

Sri Aisvarya-kadambini

The Monsoon of Lord Krishna's Opulence

A Glimpse into the Life of Srila Baladeva Vidyabhusana

Srila Baladeva Vidyabhusana was born in the early part of the 18th century in a village near the city of Remuna. Even though he was born the son of a vaisya farmer, in his youth he still received a very thorough education in Sanskrit, rhetoric, logic and scripture. In his youth he accepted sannyasa in the Madhva-sampradaya, and, staying in Jagannatha Puri, he quickly became prominent in intellectual circles. His study of Srila Jiva Goswami's Sandarbhas made him a follower of Sri Caitanya mahaprabhu. He visited Navadvipa and spent the remaining part of his life in Vrndavana, studying Srimad-Bhagavatam and other Vaisnava scriptures under the guidance of his spiritual master, Srila Visvanatha Cakravarti. At this time, by the order of Visvanatha Cakravarti, and by the mercy of the Deity of Sri Govinda, the famous Govinda-bhasya commentary on Vedanta-sutra was written to answer criticism that the followers of Sri Caitanya were not genuine followers of the Vedas because they had neglected to comment on the Vedanta.

The most important works of Srila Baladeva Vidyabhusana are: 1. Govinda-bhasya, 2. Siddhanta-ratna, 3. Vedanta-syamantaka, 4. Prameya-ratnavali, 5. Siddhanta-darpana, 6. Aisvarya-kadambini, 7. Sahitya-kaumudi, 8. Chandah-kaustubha, 9. Kavya-kau-stubha, 10. Bhagavad-gita-bhasya, 11. Vaisnav-anandini tika (commentary on Srimad-Bhagavatam), as well as commentaries on 12. Tattva sandarbha, 13. Stava-mala, 14. Gopala-tapani Upanisad, 15. Visnu-sahasra-nam, 16. Laghu-bhagavatamrta, 17. Nataka-candrika, and 18. Syamanada-sataka.

Prathama vrsti Bhagavat-tripada-vibhuti

First Shower The Spiritual World

Text 1

I offer my respectful obeisances to the Supreme Personality of Godhead, whose form is like blue lotus flower, who wears golden ornaments, who possesses a multitude of eternal transcendental qualities and opulences, and who bears the name Sri Krishna.

Appearing in this world with Srila Sanatana Goswami and Srila Rupa Goswami, and bringing great tidal waves to the ocean of transcendental bliss, may the

wonderful and splendid rising moon of Sri Caitanya Mahaprabhu dispel the darkness within our hearts.

Note: If the word sanatana is interpreted to mean "eternal" and if the word rupam is interpreted to mean "form," then this verse may be understood in the following way: "Revealing its eternal transcendental form in this world, and bringing great tidal waves to the ocean of transcendental bliss, may the wonderful and splendid rising moon of Sri Caitanya Mahaprabhu dispel the darkness within our hearts."

Text 3

Lord Visnu's very wonderful realm is named Paravyoma. It is like a great city of regal palaces. It is filled with the most exalted transcendental knowledge, and it shines far beyond the darkness of matter.

Text 4

In this spiritual world Lord Krishna appears as Narayana, Vasudeva, and His other catur-vyuha expansions, and as Lord Nrsimha and His other lila expansions. In these forms He displays His transcendental opulences and enjoys pastimes with His devotees.

Text 5

Appearing in many blissful transcendental forms, endowed with a host of transcendental opulences, and accompanied by many friends, who are all goddesses like her, the supreme goddess Laksmi eternally worships her husband Narayana, who also appears in many transcendental forms.

Text 6

Above the Paravyoma are the realms of Dvaraka, Mathura and Vraja. In these places Lord Krishna, the son of Devaki, enjoys transcendental pastimes with His friends and relatives.

Text 7

In Mathura, and in the opulent city of Dvaraka, Satyaki, Uddhava and many others worship the Lord and many goddesses of fortune, headed by Srimati Rukmini worship their husband, the Supreme Personality of Godhead.

Text 8

Accompanied by many friends and servants, Lord Hari, the prince of Vraja, stays in the beautiful and opulent realm of Gokula. Sri Radhika, along with Her friends, who are all goddesses like Her, continually serve Him without engaging in any other activity.

