games. The place of assembly (19) was supported by octagonal painted pillars (20), fitted up with terraces and doors and bolts, with windows circular or crescent ; shaped, and accommodated with seats with cushions (21), and it shone like the ocean whilst large clouds hang upon it, with spacious, substantial pavilions (22), fitted up for the sight of the combat ; open to the front (23), but screened with beautiful and fine curtains (24), crowned with festoons of flowers, and glistening with radiance like autumnal clouds. The pavilions of the different companies and corporations, vast as mountains, were decorated with banners, bearing upon them the implements and emblems of the several crafts (25). The chambers of the inhabitants of the inner apartments shone near at hand,

नागरीयोषितां मध्ये देवकी पुत्रगृह्णिनी ।

अन्तकालेऽपि पुत्रस्य द्रक्ष्यामि रुचिरं मुखम् ॥२८

appeared Devakī, mourning for her son, whose lovely face she longed to behold even in the hour of his destruction. When the musical

bright with gold and painting and net-work of gems: they were richly decorated with precious stones, were enclosed below with costly hangings, and ornamented above with spires and banners, and looked like mountains spreading their wings in the sky; while the rays of light reflected from the valuable jewels were blended with the waving of white chowries, and the musical tinkling of female ornaments. The separate pavilions of the courtesans were graced by lovely women, attired in the most splendid dresses (27), and emulated the radiance of the cars of the gods. In the place of assembly there were excellent seats, couches made of gold, and hangings of various colours, intermixed with bunches of flowers: and there were golden vases of water, and handsome places for refreshment, filled with fruits of various kinds, and cooling juices, and sherbets fit for drinking (28). And there were many other stages and platforms, constructed of strong timber, and hangings by hundreds and thousands were displayed: and upon the tops of the houses, chambers fitted up with delicate jalousies, through which the women might behold the sports, appeared like swans flying through the air.

"In front stood the pavilion of Kansa, surpassing all the rest in splendour, looking like mount Meru in radiance; its sides, its columns, being covered with burnished gold; fastened with coloured cords; and every way worthy the presence of a king."

In justification of the rendering of the above, an explanation of the technical terms, taken either from dictionaries or from the commentators, may be subjoined. (1) Kansa went to the Prekshágāra (प्रेक्षागार'), literally 'house of seeing;' but it is evident, from its interior being visible to spectators on the tops of the houses, as subsequently mentioned, that it was not a theatre, or covered edifice. If a building at all, it was merely a sort of stockade. One commentator calls it, 'a place made for seeing the sacrifice; धनुर्भेदप्रेक्षारथं कृतं स्थानं'. (2) Manchánām avalokaka (मञ्चानामवलोककः). The Mancha is commonly understood to signify a raised platform, with a floor and a roof, ascended by a ladder: see Dictionary. (3) Mancha-vāṭa (मञ्चवाटः). Vāṭa is either 'site' or 'inclosure,' and is used here without much affecting the sense of Mancha. The compound is explained by the commentators, 'prepared places' (रचितभूमयः), or 'the sites of the platforms' (मञ्चभूमयः). (4) The Śreṇī (श्रेणीनां), associations of artificers practising the same art. One of the commentaries understands the term to be here used to denote, not their station, but their labours: 'The structure was the work of the artificers' (श्रेणीनां प्रयत्नं). (5) Several words occur here of technical import. The passage is, सोढमागा रयुक्ताभिवलभीभिर्विभूषितं कुटोभिश्चप्रद्विभिरैक स्तम्भैश्चभूषितं ।

वाद्यमानेषु तूर्येषु चानूरे चापि वल्गति ।

हाहाकारपरे लोके ह्यास्फोटयति मुष्टिके ॥२९॥

instruments sounded, Chánūra sprang forth, and the people cried, "Alas!" and Mushṭika slapped his arms in defiance. Covered with

Valabhi is said by the commentator to mean a structure with a pent roof, supported by six columns. Kuṭī, a circular one, having seven roofs—something perhaps like a Chinese pagoda—and four columns.

The Eka-stambha is a chamber, supported by one column: वलभीभिरुभयतो नमत्तद्द्रव्याभि छद्भिः षट् स्तम्भाभिः । कुटीभिश्चप्रवृद्धाभिः कीष्टकैः सप्तछदिकश्चतुस्तम्भैः ॥

(6) Sāraniryūham ( सारनिर्यूहं ). It is difficult to understand the

necessity of rafters in an inclosure in which the platforms and stages seem to have been erected independently of any floor or wall: but the commentary explains Niryyūha, 'strong brackets, projecting from a house:'

सारनिर्यूहं दृढनागदन्ताः गृहानिर्गतादारूणि । (7) Asliṣṭa susliṣṭa manchārohanam. The first epithet is explained, 'not contracted' ( अशंकुचितं ); the second, 'well constructed' ( साधुरचितं ); and for the

'ascending' (Ārohanam) we have सोपानपंक्तिर्यत्र 'where was a line of steps,' or 'ladders'. There is another reading of the text, however, which may be rendered, 'Having steps well secured in their ascent above' ( उदक्

प्रवणसुच्छिष्टं मञ्जारोहणं ). (8) 'Seats for kings' ( नृपासनानि ). (9) Such is the literal purport of Sanchāra-patha-sankulam ( संचारपथसंकुलं ); implying,

possibly, the formation of passages by fences on either side. (10) This is doubtful: the phrase is ( कुत्र तद्वेदिकाभिः ) Chhannam-tad-vedikābhi.

Chhannam means, literally, 'covered,' and can scarcely be used in the sense of 'overspread or filled with.' Vedikā means an elevated floor or terrace, with which a halt or edifice cannot well be 'covered;' and therefore requires the sense here given to Chhanna. The commentators are silent. (11) The Manchavājas and Valabhis, as above: the other term

is Vīthi, 'a shop,' 'a stall,' 'a terrace,' 'a road.' (12) Let them be Vapush-manta ( वपुष्मन्तः ); 'having painted or sculptured figures' ( चित्तयुष्पादि युक्ताः ). The other commentary render it merely 'pleasant' or 'agreeable' ( स्थूहयोयाः ).

(13) 'Covered above with cloths' ( उपनीतोत्तरच्छदाः ).

The use of the awning or Samiana is very common in India. (14) For the wrestlers to rub over their bodies to absorb the perspiration ( मञ्जानां स्वेदोन्मार्जनार्थं ). (15) This is all rather questionable: the

passage is most usually, घटास्तरणशोभाश्च वलयथानुरूपतः । Vali or Bali in

one sense means 'the edge of a thatch,' and may be put for some sort of temporary structure, a kind of retiring or refreshment room for the boxers and wrestlers. In some copies it is read, घटास्तरणशोभाः 'beautiful

हत्वा कुक्कुर्यापीडं हस्त्यारोहप्रणोदितम्

मदासृगनुलिप्ताङ्गौ गजदन्तवरायुधौ ॥३०॥

must and blood from the elephant, whom, when goaded upon them by his driver, they had slain, and armed with his tusks, Balabhadra with clothes spread,' on which the performers may sit when disengaged ; perhaps a sort of carpet on the ground. (16) The expression is again Vali ( वलयक्षोपकल्प्यन्तां ). Another sense of the word is, offering of viands, or of the remains of a sacrifice, to all beings ; but that cannot be its purport here ; nor is it ever used in the sense of viands in general. The verb Kalpa or Klrip also usually implies 'making.' (17) Manchaváta ; 'in the Samája,' or 'assembly.' (18) Maháranga ( महारङ्ग ) 'the great place of the performance.' Ranga is 'acting' or 'representation ;' also the place or site of it. (19) All the copies consulted, except one, offer an irregularity of construction, which, although defended by the commentators, is a license scarcely allowable. The epithets of the first verse are all in the plural number ; they then occur in the singular, to agree with the only substantive in the description, Samájaváta. According to the commentaries, the plural term Manchás ( मंचाः ) understood is the substantive to the epithets of the first stanza, and Samájaváta the singular to those of the other verses. This awkwardness is however avoided by the reading of an old and very good copy, which puts it all in the singular ; as, सच्चित्ताष्टाभिचरणः सार्गलद्वारवेदिकः सगवात्तार्द्धचन्द्रश्च सतलोत्तमभूषितः । (20) The expression is Charaṇa, literally 'foot ;' explained by the commentator, Stambha, 'post' or 'pillar.' (21) The reading of most of the copies is Śayanottama ( शयनोत्तमः ), which may be taken as the sense of Talottama, 'couches or benches with cushions.' (22) Manchágárais ( मञ्चागारैः ), 'temporary houses.' (23) Or 'fronting to the east' ( प्राङ्मुखैः ). (24) Nirmuktais ( निर्मुक्तैः ) : explained by the commentator to mean 'fine threads,' 'network,' or 'gauze,' through which persons, females especially, may see without being seen. (25) स्वकर्मैर्द व्ययुक्ताभिः पताकाभिः । (26) 'With ridges and projections' ( स सानुप्रग्रहाणि ). The commentator explains this, 'with flages on the top of them ( उपरि देशे सपताकानि ). (27) This appears to be intended for an epithet of the women, although Āstarāṇa is not usually applied to dress: आस्तरणाम्बरै शोभिता वारमुखाभिः । (21) फलावदंशपूर्णाश्च चाङ्गेर्यः पानयोजिताः । Phala, of course, is 'fruit,' Avadaṅsa is explained in lexicons, 'what is eaten to excite thirst ;' one comment gives it, 'what may be sucked,' as tamarinds, and the like. Chāngeri is explained, 'fluids for drinking, made with sorrel, or acid fruits ;' that is, sherbets. (29) उत्तमागारिका or उत्तरागारिका is an epithet of the Prekshá-gára, or look-out house of the women ( स्त्रीणां प्रेक्ष्यगृहाः ), situated on the tops of their houses, according to the commentators ; गृहोपरि गृहं यत् तदुत्तमागारं तत्रमवाः प्रेक्ष्यगृहाः । an arrangement very compatible with the

मृगमध्ये यथा सिंहौ गर्वलीलाविलोकितौ ।  
 प्रविष्टौ सुमहारङ्गं बलभद्र-जनार्दनौ ॥३१॥  
 हाहाकारो महान् जज्ञे सर्व्वमञ्चेष्वनन्तरम् ।  
 कृष्णोऽयं बलभद्रोऽयमिति लोकस्य विस्मयः ॥३२॥  
 सोऽयं येन हता घोरा पूतना सा निशाचरी ।  
 क्षिप्तञ्च शकटं येन भग्नौ च यमलार्ज्जुनौ ॥३३॥  
 सोऽयं यः कालियं नागं ननर्त्तारुह्य बालकः ।  
 धृतो गोवर्द्धनो येन सप्तरात्रं महागिरिः ॥३४॥  
 अरिष्टो धेनुकः केशी लीलयेव महात्मना ।  
 निहता येन दुर्वृत्ता दृश्यतां सोऽयमच्युतः ॥३५॥

and Janárddana confidently entered the arena, like two lions amidst a herd of deer. Exclamations of pity arose from all the spectators, along with expressions of astonishment. "This then," said the people, "is Kṛṣṇa! this is Balabhadra! This is he by whom the fierce night-walker Pūtaná was slain; by whom the waggon was overturned, and the two Arjuna trees felled! This is the boy who trampled and danced on the serpent Kálíya; who upheld the mountain Govardhana for seven nights; who killed, as if in play, the iniquitous Arishta, Dhenuka, and Kéśin! This whom we see is Achyuta!  
 अयञ्चास्य महाबाहुर्बलभद्रोऽग्रजोऽग्रतः ।

प्रयाति लीलया योषिन्मनोनयननन्दनः ॥३६॥

अयं स कथ्यते प्राज्ञैः पुराणार्थावलोकिभिः ।

गोपालो यादवं वंशं मग्नमभ्युद्धरिष्यति ॥३७॥

This is he who has been foretold by the wise, skilled in the sense of the Purānas, as Gopāla, who shall exalt the the depressed Yádeva race!

