

श्रीमद्बृहद्भागवतामृतम्

Śrīmad-Bṛhad-Bhāgavatāmṛtam

The Greater Ambrosia of the
Bhāgavata

Part I: The Hierarchy
of the Lord's Grace

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Part I: The Hierarchy
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श्रीसनातनगोस्वामिप्रणीतम्

by Sanātana Gosvāmin

edited, translated, and annotated
by
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Introduction

Sanātana Gosvāmin begins his commentary on the first verse of this work with a general introduction to his work. Here is what he says:

Salutation to *bhakti*,
mother of all the goals of life.
giver of greater joy than experience of Brahman,
liberator from sensual pleasures,
sheltered at the lotus feet of the Lover of Rādhā
to be practiced with weightier love
like the love of the people of Vraja.

Salutation to the Caitanya-moon,
who tastes the nectar of his own name,
by taking shelter in whose form
a person becomes filled with *bhakti*

Because it shows a small part
of the intended meanings of the text
this gloss, named “Shower of the Direction”¹
is written by me myself.²

¹*Dig-darśini*

²Sanātana Gosvāmin, *Dig-darśini*, 1.1.1:

भक्तियो निखिलार्थवर्गजननी या ब्रह्मसाक्षात्कृते-
रानन्दातिशयप्रदा विषयजात्सौख्याद्विमुक्तिया ।
श्रीराधारमणं पदाम्बुजयुगं यस्या महानाश्रयो
या कार्या ब्रजलोकवद्गुरुतरप्रेम्नैव तस्यै नमः ॥

नमश्चेतन्यचन्द्राय स्वनामामृतसेविने ।

यद्गुणश्रयायस्य भेजे भक्तिमयं जनः ॥

अभिप्रेतार्थवर्गानामेकदेशस्य दर्शनात् ।

दिग्दर्शिनीतिनाम्नीयं स्वयं टीकापि लिख्यते ॥

In this book *bhakti* for Bhagavān, which bestows *dharma*, wealth (*artha*), sensual enjoyment (*kāma*), and liberation (*mokṣa*), is described. In it (*bhakti*), an intense joy is attained that is far greater than the experience of the joy of Brahman. And that *bhakti* is to be performed to the lotus-like feet of Gopīnātha (the Lord of the Cowherd Women). And moreover it is ascertained that that *bhakti* is to be performed with love, an extremely great love that has no regard for or dependence on anything else, like the love of the people of Nanda's Vraja. It is shown ahead that the result attainable for people carrying out that kind of *bhakti* is uninterrupted, spontaneous amusing activities in the company of the Son of Nanda [Kṛṣṇa] in Goloka, a world that exists above Vaikuṇṭha [the world of Viṣṇu]. All of this is explained ahead in its proper place clearly and in detail. For this reason, he first performs an auspicious rite with a description of the uncommon and highest excellence of his most beloved deity, like one begging for that deity's great grace, with the verse beginning with *jayati*. It's [that verse's] meaning is that that deity is most the excellent of all.³

This statement in brief summarizes superbly the major thesis of Sanātana's masterpiece, the *Bṛhad-bhāgavatāmṛta*, or the "Great Ambrosia of the Bhāgavata." In fact, it summarizes in brief the fundamental religious philosophy of the entire Caitanya Vaiṣṇava tradition, as well. Unpacking and demonstrating this thesis on the basis of the received sacred literature of late medieval India was nevertheless a huge undertaking and one that has been powerfully influential in the later tradition. This work is perhaps Sanātana's second work as a follower of Caitanya. His earlier work, the *Śrī Kṛṣṇa-līlā-stava* (Hymn of the Sports of Kṛṣṇa), to some degree anticipates the theology that Sanātana will present in this book.

³ibid.: इह हि ग्रन्थे धर्मार्थकाममोक्षप्रदायिनी श्रीभगवतो भक्तिर्निरूप्यते। तस्यान्तु ब्रह्मानन्दानुभवादपि परममहान् सुखराशिः सम्पद्यते। सा च गोपीनाथचरणारविन्दद्वन्द्वमधिकृत्यैव विधेया। तत्र च प्रेम्नैव, तत्रापि श्रीनन्दब्रजजनप्रेमवत्सर्वनिरपेक्षतया परममहत्तमेनैवेति निरधार्यते। एतादृशीं भक्तिं कुर्वतां जनानां वैकुण्ठोपरि श्रीमद्गोलोके श्रीमन्नन्दकिशोरेण समं निरन्तरस्वैरिविहारः प्राप्यं फलमिति चाग्रे प्रदर्श्यते। एतदेवाखिलं यथास्थानमग्रे व्यक्ततया विस्तरेण निर्वचनीयम्। तदर्थमेव परमाभीष्टतरस्य श्रीमद्देवतवरस्यासाधारणपरमोत्कर्षवर्णनेन तन्महाप्रसादं याचमान इव प्रथमं मङ्गलमाचरति जयतीति, सर्वोत्कर्षतया वर्तत इत्यर्थः।

Chapter 1: On Earth (भौमः)

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

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

स्वदयितनिजभावं यो विभाव्य स्वभावात्
सुमधुरमवतीर्णो भक्तरूपेण लोभात् ।
जयति कनकधामा कृष्णचैतन्यनामा
हरिरिह यतिवेषः श्रीशचीसुनुरेषः ॥ ३ ॥

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

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

Glory to a certain someone bearing the fragrance of youth, who descended to give away love for his own lotus-like feet, an ocean of various kinds of sweetness, and from whose Caitanya form is revealed that love, taken to the limit of its highest stage, as found eternally among the cowherd women.¹ (1)

Fullest glory to the cowherd women headed by Rādhikā, who are famed for their extraordinary dearness to the Lord. No one at all is able to describe even a little of the sweetness of their supreme affection for Hari. (2)

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

Glory to radiant Mathurā, the finest of cities, enchanting and most beloved to the Enemy of Kāṁsa, beautified by his place of birth, considered great in the world because it removes sins and brings about liberation and *bhakti*, not to mention because of the stories of his various sports there. (4)

Twice as much glory to this² forest of Vṛndā (Vṛndāvana), so much more dear to Murāri than his residence in Vaikuṇṭha or residence in the hearts of even the most elevated of saints; here, he whose flute is soft and sweet forever enjoys the cowherd women as he herds his cows and makes love grow deeper in the circle dance (Rāsa). (5)

1

²Śrī Sanātana's home while composing this work.

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

गोवर्धनो जयति शैलकुलाधिराजो
 यो गोपिकाभिरुदितो हरिदासवर्यः ।
 कृष्णेन शक्रमखभङ्गकृताचितो यः
 सप्ताहमस्य करपद्मतले ऽप्यवात्सीत ॥ ७ ॥

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

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

नमः श्रीकृष्णचन्द्राय निरुपाधिकृपाकृते ।
 यः श्रीचैतन्यरूपो ऽभूत् तन्वन् प्रेमरसं कलौ ॥ १० ॥

भगवद्भक्तिशास्त्राणामयं सारस्य सङ्ग्रहः ।
 अनुभूतस्य चैतन्यदेवे तत्प्रियरूपतः ॥ ११ ॥

May the Daughter of the Sun (the Yamunā) be crowned with victory, sister of Dharmarāja (Yama), who befriends Mathurā and surpasses the Gaṅgā and who, loved by the Enemy of Mura and born of his lotus feet, flows with nectar disguised as water. (6)

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

Victory, victory to loving *bhakti* for Kṛṣṇa. Liberation, which is rejected by Vaiṣṇava who have given up faith in the muttering of prayers, in sacrifice, in austerity, and in renunciation,³ falls at *bhakti*'s feet hoping for shelter there and knowing those feet to be the secret truth of all scriptures. (8)

Double victory to the joy-soaked name of Murāri which brings an end to the toil spent on own's own pious duties, meditations, worship, and so forth and which, when somehow contacted even once, gives liberation to all living beings. That name is my highest joy, my very life and ornament. (9)

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

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

³Sanātana in his commentary on this verse equates these four with the four *āśrama* of the *varṇāśrama* system or system of four castes and four stages in life. These practices in their given order are associated with the stages of student life, householder life, forest retirement, and renunciation respectively. This means that real Vaiṣṇava reject these things. Though conducive perhaps to liberation, they are not to *prema-bhakti*.

शृण्वन्तु वैष्णवाः शास्त्रमिदं भागवतामृतम् ।
 सुगोप्यं प्राह यत् प्रेम्ना जैमिनिर्जनमेजयम् ॥ १२ ॥
 मुनीन्द्राज्जैमिनेः श्रुत्वा भारताख्यान्मद्भुतम् ।
 परीक्षिन्नन्दनो ऽपृच्छत्तत्खिलं श्रवणोत्सुकः ॥ १३ ॥

श्रीजनमेजय उवाच

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

श्रीजैमिनिरुवाच

शुकदेवोपदेशेन निहताशेषसाध्वसं ।
 सम्यक्प्राप्तसमस्तार्थं श्रीकृष्णप्रेमसम्प्लुतम् ॥ १५ ॥
 सन्निकृष्टनिजाभीष्टपदारोहणकालकं ।
 श्रीमत्परीक्षितं माता तस्यार्ता कृष्णतत्परा ॥ १६ ॥
 विराटतनयैकान्ते ऽपृच्छदेतन्नृपोत्तमं ।
 प्रबोध्यानिन्दिता तेन पुत्रेण स्नेहसंप्लुता ॥ १७ ॥

श्रीमदुत्तरोवाच

यत् शुकेनोपदिष्टं ते वत्स निष्कृष्य तस्य मे ।
 सारं प्रकाशय क्षिप्रं क्षीराम्बोधेरिवामृतम् ॥ १८ ॥

श्रीजैमिनिरुवाच

उवाच सादरं राजा परीक्षितन्मातृवत्सलः ।
 श्रुतात्यद्भुतगोविन्दकथाख्यानरसोत्सुकः ॥ १९ ॥

Let those who are Vaiṣṇava listen to this very confidential treatise, “Ambrosia of the Bhāgavata,” that Jaimini spoke lovingly to Janamejaya. (12)

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

Śrī Janamejaya said:

O Brāhmaṇa! I got from you a delightful flavor (*rasa*) in the *Mahābhārata* that I didn’t get from Vaiśampāyana. Therefore, please complete the rest of it with that sweetness [i.e. with the sweet *rasa*]. (14)

Śrī Jaimini said:

When Parīkṣit, his many fears destroyed by the instruction of Śukadeva, fully possessed of all the goals of life, and overwhelmed by love for Kṛṣṇa, was near the time of his rising up to the abode of his own choice [i.e. after death], his mother, the daughter of Virāṭa (Uttarā), saddened yet devoted to Kṛṣṇa asked privately this of that best of kings and as a result she, filled with affection for him, was illumined and made joyful by him, her son: (15-17)

Śrī Uttarā said:

Dear one, extract the core out of what Śuka taught you, like that nectar from the ocean of milk, and teach that to me quickly. (18)

Śrī Jaimini said:

He spoke respectfully, that King Parīkṣit, who loved his mother and was thrilled by the delightful flavor of telling the awe-inspiring story of Govinda he had heard. (19)

श्रीविष्णुरात उवाच

मातर्यद्यपि काले ऽस्मिंश्चिकीर्षितमुनिव्रतः ।
 तथाप्यहं तव प्रश्नमाधुरीमुखरीकृतः ॥ २० ॥
 गुरोः प्रसादतस्तस्य श्रीमतो वादरायणेः ।
 प्रणम्य ते सपुत्रायाः प्राणदं प्रभुमच्युतम् ॥ २१ ॥
 तत्कारुण्यप्रभावेण श्रीमद्भागवतामृतं ।
 समुद्धृतं प्रयत्नेन श्रीमद्भागवतोत्तमैः ॥ २२ ॥
 मुनीन्द्रमण्डलीमध्ये निश्चितं महतां मतं ।
 महागुह्यमयं सम्यक् कथयाम्यवधारय ॥ २३ ॥
 एकदा तीर्थमूर्धन्ये प्रयागे मुनिपुङ्गवाः ।
 माघे प्रातः कृतस्नानाः श्रीमाधवसमीपतः ॥ २४ ॥
 उपविष्टा मुदाविष्टा मन्यमानाः कृतार्थतां ।
 कृष्णस्य दयितो ऽसीति श्लाघन्ते स्म परस्परम् ॥ २५ ॥
 मतस्तदानीं तत्रैव विप्रवर्यः समागतः ।
 दशाश्वमेधिके तीर्थे भगवद्भक्तितत्परः ॥ २६ ॥
 सेवितो ऽशेषसम्पद्भिस्तद्देशस्याधिकारवान् ।
 वृतः परिजनैर्विप्रभोजनार्थं कृतोद्यमः ॥ २७ ॥
 विचित्रोत्कृष्टवस्तूनि स निष्पाद्य महामनाः ।
 आवश्यकं समाप्यादौ संस्कृत्य महतीम् स्थलीम् ॥ २८ ॥
 सत्वरं चत्वरं तत्र मध्ये निर्माय सुन्दरं ।
 उपलिप्य स्वहस्तेन वितानान्युदतानयत् ॥ २९ ॥

Śrī Viṣṇurāta [Parīkṣit] said:

Mother, although taking a vow of silence is preferred at a time like this, I am encouraged instead to speak by the sweetness of your question. By the grace of my guru Śrī Bādarāyaṇi, I hereby offer my obeisances to Lord Acyuta, the giver of life to you as well as to me, your son, and through the influence of his compassion I shall now relate to you in its entirety this very confidential *Nectar of the Bhāgavata* which was selected with care by the highest of devotees and with certainty approved by the great ones in the circle of outstanding sages. (20-23)

Once in the month of Māgha in Prayāga, the highest of holy places, some exemplary sages, after bathing in the morning, were seated near the temple of Śrī Mādhava. Absorbed in joy and considering themselves fulfilled, they praised one another with “you are the beloved of Kṛṣṇa.” (24-25)

Then, Mother, a fine *brāhmaṇa* arrived there, at the holy bathing place known as Daśāśvamedha, intent on *bhakti* to the Lord, possessed of great wealth, a ruler of that land and, surrounded by many helpers, determined to feed the *brāhmaṇas*. That magnanimous one, having had prepared a variety of first-rate materials, first finished his required daily rites, cleansed a large area, and quickly constructed a beautiful square sacrificial area there. Then, sprinkling the area with his own hands, spread a canopy over it. (26-29)

शालग्रामशिलारूपं कृष्णं स्वर्णासने शुभे ।
 निवेश्य भक्त्या संपूज्य यथाविधि मुदा भृतः ॥ ३० ॥
 भोगाम्बरादिसामग्रीमर्पयित्वाग्रतो हरेः ।
 स्वयं नृत्यन् गीतवाद्यादिभिश्चक्रे महोत्सवम् ॥ ३१ ॥
 ततो वेदपुराणादिव्याख्याभिर्वादकोविदान् ।
 विप्रान् प्रणम्य यतिनो गृहिणो ब्रह्मचारिणः ॥ ३२ ॥
 वैषण्वांश्च सदा कृष्णकीर्तनानन्दलम्पटान् ।
 सुबहून्मधुर्यैर्वक्त्रैर्व्यवहारैश्च हर्षयन् ॥ ३३ ॥
 पादशौचजलं तेषां धारयन् शिरसि स्वयं ।
 भगवत्परिपितैस्तद्वदन्नादिभिरपूजयत् ॥ ३४ ॥
 भोजयित्वा ततो दीनानन्त्यजानपि सादरं ।
 अतोषयद्यथान्यायं श्वश्रृगालान् खगक्रिमीन् ॥ ३५ ॥
 एवं सन्तर्पिताशेषः समादिष्टो ऽथ साधुभिः ।
 परिवारैः समं शेषं सहर्षं बुभुजे ऽमृतम् ॥ ३६ ॥
 ततो ऽभिमुखमागत्य कृष्णस्य रचिताञ्जलिः ।
 तस्मिन्नेवार्पयामास सर्वं तत्फलसञ्चयम् ॥ ३७ ॥
 सुखं संवेश्य देवं तं स्वगृहं गन्तुमुद्यतम् ।
 दूराच्छ्रीनारदो दृष्ट्वोत्थितो मुनिसमाजतः ॥ ३८ ॥
 अयमेव महाविष्णोः प्रेयानिति मुहुर्ब्रुवन ।
 धावन् गत्वान्तिके तस्य विप्रेन्द्रस्येदमब्रवीत् ॥ ३९ ॥
 श्रीकृष्णपरमोत्कृष्टकृपाया भाजनं जनं ।
 लोके विख्यापयन् व्यक्तं भगवद्भक्तिलम्पटः ॥ ४० ॥

Joyfully, he seated, with bhakti, Kṛṣṇa in the form of the Śālagrāma stone on a shining, golden throne and worshipped Hari according to the regulations. (30)

Offering before Hari food, cloth, and so forth, he thus initiated a great celebration, and he himself danced along with the songs and instruments. (31)

Then, after offering respect to the many brāhmaṇa, who were expert in argumentation through explanations of the Vedas and Purāṇas, to the renunciants, to the householders, to the celibates, and to the Vaiṣṇava, who are always greedy for the joy of glorifying Kṛṣṇa, and after pleasing them with his sweet words and behavior and sprinkling on his head the water from the washing of their feet, he honored them with the food that had been offered to the Lord as he had honored the Lord. (32-34)

Then, after respectfully feeding the needy and the lower castes, he satisfied properly even the dogs, jackals, birds, and worms. (35)

After thus satisfying countless living beings and then being permitted by the holy men, he partook joyfully of the nectar that remained along with his companions. (36)

Then, coming before Kṛṣṇa, with cupped hands he offered all the accumulated results of actions to him. (37)

Seeing from afar that he had seated the Lord comfortably and was prepared to return to his home, Śrī Nārada rose from the assembly of sages. Repreating over and over "this one is dear to Mahāviṣṇu," and running up close to this leader of brāhmaṇas, he, greedy for *bhakti* for the Lord, spoke the following to reveal him clearly to the world as the object of Kṛṣṇa's most elevated grace. (38-40)

श्रीनारद उवाच

भवान्विप्रेन्द्र कृष्णस्य महानुग्रहभाजनं ।
 यस्येदृशं धनं द्रव्यमौदार्यं वैभवं तथा ॥ ४१ ॥
 सद्धर्मापादकं तच्च सर्वमेव महामते ।
 दृष्टं हि साक्षादस्माभिरस्मिन्स्तीर्थवरे ऽधुना ॥ ४२ ॥
 विद्वद्वरेण तेनोक्तो नत्विदं स महामुनिः ।
 स्वामिर्निकं मयि कृष्णस्य कृपालक्षणमीक्षितम् ॥ ४३ ॥
 अहं वराकः को नु स्यां दातुं शक्नोमि वा कियत ।
 वैभवं वर्तते किं मे भगवद्भजनं कुतः ॥ ४४ ॥
 किन्तु दक्षिणदेशे यो महाराजो विराजते ।
 स हि कृष्णकृपापात्रं यस्य देशे सुरालयाः ॥ ४५ ॥
 सर्वतो भिक्षवो यत्र तैर्थिकाभ्यागतादयः ।
 कृष्णार्पितान्नं भुञ्जाना भ्रमन्ति सुखिनः सदा ॥ ४६ ॥
 राजधानीसमीपे च सच्चिदानन्दविग्रहः ।
 साक्षादिवास्ते भगवान्कारुण्यात्स्थिरतां गतः ॥ ४७ ॥
 नित्यं नवनवस्तत्र जायते परमोत्सवः ।
 पूजाद्रव्याणि चेष्टानि नूतनानि प्रतिक्षणम् ॥ ४८ ॥
 विष्णोर्निवेदितैस्तैस्तु सर्वे तद्देशवासिनः ।
 वैदेशिकाश्च बहवो भोज्यन्ते तेन सादरम् ॥ ४९ ॥

Śrī Nārada said:

“Chief of Brāhmaṇa, you are certainly the recipient of Kṛṣṇa’s great mercy, since I have seen for myself just now how all this wealth, property, generosity, and opulence of yours, Great Minded, is used in this best of holy places only to bring about true *dharma*.” (41-42)

Then that best of scholars replied to the great sage:

“Master, what sign of Kṛṣṇa’s mercy to you see in me? I am insignificant. Who am I? How much am I able to give? What opulence to I have? Where is my worship of the Lord? (43-44)

“But the great king who lives in the south, where there are numerous temples, is indeed the recipient of Kṛṣṇa’s mercy. (45)

“There mendicants, pilgrims, and visitors, enjoying food offered to Kṛṣṇa, wander about everywhere always happy. (46)

“And near the capital, as if personally present, resides the Lord, whose form is eternal being, consciousness, and joy, who has become stationary out of compassion. (47)

“There the greatest celebration occurs, ever newer and newer, and the materials for worship are fresh and desirable every moment. (48)

“He feeds all of that land’s residents and many visitors respectfully with the offerings made to Viṣṇu. (49)

पुण्डरीक्षाक्षदेवस्य तस्य दर्शनलोभतः ।
 महाप्रसादरूपान्नाद्युपभोगसुखाप्तिः ॥ ५० ॥
 साधुसङ्गतिलाभाच्च नानादेशात्समागताः ।
 निवसन्ति सदा तत्र सन्तो विष्णुपरायणाः ॥ ५१ ॥
 देशश्च देवविप्रेभ्यो राज्ञा दत्तो विभज्य सः ।
 नोपद्रवो ऽस्ति तद्देशे को ऽपि शोको ऽथवा भयम् ॥ ५२ ॥
 अकृष्टपच्या सा भूमिर्वृष्टिस्तत्र यथासुखं ।
 इष्टानि फलमूलानि सुलभान्यम्बराणि च ॥ ५३ ॥
 स्वस्वधर्मकृतः सर्वाः सुखिन्यः कृष्णतत्पराः ।
 प्रजास्तमनुवर्तन्ते महाराजं यथा सुताः ॥ ५४ ॥
 स चागर्वः सदा नीचयोग्यसेवाभिरच्युतं ।
 भजमानो ऽखिलान् लोकान्नमयत्यच्युतप्रियः ॥ ५५ ॥
 तस्याग्रे विविधैर्नामगाथासंकीर्तनैः स्वयं ।
 नृत्यन्दिव्यानि गीतानि गायन्वाद्यानि वादयन् ॥ ५६ ॥
 भ्रातृभार्यासुतैः पौत्रैर्भृत्यामात्यपुरोहितैः ।
 अन्यैश्च स्वजनैः साकं प्रभुं तं तोषयेत्सदा ॥ ५७ ॥
 ते ते तस्य गुणव्राताः कृष्णभक्त्यनुवर्तिनः ।
 संख्यातुं कति कथ्यन्ते ज्ञायन्ते कति वा मया ॥ ५८ ॥
 श्रीपरीक्षिदुवाच
 ततो नृपवरं द्रष्टुं तद्देशे नारदो ब्रजन ।
 देवपूजोत्सवासक्तास्तत्र तत्रैक्षत प्रजाः ॥ ५९ ॥

“Many fine devotees of Viṣṇu, coming from many lands, live there permanently because of a desire to see the lotus-eyed Lord, because of the happiness of enjoying the remnants of food offerings which are his great mercy, and because of association with the holy. (50-51)

“That king has divided up his land and given it to the gods and the *brāhmaṇa*. There is no invasion in that land and no sadness or fear. (52)

“The land produces crops without being plowed, the rain is according to pleasure, and desirable fruit and roots are easy to get as are garments. All the subjects perform their own duties, are happy, are devoted to Kṛṣṇa, and follow the king like sons. (53-54)

“And he who is dear to Acyuta, always worshiping Acyuta without pride in the most humble of services, gives joy to all the people. (55)

“In front of him (Acyuta), himself dancing along with the celebration of the Lord through his various names and hymns, singing the sacred songs, having instruments played, he ever brings pleasure to the Lord along with his brothers, wives, sons, grandsons, servants, ministers, priests and others of his people. (56-57)

“How many of his numerous qualities, following in the wake of his *bhakti* towards Kṛṣṇa, am I able count or describe or even know of?” (58)

Śrī Parīkṣit said:

Then Nārada went to the land of that best of kings to see him and saw the citizens there were attached to the merriment of worship of the deity. (59)

हर्षेण वादयन् वीणां राजधानीं गतो ऽधिकं ।
विप्रोक्तादपि संपश्यन् संगम्योवाच तं नृपम् ॥ ६० ॥

श्रीनारद उवाच

त्वं कृष्णकृपापात्रं यस्येदृग्राज्यवैभवं ।
सल्लोकगुणधर्मार्थज्ञानभक्तिभिरन्वितम् ॥ ६१ ॥

श्रीपरीक्षिदुवाच

तत्तत्विस्तार्य कथयन्नाश्लिष्यन् भूपतिं मुहुः ।
प्रशशंस गुणान् गायन् वीणया वैष्णवोत्तमः ॥ ६२ ॥
सार्वभौमो मुनिवरं संपूज्य प्रश्रितो ऽब्रवीत् ।
निजश्लाघाभराज्जातलज्जानमितमस्तकः ॥ ६३ ॥
देवर्षे ऽल्पायुषं स्वल्पैश्वर्यमल्पप्रदं नरं ।
अस्वतन्त्रं भयाक्रान्तं तापत्रयनियन्त्रितम् ॥ ६४ ॥
कृष्णानुग्रहवाक्यस्याप्ययोग्यमविचारतः ।
तदीयकरुणापात्रं कथं मां मन्यते भवान् ॥ ६५ ॥
देवा एव दयापात्रं विष्णोर्भगवतः किल ।
पूज्यमाना नरैर्नित्यं तेजोमयशरीनिणः ॥ ६६ ॥
निष्पापाः सात्त्विका दुःखरहिताः सुखिनः सदा ।
स्वच्छन्दाचारगतयो भक्तेच्छावरदायकाः ॥ ६७ ॥
येषां हि भोग्यममृतं मृत्युरोगजरादिहत ।
स्वेच्छयोपनतं क्षुत्तृद्धाधाभावे ऽपि तुष्टिदम् ॥ ६८ ॥

He went joyfully to the capital playing his *vīṇā* and, seeing even more [signs of grace] than the *brāhmaṇa* described, went to the king and spoke. (60)

Śrī Nārada said:

“You, who have royal opulence such as this, combined with good people, qualities, piety, wealth, knowledge, and devotion, are indeed the object of Kṛṣṇa’s grace.” (61)