Text 9

The Gopala-tapani Upanisad explains that although Lord Krishna eternally remains in the spiritual world, sometimes, accompanied by His personal expansions and confidential devotees, He descends to the material world.

Text 10

Because of His great handsomeness, sweetness, charm, and opulence, because of the musical sound of His flute, because He is filled with love, and because of His host of friends and relatives, great poets and philosophers say that Lord Krishna, the son of Maharaja Nanda, is the original Supreme Personality of Godhead.

Dvitiya vrsti

Ekapada-vibhuti-bhagavat-purusady-avirbhava-krama-varnam

Second Shower

The Lord's Appearance in the Material World as the Purusavataras and Other Incarnations

Text 1

After the period of universal annihilation was completed and the material world was again manifested, the Supreme Personality of Godhead, in His form of Sankarsana, glanced at the multitude of His own material universes and saw the suffering conditioned souls. Feeling compassion for them, the Lord appeared in the material realm and displayed His extraordinary opulences.

Text 2

Appearing within each universe, Lord Sankarsana then expanded Himself as Pradyumna, who became the father of Lord Brahma. The all-pervading Lord Sankarsana also expanded Himself as Lord Matsya and countless other incarnations of Godhead, all manifesting unlimited transcendental qualities and opulences.

Text 3

He then expanded Himself as Aniruddha, who resides on the Ksirodaka Ocean, and who also expands Himself as the Supersoul, remaining within the hearts of all the conditioned souls. Lord Aniruddha enjoys pastimes with the demigods and displays His wonderful prowess by completely vanquishing their enemies.

Text 4

Whenever and wherever the hosts of demoniac armies cause a decline in the principles of religion, at that time the Supreme Lord descends as Lord Vasudeva and Lord Brahma to stop the decline of religion.

Text 5

Compassionately observing the sufferings of His devotee Prahlada, the Supreme Personality of Godhead assumed the ferocious form of Lord Nrsimha and killed His devotee's enemy. All glories to the Supreme Personality of Godhead, Lord Govinda, the son of Maharaja Nanda.

Text 6

Lord Krishna, the original Supreme Personality of Godhead, sometimes descends to the world of men with His associates and transcendental abode. He removes the burden of the earth and delights His devotees.

Text 7

At first the Lord's transcendental abode becomes manifest within this world, and then, one by one, the Lord's parents and other elderly personalities appear. After that the Supreme Lord, full of transcendental opulences, and accompanied by the goddess of fortune and Her dear companions, who are all like Her, appears within this world.

Text 8

In these associates of the Lord are manifest all transcendental knowledge and expertise, all opulences and good fortune, and ardent devotion to Lord Hari.

Trtiya Vrsti

sudeva-nandayor
Vrsni-camsodbhavety-adi-varnanam

Third Shower
The Appearance of Vasudeva and Nanda in the Vrsni Dynasty

Text 1

King Devamida as born in the Vrsni dynasty. He had two wives: Ksatriya and Arya. From Ksatriya a son named Sura was born, and from Arya a son named Parjanya was born.

Text 2

From Sura was born the great Vasudeva, whose wife was the virtuous Devaki. From Parjanya, the king of Vraja, was born Nanda, whose wife was the splendidly beautiful Yasoda.

Text 3

When Vasudeva was born, the demigods, blossoming with happiness, played musical instruments to celebrate the occasion. Vasudeva became very generous and a pious servant of the brahmanas. He was respected by all. He became the place where Lord Visnu made His appearance in this world.

Text 4

The learned Sukadeva Goswami explained that Devaki is deva-rupini, which means that she is the equal of all demi-gods. Within her womb Devaki held the Supreme Personality of Godhead, the maintainer of all the universes. What could be more wonderful than this?

Text 5

Nanda was the king of Vrajabhumi and a great devotee of Lord Narayana, the husband of the goddess of fortune. Surrounded by many affectionate friends and counsellors, he lived in a beautiful and opulent palace that resounded with wonderfully melodious instrumental music. He was the fabulously wealthy master of an unlimited herd of cows and bulls, and the possessor of many chariots and other vehicles. Because he was both a scholar learned in all Vedic literatures and a strict follower of religious principles, he was respected by all.