अयं स सर्व्वभूतस्य विष्णोरखिलजन्मनः ।

अवतीर्णो महीमंशो नूनं भारहरो भुवः ॥३८॥

इत्येवं वर्णिते पौरै रामे कृष्णे च तत्क्षणात् ।

उरस्तताप देवक्याः स्नहस्रुतपयोधरम् ॥३९॥

This is a portion of the all-existing, all-generating Vishṇu, descended upon earth, who will assuredly lighten her load!" Thus did the citizens describe Ráma and Kṛṣṇa, as soon as they appeared; whilst the breast of Devakí glowed with maternal affection; and Vasudeva,

form of Indian houses, which have flat roofs, commonly enclosed by a trellis work, or jealousy of masonry. It is observable, that in the Vishṇu Purāna, and in the Mahábhārata, on various public occasions, the women take their places on the platforms, or in the pavilions, without curtains or screens.

महोत्सवमिवासाद्य पुत्राननविलोकनम् ।  
 युवेव वसुदेवोऽभूद् विहायाभ्यागतां जराम् ॥४०॥  
 विस्तारिताक्षियुगलो राजान्तःपुरयोषिताम् ।  
 नागरस्त्रीसमूहश्च द्रष्टुं न विरराम तम् ॥४१॥  
 सख्यः पश्यत कृष्णस्य मुखमत्यरुणेक्षराम् ।  
 गजयुद्धकृतायास-स्वेदाम्बुकणिकाञ्चितम् ॥४२॥  
 विकाशि-शरदम्भोजमवश्यायजलोक्षितम् ।  
 परिभूय स्थितं जन्म सफलं क्रियतां दृशोः ॥४३॥  
 श्रीवत्साङ्गं महद्भाम बालस्यैतद् विलोक्यताम् ।  
 विपक्षक्षपरां वक्षो भुजयुग्मञ्च भामिनि ॥४४॥  
 किन्न पश्यसि दुग्धेन्दु-मृणालधवलाननम् ।  
 बलभद्रमिमं नील-परिधानमुपागतम् ॥४५॥  
 बल्गता मुष्टिकेनेतच्चाणूरेण तथा सखि ।  
 क्रियते बलभद्रस्य हास्यमीषद्विलोक्यताम् ॥४६॥  
 सख्यः ! पश्यत चाणूरो नियुद्धार्थमयं हरिम् ।  
 समुपैति न सन्त्यत्र किं वृद्धा युक्तकारिणः ॥४७॥

forgetting his infirmities, felt himself young again, on beholding the countenances of his sons as a season of rejoicing. The women of the palace, and the wives of the citizens, wide opened their eyes, and gazed intently upon Kṛṣṇa. "Look, friends," said they to their companions; "look at the face of Kṛṣṇa; his eyes are reddened by his conflict with the elephant, and the drops of perspiration stand upon his cheeks, outvieing a full blown lotus in autumn, studded with glittering dew. Avail yourself now of the faculty of vision. Observe his breast, the seat of splendour, marked with the mystic sign; and his arms, menacing destruction to his foes. Do you not notice Balabhadra, dressed in a blue garment; his countenance as fair as the jasmine, as the moon, as the fibres of the lotus stem? See how he gently smiles at the gestures of Muṣṭika and Chāṇūra, as they spring up. And now behold Hari advance to encounter Chāṇūra. What! are there no elders, judges of the field?

क यौवनोन्मुखीभूत-सुकुमारतनुर्हरिः ।

क वज्रकठिनाभोगि-शरीरोऽयं महासुरः ॥४८॥

इमौ सुललितौ रङ्गे वर्त्तते नवयौवनौ ।

How can the delicate form of Hari, only yet in the dawn of adolescence, be regarded as a match for the vast and adamant bulk of the great demon? Two youths, of light and elegant persons, are in

दैतेयमल्लाश्राणूर-प्रमुखास्त्वतिदारुणाः ॥४९॥

नियुद्ध-प्राश्रिकानान्तु महानेष व्यतिक्रमः ।

यद् बालवलिनोर्युद्धं मध्यस्थैः समुपेक्ष्यते ॥५०॥

the arena, to oppose athletic fiends, headed by the cruel Chánūra. This is a great sin in the judges of the games, for the umpires to suffer a contest between boys and strong men."

इत्थं पुरस्त्रीलोकस्य वदतश्चालयन् भुवम् ।

ववलग् बद्धकक्षोऽन्तजंनस्य भगवान् हरिः ॥५१॥

बलभद्रोऽपि चास्फोच्च ववलग् ललितं यदा ।

पदे पदे तदा भूमिर्यन्न शीर्णा तदद्भूतम् ॥५२॥

चाणूरेण तदा कृष्णो युयुधेऽमितविक्रमः ।

नियुद्धकुशलो दैत्यो बलभद्रेण मुष्टिकः ॥५३॥

सन्निपातावधूतैस्तु चाणूरेण समं हरिः ।

क्षेपणोर्मुष्टिभिश्चैव कीलवज्रनिपातनैः ॥५४॥

जानुभिश्चास्मनिर्घातैस्तथा बाहुविघट्टितैः ।

पादोद्धूतैः प्रसृष्टैश्च तयोर्युद्धमभून्महत् ॥५५॥

As thus the women of the city conversed with one another, Hari, having tightened his girdle, danced in the ring, shaking the ground on which he trod. Balabhadra also danced, slapping his arms in defiance. Where the ground was firm, the invincible Kṛṣṇa contended foot to foot with Chánūra. The practised demon Mushṭika was opposed by Balabhadra. Mutually entwining, and pushing, and pulling, and beating each other with fists, arms, and elbows, pressing each other with their knees, interlacing their arms, kicking with their feet, pressing with their whole weight upon one another,<sup>5</sup> fought Hari

5 The terms here used are technical, and refer to the established modes of wrestling amongst Hindu athletes. 1. Sannipāta ( सन्निपातः ) is described 'mutual laying hold of.' 2. Avadūta ( अवदूतः ), 'letting go of the adversary.' 3. Kshepaṇa ( क्षेपण ), 'pulling to, and casting back.' 4. Muṣṭinipāta ( मुष्टिनिपातः ), 'striking with fists.' 5. Kīlanipāta ( कीलनिपातः ), 'striking with the elbow.' 6. Vajranipāta ( वज्रनिपातः ), 'striking with the fore-arm.' 7. Jānunirghāta ( जानुनिर्घातः ), 'pressing or striking with the knees.' 8. Bāhuvighaṭṭana ( बाहुविघट्टन ), 'interlacing the arms.' 9. Pādoddhūta ( पादोद्धूतः ), 'kicking.' 10. Prasriṣṭá ( प्रसृष्टा ) 'intertwining of the whole body.' In some copies another term occurs.



अशस्त्रमतिघोरं तत् तयोर्युद्धं सुदारुणम् ।  
 बलप्राणविनिष्पाद्यं समाजोत्सवसन्निधौ ॥५६॥  
 यावद् यावच्च चाणूरो युयुधे हरिराग सह ।  
 प्राणहानिमवापाम्यां तावत्तावल्लवाल्लवम् ॥५६॥  
 कृष्णोऽपि युयुधे तेन लीलयेव जगन्मयः ।  
 खेदाच्चालयता कोपान्निजशेखरकेशरम् ॥५७॥  
 बलक्षयं विवृद्धिञ्च दृष्ट्वा चाणूरकृष्णयोः ।  
 वारयामास तूर्याणि कंसः कोपपरायणः ॥५८॥  
 मृदङ्गादिषु बूर्येषु प्रतिषिद्धेषु तत्क्षणात् ।  
 खे सङ्गतान्यवाहन्त देवतूर्याप्यनेकशः ॥५९॥  
 जय गोविन्द ! चाणूर जहि केशव ! दानवम् ।  
 इत्यन्तर्द्धानगा देवास्तदोचुरतिर्हर्षिताः ॥६०॥  
 चाणूरेण चिरं कालं क्रीडित्वा मधुसूदनः ।  
 उत्पाद्य भ्रामयामास तद्वधाय कृतोद्यमः ॥६१॥  
 भ्रामयित्वा शतगुणं देत्यमल्लममित्रजित् ।  
 भूमावास्फोटयामास गगने गतजीवितम् ॥६२॥

and Chānūra. Desperate was the struggle, though without weapons, and one for life and death, to the great gratification of the spectators. In proportion as the contest continued, so Chānūra was gradually losing something of his original vigour, and the wreath upon his head trembled from his fury and distress<sup>6</sup>; whilst the world-comprehending Kṛṣṇa wrestled with him as if but in sport. Beholding Chānūra losing, and Kṛṣṇa gaining strength, Kansa, furious with rage, commanded the music to cease. As soon as the drums and trumpets were silenced, a numerous band of heavenly instruments was heard in the sky, and the gods invisibly exclaimed, "Victory to Govinda! Keśava, kill the demon Chānūra! Madhusūdana having for a long time dallied with his adversary, at last lifted him up, and whirled him round, with the intention of putting an end to him. Having whirled Chānūra round a hundred times, until his breath was expend-

Aśmanirghāta ( अश्मनिर्घातः ), 'striking with stones,' or 'striking blows as hard as with stones;' for stones could scarcely be used in a contest specified as 'one without weapons' ( अशस्त्रं युद्धं )

6 Kṛṣṇa contended with Chānūra, 'who through distress and anger shook the flowers of his crest;' खेदाच्चालयता कोपान्निजशेखरकेशरं । The two last terms are explained, 'the flower of the wreath on his head:' खशीर्षीपीडभूतं पुष्पं ।

भूमावास्फोटितस्तेन चाणूरः शतधाव्रजत् ।  
 रक्तलाव-महापङ्कां चकार स तदा भुवम् ॥६५॥  
 बलदेवोऽपि तत्कालं मुष्टिकेन महाबलः ।  
 युयुधे दैत्यमल्लेन चाणूरेण यथा हरिः ॥६४॥  
 सोऽप्येनं मुष्टिना मूर्द्ध्नि वक्षस्याहत्य जानुना ।  
 पातयित्वा धरापृष्ठे निष्पिपेष गतायुषम् ॥६५॥  
 कृष्णस्तोषलकं भूयो मल्लराजं महाबलम् ।  
 वाममुष्टिप्रहारेण पातयामास भूतले ॥६६॥  
 चाणूरे निहते मल्ले मुष्टिके विनिपातिते ।  
 नीते क्षयं तोषलके सर्वे मल्लाः प्रदुद्रुवुः ॥६७॥  
 ववल्गत्सुखदा रङ्गे कृष्णसङ्कर्षणावुभौ ।  
 समानवयसो गोपान् बलादाकृष्य हर्षितौ ॥६८॥  
 कंसोऽपि कोपरक्ताक्षः प्राहोच्चैर्व्यापृतान् नरान् ।  
 गोपावेतौ समाजौघान्निष्काश्येतां बलादितः ॥६९॥  
 नन्दोऽपि गृह्यतां पापो निगडैरायसेरिह ।  
 अवृद्धार्हेण दण्डेन वसुदेवोऽपि वध्यताम् ॥७०॥  
 वलगन्ति गोपाः कृष्णेन ये चेमे सहिताः पुरः ।  
 गावो ह्रियन्तामेतेषां यच्चास्ति वसु किञ्चन ॥७१॥

ed in the air, Kṛṣṇa dashed him on the ground with such violence as to smash his body into a hundred fragments, and strew the earth with a hundred pools of gory mire. Whilst this took place, the mighty Baladeva was engaged in the same manner with the demon bruiser Mushtika. Striking him on the head with his fists, and on the breast with his knees, he stretched him on the ground, and pummelled him there till he was dead. Again, Kṛṣṇa encountered the royal bruiser Tomalaka, and felled him to the earth with a blow of his left hand. When the other athletes saw Chānūra, Mushtika, and Tomalaka killed, they fled from the field; and Kṛṣṇa and Sankarṣaṇa danced victorious on the arena, dragging along with them by force the cowherds of their own age. Kansa, his eyes reddening with wrath, called aloud to the surrounding people, "Drive those two cowboys out of the assembly: seize the villain Nanda, and secure him with chains of iron: put Vasudeva to death with tortures intolerable to his years: and lay hands upon the cattle, and whatever else belongs to those cowherds who are the associates of Kṛṣṇa."