Śrī Parīkṣit said:

Speaking in greater detail of those various traits and embracing the king repeatedly, the foremost Vaiṣṇava praised him, singing of his good qualities with his *vīṇā*. (62)

The humble emperor, honoring the best of sages, spoke, his head lowered out of embarrassment from the sage’s profusion of praise for him: (63)

“Sage among the Gods, how is it that you, without considering, think me to be the object of his compassion, me, a mere human, short of life span, meager in power, a giver of trivialities, not independent, over-come by fear, troubled by the three miseries, and unsuitable to be even mentioned in the same sentence with Kṛṣṇa’s grace. (64-65)

“The gods are indeed the objects of Lord Viṣṇu’s mercy. Being regularly worshipped by human beings and possessing bodies made of light, they are without sin, endowed with the quality of goodness, free from misery, always happy, able to go anywhere freely, bestowers of blessings according to the desires of their devotees, and they are enjoyers of the nectar that removes death, disease, and old age, which they take by their own desire, and which gives them satisfaction even though they have no constraints from hunger or thirst. (66-68)

वसन्ति भगवन् स्वर्गे महाभाग्यबलेन ये ।
 यो नृभिर्भारते वर्षे सत्पुण्यैर्लभ्यते कृतैः ॥ ६९ ॥
 मुने विशिष्टस्तत्रापि तेषामिन्द्रः पुरन्दरः ।
 निग्रहे ऽनुग्रहे ऽपीशो वृष्टिभिलोकजीवनः ॥ ७० ॥
 त्रिलोकीश्वरता यस्य युगानामेकसप्ततिः ।
 याश्चमेघशतेनापि सार्वभौमस्य दुर्लभा ॥ ७१ ॥
 हय उच्चैःश्रवा यस्य गज ऐरावतो महान ।
 कामधुग्गौरुपवनं नन्दनं च विराजते ॥ ७२ ॥
 पारिजातादयो यत्र वर्तन्ते कामपूरकाः ।
 कामरूपधराः कल्पद्रुमाः कल्पलतान्विताः ॥ ७३ ॥
 येषामेकेन पुष्पेण यथाकामं सुसिध्यति ।
 विचित्रगीतवादित्रनृत्यवेशाशनादिकम् ॥ ७४ ॥
 आः किं वाच्यं परं तस्य सौभाग्यं भगवान् गतः ।
 कनिष्ठभ्रातृतां यस्य विष्णुर्वामनरूपधृक् ॥ ७५ ॥
 आपद्भ्यो यमसौ रक्षन्हर्षयन्येन विस्तृतां ।
 साक्षात् स्वीकुरुते पूजां तद्वेत्सि त्वमुतापरम् ॥ ७६ ॥

इति भागवतामृते भगवत्कृपासारनिर्धारखण्डे भौमः नाम प्रथमो ऽध्यायः ।

“They live, Lord, in heaven by the power of their own good fortune, a place which is attained by the humans in this land of Bhārata by the good and pious acts they perform. (69)

“Sage, specially distinguished among them there is Indra Purandara, who is the life-giver of the world through the rains, capable of blessing as well as destroying. His mastery of the three worlds, lasting seventy-one *yuga*, is difficult for any emperor to attain even with a hundred horse sacrifices. His horse is Uccaiṣravā, his elephant is the great Airāvata, his cow is the Desire Cow, and his garden is Nandana. (70-72)

“In that garden there are the Pārijāta flower and other desire trees, wrapped about with wish-fulfilling vines, which fulfill all one’s desires and take whatever form one wishes. By one flower of those trees and vines, one acquires wonderful songs, music, dance, attire, food and so forth, just as one likes them. (73-74)

“Ah! What more can be said of his fortune? Lord Viṣṇu, taking the form of the dwarf (Vāmana), became his younger brother; and protecting him from disasters and giving him joy, he personally accepts his worship. That you know and even more besides. (75-76)

Thus ends the first chapter of the first part of Sanātana Gosvāmin’s
Bṛhad-bhāgavatāmṛta entitled “On Earth.”

Chapter 2: In Heaven (दिव्यः)

श्रीपरीक्षिदुवाच

प्रशस्य तं महाराजं स्वर्गतो मुनिरैक्षत ।
 राजमानं सभामध्ये विष्णुं देवगणैर्वृतम् ॥ १ ॥
 विचित्रकल्पतरुद्रुमपुष्पमाला-
 विलेपभूषावसनामृताद्यैः ।
 समर्चितं दिव्यतरोपचारैः
 सुखोपविष्टं गरुडस्य पृष्ठे ॥ २ ॥
 बृहस्पतिप्रभृतिभिः स्तूयमानं महर्षिभिः ।
 लाल्यमानमदित्या तान्हर्षयन्तं प्रियोक्तिभिः ॥ ३ ॥
 सिद्धविद्याध्रगन्धर्वाप्सरोभिर्विविधैस्तवैः ।
 जयशब्दाद्वाद्यगीतनृत्यैश्च परितोषितम् ॥ ४ ॥
 शक्रायाभयमुच्चोक्त्या दैत्येभ्यो ददतं दृढं ।
 कीर्त्यार्प्यमाणं ताम्बुलं चर्वन्तं लीलयाहृतम् ॥ ५ ॥
 शक्रश्च तस्य माहात्यं कीर्तयन्तं मुहुर्मुहुः ।
 स्वस्मिन् कृतोपकारांश्च वर्णयन्तं महामुदा ॥ ६ ॥
 सहस्रनयनैरश्रुधारावर्षन्तमासने ।
 स्वीये निषण्णं तत्पार्श्वं राजन्तं स्वविभूतिभिः ॥ ७ ॥
 अथ विष्णुं निजावासे गच्छन्तमनुगम्य तम् ।
 सभायामागतं शक्रमाशस्योवाच नारदः ॥ ८ ॥

Parikṣit said:

After praising that great king, the sage went to heaven and saw Viṣṇu shining in an assembly surrounded by the gods. (1)

He was comfortably seated on the back of Garuḍa, the giant eagle, being honored with divine objects like garlands of multi-colored flowers from desire trees, aromatic oils and pastes, jewelry, clothes, ambrosia and such things. (2)

He was being extolled by great seers like Bṛhaspati and hugged by Aditi¹ and he in turn was pleasing them with his sweet words. (3)

He was delighted by the dances, songs and instrumental pieces as well as the victory shouts and various praises of the Siddhas, Vidyādhara, Gandharvas, and Apsarasas.² (4)

[He was] firmly giving to Śakra [Indra] freedom from fear from the Daityas [the enemies of the gods] with loud words and chewing the betel nut offered to him by Kirti [Viṣṇu's wife] which he received playfully.³ (5)

And [he saw] Śakra, too, praising his (Viṣṇu's) greatness over and over again and describing all the aid he had given to him with great joy. (6)

He was shedding tears of joy from his thousand eyes, seated on his own seat by his [Viṣṇu's] side, radiant with his own regalia.⁴ (7)

Then after he had followed behind Viṣṇu as he went to his own residence, Nārada greeted Śakra and spoke to him when he returned to the assembly: (8)

¹His mother in his descent as Vāmana.

²Different classes of divine being.

³Playfully means he pinched it between the tips of his thumb and forefinger, according to Sanātana.

⁴Umbrella, yak-tail fan, decorations, and bearer or vehicle. [Sanātana]

श्रीनारद उवाच

कृतानुकल्पितस्त्वं यत्सूर्यचन्द्रयमादयः ।
तवाज्ञाकारिणः सर्वे लोकपालाः परे किम ॥ ९ ॥
मुनयो ऽस्मादृशो वश्याः श्रुतयस्त्वां स्तुवन्ति हि ।
जगदीशतया यत्त्वं धर्माधर्मफलप्रदः ॥ १० ॥
अहो नारायणो भ्राता कनीयान् यस्य सोदरः ।
सद्धर्मं मानयन् यस्य विदधात्यादरं सदा ॥ ११ ॥

श्रीपरीक्षिदुवाच

इत्थमिन्द्रस्य सौभाग्यवैभवं कीर्तयन्मुहुः ।
देवर्षिर्वादयन् वीणां श्लाघमानो ननर्त तम ॥ १२ ॥
ततो ऽभिवाद्य देवर्षिमुवाचेन्द्रः शनैर्हिया ।
भो गान्धर्वकलाभिज्ञ किं मामुपहसन्नसि ॥ १३ ॥
अस्य न स्वर्गराजस्य वृत्तं वेत्ति त्वमेव किम ।
कति वारानितो दैत्यभीत्यास्माभिर्न निर्गतम ॥ १४ ॥
आचरन् बलिरिन्द्रत्वमसुरानेव सर्वतः ।
सूर्येन्द्राद्यधिकारेषु न्ययुङ्क्त क्रतुभागभुक् ॥ १५ ॥
ततो नस्तातमातृभ्यां तपोभिर्विततैर्दृढैः ।
तोषितो ऽप्यंशमात्रेण गतो भ्रातृत्वमच्युतः ॥ १६ ॥
तथाप्यहत्वा ताञ्छत्रून् केवलं नस्त्रपाकृता ।
मायायाचनयादाय बले राज्यं ददौ स मे ॥ १७ ॥

Śrī Nārada said:

“You are indeed blessed since the Sun, the Moon, Yama [Death] and so forth as well as all the protectors of the worlds, what to speak of others, obey your orders. (9)

“Sages like me are under your control and the Vedic hymns praise you as the controller of the universe since you are the bestower of the results of good and bad acts. (10)

“Indeed! Nārāyaṇa has become your younger brother, the fruit of the same womb and following proper etiquette, he always offers respect to you.” (11)

Parīkṣit said:

Thus praising Indra’s good fortune and opulence repeatedly, Nārada played his *vīṇā* and danced, complimenting him. (12)

Then, greeting the sage of the gods (Nārada), Indra spoke slowly with embarrassment: “Greetings, knower of the Gandharvas’ art.⁵ Are you making fun of me? (13)

“Don’t you know the state of affairs of this kingdom of heaven? How many times have we not fled from here out of fear of the Daityas? (14)

“Bali acting as the *indra* employed the Asuras in the offices of the Sun, Indra, and so forth and even enjoyed our portions of the sacrifice. (15)

“Then, finally being satisfied by the hard, long-endured austerities of my mother and father, Acyuta became my brother but only with a portion of himself. (16)

“Still, without killing those enemies of ours he, by means of a trick request which made us very anxious, took the kingdom from Bali and gave back it to me. (17)

⁵The art of the Gandharvas is music.

स्पर्धासूयादिदोषेण ब्रह्महत्यादिपापतः ।
 नित्यपातभयेनापि किं सुखं स्वर्गवासिनाम् ॥ १८ ॥
 किञ्च मां प्रत्युपेन्द्रस्य विद्ध्यपेक्षां विशेषतः ।
 सुधर्मा पारिजातञ्च स्वर्गान्मर्त्यं निनाय सः ॥ १९ ॥
 गोपालैः क्रियमाणां मे न्यहन् पूजां चिरन्तनीम् ।
 अखण्डं खण्डवारख्यं मेप्रियं दाहितवान्वनम् ॥ २० ॥
 त्रैलोक्यत्रासकृद्वृत्रवधार्थं प्रार्थितः पुरा ।
 औदासीन्यं भजंस्तत्र प्रेरयामास मां परम् ॥ २१ ॥
 उत्साद्य मामवज्ञाय मदीयाममरावतीम् ।
 सर्वोपरि स्वभवनं रचयामास नूतनम् ॥ २२ ॥
 आराधनबलात्पित्रोराग्रहाच्च पुरोधसः ।
 पूजां स्वीकृत्य नः सद्यो यात्यदृश्यं निजं पदं ॥ २३ ॥
 पुनः सत्वरमागत्य स्वाध्व्यस्वीकरणाद्वयम् ।
 अनुग्राह्यास्त्वयेत्युक्तो ऽस्मानादिशति वञ्चयन् ॥ २४ ॥
 यावन्नाहं समायामि तावद्ब्रह्मा शिवो ऽथवा ।
 भवद्भिः पूजनीयो ऽत्र मत्तो भिन्नौ न तौ यतः ॥ २५ ॥
 एकमूर्तिस्त्रयोदेवा विष्णुरुद्रपितामहाः ।
 इत्यादिशास्त्रवचनं भवद्भिर्विस्मृतं किमु ॥ २६ ॥
 वासो ऽस्यानियतो ऽस्माभिरगम्यो मनुर्दुर्लभः ।
 वैकुण्ठे ध्रुवलोके च क्षीराब्धौ च कदाचन ॥ २७ ॥
 सम्प्रति द्वारकायाञ्च तत्रापि नियमो ऽस्ति न ।
 कदाचित्पाण्डवागारे मथुरायां कदाचन ॥ २८ ॥

“Because of the constant fear of falling down from sins like the killing of *brāhmaṇas* through faults like pride, envy and so forth, what happiness do the residents of heaven have anyway? (18)

“Moreover, note Upendra’s indifference towards me. In particular he took Sudharmā⁶ and the Pārijāta⁷ from heaven to the world of mortals. (19)

“He stopped the worship of me being performed by the cowherds from time immemorial and burned the unspoiled forest called Khāṇḍava which was dear to me. (20)

“He was previously asked to kill Vṛtra who was ready to devour the three worlds. Becoming apathetic he sent me instead. (21)

“Disregarding me, he broke up my own city, Amarāvati, and built his own new one up above all the others. (22)

“Because of the worship of my parents and the enthusiasm of my priest he accepts my worship and then suddenly goes off to his own invisible abode. (23)

“Again he suddenly comes and after accepting our offerings and being told ‘we are favored by you’ he cheats us by instructing: ‘as long as I do not come, you should worship Brahmā or Śiva since they are not different from me. (24-25)

“‘One form, three gods: Viṣṇu, Rudra, and the Grandfather (Brahmā). Have you forgotten this statement of scripture?’ (26)

“His residence is irregular, unapproachable by us, and difficult to reach by the sages: sometimes it is in Vaikuṇṭha, sometimes in Dhruvaloka and sometimes in the ocean of milk. (27)

“Presently it is in Dvārakā. Even there there is no rule. Sometimes he is in the home of the Pāṇḍavas and sometimes in Mathurā. (28)

⁶The wish-fulfilling cow of Indra.