Text 6

Lord Visnu, the omnipotent, all-pervading Personality of Godhead, the master of the entire universe, became satisfied simply by sitting on Mother Yasoda's lap and drinking milk from her breast. Seeing Mother Yasoda's exalted position, the Goddess of Fortune personally offered respectful obeisances to her, bowing down to her lotus feet with great awe and reverence. Who can describe the auspicious good fortune of Mother Yasoda?

Text 7

Nanda Maharaja's friends and relatives were all intelligent, learned and devoted to Lord Hari and the spiritual masters and the brahmanas. They carefully kept the sacred fire. They were the masters of many cows, bulls, and horses.

Text 8

Nanda Maharaja's friend, King Vrsabhanau, was full of all auspicious qualities, and his daughter Srimati Radharani, was full of all auspicious qualities. The Vedas describe Srimati Radharani as the supreme empress who rules over all the goddesses of fortune.

Text 9

Nanda Maharaja was a great patron of the arts, and talented poets, singers, musicians, and dancers would display their skill to Him. He would please all these artists by rewarding them handsomely and fulfilling all their desires.

Text 10

His kingdom was the mother of many rivers, which bestowed abundant charity in the form of water. The kalpa-vrksa trees and surabhi cows in his kingdom eternally showered the fulfillment of all desires.

Text 11

In his kingdom there was a hill named Govardhana. Go means "cow" and vardhana means "increases." The hill was very appropriately named, for it amply nourished all the surabhi cows by providing fresh grass for the cows to eat. Decorated with many jewels, swiftly moving streams, caves that appeared to be palaces, and nice fruits and flowers, this hill earnestly served Nanda Maharaja.

Caturthi Vrsti
Sri Nandanrpa-rajadhani-varnanam

Fourth Shower
Nanda Maharaja's Capitol

Text 1

Nanda Maharaja's large capitol, full of many beautiful palaces and decorated with large, regal gates, was splendidly manifested in the forest of Mahavana. In that city Lord Visnu, who is full of all auspicious transcendental qualities, who never takes birth, and who rescues His devotees from the cycle of birth and death, was born in this world.

Text 2

Nearby was King Vrsabhanu's splendid palace, whereby Queen Radhika, the beloved companion of Lord Krishna, the moon of Vraja, appeared in this world.

Text 3

Charming Nandisvara Hill bore an abundance of fruits and flowers. Near its summit, which was studded with jewels, stood the great city of the king of Vraja.

Text 4

In Nanda Maharaja's capitol were many beautiful gardens, wells, ponds, marketplaces, and palaces studded with wonderful jewels.

Text 5

In Nanda Maharaja's capitol were many beautiful residences for surabhi cows, and many large gates, studded with jewels and protected by the King's soldiers decked in golden ornaments. These opulences enchanted everyone's heart.

Text 6

In the middle of that city was Nanda Maharaja's splendid palace made of lazuli, precious coral, emeralds, and many other jewels, constructed with many large pillars, elegant windows and lattices, a beautiful roof, rooftop apartments, and many glistening flags.

Text 7

Although expertly constructed with many playful and amazing tricks, the assembly halls of Maharaja Nanda, who was worshipped by everyone, were beyond the touch of the illusory potency, maya. They were the residence of the goddess of fortune and they were admired by the best of architects.

Text 8

Outside the halls were large gates made of gold and jewels and protected by royal guards whose handsome limbs removed the pride of King Indra.

Text 9

In Nanda Maharaja's kingdom there was a very wonderful system of aqueducts carrying water from the hills to every house and garden by a series of bamboo pipes.

Text 10

The splendid homes of the people in Nanda Maharaja's kingdom were made of lapis lazuli, diamonds, and many other precious gems, and were decorated with many glistening flags. In each home there were continual festivals celebrating the glories of Lord Visnu, the husband of the goddess of fortune.

Text 11

Nanda Maharaja's kingdom was surrounded by a very tall, splendid, well fortified wall with beautiful gardens on its topmost ramparts. Circling the entire kingdom was a great moat filled by streams flowing from the hills.

Text 12

The forests of Maharaja Nanda's kingdom were filled with the sound of musk deer, camaras, and other wild animals as they walked through the mud and clay of the forest. The forest streams were filled with the sound of the waves rushing past the many lotus flowers.