एवमाज्ञापयानञ्च प्रहस्य मधुसूदनः ।  
 उत्पत्यारुह्य तं मञ्चं कंसं जग्राह वेगतः ॥७२॥  
 केशेष्वकृष्य विगलत्किरीटमवनीतले ।  
 कंसं स पातयामास तस्योपरि पपात च ॥७३॥  
 निःशेष-जगदाधार-गुरुणा पततोपरि ।  
 कृष्णेन त्याजितः प्राणानुग्रसेनात्मजो नृपः ॥७४॥  
 मृतस्य केशेषु तदा-गृहीत्वा मधुसूदनः ।  
 चकर्ष देहं कंसस्य रङ्गमध्ये महाबलः ॥७५॥  
 गौरवेणातिमहता परिखा तेन कृष्यता ।  
 कृता कंसस्य देहेन वेगेनेव महाम्भसः ॥७६॥  
 कंसे गृहीते कृष्णेन तद्भ्राताभ्यागतो र्षा ।  
 सुमाली बलभद्रेण लीलयेव निपातितः ॥७७॥  
 ततो हाहाकृतं सर्वमासीत् तद्रङ्गमण्डलम् ।  
 अवज्ञया हतं दृष्ट्वा कृष्णेन मथुरेश्वरम् ॥७८॥  
 कृष्णोऽपि वसुदेवस्य पादौ जग्राह सत्वरः ।  
 देवक्याश्च महाबाहुर्बलभद्रसहायवान् ॥७९॥  
 उत्थाप्य वसुदेवस्तं देवकी च जनार्दनम् ।  
 स्मृतजन्मोक्तवचनौ तावेव प्रपतौ स्थितौ ॥८०॥

Upon hearing these orders, the destroyer of Madhu laughed at Kansa, and, springing up to the place where he was seated, laid hold of him by the hair of his head, and struck his crown to the ground: then casting him down upon the earth, Govinda threw himself upon him. Crushed by the weight of the upholder of the universe, the son of Ugrasena, Kansa the king, gave up the ghost, Kṛṣṇa then dragged the dead body, by the hair of the head, into the centre of the arena, and a deep furrow was made by the vast and heavy carcass of Kansa, when it was dragged along the ground by Kṛṣṇa, as if a torrent of water had ran through it. Seeing Kansa thus treated, his brother Sumālin came to his succour; but he was encountered, and easily killed, by Bālabhadra. Then arose a general cry of grief from the surrounding circle, as they beheld the king of Mathurā thus slain, and treated with such contumely, by Kṛṣṇa. Kṛṣṇa, accompanied by Bālabhadra, embraced the feet of Vasudeva and of Devakī; but Vasudeva raised him up: and he and Devakī recalling to recollection what he had said to them at his birth, they bowed to

7 *Et locus median sulcus diducit arenam.* 'The yielding sand being furrowed into a ditch or a water-course, by the dead bodies being dragged over it. The text is, गौरवेणातिमहता परिखा तेन कृष्यता । कृता कंसस्य देहेन वेगेनेव महाम्भसः ॥

प्रसीद सीदतां नाथ । देवाना वरदः प्रभो !  
 तथावयोः प्रसादेन कृतोद्धारश्च केशव ॥८१॥  
 आराधितो यद्भगवानवतीर्णो गृहे मम ।  
 दुर्वृत्तनिघनार्थाय तेन नः पावितं कुलम् ॥८२॥  
 त्वमन्तः सर्व्वभूतानां सर्व्वभूतेष्ववास्थितः ।  
 प्रवर्त्तते समस्तात्मन ! त्वत्तो भूतभविष्यता ॥८३॥  
 यज्ञेस्त्वामज्यस नित्य सर्व्वदेवमयाच्युत !  
 त्वमेव यज्ञो यष्टा च यज्ञानां परमेश्वरः ॥८४॥  
 सापह्नवं मम मनो यदेतत् त्वयि जायते ।  
 देवक्याश्चात्मजप्रोत्या तदत्यन्तविडम्बना ॥८५॥  
 क कर्ता सर्व्वभूतानामनादिनिघनो भवान् ।  
 क्व मे मनुष्यकस्येषा जिह्वा पुत्रेति वक्ष्यति ॥८६॥  
 जगदेतज्जगन्नाथ ! सम्भूतमखिलं यतः ।  
 कया युक्त्या विना मायां सोऽस्मत्तः सम्भविष्यति ॥८७॥  
 यस्मिन् प्रतिष्ठितं सर्व्वं जगत् स्थावरजङ्गमम् ।  
 म कोष्ठोत्सङ्गशयनो मानुषाज्जायते कथम् ॥८८॥

Janárddana, and the former thus addressed him: "Have compassion upon mortals, O god, benefactor and lord of deities: it is by thy favour to us two that thou hast become the (present) upholder of the world. That, for the punishment of the rebellious, thou hast descended upon earth in my house, having been propitiated by my prayers, sanctifies our race. Thou art the heart of all creatures; thou abidest in all creatures; and all that has been, or will be, emanates from thee, O universal spirit ! Thou, Achyuta, who comprehendest all the gods, art eternally worshipped with sacrifices: thou art sacrifice itself, and the offerer of sacrifices. The affection that inspires my heart and the heart of Devakí towards thee, is if thou wast our child, is indeed but error, and a great delusion. How shall the tongue of a mortal such as I am call the creator of all things, who is without beginning or end, son? Is it consistent that the lord of the world, from whom the world proceeds, should be born of me, except through illusion? How should he, in whom all fixed and moveable things are contained, be conceived in the womb and born of a mortal being?  
 स त्व प्रसाद परमेश्वर ! पाहि विश्व-मशावतारकरणं ममासि पुत्रः ।

आब्रह्मपादपमयं जगदेतदोश ! त्व नो विमाहयसि किं परमेश्वरात्मन् ॥८९॥  
 Have compassion therefore indeed, O supreme lord, and in thy descended portions protect the universe. Thou art no son of mine. This whole world, from Brahmá to a tree, thou art. Wherefore dost thou,

मायाविमोहितदृशा तनया ममात् कसाद्भय कृतमपास्तभयातितीव्रम् ।  
नीतोऽसि गोकुलमितोऽतिभयाकुलस्य वृद्धि गतोऽसि मम नास्ति ममत्वमीश १०  
कर्माणि रुद्र-मरुदश्वि-शतक्रतूनां साध्यानि यानि न भवन्ति निरीक्षितानि ।  
त्वं विष्णुरीश ! जगतामुपकारहेतोः प्राप्तोऽसि नः पारंगतो विंगतो हि मोहः ११ ॥  
who art one with the supreme, beguile us? Banded by delusion, I  
thought thee my son; and for thee, who art beyond all fear, I dread-  
ed the anger of Kansa, and therefore did I take thee in my terror to  
Gokula, where thou hast grown up; but I no longer claim thee as  
mine own. Thou, Vishnu, the sovereign lord of all, whose actions  
Rudra, the Maruts, the Āsṛvins, Indra, and the gods, cannot equal,  
although they behold them; thou who hast come amongst us for the  
benefit of the world, art recognised, and delusion is no more."

## CHAPTER XXI

तौ समुत्पन्नविज्ञानौ भगवत्कर्मदर्शनात् ।  
देवकी-वसुदेवौ तु दृष्ट्वा मायां पुनर्हरिः ।  
मोहाय यदुचक्रस्य विततान स वैष्णवीम ॥१॥  
उवाच चाम्ब ! भोस्तात ! चिराद्भुत्कण्ठितेन मे ।  
भवन्तौ कंसभीतेन दृष्टौ सङ्कर्षणेन च ॥२॥  
कुर्वतां याति यः कालो मातापित्रोरपूजनम् ।  
तत्खण्डमायुषो व्यर्थमसाधूनां हि जायते ॥३॥  
गुरु-देव-द्विजातीनां मातापित्रोश्च पूजनम् ।  
कुर्वतां सफलं जन्म देहिनां तात ! जायते ॥४॥  
तत् क्षन्तव्यमिदं सर्वमतिक्रमकृतं पितः ।  
कंसप्रतापवीर्याभ्यामार्तयोः परवश्ययोः ॥५॥

Having permitted to Devakī and Vasudeva an interval of true know-  
ledge, through the contemplation of his actions, Hari again spread the  
delusions of his power over them and the tribe of Yadu. He said to  
them, "Mother; venerable father; you have both been long observed by  
Sankarshana and myself with sorrow, and in fear of Kansa. He whose  
time passes not in respect to his father and mother, is a vile being, who  
descends in vain from virtuous parents. The lives of those produce good  
fruit, who reverence their parents, their spiritual guides, the Brahmans,  
and the gods. Pardon therefore, father, the impropriety of which we  
may have been culpable, in resenting without your orders, to which we  
acknowledge that we are subject, the oppression we suffered from the  
power and violence of Kansa." Thus speaking, they offered homage

इत्युक्त्वाथ प्रणम्योभौ यदुवृद्धाननुक्रमात् ।  
 यथावदभिपूज्याथ चक्रतुः पौर-माननम् ॥६॥  
 कंसपत्न्यस्ततः कंसं परिवार्य्य हतं भुवि ।  
 विलेपुर्मातिरश्वास्य दुःखशोकपरिप्लुताः ॥७॥  
 बहुप्रकारमत्यर्थं पश्चात्तापातुरो हरिः ।  
 ताः समाश्वासयामास स्वयमस्त्राविलेक्षणः ॥८॥  
 उग्रसेनं ततो बन्धान्मुमोच मधुसूदनः ।  
 अभ्यषिञ्चत् तथैवेनं निजराज्ये हतात्मजम् ॥९॥  
 राज्याभिषिक्तः कृष्णेन यद्गसिंहः सूतस्य सः ।  
 चकार प्रेतकार्य्याणि ये चान्ये तत्र घातिताः ॥१०॥  
 कृतौद्धदेहिकं चेनं सिंहासनगतं हरिः ।  
 उवाचाज्ञापय विभो ! यत् कार्य्यमविशङ्कितः ॥११॥  
 ययातिशापाद् वंशोऽयमराज्यार्होऽपि साम्प्रतम् ।  
 मयि भृत्ये स्थिते देवानाज्ञापयतु किं नृपैः ॥१२॥

to the elders of the Yadu tribe in order, and then in a suitable manner paid their respects to the citizens. The wives of Kansa, and those of his father, then surrounded the body of the king, lying on the ground, and bewailed his fate in deep affliction. Hari in various ways expressed his regret for what had chanced, and endeavoured to console them, his own eyes being suffused with tears. The foe of Madhu then liberated Ugrasena from confinement, and placed him on the throne, which the death of his son had left vacant. The chief of the Yádas, being crowned, performed the funeral rites of Kansa, and of the rest of the slain. When the ceremony was over, and Ugrasena had resumed his royal seat, Kṛṣṇa addressed him, and said, "Sovereign lord, command boldly what else is to be done. The curse of Yayāti has pronounced our race unworthy of dominion:¹ but with me, for your servant, you may issue your orders to the gods. How should kings disobey them?"

इत्युक्त्वा सोऽस्मद् वायुमाजगाम स तत्क्षणात् ।

उवाच चेनं भगवान् केशवः कार्य्यमानुषः ॥१३॥

Thus having spoken, the human Keśava summoned mentally the deity of the wind, who came upon the instant, and said to him,

¹ The curse pronounced on the elder sons of Yayāti, on their refusing to take upon them their father's infirmities. See Bk. IV. Ch. X.