⁷The heavenly coral tree produced out of the churning of the ocean of milk.

पूर्या कदाचित्त्रापि गोकुले च वनाद्वने ।
 इत्थं तस्यावलोको ऽपि दुर्लभो नः कुतः कृपा ॥ २९ ॥
 परमेष्ठिसुतश्रेष्ठ किन्तु स्वपितरं हरेः ।
 अनुग्रहपदं विद्धि लक्ष्मीकान्तसुतो हि सः ॥ ३० ॥
 यस्यैकस्मिन्दिने शक्रा मादृशाः स्युश्चतुर्दश ।
 मन्वादियुक्ता यस्याहश्चतुर्युगसहस्रकम् ॥ ३१ ॥
 निशा च तावतीत्थं याहोरात्राणां शतत्रयी ।
 षष्ठ्युत्तरा भवेद्वर्षं यस्यायुस्तच्छतं स्मृतम् ॥ ३२ ॥
 लोकानां लोकपालानामपि स्रष्टाधिकारदः ।
 पालकः कर्मफलदो रात्रौ संहारकश्च सः ॥ ३३ ॥
 सहस्रशीर्षा यल्लोके स महापुरुषः स्फुटम् ।
 भुञ्जानो यज्ञभागौघं वसत्यानन्ददः सदा ॥ ३४ ॥
 इत्थं युक्तिसहस्रैः स श्रीकृष्णस्य कृपास्पदम् ।
 किं वक्तव्यं कृपापात्रमिति कृष्णः स एव हि ॥ ३५ ॥
 तच्छ्रुतिस्मृतिवाक्येभ्यः प्रसिद्धं ज्ञायते त्वया ।
 अन्यच्च तस्य माहात्म्यं तल्लोकानामपि प्रभो ॥ ३६ ॥
 श्रीपरीक्षिदुवाच
 इन्द्रस्य वचनं श्रुत्वा साधु भो साध्विति ब्रुवन ।
 त्वरावान् ब्रह्मणो लोकं भगवान्नारदो गतः ॥ ३७ ॥
 यज्ञानां महतां तत्र ब्रह्मर्षिभिरनारतम् ।
 भक्त्या वितायमानानां प्रघोषं दूरतो ऽशृणोत ॥ ३८ ॥

“There, too, sometimes he is in the city and sometimes in Gokula [going] from forest to forest. Thus even seeing him is difficult for us. Where is his mercy? (29)

“Best of the sons of Parameṣṭi (Brahmā), instead of me, know your own father as the abode of Hari’s grace. He is indeed the son of the Lover of Lakṣmī (Viṣṇu). (30)

“In his single day there are fourteen Śakras [Indras] like me, each replete with Manus and so forth, each day having a thousand cycles of the four ages. (31)

“The same for his night. And three hundred and sixty of those day and night units are his year. His life is remembered to last a hundred of those years. (32)

“He is the creator of the worlds and of the protectors of the worlds, the granter of authority, the protector, the giver of the fruit of action, and during his night, he is the destroyer. (33)

“In his world, the Great Puruṣa with a thousand heads forever lives in plain sight, enjoying vast numbers of portions of sacrifices and giving him joy. (34)

“Thus, with thousands of similar reasons is he established as the abode of Kṛṣṇa’s grace. What more need be said, though, about his being a recipient of grace? He is Kṛṣṇa himself. (35)

“That is well known from the statements of revelation and remembered tradition. And you know other aspects of his greatness and that of his people as well, Master.” (36)

Parīkṣit said:

After listening to the words of Indra, saying “well done, oh, well done,” the fortunate Nārada went quickly to the world of Brahmā. (37)

[As he approached] he heard from afar the sound of sacrificial rites being performed ceaselessly there by Brahma-sages. (38)

ददर्श च ततस्तेषु प्रसन्नः परमेश्वरः ।
 महापुरुषरूपेण जटामण्डलमण्डितः ॥ ३९ ॥
 सहस्रमूधा भगवान्यज्ञमूर्तिः श्रिया सह ।
 आविर्भूयादद्द्रागानानन्दयति याजकान् ॥ ४० ॥
 पद्मयोनेः प्रहर्षार्थं द्रव्यजातं निवेदितम् ।
 सहस्रपाणिभिर्वक्रसहस्रेष्वर्पयन्नदन ॥ ४१ ॥
 दत्त्वेष्टान्यजमानेभ्यो वरान्निद्रागृहं गतः ।
 लक्ष्मीसंवाह्यमानाङ्घ्रिनिद्रामादत्त लीलया ॥ ४२ ॥
 तदाज्ञया च यज्ञेषु नियुज्यर्षीन्निजात्मजान् ।
 ब्रह्माण्डकार्यचर्चार्थं स्वं धिष्यं विधिरागतः ॥ ४३ ॥
 पारमेष्ठ्यासने तत्र सुखासीनं निजप्रभोः ।
 महिमाश्रवणाख्यानपरं सास्त्राष्टनेत्रकम् ॥ ४४ ॥
 विचित्रपरमैश्वर्यसामग्रीपरिसेवितम् ।
 स्वतातं नारदो ऽभ्येत्य प्रणम्योवाच दण्डवत् ॥ ४५ ॥
 श्रीनारद उवाच
 भवानेव कृपापात्रं ध्रुवं भगवतो हरेः ।
 प्रजापतिपतिर्यो वै सर्वलोकपितामहः ॥ ४६ ॥

And then he saw in the midst of them the tranquil Supreme Controller himself in the form of the Great Puruṣa, adorned with circles of locks of twisted hair. (39)

The Lord with a thousand heads, sacrificial rite embodied, along with the Goddess Śrī had appeared there, and accepting his share of the sacrificial offerings, he was giving joy to the sacrificers.⁸ (40)

To please the Lotus-born [Brahmā], he placed the food offerings in his thousand mouths with his thousand hands and ate them. Then, after bestowing their desired boons on the sacrificers, he returned to his bedchamber, and with his feet being massaged by Lakṣmī he went playfully to sleep. (41-42)

And after engaging by his [Bhagavān's] order the sages, who were his sons, in the sacrificial rites, Vidhi (Brahmā) returned to his own house to discuss the needs of the universe. (43)

There, Nārada, approaching and bowing down like a stick, addressed his own father who was seated comfortably on the seat of chieftainship of the gods, intent on hearing and talking about the greatness of his own lord with tears in his eyes and surrounded by the various emblems and implements of supreme lordship. (44-45)

Śrī Nārada said:

“You, indeed, are the recipient of the grace of Lord Hari, you who are the lord of the lord of creatures (Prajāpati) and the grandfather of all the worlds. (46)

⁸Sanātana says, commenting on this verse, that being the embodiment of sacrificial rites (*yajña-mūrti*) means being the overseer of sacrifices and he appeared there in the form of the Great Puruṣa as described in the Puruṣa-sūkta hymn of the Vedas to reassure the sacrificers who follow the Vedas through bestowing the results of those rites. He was not there simply to receive his portion of the sacrifice.

एकः सृजति पात्यत्ति भुवनानि चतुर्दश ।
 ब्रह्माण्डस्येश्वरो नित्यं स्वयम्भुर्यश्च कथ्यते ॥ ४७ ॥
 सभायां यस्य विद्यते मूर्तिमन्तो ऽर्थबोधकाः ।
 यच्चतुर्वक्त्रतो जाताः पुराणनिगमादयः ॥ ४८ ॥
 यस्य लोकश्च निश्छिद्रस्वधर्माचारनिष्ठया ।
 मदादिरहितैः सद्भिर्लभ्यते शतजन्मभिः ॥ ४९ ॥
 यस्योपरि न वर्तते ब्रह्माण्डे भवनं परम ।
 लोको नारायणस्यापि वैकुण्ठाख्यो यदन्तरे ॥ ५० ॥
 यस्मिन्नित्यं वसेत् साक्षान्महापुरुषविग्रहः ।
 स पद्मनाभो यज्ञानां भागानश्नन् ददत् फलम् ॥ ५१ ॥
 परमान्वेषणायासैर्यस्योद्देशो ऽपि न त्वया ।
 पुरा प्राप्तः परं दृष्टस्तपोभिर्हृदि यः क्षणम् ॥ ५२ ॥
 तत्सत्यमसि कृष्णस्य त्वमेव नितरां प्रियः ।
 अहो नूनं स एव त्वं लीलानानावपुर्धरः ॥ ५३ ॥
 श्रीपरीक्षिदुवाच

इत्थं माहात्म्यमुद्गायन् विस्तार्य ब्रह्मणो ऽसकृत ।
 शक्रप्रोक्तं स्वदृष्टं च भक्त्यासीत्तं नमन्मुनिः ॥ ५४ ॥

“[You are] the one who creates, preserves, and devours the fourteen worlds, the permanent⁹ controller of the universe, the selfborn. (47)

“In your court exist the incarnate Purāṇas, Vedas, and such, which are born from your four mouths, revealing the aims of human of life.¹⁰ (48)

“And your world is also without flaw which is attained after a hundred births by the good, who are free of arrogance and so forth, through devotion to the performance of their own *dharma*.¹¹ (49)

“No other world exists above your world in the universe and within it is the world of Nārāyaṇa known as Vaikuṇṭha. (50)

“In that world eternally lives Padmanābha [Viṣṇu] himself in the form of the Puruṣa, eating his shares of the sacrificial rites and granting their results. (51)

“His [Padmanābha’s] whereabouts were not discovered by you previously even with the greatest efforts except for an instant in your heart through austerities.¹² (52)

“Therefore, you truly are extremely dear to Kṛṣṇa. Indeed, he is no doubt you, since he takes many forms for sport.” (53)

Parīkṣit said:

Thus, singing loudly and repeatedly the greatness of Brahmā, as described by Indra and as he himself observed it, the sage [Nārada] bowed down to him with *bhakti*. (54)

⁹Not like Indra and the rest whose controllership is sometimes lost during the periods of destruction. [Sanātana]

¹⁰and the means to achieve them, too. Thus, a surplus of the treasure of all knowledge is with you. [Sanātana]

¹¹Bhāg., 4.24.29: स्वधर्मनिष्ठः शतजन्मभिः पुमान् विरिञ्चतामेति, “a person devoted to his own dharma goes to the state of Viriñca [Brahmā] after a hundred births.” The good are also free of deceit, greed and so forth. [Sanātana]

¹²Brahmā, born on the lotus from Viṣṇu’s navel, sought after him through the stem of the lotus unsuccessfully and only later through austerities (tapas) saw him briefly in his heart. [Sanātana]

शृण्वन्नेव स तद्वाक्यं दासो ऽस्मीति मुहुर्वदन ।
 चतुर्वक्त्रो ऽष्टकर्णानां पिधाने व्यग्रतां गतः ॥ ५५ ॥
 अश्रव्यश्रवणाज्जातं कोपं यत्नेन धारयन् ।
 स्वपुत्रं नारदं प्राह साक्षेपं चतुराननः ॥ ५६ ॥

श्रीब्रह्मोवाच

अहं न भगवान् कृष्ण इति त्वं किं प्रमाणतः ।
 युक्तितश्च मयाभीक्षं बोधितो ऽसि न बाल्यतः ॥ ५७ ॥
 तस्य शक्तिर्महामाया दासीवेक्षा पथे स्थिता ।
 सृजतीदं जगत् पाति स्वगुणैः संहरत्यपि ॥ ५८ ॥
 तस्या एव वयं सर्वे ऽप्यधीना मोहितास्तया ।
 तन्न कृष्णकृपालेशस्यापि पात्रमवेहि माम् ॥ ५९ ॥
 तन्माययैव सततं जगतो ऽहं गुरुः प्रभुः ।
 पितामहश्च कृष्णस्य नाभिपद्मसमुद्भवः ॥ ६० ॥
 तपस्व्याराधकस्तस्येत्याद्यैर्गुरुमदैर्हतः ।
 ब्रह्माण्डावश्यकापारव्यापारामर्शविह्वलः ॥ ६१ ॥
 भूतप्रायात्मलोकीयनाशचिन्तानियन्त्रितः ।
 सर्वग्रासिमहाकालाद्भीतो मुक्तिं परं वृणे ॥ ६२ ॥
 तदर्थं भगवत्पूजां कारयामि करोमि च ।
 आवासो जगदीशस्य तस्य वा न क्व विद्यते ॥ ६३ ॥

Hearing his words and repeatedly saying “I am a servant,” the four-headed [Brahmā] covered his eight ears and became alarmed. Holding back with difficulty his anger, which was produced by hearing what should not be heard, the four faced-one spoke to his son Nārada with reproach. (55-56)

Śrī Brahmā said:

“I am not Bhagavān Kṛṣṇa. Were you not informed of this by [scriptural] evidence, by argument and by me since you were a child? (57)

“His power Mahāmāyā, who is situated in his gaze like a servant, creates this universe, protects it, and by her own qualities destroys it, too. (58)

“And we are all beneath her and deluded by her. Thus, you should know that I am not the recipient of even a little of Kṛṣṇa’s grace. (59)

“Only through his *māyā* am I the guru of the universe, the master, the grandfather who was born from the lotus from Kṛṣṇa’s navel. (60)

“I am wounded by the weighty arrogances: ‘I am an ascetic, or I am his worshiper,’ and I am distressed by reflection on the limitless, necessary affairs connected with the universe. (61)

“I am troubled by anxiety over the imminent destruction of my world and frightened by great Time which devours all I desire ultimate liberation. (62)

“Therefore, I encourage the worship of Bhagavān and perform it myself. Where, indeed, does the residence of the controller of the universe not exist?¹³ (63)

¹³That is, it is not just on my planet.