Text 13

Maharaja Nanda's large, splendid, and transcendental kingdom around Nandisvara Hill was faithfully served by Sarasvati, the goddess of learning. It was the favourite place of Lord Hari, and it stood next to the kingdom of Maharaja Vrsabhanu.

Pancami Vrsti
Sa-parikara-bhagavaj-janmotsava-varnanam

Fifth Shower

**Description of the Festival of the Births of the Supreme Personality of Godhead
and His Associates.**

Text 1

Lotus-eyed Lord Krishna, the master of all transcendental opulence and glory, entered Maharaja Vasudeva and appeared before Maharaja Nanda. Learned and exalted, Vasudeva and Nanda gave Lord Krishna to their wives, who both held Him as their son.

Text 2

Because of Lord Krishna's entrance in their wombs, the two friends Devaki and Yasoda became very beautiful. Appearing as splendid lightning they delighted the pious devotees and pained the envious demons.

Text 3

When Lord Mukunda (Krishna) appeared in this world, musical instruments sounded of their own accord, trees and flowers blossomed, and the minds and hearts of the brahmanas and devotees also blossomed with happiness.

Text 4

On the eight night of the dark moon, at midnight, when the star Rohini was near the moon, the queen of Vraja easily gave birth to twins: Lord Hari and the goddess Durga; and at the same moment Devaki gave birth to a single child: Lord Hari. When Lord Hari appeared in this way the pure hearted devotees became filled with joy.

Text 5

Seeing his son and knowing Him to be the Supreme Personality of Godhead, Vasudeva became filled with happiness and gave away millions of cows in charity within his mind. Because he was afraid of Kamsa, Vasudeva quickly carried his unlimitedly powerful son to the home of his brother, the king of Vraja.

Text 6

Vasudeva placed his own son in Nanda's home, took Yasoda's daughter, and gave her to King Kamsa. By Lord Krishna's inconceivable potency the two Krishnas born separately from Devaki and Yasoda became one tiny child.

Note: His Divine Grace A.C. Bhaktivedanta Swami Prabhupada mentions this pastime in the following words (Srimad Bhagavatam 10.3.47 Purport): "Srila Visvanath Cakravati discusses that Krishna appeared simultaneously as the son of Devaki and the son of Yasoda, along with the spiritual energy Yogamaya. As the son of Devaki, He first appeared as Visnu, and because Vasudeva was not in the position of pure affection for Krishna, Vasudeva worshipped his son as Lord Visnu. Yasoda, however, pleased her son Krishna without understanding His Godhood. This is the difference between Krishna as the son of Yasoda and as the son of Devaki. This is explained by Visvanath Cakravati on the authority of Hari-vamsa."

Srila Rupa Goswami also discusses this pastime in these words (Laghu-Bhagavatamrta 1.5.454-456):

*kecid bhagavath prahur
evam atra puratanah
vyuhah pradurbhaved adyo
grheso anakadundubheh
gosthe tu mayaya sradhanam
sri-lila-purusottamah*

"In ancient times some devotees have said that the Lord appeared in His Vasudeva feature in the home Maharaja Vasudeva, and at the same time appeared in His original form of Krishna in the village of Vraja. In this way these devotees have said that Sri Krishna and Yogamaya were the twin children of Yasoda in Vrajabhumi."

*gatva yadu-varo gostham
tatra suri-grham visan
kanyam eva param viksyam
tam adayavrajat puram
pravisad vasudevas tu
sri-lila-purusottama*

"When Maharaja Vasudeva arrived in Vrajabhumi he entered Yasoda-devi's maternity room, saw Yasoda's daughter, took her, and returned with her to Mathura. The Vasudeva expansion Maharaja Vasudeva carried with him entered the body of Sri Krishna, who had just taken birth as the son of Yasoda. In this way the two forms of Vasudeva and Krishna became one."

tac cati-rahasyatvan

*noktam tatra katha-krame
kintu kvacit prasangena
sucyate sri-sukadibhih*

"Because this pastime is very confidential it is not related in Srimad-Bhagavtam. Nevertheless Sukadeva Goswami and other great devotees have indirectly described it in some of their writings."

Text 7

From his associates, the king of Vraja learned about the birth of his son, who was in truth the Supreme Personality of Godhead. Overcome with joy, the king dressed in costly garments and ornaments and had the best of brahmanas perform the birth ceremony according to the rules of the Sruti-sastra.