गच्छेन्द्रं ब्रूहि वायो ! त्वमलं गर्वणं वासव !  
 दीयतामुग्रसेनाय सुधर्म्मा भवता सभा ॥१४॥  
 कृष्णो ब्रवीति राजार्हभेतद्रत्नमनुत्तमम् ।  
 सुधर्म्माख्या सभा युक्तमस्यां यदुभिरासितुम् ।१५॥  
 इत्युक्तः पवनो गत्वा सर्व्वमाह शचीपतिम् ।  
 ददौ सोऽपि सुधर्म्माख्यां सभां वायोः पुरन्दरः ।१६॥  
 वायुना चाहतां दिव्यां सभां ते यदुपुङ्गवाः ।  
 बुभुजुः सर्व्वरत्नाढ्यां गोविन्दभुजसंश्रयात् ।१७॥  
 विदिताखिलविज्ञानौ सर्व्वज्ञानमयावपि ।  
 शिष्याचार्य्यक्रमं वीरौ ख्यापयन्तौ यदूत्तमौ ।१८॥  
 ततः सान्दीपनिं काश्यपवन्तीपुरवासिनम् ।  
 अस्त्रार्थं जग्मतुर्वीरौ बलदेव-जनार्दनौ ॥१९॥  
 तस्य शिष्यत्वमभ्येत्य गुरुवृत्तपरौ हि तौ ।  
 दर्शयाञ्चक्रतुर्वीरावाचारमखिले जने ॥२०॥  
 सरहस्यं धनुर्व्वेदं ससंग्रहमधीयताम् ।  
 अहोरात्रैश्चतुःषष्ट्या तदद्भुतमभूद् द्विज ॥२१॥

"Go, Vāyu, to Indra, and desire him to lay aside his pomp, and resign to Ugrasena his splendid hall Sudharman: tell him that Kṛṣṇa commands him to send the royal hall, the unrivalled gem of princely courts, for the assemblage of the race of Yadu." Accordingly Vāyu went, and delivered the message to the husband of Sachi, who immediately gave up to him the hall Sudharman, and Vāyu conveyed it to the Yādavas, the chiefs of whom thenceforth possessed this celestial court, emblazoned with jewels, and defended by the arm of Govinda. The two excellent Yadu youths, versed in all knowledge, and possessed of all wisdom, then submitted to instruction, as the disciples of teachers. Accordingly they repaired to Sāndīpani—who, though born in Kāśī, resided at Avanti—to study the science of arms, and, becoming his pupils, were obedient and attentive to their master, exhibiting an example to all men of the observance of instituted rules. In the course of sixty-four days they had gone through the elements of military science, with the treatises on the use of arms, and directions for the mystic incantations, which secure the aid of supernatural weapons.<sup>2</sup>

2 They read through the Dhanur-veda, which treats of military matters; with the Rahasya, 'the mystical part'; and the Sangraha, 'collection' or 'compendium,' said to be here the Astra-prayoga, 'the employment of weapons.'

सान्दीपनिरसम्भाव्यं तयोः कर्मातिमानुषम् ।  
 विचिन्त्य तौ तदा मेने प्राप्तां चन्द्र-दिवाकारौ ॥२२  
 अन्नग्राममशेषञ्च प्रोक्तमात्रमवाप्य तौ ।  
 ऊचनुव्रियतां या ते दातव्या गुरुदक्षिणा ॥२३॥  
 सोऽप्यतीन्द्रियमालोक्य तयोः कर्म महामतिः ।  
 अयाचत मृतं पुत्रं प्रभासे लवणार्णवे ॥२४॥  
 गृहीतास्त्रौ ततस्तौ तु साध्यपात्रो महोदधिः ।  
 उवाच न मया पुत्रो हतः सान्दीपनेरिति ॥२५॥  
 दैत्यः पञ्चजनो नाम शङ्खरूपः स बालकम् ।  
 जग्राह सोऽस्ति सालले ममेवाभुरसूदन ॥२६॥  
 इत्युक्तोऽन्तर्ज्जलं गत्वा हत्वा पञ्चजन खलम् ।  
 कृष्णो जग्राह तस्यास्थि-प्रभव शङ्खमुत्तमम् ॥२७॥  
 यस्य नादेन दैत्यानां बलहानिरजायत ।  
 देवानां ववृधे तेजो यात्यधर्मश्च संक्षयम् ॥२८॥  
 तं पाञ्चजन्यमापूर्य्यं गत्वा यमपुरीं हरिः ।  
 बलदेवश्च बलवान् जित्वा वैवस्वतं यमम् ॥२९॥  
 तं बालं यातनासंख्यं यथापूर्व्वशरीरिणम् ।  
 पित्रे प्रदत्तवान् कृष्णो बलश्च बलिनां वरः ॥३०॥

Sándípani, astonished at such proficiency, and knowing that it exceeded human faculties, imagined that the sun and moon had become his scholars. When they had acquired all that he could teach, they said to him, "Now say what present shall be given to you, as the preceptor's fee." The prudent Sándípani, perceiving that they were endowed with more than mortal powers, requested them to give him his dead son, drowned in the sea of Prabhása.<sup>3</sup> Taking up their arms, they marched against the ocean ; but the all-comprehending sea said to them, "I have not killed the son of Sándípani ; a demon named Panchajana, who lives in the form of a conch shell, seized the boy : he is still under my waters. On hearing this, Kṛṣṇa plunged into the sea ; and having slain the vile Panchajana, he took the conch shell, which was formed of his bones (and bore it as his horn), the sound of which fills the demon hosts with dismay, animates the vigour of the gods, and annihilates unrighteousness. The heroes also recovered the boy from the pains of death and restored him in his former

3 Prabhása is a place of pilgrimage in the west of India, on the coast of Guzerat, near the temple of Somanath, and town of Pattan Somanath. It is also known by the name of Soma-tírtha ; Soma, or the moon, having been here cured of the consumption brought upon him by the imprecation of Daksha, his father-in-law. Mahábhárata, Salya P.



मथुराञ्च पुनः प्राप्तावुग्रसेनेन पालिताम् ।

प्रहृष्टपुरुषस्त्रीकावूभौ राम-जनार्दनौ ॥३१॥

person to his father. Rāma and Janārdana then returned to Mathurá, which was well presided over by Ugrasena, and abounded in a happy population both of men and women.<sup>4</sup>

## CHAPTER XXII

जरासन्धसुते कंस उपयेमे महाबलः ।

अस्ति प्राप्तिञ्च मैत्रेय ! तयोर्भर्तृहनं हरिम् ॥१॥

महाबलपरीवारो मगधाधिपतिर्बली ।

हन्तुमभ्याययौ कोपाज्जरासन्धः सयादवम ॥२॥

उपेत्य मथुरां सोऽथ हरोध मगधेश्वरः ।

अक्षौहिणीभिः सैन्यस्य त्रयोविंशतिभिर्वृतः ॥३॥

निष्क्रम्याल्पपरीवारावूभौ राम-जनार्दनौ ।

युयुधाते समं तस्य बलिनौ बलिसैनिकैः ॥४॥

ततो बलश्च कृष्णश्च चक्राते मतिमुत्तमाम् ।

आयुधानां पुराणानामादाने मुनिसत्तम ॥५॥

Parásara.—The mighty Kansa had married the two daughters of Jarásandha, one named Astí, the other Práptí. Jarásandha was king of Magadhá, and a very powerful prince ;<sup>1</sup> who, when he heard that Kṛshṇa had killed his son-in-law, was much incensed, and, collecting a large force, marched against Mathurá, determined to put the Yádavas and Kṛshṇa to the sword. Accordingly he invested the city with three and twenty numerous divisions of his forces.<sup>2</sup> Rāma and Janārdana sallied from the town with a slender, but resolute force, and fought bravely with the armies of Magadhá. The two youthful leaders prudently resolved to have recourse to their ancient weapons, and

4 The incidents of the two last chapters are related in the Bhágavata and Hari Vaṃśa, often in the words of the text, but with many embellishments and additions, especially in the latter. The Brahma Vaivartta, on the other hand, makes still shorter work of these occurrences than our text.

1 See Bk. IV. Ch. XIX.

2 With twenty-three Akshouhinis, each consisting of 109,300 infantry, 65,610 horse, 21,870 chariots, and as many elephants. The Hari Vaṃśa enumerates, as the allies or tributaries of Jarásandha, a number of princes from various parts of India, but this is a gratuitous embellishment.

अनन्तरं हरेः शङ्खं तूणौ चाक्षयसायकौ ।  
 आकाशादागतौ वीर ! तथा कौमोदकी गदा ॥६  
 हलञ्च बलभद्रस्य गगनादागतं कवे !  
 मनसोऽभिमतं विप्र ! सौनन्दं मुसलं तथा ॥७॥  
 ततो युद्धे पराजित्य ससेन्यं मगधाधिपम् ।  
 पुरीं विविशतुर्वीरावुभौ राम-जनार्दनौ ॥८॥

accordingly the bow of Hari, with two quivers filled with exhaustless arrows, and the mace called Kaumodaki, and the ploughshare of Balabhadra, as well as the club Saunanda, descended at a wish from heaven. Armed with these weapons, they speedily discomfited the king of Magadhá and his hosts, and re-entered the city in triumph.

जिते तस्मिन् सुदुर्वृत्ते जरासन्धे महामुने !  
 जीवमाने गते कृष्णस्तं नामन्यत निर्जितम् ।<sup>१</sup>  
 पुनरप्याजगामाथ जरासन्धो बलान्वितः ।  
 जितश्च राम-कृष्णाभ्यामपक्रान्तो द्विजोत्तमः ॥१०॥  
 दश चाष्टौ च संग्रामानेवमत्यन्तदुर्मदः ।  
 यदुभिर्मागधो राजा चक्रे कृष्णापुरोगमेः ॥११॥  
 सर्व्वेष्वेतेषु युद्धेषु यादवैः स पराजितः ।  
 अपक्रान्तो जरासन्धः स्वल्पसैन्यैर्बलाधिकः ॥१२॥  
 तद् बलं यादवानां तैरर्ज्जितं यदनेकशः ।  
 तत्तु सन्निधिमाहात्म्यं विष्णोरंशस्य चक्रिणः ॥१३॥  
 मनुष्यधर्मशीलस्य लीला सा जगतः पतेः ।  
 अस्त्रायनेकरूपाणि यदरातिषु मुञ्चति ॥१४॥

Although the wicked king of Magadhá, Jarásandha, was defeated, yet Kṛṣṇa knew that whilst he escaped alive he was not subdued; and in fact he soon returned with a mighty force, and was again forced by Ráma and Kṛṣṇa to fly. Eighteen times<sup>3</sup> did the haughty prince of Magadhá renew his attack upon the Yádavas, headed by Kṛṣṇa; and was as often defeated and put to the rout by them, with very inferior numbers. That the Yádavas were not overpowered by their foes, was owing to the present might of the portion of the discus-armed Vishṇu. It was the pastime of the lord of the universe, in his capacity of man, to launch various weapons against his enemies; for

3 The Bhágavata and Hari Vamśa say 'seventeen times.' The latter indulges in a prolix description of the first encounter; nothing of which occurs in the Bhágavata, any more than in our text.

मनसेव जगत्सृष्टिं संहारञ्च करोति यः ।  
 तस्यारिपक्षक्षणे कोऽयमुद्यमविस्तरः ॥१५॥  
 तथापि यो मनुष्याणां धर्मस्तमनुवर्तते ।  
 कुर्वन् बलवता सन्धिं हीनेर्युद्धं करोत्यसौ ॥१६॥  
 सामं चोपप्रदानञ्च तथा भेदं प्रदर्शयन् ।  
 करोति दण्डपातञ्च क्वचिदेव पलायनम् ॥१७॥  
 मनुष्यदेहिनां श्रेष्ठामित्येवमनुवर्ततः ।  
 लीला जगत्पतेस्तस्य च्छन्दतः सम्प्रवर्तते ॥१८॥

what effort of power to annihilate his foes could be necessary to him, whose fiat creates and destroys the world ? but as subjecting himself to human customs, he formed alliances with the brave, and engaged in hostilities with the base. He had recourse to the four devices of policy, or negotiation, presents, sowing dissension, and chastisement; and sometimes even betook himself to flight. Thus imitating the conduct of human beings, the lord of the world pursued at will his sports.