वेदप्रवर्तनायासौ भागं गृह्णाति केवलम् ।
 स्वयं सम्पादितप्रेष्ठयज्ञस्यानुग्रहाय च ॥ ६४ ॥
 विचाराचार्यं बुध्यस्व स हि भक्त्येकवल्लभः ।
 कृपां तनोति भक्तेषु नाभक्तेषु कदाचन ॥ ६५ ॥
 भक्तिदूरे ऽस्तु तस्मिन्मे नापराधा भवन्ति चेत् ।
 बहु मन्ये तदात्मानं नाहमागःसु रुद्रवत् ॥ ६६ ॥
 मदाप्तवरजातो ऽसौ सर्वलोकोपतापकः ।
 हिरण्यकशिपुर्दुष्टो वैष्णवद्रोहतत्परः ॥ ६७ ॥
 श्रीमन्नृसिंहरूपेण प्रभुना संहतो यदा ।
 तदाहं सपरीवारो विचित्रस्तवपाटवैः ॥ ६८ ॥
 स्तुवन् स्थित्वा भयादूरे ऽपाङ्गदृष्ट्यापि नादृतः ।
 प्रह्लादस्याभिषेके तु वृत्ते तस्मिन्प्रसादतः ॥ ६९ ॥
 शनैरुपसृतो ऽभ्यर्णमादिष्टो ऽहमिदं रुषा ।
 मैवं वरो ऽसुराणां ते प्रदेयः पद्मसम्भव ॥ ७० ॥
 तथापि रावणादिभ्यो दुष्टेभ्यो ऽहं वरानदाम ।
 रावणस्य तु यत्कर्म जिह्वा कस्य गृणाति तत् ॥ ७१ ॥
 मया दत्ताधिकाराणां शक्रादीनां महामदैः ।
 सदा हतविवेकानां तस्मिन्नागांसि संस्मर ॥ ७२ ॥

“He only accepts a portion of the sacrificial offering to promote the Vedas [which are like his orders] and to show grace to his most dear form, Yajña, which he has himself produced.¹⁴ (64)

“O Exemplary Teacher of Investigation! Know that he is fond of *bhakti* alone. He bestows his grace on the *bhaktas*, never on non-*bhaktas*.¹⁵ (65)

“Forget about *bhakti*. If there are no offenses, I consider myself fortunate. I am not like Rudra in the matter of offenses.¹⁶ (66)

“That wicked Hiranyakaśipu, tormentor of all the worlds, enemy of the Vaiṣṇavas, was born through a boon received from me. (67)

“When he was killed by the Lord in his Nṛsiṃha form, I, the offender, was present at a distance out of fear, praising him with skill in wonderful hymns and was not graced by even a side glance. When Prahlāda’s crowning had taken place, by his grace, and I had slowly edged near him [Nṛsiṃha], I was instructed with anger: “You are not to give boons to demons (*asuras*), Lotus-born!” (68-70)

“Nevertheless, I gave boons to Rāvaṇa and other wicked people, and whose tongue can describe the actions of Rāvaṇa? (71)

“And remember the offenses to him of Indra and the others, their judgment destroyed by their great pride, upon whom I bestowed authority, (72)

¹⁴But not out of any affection for me nor because of the *bhakti* of the sacrificer. [Sanātana]

¹⁵भक्त्याहमेकया ग्राह्यः, “I am attainable only by *bhakti*,” *Bhāg.*, 11.14.21.

¹⁶That is, he does not overlook my offenses the way he does Rudra’s.

वृष्टियुद्धादिनेन्द्रस्य गोवर्धनमखादिषु ।
 नन्दाहरणवाणीयधेन्वदानादिनाप्सतेः ॥ ७३ ॥
 यमस्य च तदाचार्यात्मजदुर्मारणादिना ।
 कुवेरस्यापि दुश्चेष्टशङ्खचूडकृतादिना ॥ ७४ ॥
 अधो लोके तु दैतेया वैष्णवद्रोहकारिणः ।
 सर्पाश्च सहजक्रोधदुष्टा कलियबान्धवाः ॥ ७५ ॥
 सम्प्रत्यपि मया तस्य स्वयं वत्सास्तथार्भकाः ।
 वृन्दावने पाल्यमाना भोजने मायया हृताः ॥ ७६ ॥
 ततो वीक्ष्य महाश्रयं भीतः स्तुत्वा नमन्नपि ।
 धृष्टो ऽहं वञ्चितस्तेन गोपबालकलीलया ॥ ७७ ॥
 तस्य स्वाभाविकास्यङ्गप्रसादेक्षणमात्रतः ।
 हृष्टः स्वं मन्ये स्म तत्प्रियव्रजभूगतेः ॥ ७८ ॥
 तत्रात्मनश्चिरस्थित्यापराधाः स्युरिति त्रसन ।
 अपासरं किमन्यैस्तन्निजासौभाग्यवर्णनैः ॥ ७९ ॥
 अथ ब्रह्माण्डमध्ये ऽस्मिन् तादृङ्क्षे कृपास्पदं ।
 विष्णोः किन्तु महादेव एव ख्यातः सखेति यः ॥ ८० ॥
 यश्च श्रीकृष्णपादाब्जरसेणोन्मादितः सदा ।
 अवधीरितसर्वार्थपरमैश्वर्यभोगकः ॥ ८१ ॥
 अस्मादृशो विषयिनो भोगासक्तान् हसन्निव ।
 धुस्तूराकार्स्थिमालाधृग्नो भस्मानुलेपनः ॥ ८२ ॥

“[offenses like those caused] by Indra’s rain, his fighting with him, and so forth during the sacrifice to Govardhana and other incidents, Varuṇa’s kidnapping of Nanda, his not giving Vāṇa’s cows and so forth, Yama’s allowing the unnatural death of the son of his teacher and such, and Kuvera’s permitting the actions of the wicked Śaṅkhacūḍa and so forth. (73-74)

“Also, there are the demons of the underworld, who do harm to Vaiṣṇavas, and the serpents, naturally given to anger and wickedness, who are the relatives of Kāliya. (75)

“And at present, too, myself. I stole through my *māyā* the calves and boys under his protection when they were eating in Vṛndāvana. (76)

“Then, seeing that great wonder I became afraid and bowing myself down I began to pray. I, too, am wicked and was fooled by him through his sport as a cowherd boy. (77)

“From simply looking upon the natural brightness of his lotus-like face, I was thrilled and I considered myself fortunate to have come to the land of Vraja which is dear to him. (78)

“Fearing that if I stayed there for very long I would commit offenses, I departed. What is the point of going on with descriptions of my lack of good fortune. [Isn’t this admission enough?] (79)

“Thus, in this universe I do not see that sort of object of Viṣṇu’s grace except for Mahādeva [Śiva] who is known as his friend, (80)

“who is always driven mad by the *rasa* of Kṛṣṇa’s lotus feet and who has rejected all of the usual goals of life and supreme lordship and its enjoyments. (81)

“Laughing at people like us who are attached to sense enjoyment, he wears a garland of thorn-apples, *arka* leaves, and bones, goes about naked and smears his body with ashes. (82)

विप्रकीर्णजटाभार उन्मत्त इव घूर्णते ।
 तथा स्वगोपनाशक्तः कृष्णपादाब्जशौचजाम ।
 गङ्गां मूर्ध्नि वहन् हर्षानृत्यंश्चलयते जगत् ॥ ८३ ॥
 कृष्णप्रसादात्तेनैव मादृशामधिकारिणाम् ।
 अभीष्टार्पयितुं मुक्तिस्तस्य पत्न्यापि शक्यते ॥ ८४ ॥
 अहो सर्वे ऽपि ते मुक्ताः शिवलोकनिवासिनः ।
 मुक्तास्तत्कृपया कृष्णभक्ताश्च कति नाभवन ॥ ८५ ॥
 कृष्णाच्छिवस्य भेदेक्षा महादोषकरी मता ।
 आगो भगवता स्वस्मिन् क्षम्यते न शिवे कृतम् ॥ ८६ ॥
 शिवदत्तवरोन्मत्तात्त्रिपुरेश्वरतो मयात ।
 तथा वृकासुरादेश्च सङ्कटं परमं गतः ॥ ८७ ॥
 शिवः समुद्धृतो ऽनेन हर्षितश्च वचो ऽमृतैः ।
 तदन्तरङ्गसद्भक्त्या कृष्णेन वशवर्तिना ।
 स्वयमाराध्यते चास्य माहात्म्यभरसिद्धये ॥ ८८ ॥
 तिष्ठतापि स्वयं साकसात् कृष्णेनामृतमन्थने ।
 प्रजापतिभिराराध्य स गौरीप्राणवल्लभः ॥ ८९ ॥
 समानाय्य विषं घोरं पाययित्वा विभूषितः ।
 महामहिमधाराभिरभिषिक्तश्च तत् स्फुटम् ॥ ९० ॥

“He staggers about like a madman under a pile of disheveled, matted hair. And, unable to hide himself, he carries on his head the Gaṅgā, born of the wash of the lotus feet of Kṛṣṇa, and dancing in joy he causes the universe to shake. (83)

“Because of Kṛṣṇa’s grace he is able to offer wished for liberation to qualified persons like me and that through his wife too. (84)

“Alas! All of those who dwell in Śiva’s world are liberated and being liberated, by his grace how many have not become devotees of Kṛṣṇa! (85)

“Seeing Śiva as different from Kṛṣṇa is considered a cause of great fault. Offense committed to himself the Lord forgives but not when committed to Śiva.¹⁷ (86)

“He [Śiva] fell into great difficulty because of Maya, the lord of Tripura, as well as Vṛkāsura and others, who became arrogant from the favors he granted them. (87)

“Śiva, saved and thrilled with sweet words by Kṛṣṇa, is worshiped by Kṛṣṇa, who is controlled by the true *bhakti* of his confidants, to establish [Śiva’s] highly exalted position. (88)

“At the churning of the ambrosia, with Kṛṣṇa himself standing there personally, he, the beloved of Gaurī, was honored by the lords of creatures and having been brought and made to drink the horrid poison, he was decorated [with the blue throat] and showered with streams of great exaltation. That is clear. (89-90)

¹⁷ Sanātana cites the *Nāmāparādha-bhañjana Stotra* from the *Padma Purāṇa*:

"सिवस्य वि.स.नोर्य इह गु.ननअमअदिसकलम्
धियअ भिन्न.म् प'स्येत् स खलु हरिनअमअहितकर.ह्

One who sees the qualities, names, and so forth of Śiva and Viṣṇu as different is indeed an offender of the holy name.

पुराणान्येव गायन्ति दयालुत्वं हरेर्हरे ।
ज्ञायते हि त्वयाप्येतत्परञ्च स्मर्यतां मुने ॥ ९१ ॥

श्रीपरीक्षिदुवाच

गुरुं प्रणम्य तं गन्तुं कैलासं गिरिमुत्सुकः ।
आलक्ष्योक्तः पुनस्तेन स्वपुत्रः पुत्रवत्सले ॥ ९२ ॥

श्रीब्रह्मोवाच

कुवेरेण पुराराध्य भक्त्या रुद्रो वशीकृतः ।
ब्रह्माण्डाभ्यन्तरे तस्य कैलासे ऽधिकृते गिरौ ॥ ९३ ॥
तद्विदिक्पालरूपेण तद्योग्यपरिवारकः ।
वसत्याविष्कृतस्वल्पवैभवः सन्नुमापतिः ॥ ९४ ॥
यथा हि कृष्णो भगवान् मादृशां भक्तियन्त्रितः ।
मम लोके स्वरादौ च वसत्युचितलीलया ॥ ९५ ॥
अथ वायुपुराणस्य मतमेतद्वीम्यहम् ।
श्रीमहादेवलोकस्तु सप्तावरणतो बहिः ॥ ९६ ॥
नित्यः सुखमयः सत्यो लभ्यस्तत्सेवकोत्तमैः ।
समानमहिमश्रीमत्परिवारगणावृतः ॥ ९७ ॥
महाविभूतिमान् भाति सत्परिच्छदमण्डितः ।
श्रीमत्सङ्कर्षणं स्वस्मादभिन्नं तत्र सो ऽर्चयन् ॥ ९८ ॥
निजेष्वेवतात्वेन किंवा नातनुते ऽद्भुतम् ।
तत्र गन्तुं भवाञ्छक्तः श्रीशिवे शुद्धभक्तिमान् ।
अभिगम्य तमाश्रित्य कृपां कृष्णस्य पश्यतु ॥ ९९ ॥

“The *Purāṇas* sing of Hari’s compassionate leaning towards Śiva and this you know, too, and you should remember it well, o sage.” (91)

Śrī Parīkṣit said:

Bowing to his guru, Nārada was eager to go to Mount Kailāsa. Noticing that, he [Brahmā] addressed his son again, o lady who loves her son.