Text 8

Nanda Maharaja was naturally generous and full of faith in the Supreme Personality of Godhead. Overwhelmed with joy at the festive celebration of his son's birth, he gave two million nicely decorated cows along with their calves in charity to the brahmanas.

Text 9

Nanda Maharaja gave to the brahmanas seven hills of grain along with many jewels, golden ornaments, and costly garments. All the cows were carefully decorated for the occasion. Vraja became filled with wonder.

Text 10

The brahmanas, sutas, magadhas and vandis recited auspicious prayers. Musical instruments were sounded, and there was a great winder of singing and dancing.

Text 11

Hearing about the auspicious transcendental qualities of Nanda Maharaja's son, the cowherd people became full of joy. Nicely dressed, wearing jewelled ornaments, and bearing valuable gifts in their hands, they eagerly went to the home of the king of Vraja.

Text 12

Dressed in wonderful colourful ornaments, beautiful jewel earrings, ankle bells,

and great necklaces, and carrying gifts in their hands, the women of the town of Vrajapura came to the king's palace, eager to see Lord Krishna.

Text 13

Their voices decorated with the shouts of jaya, the people of Vraja sprinkled ghee, yoghurt, and tumeric. As if mad with happiness, Brahma, Siva, Sanatkumara, and all the demigods danced in the king's courtyard.

Text 14

With a joyful heart the king of Vraja welcomed his friends and relatives and gave them gifts of many priceless jewelled ornaments, costly garments, and fragrant incense and perfume, fulfilling all their desires.

Text 15

Nanda Maharaja glowed with happiness at the celebration of his son's birth. He opened wide the doors of his treasury and gave charity without restriction. Drowning in a flood of happiness, the beggars loudly praised the king's charity that fulfilled all their desires.

Text 16

At first the king of Vraja and his subjects experienced a happiness within measured limits, but when child Krishna, the Supreme Lord, arrived, everyone's happiness at once passed beyond all limits.

Text 17

Behind Krishna came Sri Balarama, Sridama, Ujjvala, and many other children. Shining with great lustre, these boys made Vraja appear like the peak of a mountain of jewels.

Text 18

Filled with transcendental glory and opulence, Govinda and the other boys filled with happiness the homes of the fortunate cowherd men headed by Maharaja Nanda in Vrajabhumi.

Text 19

Even though Lord Krishna, the son of Maharaja Nanda, is the Supreme Personality

of Godhead, the ultimate goal of all living entities, He still considers that the supreme goal of His life is Sri Radha, who has fathomless beauty and numberless transcendental qualities, and who appeared in the holy abode of Vraja as the daughter of Kirtida-devi.

Text 20

At the time of the festival of Sri Radha's birth, even the prayers of the great demigods left the world unsatisfied. When the women of Vraja saw the auspicious marks on Her lotus feet they all became convinced that this girl was the goddess of fortune.

Text 21

When poets attempt to describe Sri Radha they became filled with awe and they loudly rebuke the moon, the lotus, and other beautiful things of this world. By constantly meditating on Sri Radha and by repeatedly offering obeisances to Her, these poets attain intense happiness within their hearts.

Text 22

Every kind of transcendental glory and opulence is manifest from Sri Radha's sidelong glance. Even Lord Krishna, the Supreme Personality of Godhead is not able to describe them all.

Text 23

Sri Rādhā's friends, who expertly serve Her, and whose beauty, virtue, and transcendental qualities resemble Hers, then appeared in the capitol of the king of Vraja in the homes of the best of the cowherds.

Sasthi Vrsti Bhagavad-balyadi-krama-lila varnanam

Sixth Shower The Lord's Childhood Pastimes and Other Pastimes

Text 1

Observing a lotus flower, disk, conchshell, jambu, tree, barleycorn, half-moon, rod for controlling elephants, flag, thunderbolt, and other auspicious markings on the

hands and feet of their tiny child the king and queen of Vraja became jubilant and thought, "Our son must be a great exalted person."

Text 2

Assuming a disguised form, sinful Putana came to kill Krishna by feeding Him the poisoned milk from her breast. Pleased by her acceptance of a mother's role, the tiny child Krishna purified her and awarded her the post of His eternal mother in the spiritual world.