## CHAPTER XXIII

गार्ग्यं गोष्ठे द्विजं श्यालः षण्ठ इत्युक्तवान् द्विज !  
 यदूनां सन्निधौ सर्व्वे जहसुः सर्व्वयादवाः ॥१॥  
 ततः कोपसमाविष्टो दक्षिणाब्धिमुपेत्य सः ।  
 सुतमिच्छंस्तपस्तेपे यदुचक्रभयावहम् ॥२॥  
 आराधयन् महादेवं सोऽयश्चूर्णमभक्षयत् ।  
 ददौ वरञ्च तुष्टोऽस्मै वासरे द्वादशे हरः ॥३॥  
 सभाजयामास च तं यवनेशो ह्युनात्मजः ।  
 तद्योषित्सङ्गमाञ्चास्य पुत्रोऽभूदलिसन्निभः ॥४॥  
 तं कालयवनं नाम राज्ये स्वे यवनेश्वरः ।  
 अभिषिच्य व्रतं यातो वज्राग्रकठिनोरसम् ॥५॥

Parásara.—Śyála having called Gárgya the Brahman, whilst at the cow-pens, impotent, in an assembly of the Yádavas, they all laughed; at which he was highly offended, and repaired to the shores of the western sea, where he engaged in arduous penance to obtain a son, who should be terror to the tribe of Yadu. Propitiating Mahádeva, and living upon iron sand for twelve years, the deity at last was pleased with him, and gave him the desired boon. The king of the Yavanas, who was childless, became the friend of Gárgya; and the latter begot a son by his wife, who was as black as a bee, and was

स तु वीर्यमदोन्मत्तः पृथिव्यां बलिनो नृपान् ।  
 पप्रच्छ नारदस्तस्मै कथयामास यादवान् ॥६॥  
 म्लेच्छकोटिसहस्राणां सहस्रैर्बहुभिवृतः ।  
 गजाश्वरथपत्त्योर्घैश्चकार परमोद्यमम् ॥७॥  
 प्रययौ चाव्यवच्छिन्नं छिन्नयानो दिने दिने ।  
 यादवान् प्रति सामर्षो मेत्रेय ! मथुरापुरीम् ॥८॥

thence called Kálayavana<sup>1</sup>. The Yavana king having placed his son, whose breast was as hard as the point of the thunderbolt, upon the throne, retired to the woods. Inflated with conceit of his prowess, Kálayavana demanded of Nárada who were the most mighty heroes on earth. To which the sage answered, "The Yádavas." Accordingly Kálayavana assembled many myriads of Mlechchhas and barbarians<sup>2</sup>, and with a vast armament of elephants, cavalry, chariots, and foot, advanced impatiently against Mathurá and the Yádavas; wearying every day the animals that carried him, but insensible of fatigue himself.

1 This legend of the origin of Kálayavana is given also by the Hari Vamśa. The Bhágavata, like our text, comes at once to the siege of Mathurá by this chief ; but the Hari Vamśa suspendeds the story, for more than thirty chapters, to narrate an origin of the Yádavas, and sundry adventures of Kṛshṇa and Ráma to the south-west. Most of these have no other authority, and are no doubt inventions of the Dakhini compiler ; and the others are misplaced.

2 So the Bhágavata describes him as leading a host of Mlechchhas, or barbarians, against Kṛshṇa ; but in the Mahábháratā, Sabhá Parvan, where Kṛshṇa describes the power of Jarásandha, he admits that he and the Yádavas fled from Mathurá to the west, through fear of that king, but no account is given of any siege of Mathurá by Kálayavana. The only indication of such a person is the mention that Bhagadatta, the Yavana king, who rules over Muru and Naraka in the west and south, is one of his most attached feudatories. This king is in various other places called king of Prágjyotish, as he is in a subsequent passage of the same book, Sabhá P. ; and this name is always applied to the the west of Assam. His subjects are, however, still Yavanas and Mlechchhas, and he presents horses, caps set with jewels, and swords with ivory hilts ; articles scarcely to be found in Assam, which cannot well be the seat of his sovereignty. It seems most likely therefore that the story may have originated in some knowledge of the power and position of the Greek-Bactrian princes, or their Scythian successors, although in the latter compilations it has been mixed up with allusions to the first Mohammedan aggressians. See *As. Res.* V. 506. and XV 100.

कृष्णोऽपि चिन्तयामास क्षयितं यादव बलम् ।  
 यवनेन रणे गम्यं मागधस्य भविष्यति ॥९॥  
 मागधस्य बलं क्षीणं स कालयवनो बली ।  
 हन्ता तदिदमायातं यदूनां व्यसनं द्विधा ॥१०॥  
 तस्माद् दुर्गं करिष्यामि यदूनामतिदुर्जयम् ।  
 स्त्रियोऽपि यत्र युध्ययुः किं पुनर्वृष्णिपुङ्गवाः ॥११॥  
 मयि मत्ते प्रमत्तं वा स्रुप्ते प्रवसिते तथा ।  
 यादवाभिभवं द्रुष्ट्वा मा कुर्वन् परयोधकाः ॥१२॥  
 इति सञ्चिन्त्य गोविन्दो योजनानि महोदधिम् ।  
 ययाचे द्वादश पुरीं द्वारकां तत्र निर्म्ममे ॥१३॥  
 महोद्यानां महावप्रां तङ्गागतशोभिताम् ।  
 प्राकारगृहसम्बाधामिन्द्रस्येवामरावतीम् ॥१४॥  
 मथुरावासिनो लोकांस्तत्रानीय जनाह्नतः ।  
 आसन्ने कालयवने मथुराञ्च स्वयं ययौ ॥१५॥

When Kṛṣṇa knew of his approach, he reflected that if the Yādavas encountered the Yavana, they would be so much weakened by the conflict, that they would then be overcome by the king of Magadhá; that their force was much reduced by the war with Magadhá, whilst that of Kálayavana was unbroken; and that the enemy might be therefore victorious. Thus the Yādavas were exposed to a double danger. He resolved therefore to construct a citadel for the Yadu tribe, that should not be easily taken; one that even women might defend, and in which therefore the heroes of the house of Vṛishṇi should be secure; one in which the male combatants of the Yādavas should dread no peril, though he himself should be drunk or careless, asleep or abroad. Thus reflecting, Kṛṣṇa solicited a space of twelve furlongs from the ocean, and there he built the city of Dwáraká<sup>3</sup>, defended by high ramparts, and beautified with gardens and reservoirs of water, crowded with houses and buildings, and splendid as the capital of Indra, Amarāvati. Thither Janārdana conducted the inhabitants of Mathurá, and then awaited at that city the approach of Kálayavana.

बहिरावासिते सैन्ये मथुराया निराग्रधः ।

निज्जगाम स गोविन्दो ददृशे यवनेश्वरम् ॥१६॥

When the hostile army encamped round Mathurá, Kṛṣṇa unarmed went forth, and beheld the Yavana king. Kálayavana, the

3 According to the Mahábhārata, he only enlarged and fortified the ancient city of Kuśasthalí, founded by Raivata. Sabhá P.: see also Bk. IV. Ch. I of our text.

स ज्ञात्वा वासुदेवं तं बाहुप्रहरणो नृपः ।  
 अनुयातो महायोगि-चेतोभिः प्राप्यते न यः ॥१७॥  
 तेनानुयातः कृष्णोऽपि प्रविवेश महागुहाम् ।  
 यत्र शेते महावीर्यो मुचुकुन्दो नरेश्वरः ॥१८॥  
 सोऽपि प्रविश्य यवनो दृष्ट्वा शय्यागतं नृपम् ।  
 पादेन ताडयामास मत्वा कृष्णं सुदुर्मतिः ॥१९॥  
 दृष्ट्वात्रस्तु तेनासौ जज्वाल यवनोऽग्निना ।  
 तत्क्रोधजेन मैत्रेय ! भस्मीभूतश्च तत्क्षणात् ॥२०॥  
 स हि देवासुरे युद्धे गतो जित्वा महासुरान् ।  
 निद्रार्तः सुमहाकालं निद्रां वव्रे वरं सुरान् २१॥  
 प्रोक्तश्च देवैः संसुप्तं यस्त्वामुत्थापयिष्यति ।  
 देहजेनाग्निना सद्यः स तु भस्मीभविष्यति ॥२२॥

strong-armed, recognizing Vāsudeva, pursued him; him whom the thoughts of perfect ascetics cannot overtake. Thus pursued, Kṛṣṇa entered a large cavern, where Muchukunda, the king of men, was asleep. The rash Yavana entering the cave, and beholding a man lying asleep there, concluded it must be Kṛṣṇa, and kicked him; at which Muchukunda awoke, and casting on him an angry glance, the Yavana was instantly consumed, and reduced to ashes. For in a battle between the gods and demons, Muchukunda had formerly contributed to the defeat of the latter; and, being overcome with sleep, he solicited of the gods as a boon that he should enjoy a long repose. "Sleep long and soundly," said the gods; "and whoever disturbs you shall be instantly burnt to ashes by fire emanating from your body<sup>4</sup>."

एवं दग्धा स तं पापं दृष्ट्वा च मधुसूदनम् ।  
 कस्त्वमित्याह सोऽप्याह जातोऽहं शशिनःकुले  
 वसुदेवस्य तनयो यदेवंशसमुद्भवः ॥२३॥

Having burnt up the iniquitous Yavana, and beholding the foe of Madhu, Muchukunda asked him who he was. "I am born," he replied. "in the lunar race, in the tribe of Yadu, and am the son of Vasu-

4 The name of Muchukunda, as one of the sons of Maṇḍhātṛi, occurs in Bk. IV. Ch. II.; but no further notice is taken of him. The Bhāgavata specifies his being the son of that King, and relates the same story of his long sleep as the text. The same occurs in the Hari Vamśa. The general character of the legends in this chapter is that of reference to something familiar, rather than its narration. In the Hari Vamśa the opposite extreme is observable, and there the legends are as prolix as here they are concise. The Bhāgavata follows a middle course; but it seems unlikely that in either of the three we have the original fables.

मुचुकुन्दोऽपि तत्रासौ वृद्धगार्ग्यबचोऽस्मरत् ।  
 संस्मृत्य प्रणिपत्येनं सर्व्वभूतेश्वरं हरिम् ॥२४॥  
 प्राह ज्ञातो भवान् विष्णोर्शस्त्वं परमेश्वरः ।  
 पुरा गार्ग्येण कथितमष्टाविंशतिमे युगे ।  
 द्वापरान्ते हरेर्जन्म यदोर्वशे भविष्यति ॥२५॥  
 स त्वं प्राप्तो न सन्देहो मर्त्यानामृपकारकृत् ।  
 तथापि सुमहत् तेजो नालं सोढुं महं तव ॥२६॥  
 तथाहि सजलाम्भोद-नादधीरतरं तव ।  
 वाक्यं नमति चैवोर्व्वी यस्य पादप्रपीडिता ॥२७॥  
 देवामुरे महायुद्धे दैत्यसैन्ये महाभटाः ।  
 न शेकुर्मम तत्तेजस्त्वत्तेजो न सहाम्यहम् ॥२८॥  
 संसारपतितस्यैको जन्तोस्त्वं शरणं परम् ।  
 स प्रसीद प्रपन्नार्त्तिहर्ता हर ममाशुभम् २९॥  
 त्वं पयोनिधयः शैलाः सरितस्त्वं वनानि च ।  
 मेदिनी गगनं वायुरापोऽग्निस्त्वं तथा मनः ॥३०॥  
 बुद्धिरव्याकृतं प्राणाः प्राणेशस्त्वं तथा पुमान् ।  
 पुंसः परतरं यच्च व्याप्यजन्माविकारि यत् ॥३१॥  
 शब्दादिहीनमजरममेयं क्षयवर्जितम् ।  
 अवृद्धिनाशं तद्ब्रह्म त्वमाद्यन्तविवर्जितम् ॥३२॥

deva." Muchukūda, recollecting the prophecy of old Garga fell down before the lord of all, Hari, saying, "Thou art known, supreme lord, to be a portion of Vishṇu; for it was said of old by Garga, that at the end of the twenty-eighth Dwápara age Hari would be born in the family of Yadu. Thou art he, without doubt, the benefactor of mankind; for thy glory I am unable to endure. Thy words are of deeper tone than the muttering of the rain cloud; and earth sinks down beneath the pressure of thy feet. As in the battle between the gods and demons the Asuras were unable to sustain my lustre, so even am I incapable of bearing thy radiance. Thou alone art the refuge of every living being who has lighted on the world. Do thou, who art the alleviator of all distress, show favour upon me, and remove from me all that is evil. Thou art the oceans, the mountains, the rivers, the forests: thou art earth, sky, air, water, and fire: thou art mind, intelligence, the unevolved principle, the vital airs, the lord of life—the soul; all that is beyond the soul; the all-pervading; exempt from the vicissitudes of birth; devoid of sensible properties, sound and the like; undecaying, illimitable, imperishable, subject neither to increase nor diminution: thou art that which is Brahma, without beginning or