Śrī Brahmā said:

“Having been worshiped before by Kuvera, Rudra became submissive [to him] and thus it is that the Lord of Umā lives inside the universe on Mount Kailāsa, in his [Kuvera’s] jurisdiction, in the form of the protector of the north-eastern direction, surrounded by companions suitable for that, and with only a small bit of his might manifest. (93-4)

“So too does Kṛṣṇa, Bhagavān, compelled by the *bhakti* of *bhaktas* like me reside on my world and in Svar and the rest with a suitable set of sports. (95)

“Thus I advocate the view of the *Vāyu Purāṇa* that the world of Mahādeva is outside the seven coverings. (96)

“It is eternal, full of happiness, real, and reachable by his highest servants. It is inhabited by fortunate companions who have majesty equal to his. (97)

“He shines with great opulence, adorned by eternal, royal accouterments, worshiping Śrī Saṅkarṣaṇa [Viṣṇu], who is not different from himself, as his own beloved deity; is that not astounding? You are able to go there since you have pure *bhakti* for Śiva. Arriving there and seeking protection with him, may you see Kṛṣṇa’s mercy. (98-99)

श्रीपरीक्षिदुवाच

इत्येवं शिक्षितो मातः शिवकृष्णेति कीर्तयन् ।

नारदः शिवलोकं तं प्रयातः कौतुकादिव ॥ १०० ॥

इति भागवतामृते भगवत्कृपासारनिर्धारखण्डे दिव्यो नाम द्वितीयोऽध्यायः ।

Śrī Parīkṣit said:

Thus instructed, mother, Nārada arrived as if in astonishment at the world of Śiva, singing “Śiva-Kṛṣṇa.”¹⁸ (100)

Thus ends the second chapter of the first part of Sanātana Gosvāmin’s
Bṛhad-bhāgavatāmṛta entitled “In Heaven.”

¹⁸Being instructed to seek shelter with Śiva, fully aware that he is not different from Kṛṣṇa Nārada felt astonishment. In such a condition he arrived on Śiva’s world. [Sanātana]

Chapter 3: Beyond the Manifest World (प्रपञ्चातीतः)

But in this chapter, Śiva proclaims
that Kṛṣṇa's grace is greater
towards the residents of Vaikuṇṭha
than towards him. And in the same way,
Kṛṣṇa's grace is greater towards
Prah̥lāda than towards them.

श्रीपरीक्षिदुवाच

भगवन्तं हरं तत्र भावाविष्टतया हरेः ।
 नृत्यन्तं कीर्तयन्तं च कृतसङ्कर्षणार्चनम् ॥ १ ॥
 भृशं नन्दीश्वरादींश्च श्लाघमानं निजानुगान ।
 प्रीत्या सजयशब्दानि गीतवाद्यानि तन्वतः ॥ २ ॥
 देवीं चोमां प्रशंसन्तं करतालीषु कोविदाम् ।
 दूरादृष्ट्वा मुनिर्हृष्टोऽनमद्वीनां निनादयन् ॥ ३ ॥
 परमानुगृहीतोऽसि कृष्णस्येति मुहुर्मुहुः ।
 जगौ सर्वं च पित्रोक्तं सुस्वरं समकीर्तयत ॥ ४ ॥
 अथ श्रीरुद्रपादाब्जरेणुस्पर्शनकाम्यया ।
 समीपे ऽभ्यागतं देवो वैष्णवैकप्रियो मुनिम् ॥ ५ ॥
 आकृष्याश्लिष्य संमत्तः श्रीकृष्णरसधारया ।
 भृशं पप्रच्छ किं ब्रुषे ब्रह्मपुत्रेति सादरम् ॥ ६ ॥
 ततः श्रीवैष्णवश्रेष्ठसम्भाषणरसाप्लुतम् ।
 सन्त्यक्तनृत्यकुतुकं मितप्रियजनावृतम् ॥ ७ ॥
 पार्वतीप्राणनाथं तं वृष्यां वीरासनेन सः ।
 आसीनं प्रणमन् भक्त्या पठन् रुद्रषडङ्गकम् ॥ ८ ॥
 जगदीशत्वमाहात्म्यप्रकाशनपरैः स्तवैः ।
 अस्तौद्विवृत्य तस्मिंश्च जगौ कृष्णकृपाभरम् ॥ ९ ॥

Śrī Parīkṣit said:

Lord Hara was dancing and singing, engrossed in emotion for Hari, having just performed the worship of Sankarṣaṇa and he was vigorously praising his followers, Nandiśvara and the rest, who with shouts of ‘jaya, jaya,’ were singing songs and playing instruments. He was also praising the Goddess Umā who is skilled at various kinds of clapping (*karatāla*), also at using small hand cymbals). Seeing all this from a distance the sage [Nārada] was thrilled and bowed down, sounding his *viṇā*.¹ (1-3)

He sang: “You are the most favored of Kṛṣṇa” over and over again and then he sang in praise with a beautiful voice everything his father [Brahmā] said.²(4)

Then, when he had gone near out of a desire to touch the dust of the lotus-like feet of Śrī Rudra, the deity [Rudra], whose only dear ones are the Vaiṣṇavas, drew the sage close and embraced him, intoxicated by a flood of *rasa* relating to Kṛṣṇa, and suddenly asked respectfully: “What are you saying, o son of Brahmā?” (5-6)

Then he [Nārada], bowed down with *bhakti* and recited the Six-limbed Rudra Hymn.³ to him, the Lord of the life of Pārvatī, who was overwhelmed by the rapture (*rasa*) of conversing with the best of Vaiṣṇavas, who had given up his dancing and who—surrounded by a few dear friends—was seated on an ascetic’s cushion in the yogic posture of the hero (*virāsana*). (7-8)

He sang prayers that revealed Rudra’s greatness as controller of the universe and praised in detail of the abundance of Kṛṣṇa’s grace upon him. (9)

¹Sanātana: In Śivaloka being overwhelmed by immersion in love for Hari, Hara [Śiva] is dancing, and glorifying, that is, singing the holy names loudly and in a sweet tones, and offering eulogies of the sort found in the Fifth Canto of the *Bhāgavata*: भजे भजेन्यारणपादपङ्कजम् “I worship you whose lotus feet are the refuge of all” (Bhāg., 5.17.18). Seeing him from afar the sage bows.

²In the previous chapter, beginning with verse 81 and following.

³A famous hymn from the Yajurveda, Chapter 16. It is also called the *Rudrādhyāya* or the *Rudra Namaka*. It begins with *namaste rudram*.

कर्णौ पिधाय रुद्रो ऽसौ सक्रोधमवदद्भृशाम ।
सर्ववैष्णवमूर्धान्यो विष्णुभक्तिप्रवर्तकः ॥ १० ॥

श्रीरुद्र उवाच

न जातु जगदीशो ऽहं नापि कृष्णकृपास्पदम् ।
परं तद्वासदासानां सदानुग्रहकामुकः ॥ ११ ॥

श्रीपरीक्षिदुवाच

सम्भ्रान्तो ऽथ मुनिर्हित्वा कृष्णेनैक्येन तत्स्तुतिम् ।
सापराधमिवात्मानं मन्यमानो ऽब्रवीच्छनैः ॥ १२ ॥

श्रीनारद उवाच

सत्यमेव भवान् विष्णोर्वैष्णवानां च दुर्गमम् ।
निगूढां महिमश्रेणिं वेत्ति विज्ञापयत्यपि ॥ १३ ॥
अतो हि वैष्णवश्रेष्ठैरिष्यते त्वदनुग्रहः ।
कृष्णश्च महिमानं ते प्रीतो वितनुते ऽधिकम् ॥ १४ ॥
कति वरांश्च कृष्णेन वरा विविधमूर्तिभिः ।
भक्त्या भवन्तमाराध्य गृहीताः कति सन्ति न ॥ १५ ॥

श्रीपरीक्षिदुवाच

इति श्रुत्वा तु सहसा धैर्यं कर्तुमशक्नुवन् ।
लज्जितो द्रुतमुत्थाय नारदस्य मुखं हरः ।
कराभ्यां पिदधे धष्ट्यं मम तन्न वदेरिति ॥ १६ ॥
अनन्तरमुवाचोच्चैः सविस्मयमहो मुने ।
दुर्वितर्क्यतरं लीलावैभवं दृश्यतां प्रभोः ॥ १७ ॥

Rudra covered his ears and spoke brusquely with anger, that foremost of all Vaiṣṇavas, the promoter of *bhakti* for Viṣṇu: (10)

Śrī Rudra said:

I am not ever the controller of the universe nor indeed an object of Kṛṣṇa's grace. Instead I am one who always desires the grace of the servants of his servants. (11)

Śrī Parīkṣit said:

Then, bewildered, the sage gave up praising him as one with Kṛṣṇa and thinking he had offended him, he said slowly: (12)

Śrī Nārada said:

Certainly you know the hard-to-comprehend and hidden glories of Viṣṇu and the Vaiṣṇavas and you make them known as well. (13)

Therefore, your grace is preferred by the best of Vaiṣṇavas, and Kṛṣṇa, pleased with you, enlarges your glory more [than his own], as well. (14)

How many times has Kṛṣṇa in various forms *not* worshiped you and accepted your gifts? (15)

Śrī Parīkṣit said:

Hearing this Hara was suddenly unable to maintain his composure and embarrassed, he sprang up quickly and covered the mouth of Nārada saying: "Please don't speak of my audacity." (16)

Immediately then he loudly said with wonder: "O Sage, behold the difficult to understand magnificence of the sports of the Lord. (17)

अहो विचित्रगम्भीरमहिमाब्धिर्मदीश्वरः ।
विविधेष्वपरधेषु नोपेक्षेत कृतेष्वपि ॥ १८ ॥

श्रीपरीक्षितुवाच

परमानन्दितो धृत्वा पादयोरुपवेश्य तम ।
नारदः परितुष्टाव कृष्णभक्तिरसप्लुतम ॥ १९ ॥

श्रीनारद उवाच

नापराधावकाशस्ते प्रेयसः कश्चिदच्युते ।
कदाचिल्लोकदृष्ट्यापि जातो नास्मिन् प्रकाशते ॥ २० ॥
स्वबाहुबलदृप्तस्य साधूपद्रवकारिणः ।
मायाबद्धानिरुद्धस्य युध्यमानस्य चक्रिणा ॥ २१ ॥
हतप्रायस्य बाणस्य निजभक्तस्य पुत्रवत ।
पालितस्य त्वया प्राण रक्षार्थं श्रीहरिः स्तुतः ॥ २२ ॥
सद्यो हित्वा स्वयं प्रीतो दत्त्वा निजस्वरूपताम ।
भवत्पार्षदतां निन्ये तां दुरापां सुरैरपि ॥ २३ ॥
भवांश्च वैष्णवद्रोहिगागर्यादिभ्यः सुदुश्चरैः ।
तपोभिर्भजमानेभ्यो नाव्यलीकं वरं ददे ॥ २४ ॥

Indeed! My Lord is a wonderful, unfathomable ocean of greatness! Even though various offenses have been committed, he does not notice them.” (18)

Śrī Parīkṣit said:

In the highest bliss Nārada took hold of his [Śiva’s] feet and then sitting him down began to praise him who was afloat in the rapture of *bhakti* to Kṛṣṇa. (19)

Śrī Nārada said:

There is no occasion for an offense to Acyuta of someone as dear to him as you. Even though sometimes one occurs according to the view of common people, it does not appear so to him. (20)

Bāṇa, proud of the strength of his arms, a perpetrator of outrage on the good, having bound Aniruddha [one of Kṛṣṇa’s sons] by his magical power, was being attacked by Hari’s discus and was nearly killed. Then, you prayed to Śrī Hari to protect the life of him who was your own *bhakta* and whom you protected like a son. (21-22)

Suddenly, Hari himself gave up the battle, being pleased, and bestowing on him his own true form [four-armed], brought him to be one of your companions, a state difficult to achieve even for the gods. (23)

And you, too, did not give unflawed gifts to those who were worshiping you with difficult-to-perform austerities, the likes of Gārgya and others who wanted to bring harm to the Vaiṣṇavas.⁴ (24)

⁴Sanātana: You gave them flawed gifts even though they performed difficult austerities to serve you because they were treacherous towards Vaiṣṇavas, that is, the Yādavas and the Pāṇḍavas. Thus, to Gārgya you gave the gift of a son who was able to make the Yādavas fearful and to defeat them, but unable to kill them. So, too, to Jayadratha you gave the gift of being able to defeat the Pāṇḍavas once when they were without Arjuna.