Text 3

By quickly tearing apart the cart demon Sakatasura and the strong whirlwind demon Trnavarta, the supremely powerful child Krishna delighted the residents of Vrndavana.

Whenever tiny Krishna was seated on His mothers lap He became very restless and mischievous. Seeing His mischievous pastimes, the elderly gopis and all the other residents of Vrajabhumi became plunged in the ocean of transcendental bliss.

Text 5

Krishna received many names from Gargacarya, and later the gopis, to describe His confidential pastimes called Him Mukunda(the giver of liberation) and Corikarnama-deva(the playful king of thieves).

Text 6

When great sages yearned for some of the dust where child Krishna was playing, on the pretext of giving them a handful of dust, the generous Lord gave them the sweetest nectar.

Text 7

Sometimes restless, curious Krishna would approach His father, King Nanda, in the midst of the royal assembly. His forehead as splendid as the crescent moon, His eyes decorated with black ointment, and His words very sweet and charming, He delighted everyone and kept them from their business for a very long time.

Text 8

Dressed in yellow silk and decorated with bracelets, anklets, necklaces, splendid armlets, and golden earrings, child Krishna stole everyone's heart with the tinkling

sounds He made as He walked.

Text 9

Riding on a chariot with His brother Balarama, and accompanied by His mother, who rode on a palanquin, Lord Hari would sometimes travel to the forest to serve the great devotees-sages at their hermitages in the forest. When the Lord offered them yoghurt, modaka candies, and other palatable foodstuffs, the intelligent sages became filled with bliss.

Text 10

Disguised as birds, the great demigods would regularly eat the remnants of Krishna's and Balarama's meals. This is a great wonder.

Text 11

Accompanied by His friends, Krishna would steal milk products from the gopis, eat some, give some to the monkeys. Even though these pranks were described to His mother, they only increased her love for Him. Amused by all His pranks, she did not punish Him.

Text 12

One day Krishna's elder brother informed His mother that "Krishna has eaten clay." When His mother angrily rebuked Him, frightened Krishna showed her the entire universe within His mouth. Pacifying her in this way, child Krishna became jubilant.

Text 13

Bound up by His mother when she saw His pranks, Krishna displayed His great power. Even though He was Himself bound, He broke the two Arjuna trees and gave them both liberation. For this reason He is known as Mukunda, the giver of liberation.

Text 14

Staying in Vrndavana forest and herding the calves with His friends, Krishna killed Vatsasura, Bakasura, and Aghasura. Once, When His lunch was interrupted, He purifies the demigod Brahma.

Text 15

When Krishna crushed the Kaliya serpent and purified the Yamuna River, he observed the great and wonderful love the residents of Gokula held for Him, and He became very pleased at heart.

Text 16

Playing with His friends in pairs, Lord Krishna arranged that Balarama, the enemy of Dhenukasura, would kill the demon Pralamba, the enemy of the demigods. By swallowing a fire in the Munjatavi forest, Krishna displayed the friendship He bears for His devotees.

Text 17

Placing the gopis' garments on His shoulder and gazing at the beauty of their bodies, Lord Krishna revealed to the world the pure devotees' unlimited desires to attain Him.

Text 18

When the demigods offered prayers and dance, Krishna will not even glance at them from the corner of His eye, although He himself glorifies the trees of Vrajabhumi and very happily embraces them with both His arms.

Text 19

After eating the foodstuffs offered by the wives of the brahmanas, Lord Krishna blessed them to attain His own lotus feet. Rejecting the importance of Vedic rituals, he proclaimed that their pure faith in Him was the cause of their advancement in pure devotional service.

Text 20

In His youth Krishna lifted Govardhana Hill and defeated Indra, the proud king of the demigods. For His sake the hearts of the girls of Vraja were filled with amorous passions as if surrounded by a host of blazing fires.

Text 21

When all the girls of Vraja married Lord Krishna, the moon of Vraja, according to the gandharva rite, the demigoddesses in the celestial planets jubilantly and wonderfully scattered flowers, sang, danced, and played mrdangas.

Text 22

Seeing Brahma offering prayers, Siva expressing his devotion, and Indra and all the demigods acting as servants of Nanda's son, Krishna, the cowherd people understood that Kamsa's demoniac allies were as insignificant as so many pieces of straw.