त्वत्तोऽमराः सपितरो यक्ष-गन्धर्व्व-किन्नराः ।  
 सिद्धाश्चाप्सरसस्त्वत्तो मनुष्याः पशवः खगाः ॥३३  
 सरीसृपा मृगाः सर्व्वे त्वत्तः सर्व्वे महीरुहाः ।  
 यच्च भूतं भविष्यच्च किञ्चिदत्र चराचरम् ॥३४॥  
 अमूर्त्तं मूर्त्तमथवा स्थूलं सूक्ष्मतरं स्थितम् ।  
 तत्सर्व्वं त्वं जगत्कर्त्ता नास्ति किञ्चित् त्वया विना ॥३५॥  
 मया संसारचक्रेऽस्मिन् भ्रमता भगवन् सदा ।  
 तापत्रयाभिभूतेन न प्राप्ता निर्वृतिः क्वचित् ॥३६  
 दुःखान्येव सुखानीति मृगतृष्णा जलाशया ।  
 तथा नाथ ! गृहीतानि तानि तापाय चाभवन् ॥३७॥  
 राष्ट्रमुर्व्वी बलं कोशो मित्रपक्षस्तथात्मजाः ।  
 भार्या भृत्यजना ये च शब्दाद्या विषयाः प्रभो ॥३८  
 सुखबुद्ध्या मया सर्व्वं गृहीतमिदमव्यय !  
 परिणामे तदेवेश तापात्मकमभून्मम ॥३९॥  
 देवलोकमिमं प्राप्तो नाथ ! देवगणोऽप्ययम् ।  
 मत्तः साहाय्यकामोऽभूच्छाश्वती कुत्र निर्वृतिः ॥४०  
 त्वामनाराध्य जगतां सर्व्वेषां प्रभवास्पदम् ।  
 शाश्वतो प्राप्यते केन परमेश्वर ! निर्वृतिः ॥४१॥

end. From thee the immortals, the progenitors, the Yakshas, Gandhar-  
 blas, and kinnaras, the Siddhas, the nymphs of heaven, men, animals,  
 birds, deer, reptiles, and all the vegetable world, proceed; and all that has  
 been, or will be, or is now, moveable or fixed. All that is amorphous  
 or has form, all that is subtle, gross, stable, or moveable, thou art,  
 O creator of the world; and beside thee there is not any thing. O  
 lord, I have been whirled round in the circle of worldly existence for  
 ever, and have suffered the three classes of affliction, and there is  
 no rest whatever. I have mistaken pains for pleasures, like sultry  
 vapours for a pool of water; and their enjoyment has yielded me  
 nothing but sorrow. The earth, dominion, forces, treasures, friends,  
 children, wife, dependants, all the objects of sense, have I possessed,  
 imagining them to be sources of happiness; but I found that in their  
 changeable nature, O lord, they were nothing but vexation. The gods  
 themselves, though high in heaven, were in need of my alliance.  
 Where then is everlasting repose? Who without adoring thee, who  
 art the origin of all worlds, shall attain, O supreme deity, that rest  
 which endures for ever? Beguiled by thy delusions, and ignorant



त्वन्मायामूढमनसो जन्म-मृत्यु-जरादिकान् ।  
 अवाप्य तापान् पश्यन्ति प्रेतराजाननं नराः ॥४२  
 ततो निजक्रियासूतिनरकेष्वतिदारुणम् ।  
 प्राप्नुवन्ति नरा दुःखमस्वरूपविदस्तव ॥४३॥  
 अहमत्यन्तविषयी मोहितस्तव मायया ।  
 ममत्वगर्वगतन्तिभ्रमामि परमेश्वर ॥४४॥

सोऽहं त्वां शरणमपारमीशमीड्यं सम्प्राप्तः परमपदं यतो न किञ्चित् ।  
 संसाराश्रमपरितापतप्तचेता निर्वाणे परिणतधाम्नि साभिलाषः ॥४५॥  
 of thy nature, men, after suffering the various penalties of birth, death  
 and infirmity, behold the countenance of the king of ghosts, and  
 suffer in hell dreadful tortures, the reward of their own deeds. Addic-  
 ted to sensual objects, through thy delusions I revolve in the whirlpool  
 of selfishness and pride; and hence I come to thee, as my final refuge,  
 who art the lord deserving of all homage, than whom there is no  
 other asylum; my mind afflicted with repentance for my trust in the  
 world, and desiring the fulness of felicity, emancipation from all  
 existence."

## CHAPTER XXIV

इत्थं स्तुतस्तदा तेन मुचुकुन्देन धीमता ।  
 प्राहेशः सर्वभूतानामनादिभंगवान हरिः ॥१॥  
 यथाभिवाञ्छितान् दिव्यान् गच्छ लोकान् नरेश्वर !  
 अव्याहतपरेश्वर्यो मत्प्रसादोपवृंहितः ॥२॥  
 भुक्त्वा भोगान् महादिव्यान् भविष्यसि महाकुले ।  
 जातिस्मरो मत्प्रसादात् ततो मोक्षमवाप्स्यसि ॥३  
 इत्युक्तः प्रणिपत्येशं जगतामच्युतं नृपः ।  
 गुहामुखाद् विनिष्क्रान्तो ददृशे सोऽल्पकान् नरान् ॥४॥

Thus praised by the wise Muchukunda, the sovereign of all things, the eternal lord, Hari, said to him, "Go to whatever celestial regions you wish, lord of men, possessed of might irresistible, honoured by my favour. When you have fully enjoyed all heavenly pleasures, you shall be born in a distinguished family, retaining the recollection of your former births; and you shall finally obtain emancipation." Having heard this promise, and prostrated himself before Achyuta, the lord of the world, Muchukunda, went forth from the cave, and beholding men of diminutive stature, now first knew that the Kali age

ततः कलियुगं ज्ञात्वा प्राप्तं तप्तुं नृपस्तपः ।

नरनारायणस्थानं प्रययौ गन्धमादनम् ॥५॥

had arrived. The king therefore departed to Gandhamádana, the shrine of Naranárayana, to perform penance.

कृष्णोऽपि घातयित्वा रिमुपायेन हि तद्बलम् ।

जग्राह मथुरामेत्य हस्त्यश्वस्यन्दनोज्ज्वलम् ॥६॥

भानीय चोग्रसेनाय द्वारवत्यां न्यवेदयत् ।

पराभिभवनिःशङ्कं बभूव च यदोः कुलम् ॥७॥

बलदेवोऽपि मैत्रेय ! प्रशान्ताखिलविग्रहः ।

ज्ञातिसन्दर्शनोत्कण्ठः प्रययौ नन्दगोकुलम् ॥८॥

ततो गोपीश्च गोपांश्च यथापूर्वममित्रजित् ।

तथैवाभ्यवदत् प्रेम्णा बहुमानपुरःसरम् ॥९॥

कैश्चापि सम्परिष्वक्तः कांश्चित् स परिष्वजे ।

हास्यञ्चक्रे समं कैश्चिद् गोपैर्गोपीजनेस्तथा ॥१०॥

प्रियारायनेकान्यवदन् गोपास्तत्र हलायुधम् ।

गोप्यश्च प्रेमकुपिताः प्रोचुः सेष्यमथापराः ॥११॥

गोप्यः पप्रच्छुरपरा नागरीजनवल्लभः ।

कच्चिदास्ते सुखं कृष्णश्चलत्प्रेमलवात्मकः ॥१२॥

अस्मच्चेष्टामुपहसन् कच्चिन्न पुरयोऽग्निनाम् ।

सौभाग्यमानमधिकं करोति क्षणसौहृदः ॥१३॥

Kṛṣṇa having by this stratagem destroyed his enemy, returned to Mathurá, and took captive his army, rich in horses, elephants and cars, which he conducted to Dváraká, and delivered to Ugrasena, and the Yadu race was relieved from all fear of invasion. Baladeva, when hostilities had entirely ceased, being desirous of seeing his kinsmen, went to Nanda's cow-pens, and there again conversed with the herdsmen and their females, with affection and respect. By some, the elders, he was embraced ; others, the juniors, he embraced ; and with those of his own age, male or female, he talked and laughed. The cowherds made many kind speeches to Hala-yudha ; but some of the Gopís spoke to him with the affectation of anger, or with feelings of

jealousy, as they inquired after the loves of Kṛṣṇa with the women of Mathurá. "Is all well with the fickle and inconstant Kṛṣṇa ?" said they : "Does the volatile swain, the friend of an instant, abuse the women of the city by laughing at our rustic efforts (to please him)?"

कच्चित् स्मरति नः कृष्णो गातानुगमन कलम् ।  
 अप्यसौ मातरं द्रष्टुं सकृदप्यागमिष्यति ॥१४॥  
 अथवा किं तदालापेपर कियतां कथा ।  
 तस्यास्माभिर्विना तेन विनास्माकं भविष्यति ॥१५॥  
 पिता माता तथा भ्राता भर्ता बन्धुजनश्च किम् ।  
 न त्यक्तस्मात्कृतेऽस्माभिरकृतज्ञध्वजो हि सः ॥१६॥  
 तथापि क्वचिदालोपमिहागमनसंश्रयम् ।  
 करोति कृष्णो वक्तव्यं भवताकृष्ण नानृतम् ॥१७॥

दामोदरोऽसौ गोविन्दः पुरस्त्रीन्यस्तमानसः ।  
 अपेतप्रीतिरस्मासु दुर्दर्शः प्रतिभाति नः ॥१८॥  
 आमन्त्रितः स कृष्णेति पुनर्दामोदरेति च ।  
 जहमुः सुस्वर गोप्यो हरिणा हृतचेतसः ॥१९॥  
 सन्देशैः साममधुरैः प्रेमगर्भैर्गन्धिवनेः ।  
 रामेणाश्रासिता गोप्यः कृष्णस्यातिमनोहरैः ॥२०॥  
 गोपैश्च पूर्ववद् रामः परिहासमनोरमाः ।  
 कथाश्चकार रेमे च सह तैर्ब्रजभूमिषु ॥२१॥

Does he ever think of us, singing in chorus to his songs ? Will he not come here once again to see his mother ? But why talk of these things ? it is a different tale to tell for him without us, and for us without him. Father, mother, brother, husband, kin, what have we not abandoned for his sake ? but he is a monument of ingratitude. Yet tell us, does not Kṛṣṇa talk of coming here ? Falsehood is never, O Kṛṣṇa, to be uttered by thee. Verily this is Dāmodara, this is Govinda, who has given up his heart to the damsels of the city, who has no longer any regard for us, but looks upon us with disdain." So saying, the Gopīs, whose minds were fixed on Kṛṣṇa, addressed Rāma in his place, calling him Dāmadara and Govinda, and laughed and were merry; and Rāma consoled them by communicating to them agreeable, modest, affectionate, and gentle messages from Kṛṣṇa. With the cowherds he talked mirthfully, as he had been wont to do, and rambled along with them over the lands of Vraja.<sup>1</sup>

1 This visit of Balarāma to Vraja is placed by the Hari Vamśa anterior to the fall of Mathurā ; by the Bhāgavata, long subsequent to the establishment of the Yadus at Dvarakā.