चित्रकेतुप्रभृतयो ऽधियो ऽप्यंशाश्रिता हरेः ।
 निन्दका यद्यपि स्वस्य तेभ्यो ऽकुप्यास्तथापि न ॥ २५ ॥
 कृष्णस्य प्रीतये तस्माच्छैष्ठ्यमप्य् अभिवञ्छता ।
 तद्भक्तैव चातुर्यविशेषेणार्थिता त्वया ॥ २६ ॥
 अतो ब्रह्मादिसम्प्रार्थ्यमुक्तिदानाधिकारिताम् ।
 भवते भगवत्यै च दुर्गायै भगवानदात ॥ २७ ॥
 अहो ब्रह्मादिदुष्प्राप्ये ऐश्वर्ये सत्यपीदृशे ।
 तत्सर्वं सुखमप्यात्म्यमनादृत्यावधूतवत् ॥ २८ ॥
 भावाविष्टः सदा विष्णोर्महोन्मादगृहीतवत् ।
 को ऽन्यः पत्न्या समं नृत्येद्गणैरपि दिगम्बरः ॥ २९ ॥
 दृष्टो ऽद्य भगवद्भक्तिलाम्पट्यमहिमाद्भुतः ।
 तद्भवानेव कृष्णस्य नित्यं परमवल्लभः ॥ ३० ॥
 आः किं वाच्यानवच्छिन्ना कृष्णस्य प्रियता त्वयि ।
 त्वत्प्रसादेन बहवो ऽन्ये ऽपि तत्प्रियतां गताः ॥ ३१ ॥
 पार्वत्याश्च प्रसादेन बहवस्तत्प्रियाः कृताः ।
 तत्त्वाभिज्ञा विशेषेण भवतोरियमेव हि ॥ ३२ ॥

And even though Citraketu and the rest who, though not very wise, are sheltered by a portion of Hari, were your blasphemers, still you did not show anger towards them.⁵ (25)

For the pleasure of Kṛṣṇa you desired to be even better than him and begged to become his *bhakta* by a special kind of cleverness.⁶ (26)

Therefore, the authority to grant liberation, which was begged for by Brahmā and others, the Lord gave to you and to the goddess Durgā. (27)

Oh, though you have this kind of godly power, which is hard for even Brahmā and the rest to attain, still, disregarding all that personal happiness like an ascetic (*avadhūta*), always immersed in contemplation of Viṣṇu, who else would dance naked, along with his wife and followers, as though gripped by a great madness? (28-29)

Now I have seen [in you] the wonder of the greatness of lustfulness for *bhakti* for the Lord. Therefore, you indeed are forever the most beloved of Kṛṣṇa. (30)

Ah! How can Kṛṣṇa's uninterrupted love for you be described? By your grace many others, too, became loved by him. (31)

And by Pārvatī's grace many have become dear to Kṛṣṇa. This indeed is in particular the recognition of the truth between you two [you and Kṛṣṇa]. (32)

⁵The story is told in *Bhāgavata*, 6.16-17.

⁶Sanātana cites a verse from the *Viṣṇu-sahasra-nāma-stotra*:

अलब्ध्वा चात्मनः पूजां सम्यगाराधितो हरिः ।
मया तस्मादपि श्रेष्ठं वाञ्छताहङ्कुतात्मना ॥

“And not receiving my own worship I fully worshiped Hari, desiring to be better than him in my arrogant mind.” Being better than him [Kṛṣṇa] on reflection culminates in being his devotee as he himself says: मद्भक्तपूजाभ्यधिका “worship of my devotee is greater” (Bhāg. 11.19.21).

कृष्णस्य भगिनीवैषा स्नेहपात्रं सदाम्बिका ।
 अत एव भवानात्मारामो ऽप्येतामपेक्षते ॥ ३३ ॥
 विचित्रभगवन्नामसङ्कीर्तनकथोत्सवैः ।
 सदेमां रमयन् विष्णुजनसङ्गसुखं भजेत् ॥ ३४ ॥

श्रीपरीक्षिदुवाच

ततो महेश्वरो मातस्त्रपावनमिताननः ।
 नारदं भगवद्भक्तमवदद्वैष्णवाग्रणीः ॥ ३५ ॥

श्रीमहेश उवाच

अहो बत महत्कष्टां त्यक्तसर्वाभिमान हे ।
 क्वाहं सर्वाभिमानानां मूलं क त्वादृशेश्वरः ॥ ३६ ॥
 लोकेशो ज्ञानदो ज्ञानी मुक्तो मुक्तिप्रदो ऽप्यहम् ।
 भक्तो भक्तिप्रदो विष्णोरित्याद्यहङ्कियावृतः ॥ ३७ ॥
 सर्वग्रासकरे घोरे महाकाले समागते ।
 विलज्जे ऽशेषसंहारतमसस्वप्रयोजनात् ॥ ३८ ॥

Ambikā who is like Kṛṣṇa's sister⁷ is a special object of his affection. Therefore, though you are self-satisfied, you depend on her. (33)

With festivals of stories and wondrous singing of the names of the Lord may you ever, while pleasing her, enjoy the happiness of association with Viṣṇu's own people. (34)

Śrī Parīkṣit said:

Then, Mother, Maheśvara, the foremost of Vaiṣṇavas, his face lowered in chagrin [at hearing his own praise] spoke to Nārada, the *bhakta* of the Lord. (35)

Śrī Maheśa said:

Alas! This is great evil, o rejector of all arrogance! Where do I stand as the root of all forms of arrogance and where stands the God [Kṛṣṇa] of that sort of person [who has given up all forms of arrogance]?⁸ (36)

The controller of the worlds, the giver of knowledge, the knower, the liberated one and even the giver of liberation am I. I am covered with the conceit that I am a *bhakta* and a giver of *bhakti* for Viṣṇu.⁹ (37)

When that all-devouring, frightful, great time arrives, I am ashamed because of my own dark purpose in destroying the endless universe.¹⁰ (38)

⁷That is, she as Māyā was born from Yaśodā and then exchanged for him at the time of his birth.

⁸I am the main locus of all forms of conceit like being “the lord of the worlds” and so forth. Or, as Rudra, the overseer of the ego (*ahaṅkāra*), I am the root all the living beings' forms of conceit: pride in wealth, progeny, power and so forth. Thus, even a connection with him [Kṛṣṇa] would not occur.

⁹The intention of this statement is to say that one who causes others' arrogance (*abhimāna*) should himself be of the greatest of arrogance. Therefore, there is no sign at all of Kṛṣṇa's grace upon me.

¹⁰When I reflect on my own unhappy duty at that time, even now I burn with shame.

मयि नारद वर्तेत कृपालेशो ऽपि चेद्धरेः ।
 तदा किं पारिजातोषाहरणादौ मया रणः ॥ ३९ ॥
 किं मामाराधयेद्दासं किमेतच्चादिशेत्प्रभुः ।
 स्वागमैः कल्पितैस्त्वं च जनान्मद्विमुखान् कुरु ॥ ४० ॥
 आवयोर्मुक्तिदातृत्वं यद्भवान् स्तौति हृष्टवत ।
 तच्चातिदारुणं तस्य भक्तानां श्रुतिदुःखदम् ॥ ४१ ॥
 तत्कृष्णपार्षदश्रेष्ठ मा मां तस्य दयास्पदम् ।
 विद्धि किन्तु कृपासारभाजो वैकुण्ठवासिनः ॥ ४२ ॥
 यैः सर्वं तृणवत्त्यक्त्वा भक्त्याराध्य प्रियं हरिम् ।
 सर्वार्थसिद्धयो लब्ध्वापङ्गदृष्ट्यापि नादृताः ॥ ४३ ॥
 त्यक्तसर्वाभिमाना ये समस्तभयवर्जितम् ।
 वैकुण्ठं सच्चिदानन्दं गुणातीतं पदं गताः ॥ ४४ ॥
 तत्र ये सच्चिदानन्ददेहाः परमवैभवम् ।
 सम्प्राप्तं सच्चिदानन्दं हरिसाष्टिं च नाभजन ॥ ४५ ॥

If there were even a little of Hari's grace on me, Nārada, then would he have fought with me by stealing the Pārijāta tree and abducting Uṣā and so forth?¹¹ (39)

Would he, the master, have worshiped me, his servant? Would he have instructed me like this, "turn the people against me with invented scriptures?" (40)

The ability of us two [Śiva and Pārvatī] to bestow liberation that you praise so joyfully is extremely divisive and saddens the ears of his *bhaktas*. (41)

Therefore, don't think of me as the best of Kṛṣṇa's companions or an object of his compassion. However, the real objects of the essence of his tenderness are the residents of Vaikuṇṭha. (42)

They have given up everything else as if it was a blade of grass and worshipped dear Hari with *bhakti*. They, having attained all goals and perfections, do not grace them with even a sidelong glance. (43)

They, rejecting all self-conceits, have gone to that abode beyond the material strands, Vaikuṇṭha, which is free from all fear and composed of being, consciousness and bliss. (44)

There, they possess bodies of being, consciousness, and bliss, but, though they have completely achieved them, they do not accept supreme opulence and the same power as Hari which also consists of being, consciousness, and bliss.¹² (45)

¹¹Kṛṣṇa stole the heavenly Pārijāta or coral tree from Indra's garden at the request of his wife Rukmīṇī and through his son Aniruddha kidnapped Uṣā from Bāṇa's house and fought Śiva. The results of these aggressions were battles with Śiva.

¹²That the residents of Vaikuṇṭha have bodies of being, consciousness and bliss is implied in a verse from the Bhāg. (7.1.34): देहेन्द्रियासुहीनानां वैकुण्ठपुरवासिनाम्, "the residents of Vaikuṇṭha have no bodies, senses, or breath." The reasoning is that since they are "residents," they *must* have bodies, but their bodies are not material bodies. Instead, they have bodies of being, consciousness, and bliss. Supreme opulence is characterized in Sanātana's commentary as the wealth of limitless universes along with their coverings. This supreme opulence, though easily and completely have gained it, is not accepted by those residents of Vaikuṇṭha. Nor do they accept their being equal in power to Hari. Rather, they want to serve him in various capacities, as we shall see in the following verses.

हरेर्भक्त्या परं प्रीता भक्तान् भक्तिं च सर्वतः ।
 रक्षन्तो वर्धयन्तश्च सञ्चरन्ति यदृच्छया ॥ ४६ ॥
 मुक्तान् उपहसन्तीव वैकुण्ठे सततं प्रभुम् ।
 भजन्तः पक्षिवृक्षादिरूपैः विविधसेवया ॥ ४७ ॥
 कमलालाल्यमानाङ्घ्रिकमलं मोदवर्धनम् ।
 सम्पश्यन्तो हरिं साक्षाद्रमन्ते सह तेन ये ॥ ४८ ॥
 अहो कारुण्यमहिमा श्रीकृष्णस्य कुतो ऽन्यतः ।
 वैकुण्ठलोके यो ऽजस्रं तदीयेषु च राजते ॥ ४९ ॥
 यस्मिन्महामुदाश्रान्तं प्रभोः सङ्कीर्तनादिभिः ।
 विचित्रामन्तरा भक्तिं नास्त्यन्यत्प्रेमवाहिनीम् ॥ ५० ॥
 अहो तत्परमानन्दरसाब्धेर्महिमाद्भुतः ।
 ब्रह्मानन्दस्तुलां नार्हेद् यत्कर्णार्धाशकेन च ॥ ५१ ॥
 स वैकुण्ठस्तदीयाश्च तत्रत्यमखिलं च यत ।
 तदेव कृष्णपादाब्जपरप्रेमानुकम्पितम् ॥ ५२ ॥

Fully pleased by *bhakti* for Hari, they wander all around randomly, protecting and increasing *bhaktas* and *bhakti*. (46)

They seem to make fun of the “liberated” while worshipping the Lord in Vaikuṇṭha by various kinds of service in the forms of birds, trees, honey bees and so forth. (47)

Directly seeing Hari, whose lotus feet are massaged by goddess Kamalā and who increases one’s joy, they find delight with him. (48)

O the greatness of Śrī Kṛṣṇa’s compassion which shines unceasingly in Vaikuṇṭha among those who are his. Where else can such be found? (49)

There, in great joy, through tireless *saṅkīrtana* of the Lord, there is nothing other than diverse kinds of *bhakti* which carries with it divine love. (50)

O the wonder of the greatness of the ocean of rapture of the supreme joy of that [*preman*]! The joy of Brahman is not worthy of being equal to a sliver of half of a drop of that. (51)

That Vaikuṇṭha, his own dear ones, and everything that is there are favored by the highest love of Kṛṣṇa’s lotus-like feet. (52)