## CHAPTER XXV

वने विचरतस्तस्य सह गोपैर्मेहात्मनः ।  
 मानुषच्छ्मरूपस्य शेषस्य धरणीभृतः ॥१॥  
 निष्पादितोरुकाय्यस्य काय्यणोर्वीविचारिणः ।  
 उपभोगार्थमत्यर्थं वरुणः प्राह वारुणीम् ॥२॥  
 अभीष्टा सर्व्वदा यस्य मदिरे त्व ! महौजसः ।  
 अनन्तस्योपभोगाय तस्य गच्छ मुदे शुभे ॥३॥  
 इत्युक्त्वा वारुणी तेन सन्निधानमथाकरोत् ।  
 वृन्दावनवनोत्पन्न-कदम्बतरुकोटरे ॥४॥  
 विचरन् बलदेवोऽपि मदिरागन्धमुत्तमम् ।  
 आघ्राय मादरातर्षमवापाथ पुरातनम् ॥५॥  
 ततः कदम्बात् सहसा मद्यधारां स लाङ्गली ।  
 पतन्तीं वीक्ष्य मंत्रेय । प्रययौ परमां मुदम् ॥६॥  
 पपौ च गोपगोपीभिः समवेतो मुदान्वितः ।  
 प्रगीयमानो ललितं गीतवाद्यविशारदेः ॥७॥

Whilst the mighty Sesha,<sup>1</sup> the upholder of the globe, was thus engaged in wandering amidst the forests with the herdsmen, in the disguise of a mortal—having rendered great services to earth, and still considering what more was to be achieved—Varuṇa, in order to provide for his recreation, said to his wife Vāruṇī (the goddess of wine), “Thou, Madirā, art ever acceptable to the powerful Ananta; go therefore, auspicious and kind goddess, and promote his enjoyments.” Obeying these commands, Vāruṇī went and established herself in the hollow of a Kadamba tree in the woods of Vrindāvana. Baladeva, roaming about, came there, and smelling the pleasant fragrance of liquor, resumed his ancient passion for strong drink. The holder of the ploughshare observing the vinous drops distilling from the Kadamba tree, was much delighted, and gathered and quaffed them<sup>2</sup> along with the herdsmen and the Gopīs, whilst those who were

1 The great serpent, of whom Balarāma is an incarnation.

2 There is no vinous exudation from the Kadamba tree (Nauclea Kadamba), but its flowers are said to yield a spirit by distillation; whence Kādambari is one the synonyms of wine, or spiritous liquor. The grammarians, however, also derive the word from some legend, stating it to be so called because it was produced from the hollow of a Kadamba tree on the Gomantha mountain: गोमन्थपर्व्वते कदम्बकोटराज्जातम् । The Hari Vamśa, which alone makes the Gomantha mountain the scene

समन्तोत्पन्न-धम्माम्भिःकृणिकामौक्तिकोज्ज्वलः ।  
 आगच्छ यमुने ! स्नातुमिच्छामीत्याह विह्वलः ॥८  
 तस्य वाचं नदी सा च मत्तोक्तामवमत्य वै ।  
 नाजगाम ततः क्रुद्धो हलं जग्राह लाङ्गली ॥९॥  
 गृहीत्वा तां तटे तेन चकर्ष मदविह्वलः ।  
 पापे नायासि नायासि गम्यतामिच्छयात्मनः ॥१०॥  
 सा कृष्टा तेन सहसा मार्गं सन्त्यज्य निम्नगा ।  
 यत्रास्ते बलभद्रोऽसौ प्लावयामास तद्वनम् ॥११॥  
 शरीरिणी तथोत्पत्य त्रासविह्वललोचना ।  
 प्रसीदेत्यब्रवीद् रामं मुञ्च मां मुषलायुध ॥१२॥  
 सोऽब्रवीदवजानासि मम शौर्यबले यदि ।  
 सोऽहं त्वां हलपातेन विनेष्यामि सहस्रधा ॥१३॥  
 इत्युक्त्यातिसन्त्रासात् तया नद्या प्रसादितः ।  
 भूभागे प्लाविते तस्मिन् मुमुच यमुनां बलः ॥१४

skilful with voice and lute celebrated him in their songs. Being in-  
 ebriated with the wine, and the drops of perspiration standing like  
 pearls upon his limbs, he called out, not knowing what he said,  
 "Come hither, Yamuná river, I want to bathe." The river, disre-  
 garding the words of a drunken man, came not at his bidding: on  
 which Ráma in a rage took up his ploughshare, which he plunged into  
 her bank, and dragged her to him, calling out, "Will you not come,  
 you jade? will you not come? Now go where you please (if you  
 can)." Thus saying, he compelled the dark river to quit its ordinary  
 course, and follow him whithersoever he wandered through the wood.  
 Assuming a mortal figure, the Yamuná, with distracted looks, approa-  
 ched Balabhadra, and entreated him to pardon her, and let her go:  
 but he replied, "I will drag you with my ploughshare in a thousand  
 directions, since you condemn my prowess and strength." At last,  
 however, appeased by her reiterated prayers, he let her go, after she  
 had watered all the country.<sup>3</sup> When he had bathed, the goddess of

of an exploit of Krishna and Ráma, makes no mention of this origin of  
 wine; and the Bhágavata merely says that Váruṇi took up her abode  
 in the hollow of a tree. There must be some other authority therefore  
 for this story.

3 The Bhágavata and Hari Vaṃśa repeat this story; the latter very  
 imperfectly; the former adds that the Yamuná is still to be seen follow-  
 ing the course along which she was dragged by Balaráma. The legend  
 probably alludes to the construction of canals from the Jumna, for the  
 purposes of irrigation; and the works of the Mohammedans in this way,  
 which are well known, were no doubt preceded by similar canals dug by  
 order of Hindu princes.

ततः स्नातस्य वै कान्तिराजगाम महात्मनः ।  
 अवतंसोत्पलं चारु गृहीत्वैकञ्च कुण्डलम् ॥१५॥  
 वरुणप्रहितां चास्मै मालामम्लानपङ्कजाम् ।  
 समद्राभे तथा वस्त्रे नीले लक्ष्मीरयच्छत ॥१६॥  
 कृतावतंसः स तदा चारुकुण्डलभूषितः ।  
 नीलाम्बरधरः स्रग्वी शुशुभे कान्तिसंयुतः ॥१७॥  
 इत्थं विभूषितो रेमे तत्र रामस्तथा व्रजे ।  
 मासद्वयेन यातश्च पुनः स द्वारकां पुरीम् ॥१८॥  
 रेवतीं नाम तनयां रेवतस्य महीपतेः ।  
 उपयेमे बलस्तस्यां जज्ञाते निशठोल्मुकौ ॥१९॥

beauty, Lakshmi, came and gave him a beautiful lotus to place in one ear, and an earring for the other; a fresh necklace of lotus flowers, sent by Varuṇa; and garments of a dark blue colour, as costly as the wealth of the ocean: and thus decorated with a lotus in one ear, a ring in the other, dressed in blue garments, and wearing a garland, Balarāma appeared united with loveliness. Thus decorated, Rāma sported two months in Vraja, and then returned to Dvārakā, where he married Revatī, the daughter of king Raivata, by whom he had two sons, Nishatṭha and Ulmuka.<sup>4</sup>

## CHAPTER XXVI

भीष्मकः क्रुण्डिने राजा विदर्भविषयेऽभवत् ।  
 रुक्मी तस्याभवत् पुत्रो रुक्मिणी च वराङ्गना ॥१॥  
 रुक्मिणी चक्रे कृष्णः सा च तं चारुहासिनी ।  
 न ददौ याचते चैनां रुक्मी द्वेषेण चक्रिणो ॥२॥  
 ददौ च शिशुपालाय जरासन्धप्रदेशितः ।  
 भीष्मको रुक्मिणा सार्द्धं रुक्मिणीमूरुविक्रमः ॥३॥

Bhīṣmaka was king of Vidarbha, residing at Kundina.<sup>1</sup> He had a son named Rukmin, and a beautiful daughter termed Rukminī. Kṛṣṇa fell in love with the latter, and solicited her in marriage; but her brother who hated Kṛṣṇa, would not assent to the espousals. At the suggestion of Jarāsandha, and with the concurrence of his son, the powerful sovereign Bhīṣmaka affianced Rukminī to Śiṣupāla. In order

4 See Bk. IV. Ch. XIV.

1 Vidarbha is the country of Berar, and the name remains in the present city of Bedar: the capital however, Kundinapur, is commonly identified with a place called Kundapur, about forty miles north-east of Amarāvati (in Berar).

विवाहार्थं ततः सर्व्वे जरासन्धमुखा नृपाः ।  
 भीष्मकस्य पुरं जग्मुः शिशुपालप्रियैषिणः ॥४॥  
 ऋष्णोऽपि बलभद्राद्यैर्यादवैर्बहुभिवृतः ।  
 प्रययौ कुण्डिनं द्रष्टुं विवाहञ्चैव भूभृतः ॥५॥  
 श्वोभाविनि विवाहे तु तां कन्यां हतवान् हरिः ।  
 विपक्षभारमासज्य रामाद्येष्वथ बन्धुषु ॥६॥  
 ततश्च पौण्ड्रकः श्रीमान् दन्तवक्रो विदूरथः ।  
 शिशुपाल-जरासन्ध-शाब्वाद्याश्च महीभृतः ॥७॥  
 कुपितास्ते हरिं हन्तुं चक्रु र्द्वयोऽगमुत्तमम् ।  
 निज्जिताश्च समागम्य रामाद्यैर्यदुपुङ्गवेः ॥८॥  
 कुण्डिनं न प्रवेश्यामि अहत्वा युधि केशवम् ।  
 कृत्वा प्रतिज्ञां रुक्मी च हन्तुं कृष्णमभिद्रुतः ॥९॥  
 हत्वा बलं सनागाश्च-पत्ति-स्यन्दनसङ्कुलम् ।  
 निर्जितः पातितश्चोर्व्यां लीलयेव स चकिणा ॥१०॥  
 हन्तुं कृतमतिः कृष्णो रुक्मिणां युद्धदुर्मदम् ।  
 प्रणम्य याचितो ब्रह्मन् रुक्मिण्या भगवान् हरिः ॥११॥  
 एक एव मम भ्राता न हन्तव्यस्त्वयाधना ।  
 कोपं नियम्य देवेश ! भ्रातृभिक्षा प्रदीयताम् ॥१२॥

to celebrate the nuptials, Jarásandha and other princes, the friends of Śiśupála, assembled in the capital of Vidarbha; and Kṛṣṇa, attended by Balabhadra and many other Yádavas, also went to Kundina to witness the wedding. When there, Hari contrived, on the eve of the nuptials, to carry off the princess,<sup>2</sup> leaving Ráma and his kinsmen to sustain the weight of his enemies. Pauṇdraka, the illustrious Dantavakra, Viduratha, Śiśupála, Jarásandha, Salya, and other kings, indignant at the insult, exerted themselves to kill Kṛṣṇa, but were repelled by Balaráma and the Yádavas. Rukmin, vowing that he would never enter Kundina again until he had slain Keśava in fight, pursued and overtook him. In the combat that ensued, Kṛṣṇa destroyed with his discus, as if in sport, the host of Rukmin, with all its horse, and elephants, and foot, and chariots, and overthrew him, and hurled him on the ground, and would have put him to death, but was withheld by the entreaties of Rukminí. "He is my only brother," she exclaimed, "and must not be slain by thee: restrain your wrath, O divine lord, and give me my brother in charity." Thus addressed

2 When she had gone forth from the city to worship Ambiká: Bhágavata. Indráñi, the wife of Indra: Hari Vaṃśa, Our text tells the circumstance more concisely than the others.

इत्युक्तेन परित्यक्तः ऋष्णेनाक्लिष्टकर्मणा ।  
 रुक्मी भोजकटं नाम पुरं कृत्वावसत् तदा ॥१३॥  
 निर्जित्य रुक्मिणं सम्यगुपयेमे स रुक्मिणीम् ।  
 राक्षसेन विवाहेन सम्प्राप्तां मधुसूदनः ॥१४॥  
 तस्यां जज्ञेऽथ प्रद्युम्नो मदनांशः स वीर्यवान् ।  
 जहार शम्बरो यं वै यो जघान च शम्बरम् ॥१५॥

by her, Kṛṣṇa, whom no acts affect, spared Rukmīnī;<sup>3</sup> and he (in pursuance of his vow) founded the city Bhojakata,<sup>4</sup> and ever afterwards dwelt therein. After the defeat of Rukmin, Kṛṣṇa married Rukminī in due form, having first made her his own by the Rákshasa ritual.<sup>5</sup> She bore him the gallant Pradyumna, a portion of the deity of love. The demon Sambara carried him off, but he slew the demon.

## CHAPTER XXVII

मेत्रेय उवाच ।

शम्बरेण हृतो वीरः प्रद्युम्नः स कथं मुने !  
 शम्बरश्च महावीर्यः प्रद्युम्नेन कथं हतः ॥१॥

Maitreya—How, Muni, happened it that the hero Pradyumna was carried away by Sambara? and in what manner was the mighty Sambara killed by Pradyumna?

पराशर उवाच ।

षष्ठेऽह्नि जातमात्रन्तु प्रद्युम्नं सूतिकागृहात् ।  
 ममेष हन्तेति मुने ! हृतवान् कालशम्बरः ॥२॥

Parásara.—When Pradyumna was but six days old, he was stolen from the lying-in chamber by Sambara, terrible as death; for the demon foreknew that Pradyumna, if he lived, would be his destroyer.