तादृक् कारुण्यपात्राणां श्रीमद्वैकुण्ठवासिनाम् ।
 मत्तो ऽधिकतरस्तत्तन्महिमा किं नु वर्ण्यताम् ॥ ५३ ॥
 पाञ्चभौतिकदेहा ये मर्त्यलोकनिवासिनः ।
 भगवद्भक्तिरसिका नमस्या मादृशां सदा ॥ ५४ ॥
 श्रीकृष्णचरणाम्भोजार्पितात्मानो हि ये किल ।
 तदेकप्रेमलभाशा त्यक्तार्थजनजीवनाः ॥ ५५ ॥
 ऐहिकामूष्मिकाशेषसाध्यसाधननिस्पृहाः ।
 जातिवर्णाश्रमाचारधर्माधीनत्वपारगाः ॥ ५६ ॥
 ऋणत्रयादनिर्मुक्ता वेदमार्गातिगा अपि ।
 हरिभक्तिबलावगादकुतश्चिद्भयः सदा ॥ ५७ ॥
 नान्यत्किमपि वाञ्छन्ति तद्भक्तिरसलम्पटाः ।
 स्वर्गापवर्गनरकेष्वपि तुल्यार्थदर्शिनः ॥ ५८ ॥
 भगवानिव सत्यं मे त एव परमप्रियाः ।
 परमप्रार्थनीयाश्च मम तैः सह सङ्गमः ॥ ५९ ॥
 नारदाहमिदं मन्ये तादृशानां यतः स्थितिः ।
 भवेत्स एव वैकुण्ठ लोको नात्र विचारणा ॥ ६० ॥

Can the individual kinds of greatness of the residents of *Vaikuṇṭha* who are recipients of that extraordinary kind of grace far exceeding that shown me even be described? (53)

Those having bodies of the five elements living in the mortal world who relish *bhakti* for the Lord are forever to be bowed to by those such as me. (54)

They indeed have offered themselves at the lotus-like feet of *Śrī Kṛṣṇa*, hoping to have love for him alone, have given up their wealth, people, and lives, have no desire for unlimited this-worldly and other-worldly goals and means to gain them, have moved beyond being subject to the laws of birth, caste, stage of life, and accepted behavior, have even gone above and beyond the path of the *Vedas*. Though not free of the three debts, [they] have become forever free of fear by the force of the strength of their *bhakti* for *Hari* and are greedy for the delight of *bhakti* for him; they want nothing else and to them heaven, release, and hell all look equal. (55-58)

Truly, like with the Lord, they are dearest to me and the ones I pray for the most. My company is with them. (59)

O *Nārada*, I believe that wherever these kinds of *bhaktas* are located, that place becomes *Vaikuṇṭha*. There is no doubt about this. (60)

कृष्णभक्तिसुधापानाद्देहदैहिकविस्मृतेः ।
 तेषां भौतिकदेहेऽपि सच्चिदानन्दरूपता ॥ ६१ ॥
 परं भगवता साकं साक्षात्कीडापरम्पराः ।
 सदानुभवितुं तैर्हि वैकुण्ठोऽपेक्ष्यते क्वचित् ॥ ६२ ॥
 अतो हि सर्वे तत्रत्या मयोक्ताः सर्वतोऽधिकाः ।
 दयाविशेषविषयाः कृष्णस्य परमप्रियाः ॥ ६३ ॥

श्रीपार्वत्युवाच

तत्रापि श्रीर्विशेषेण प्रसिद्धा श्रीहरिप्रिया ।
 तादृग्वैकुण्ठवैकुण्ठवासिनामीश्वरी हि सा ॥ ६४ ॥
 यस्याः कटाक्षपातेन लोकपालविभूतयः ।
 ज्ञानं विरक्तिर्भक्तिश्च सिध्यन्ति यदनुग्रहात् ॥ ६५ ॥
 या विहायादरेणापि भजमानान् भवादृशान् ।
 वव्रे तपोभिराराध्य निरपेक्षं च तत्प्रियम् ॥ ६६ ॥
 करोति वसतिं नित्यं या रम्ये तस्य वक्षसि ।
 पतिव्रतोत्तमाशेषावतारेष्वनुयात्यमुम् ॥ ६७ ॥

श्रीपरीक्षिदुवाच

ततः परमहर्षेण क्षोभितात्मा लपन्मुनिः ।
 जय श्रीकमलाकान्त हे वैकुण्ठपते हरे ॥ ६८ ॥

Because they are forgetful of their bodies and everything related to their bodies from drinking the nectar of *bhakti* for Kṛṣṇa, though they inhabit earthly bodies, their true forms are being, consciousness, and bliss. (61)

However, in order to experience an unbroken succession of sports with the Lord directly they require *Vaikuṇṭha* sometimes. (62)

Thus, all those who are there whom I described are superior to all as objects of Kṛṣṇa's special tenderness and are tremendously dear to him. (63)

Śrī Parvatī said:

There, too, Śrī is particularly famous as dear to Hari. She is certainly the goddess of that sort of *Vaikuṇṭha* and the residents of *Vaikuṇṭha*. (64)

By the descent of her sidelong glance world protectors have their opulent powers and by her grace knowledge, detachment, and *bhakti* are perfected. (65)

She left aside even people like you who worship her with respect and chose to worship her dear one through ascetic practices without expectation. (66)

She makes her permanent home on his (Hari's) lovely chest, and as the most devoted of wives follows him into unlimited descents. (67)

Śrī Parīkṣit said:

Then the sage, his mind unsteadied by the greatest joy, said, "Glory to you! O Beloved of Lakṣmī. O Lord of *Vaikuṇṭha*! O Hari!" (68)

जय वैकुण्ठलोकेति तत्रत्या जयतेति च ।
 जय कृष्णप्रिये पद्मे वैकुण्ठाधीश्वरीत्यपि ॥ ६९ ॥
 अथाभिनन्दनायास्या वैकुण्ठे गन्तुं उत्थितः ।
 अभिप्रेत्य हरेणोक्तः करे धृत्वा निवार्य सः ॥ ७० ॥

श्रीमहेश उवाच

कृष्णप्रियजनालोकोत्सुकताविहतस्मृते ।
 न किं स्मरसि यद्भूमौ द्वारकायां वसत्यसौ ॥ ७१ ॥
 रुक्मिणी सा महालक्ष्मीः कृष्णस्तु भगवान् स्वयम् ।
 तस्या अंशावतारा हि वामनादिसमीपतः ॥ ७२ ॥
 सम्पूर्णा परिपूर्णस्य लक्ष्मीर्भगवतः सदा ।
 निषेवते पदाम्भोजे श्रीकृष्णस्यैव रुक्मिणी ॥ ७३ ॥
 तस्माद् उपविश ब्रह्मन् रहस्यं परमं शनैः ।
 कर्णे ते कथयाम्येकं परमश्रद्धया शृणु ॥ ७४ ॥
 त्वत्ताततो मद्गुरुडादितश् च
 श्रियोऽपि कारुण्यविशेषपात्रम् ।
 प्रह्लाद एव प्रथितो जगत्यां
 कृष्णस्य भक्तो नितरां प्रियश्च ॥ ७५ ॥
 भगवद्वचनानि त्वं किं नु विस्मृतवानसि ।
 अधीतानि पुराणेषु श्लोकमेतम् न किं स्मरेः ॥ ७६ ॥

Glory to you, World of *Vaikuṇṭha*! Glory to those who live there! Glory to you! O *Padmā*, dear to *Kṛṣṇa*, highest goddess of *Vaikuṇṭha*! (69)

Then, as *Nārada* rose to go to *Vaikuṇṭha* in order to greet her (*Lakṣmī*), *Śiva*, guessing as much, taking hold of his hand and stopping him said to him: (70)

Śrī *Maheśa* said:

O you whose memory has been derailed out of enthusiasm to see someone dear to *Kṛṣṇa*! Don't you recall that she is living on earth in *Dvārakā* now? (71)

Rukmiṇī is that *Mahālakṣmī*, but *Kṛṣṇa* is the Lord himself. Her partial descents are with *Vāmana* and [*Kṛṣṇa*'s] other descents. (72)

Lakṣmī in her fullness is *Rukmiṇī* who always serves at the lotus-like feet of Lord Śrī *Kṛṣṇa* in his fullness. (73)

Therefore, please sit back down, *Brāhmaṇa*. I will tell you one of the greatest secrets softly in your ear. Listen to it with great faith. (74)

Prahlāda is celebrated in the world as the object of [*Kṛṣṇa*'s] special compassion more so than your father (*Brahmā*), me, *Garuḍa*, and others and even more than Śrī (*Lakṣmī*). He's *Kṛṣṇa*'s *bhakta* and exceedingly dear to him. (75)

Have you forgotten the words of the Lord read in the *Purāṇas*? Don't you remember this verse? (76)

नाहमात्मानमाशासे मद्भक्तैः साधुभिर्विना ।
 श्रियं चात्यन्तिकं ब्रह्मन् येषां गतिरहं परा ॥ ७७ ॥
 मदादिदेवतायोनिर्निजभक्तविनोदकृत् ।
 श्रीमूर्तिरपि सा येभ्यो नापेक्ष्या को हि नौतु तान् ॥ ७८ ॥
 तत्राप्यशेषभक्तानामुपमानतयोदितः ।
 साक्षाद्भगवतैवासौ प्रह्लादोऽतर्क्यभग्यवान् ॥ ७९ ॥
 तस्य सौभाग्यमस्माभिः सर्वैर्लक्ष्म्याप्यनुत्तमम् ।
 साक्षाद्विरण्यकशिपोरनुभूतं विदारणे ॥ ८० ॥
 पुनः पुनर्वरान् दित्सुर्विष्णुर्मुक्तिं न याचितः ।
 भक्तिरेव वृता येन प्रह्लादं तं नमाम्यहम् ॥ ८१ ॥
 मर्यादालङ्घकस्यापि गुर्वादेशाकृतो मुने ।
 असम्पन्नस्ववाग्जालसत्यतान्तस्य यद्वलेः ॥ ८२ ॥
 द्वारे तादृगवस्थानं तुच्छदानफलं किमु ।
 रक्षणं दुष्टबाणस्य किं नु मत्स्तवकारितम् ॥ ८३ ॥
 केवलं तन्महाप्रेष्ठप्रह्लादप्रीत्यपेक्षया ।
 किं ब्रूयां परमत्रास्ते गौरी लक्ष्म्याः प्रिया सखी ॥ ८४ ॥

Without my excellent *bhaktas*, for whom I am the highest goal, I do not take pleasure in my own form nor unlimited opulence,¹³ o Brahmaṇa! (77)

His beautiful form is the source of me and all the other gods and gives pleasure to his *bhaktas*. Yet it is not more desirable than his *bhaktas*. Who is able to suitably praise them? (78)

Even in this company, by comparison with unlimited *bhaktas*, that one, Prahlāda, has been described by the Lord himself as inarguably the most fortunate.¹⁴ (79)

That his good fortune is unsurpassed was directly perceived by all of us, even by Lakṣmī, in the tearing apart of Hiranyaśipu [by the Lord as Nṛsiṃha, the Man-Lion descent of Viṣṇu]. (80)

Again and again Viṣṇu wanted to give him blessings, but liberation was not requested. Instead he only chose *bhakti*. To Prahlāda do I bow down. (81)

Is the presence¹⁵ at the door of Bali, who had overstepped the bounds of propriety, who did not follow his guru's instructions, and who was unable to maintain the truthfulness of his own words, the result of an insignificant gift?¹⁶ Is the protection¹⁷ of the misbehaved Bāṇāsura caused by their singing praises of me? (82-3)

About his [Kṛṣṇa's] affection for his great beloved one, Prahlāda, what more can I say since Gaurī, Lakṣmī's dear friend, is here?¹⁸ (84)

¹³Or, in the supreme goddess Lakṣmī.

¹⁴Bhāg., 7.10.21:

भवन्ति पुरुषा लोके
मद्भक्तास्त्वामनुव्रता ।
भवान्मे खलु भक्तानां
सर्वेषां प्रतिरूपधृक् ॥

Persons in this world who follow
after you become my *bhaktas*.
You are, among all my *bhaktas*,
my most beautiful example.

¹⁵Of Viṣṇu as Vāmana, the dwarf descent.

¹⁶Bali offered Vāmana, a dwarf, as much land in his kingdom as he could cover in three of Vāmana's steps.

¹⁷He was spared by Kṛṣṇa at the end of the Harihara war. Both of these examples are based on the idea that Prahlāda had such good favor as the object of Kṛṣṇa's affection that it extended even to his unworthy descendants, Bali and Bāṇāsura.

¹⁸Since Gaurī was Lakṣmī's dear friend, speaking about Prahlāda's greater fortune than her friend in front of her would have saddened her.

तद्गत्वा सुतले शीघ्रं वर्धयित्वाशिषां गणैः ।
 प्रह्लादं स्वयमाश्लिष्य मदाश्लेषावर्लिं वदेः ॥ ८५ ॥
 अहो न सहतेऽस्माकं प्रणामं सज्जनाग्रणीः ।
 स्तुतिं च मा प्रमादी स्यात्तत्र चेत्सुखमिच्छसि ॥ ८६ ॥

इति बृहद्भागवतामृते भगवत्कृपासारनिर्घारखण्डे प्रपञ्चातीतो नाम तृतीयोऽध्यायः ॥

Therefore, you should go quickly to Sutala, fill Prahlāda with blessings, embrace him yourself, and convey to him my many embraces. (85)

Alas! He does not tolerate our bowing down to him, that foremost of good folk, nor our praise. You should not make that mistake if you desire happiness there. (86)

Thus ends the Third Chapter, entitled “Beyond the Manifest World,” of the First Part of the *Greater Ambrosia of the Lovers of the Lord* which is devoted to determining the core of the Lord’s grace.