3 After depriving him of his eyebrows and hair. In the Bhágavata, Balaráma also interferes in favour of Rukmin, and reproves Kṛṣṇa for disfiguring him.

4 Of course this was somewhere in the neighbourhood of Kundina or Vidarbha, and usually supposed to be situated on the Narmadá.

5 That is, by violence: thus Manu; "The seizure of a maiden by force, whilst she weeps and calls for assistance, after her kinsmen and friends have been slain in battle, or wounded, and their houses broken open, is the marriage called Rákshasa." III. 33. According to the Bhágavata, Rukminī sends to invite Kṛṣṇa to carry her off, and instructs him how to proceed.



हृत्वा चिक्षेप चैवेनं ग्राहोम्रे लवणार्णवे ।  
 कल्लोलजनितावर्त्ते सुधोरे मकरालये ॥३॥  
 पतितं तत्र चैवैको मत्स्यो जग्राह बालकम् ।  
 न ममार च तस्यापि जठरेऽनलदीपितः ॥४॥  
 मत्स्यबन्धेश्च मत्स्योऽसौ मत्स्यैरन्यैः सह द्विज !  
 घातितोऽसुरवर्याय शम्बराय निवेदितः ॥५॥  
 तस्य मायावती नाम पत्नी सर्व्वगृहेश्वरी ।  
 कारयामास सूदानामाधिपत्यमनिन्दिता ॥६॥  
 दारिते मत्स्यजठरे सा ददर्शातिशोभनम् ।  
 कुमारं मन्मथतरोर्दग्धस्य प्रथमाङ्कुरम् ॥७॥  
 कोऽयं कथमयं मत्स्यजठरं समुपागतः ।  
 इत्येवं कौतुकाविष्टां तां तन्वीं प्राह नारदः ॥८॥  
 अयं समस्तजगतः सूतिसंहारकारिणा ।  
 शम्बरेण हृतः कृष्ण-तनयः सूतिकागृहात् ॥९॥  
 क्षिप्तः समुद्रे मत्स्येन निगीर्गस्ते वशं गतः ।  
 नररत्नमिदं सुभ्रू विस्रब्धा परिपालय ॥१०॥  
 नारदेनैवमुक्त्वा सा पालयामास तं शिशुम् ।  
 बाल्यादेवातिरागेण रूपातिशयमोहिता ॥११॥

Taking away the boy, Sambara cast him into the ocean, swarming with monsters, into a whirlpool of roaring waves, the haunt of the huge creatures of the deep. A large fish swallowed the child, but he died not, and was born anew from its belly:<sup>1</sup> for that fish, with others, was caught by the fishermen, and delivered by them to the great Asura Sambara. His wife Mâyádeví, the mistress of his household, superintended the operations of the cooks, and saw, when the fish was cut open, a beautiful child, looking like a new shoot of the blighted tree of love. Whilst wondering who this should be, and how he could have got into the belly of the fish, Nárada came to satisfy her curiosity, and said to the graceful dame, "This is the son of him by whom the whole world is created and destroyed, the son of Vishnu, who was stolen by Sambara from the lying-in chamber, and tossed by him into the sea, where he was swallowed by the fish. He is now in thy power; do thou, beautiful woman, tenderly rear this jewel of mankind." Thus counselled by Nárada, Mâyádeví took charge of the boy, and carefully reared him from childhood, being

1 The Bháavata tells the story in the same manner, but the Hari Vamśa omits the part of the fish.

स यदा यौवनाभोग-भूषितोऽभून्महामते !  
 साभिलाषा तदा साति बभूव गजगामिनी ॥१२॥  
 मायावती ददौ तस्मै मायाः सत्त्वो महामुने !  
 प्रद्युम्नायातिरागान्धा तन्न्यस्तहृदयेक्षणा ॥१३॥

fascinated by the beauty of his person. Her affection became still more impassioned when he was decorated with the bloom of adolescence. The gracefully-moving Mâyávatī then, fixing her heart and eyes upon the high-minded Pradyumna, gave him, whom she regarded as herself, all her magic (and illusive) powers.

प्रसज्जन्तीन्तु तामाह स कार्णिः कमलेक्षणाम् ।  
 मातृभावमपाहाय किमेवं वर्त्तसेऽन्यथा ॥१४॥  
 सा चास्मै कथयामास न पुत्रस्त्वं ममेति वै ।  
 तनयं त्वामयं विष्णोर्हृतवान् कालशम्बरः ॥१५॥  
 क्षिप्तः समुद्रे मत्स्यस्य सम्प्राप्तो जठरान्मया ।  
 सा तु रोदिति ते माता कान्ताद्याप्यतिवत्सला ॥१६॥  
 इत्युक्तः शम्बरं युद्धे प्रद्युम्नः स समाह्वयत् ।  
 क्रोधाकुलीकृतमना युयुधे च महाबलः ॥१७॥  
 हत्वा सैन्यमशेषन्तु तस्य दैत्यस्य माधविः ।  
 सप्त माया व्यतिक्रम्य मायां प्रयुयुजेऽष्टमीम् ॥१८॥  
 तया जघान तं दैत्यं मायया कालशम्बरम् ।  
 उत्पत्य च तया सार्द्धमाजगाम पितुर्गृहम् ॥१९॥  
 अन्तःपुरे निपतितं मायावत्या समन्वितम् ।  
 तं दृष्ट्वा कृष्णसंकल्पा बभूवुः कृष्णयोषितः ॥२०॥

Observing these marks of passionate affection, the son of Kṛṣṇa said to the lotus-eyed Mâyádevī, "Why do you indulge in feelings so unbecoming the character of a mother?" To which she replied, "Thou art not a son of mine; thou art the son of Vishṇu, whom Kāla Sambara carried away, and threw into the sea: thou wast swallowed by a fish, but wast rescued by me from its belly. Thy fond mother, O beloved, is still weeping for thee." When the valiant Pradyumna heard this, he was filled with wrath, and defied Sambara to battle. In the conflict that ensued, the son of Mádhava slew the whole host of Sambara. Seven times he foiled the delusions of the enchanter, and making himself master of the eighth, turned it against Sambara, and killed him. By the same faculty he ascended into the air, and proceeded to his father's house, where he alighted, along with Mâyávatī, in the inner apartments. When the women beheld Pradyumna, they thought it was Kṛṣṇa himself. Rukminī, her eyes dimmed with

रुक्मिणी चावदत् प्रेम्णा साश्रुदृष्टिरनिन्दिता ।  
 धन्यायाः खल्वयं पुत्रो वर्त्तते नवयौवने ॥२१॥  
 अस्मिन् वयसि पुत्रो मे प्रद्युम्नो यदि जीवति ।  
 सभाग्या जननी वत्स ! त्वया कापि विभूषिता ॥२२  
 अथवा यादृशः स्नेहो मम यादृग् वपुस्तव ।

हरेरपत्यं सुव्यक्त भवान् वत्स ! भविष्यति ॥२३॥

tears, spoke tenderly to him, and said, "Happy is she who has a son like this, in the bloom of youth. Such would be the age of my son Pradyumna, if he was alive. Who is the fortunate mother adorned by thee? and yet from thy appearance, and from the affection I feel for thee, thou art assuredly the son of Hari."

एतस्मिन्नन्तरे प्राप्तः सह कृष्णेन नारदः ।

अन्तःपुरचरीं देवीं रुक्मिणीं प्राह हर्षयन् ॥२४॥

एष ते तनयः सुभ्रु ! हत्वा शम्बरमागतः ।

हृतो येनाभवद् बालो भवत्याः सूतिकागृहात् ॥२५॥

इयं मायावती भार्य्या तनयस्यास्य ते सती ।

शम्बरस्य न भार्य्येयं श्रूयतामत्र कारणम् ॥२६॥

मन्मथे तु गते नाशं तद्दुःखवपरायणा ।

शम्बरं मोहयामास मायारूपेण रूपिणी ॥२७॥

व्यवायाच्च पभोगेषु रूपं मायामयं शुभम् ।

दर्शयामास दैत्यस्य तस्येयं मदिरेक्षणा ॥२८॥

At this moment Kṛṣṇa, accompanied by Nārada, arrived; and the latter said to the delighted Rukminī, "This is thine own son, who has come hither after killing Sambara, by whom, when an infant, he was stolen from the lying-in chamber. This is the virtuous Mâyāvati, his wife, and not the wife of Sambara. Hear the reason. When Manmatha, the deity of love, had perished,<sup>2</sup> the goddess of beauty, desirous to secure his revival, assumed a delusive form, and by her charms fascinated the demon Sambara, and exhibited herself to him in various illusory enjoyments. This thy son is the descended

2 When he was reduced to ashes by a fiery glance from Śiva, in resentment of his inflaming him with passion for Umā. This legend is a favourite with the Śaiva Purānas, and is told in the Linga and Kālikā, also in the Padma P. and Kāśī Khaṇḍa of the Skānda P. They do not say much about his resuscitation however; Śiva, in pity of Rati's grief, restoring him only to a bodiless existence as Ananga, whose place is to be in the hearts of men. The Linga adds, that when Vishṇu, in consequence of the curse of Bhṛgu, shall be born as the son of Vasudeva, Kāma shall be born as one of his sons.

कामोऽवतीर्णः पुत्रस्ते तस्येयं दयिता रतिः ।  
 विशङ्का नात्र कर्तव्या स्नुषेयं तव शोभना ॥२९॥  
 ततो हर्षसमाविष्टा रुक्मिणी केशवस्तथा ।  
 नगरी च समस्ता सा साधु साध्वित्यभाषत ॥३०॥  
 चिरं नष्टेन पुत्रेण संयुक्तां प्रेक्ष्य रुक्मिणीम् ।  
 अवापि विस्मयं सर्व्वो द्वारवत्यां जनस्तदा ॥३१॥

Kāma; and this is the goddess Ratī, his wife.\* There is no occasion for any uncertainty: this is thy daughter-in-law." Then Rukminī was glad, and Keśava also; the whole city resounded with exclamations of joy, and all the people of Dvārakā were surprised at Rukminī's recovering a son who had so long been lost.

### CHAPTER XXVIII

चारुदेष्यां सुदेष्याञ्च चारुदेवञ्च वीर्यवान् ।  
 सुषेणं चारुगुप्तञ्च भद्रचारुं तथापरम् ॥१॥  
 चारुविन्दं सुचारुञ्च चारुञ्च बलिनां वरम् ।  
 रुक्मिण्यजनयत् पुत्रान् कन्यां चारुमतीं तथा ॥२॥  
 अन्याश्च भार्य्याः कृष्णस्य बभूवुः सप्त शोभनाः ।  
 कालिन्दी मित्रविन्दा च सत्या नामजिती तथा ॥३॥  
 देवी जाम्बवती चापि रोहिणी कामरूपिणी ।  
 मद्रराजसुता चान्या सुशीला शीलभण्डना ॥४॥  
 सात्राजिती सत्यभामा लक्ष्मणा चारुहासिनी ।

Rukminī bore to Kṛṣṇa these other sons, Chārudeshṇa, Sudeshṇa, Chārudelha, Sushena, Chārugupta, Bhadrachāru, Charuvinda, Suchāru, and the very mighty Chāru; also one daughter, Chārumatī. Kṛṣṇa had seven other beautiful wives, Kālindī, Mitravindā, the virtuous Nāgnajitī, the queen Jāmbavati; Rohiṇī, of beautiful form; the amiable and excellent daughter of the king of Madra, Mādrī; Satyabhāmā, the daughter of Satrujit; and Lakshmaṇā, of lovely smiles<sup>1</sup>.

3 The daughter of Daksha, but not enumerated amongst those formerly specified (Bk. I. Ch. VII.): she was born from his perspiration, according to the Kālika P,

1 The number specified, however, both in this place and in c. 32, is nine, instead of eight. The commentator endeavours to explain the difference by identifying Rohiṇī with Jāmbavatī; but in the notices of Kṛṣṇa's posterity, both in this work and in the Bhāgavata, she is distinct from Jāmbavatī. She seems, however, to be an addition to the