Text 23

As they gazed on Lord Krishna, the only friend of the surrendered souls, the husband of the goddesses of fortune, the object of worship for the leaders of the demigods, His face the moon, His eyes lotus flowers, His complexion splendid as a dark atasi flower, His spiritual form anointed with sandal paste, dressed in exquisite golden ornaments, decorated with glistening ornaments, crowned with a wonderfully colourful turban, and always surrounded by His friends, the people of Vraja became filled with bliss and love.

Text 24

Seeing Him very gentle, humble, and filled with transcendental good qualities, at an auspicious moment, and with many auspicious ceremonies, King Nanda crowned his son(Krishna) the prince of Vraja.

Text 25

Nanda built a beautiful palace and appointed Lord Balarama prime minister and governor of Vrajabhumi. In this way he plunged everyone into an ocean of happiness.

Text 26

To his personal architect's son, a boy who was an ocean of intelligent and whose physical strength had no farther shore, Nanda ordered: "Please build a very wonderful palace that will please your friend Krishna."

Text 27

For Lord Krishna, the moon of Vraja, he at once built a very beautiful palace with a network of splendid roofs and rooftop apartments and with many beautiful courtyards, lattices, windows, doorways, and decorative water fountains.

Text 28

Decorated with four clear lakes full of blossoming lotus flowers and bounded by

jewelled shores and gardens full of many kinds of blossoming flowers and humming bumblebees, that palace was splendidly beautiful.

Text 29

On many mountain peaks the architect built many different jewelled palaces more beautiful than anything built by the celestial architect, Visvakarma. Expert at appreciating art and architecture, Krishna was very pleased, and with a happy heart gave the architect many jewelled ornaments and valuable garments.

Text 30

Their forms the abodes of nectar of the most splendid transcendental handsomeness and Their hearts pierced by each others smiling glances, the lovers Sri Sri Radha and Krishna enjoy many pastimes with Their friends in these jewelled palaces.

Text 31

When, invited for a visit, the king of Vraja travelled with his wife, son, friends, all decorated with glistening jewels and fanned with camara wisks, and all riding on chariots, palanquins, or horses to the accompaniment of a band of turyas, even the great demigods became struck with wonder to the see the splendid sight.

Text 32

When the king of Vraja entered the palace, Maharaja Vrsabhanu and his associates, with great respect and cordial hospitality, at once brought him many kinds of palatable foods.

Text 33

Gazing at the shower of nectar that is Lord Krishna, all these friends, and especially the young girls, who were deeply in love with Him, became plunged into an ocean of transcendental bliss.

Text 34

Thirsting to enjoy transcendental amorous pastimes, Sri Sri Radha-Krishna drank the nectar of each other's charming smiles. A monsoon shower of sidelong glances rose from the dark lotus petal eyes of the dark mountain monsoon cloud and glittering lightning flash that were Sri Sri Radha-Krishna.

Text 35

Presenting many valuable ornaments and other gifts, Maharaja Vrsabhanu worshiped the king of Vraja. He and his associates followed the king of Vraja and his party for a great distance, and only with great reluctance did he finally turn back and enter his own beautiful garden.

Text 36

After this visit Princess Radhika, the object of Lord Krishna's love and the auspiciousness of Vraja, desired to travel to Vraja. She wished to go there decorated with costly garments and ornaments and holding a lotus flower in Her hand in the company of Her mother and friends.

Text 37

The many very splendid palanquins and chariots, studded with vaidurya jewels, decorated with glittering ornaments, and covered with golden cloths, entered the courtyard of Maharaja Nanda.

Text 38

Decorated with tinkling ornaments and talking with great animation, the splendidly beautiful girls happily assembled for the journey.

Text 39

Then Sri Radhika and the other girls, who were all very dear to Lord Krishna, the son of Nanda, ascended their chariots and palanquins. Singing many songs, and gently fanned by maidservants holding camara and other fans, the beautiful-eyebrowed girls left the palace courtyard.

Text 40

A band of conchshells, kettledrums, and wind instruments played auspicious music during Princess Radhika's journey. A band of heroic soldiers, armed with golden clubs, swords, bows, and arrows, guarded the travelling party on the front and sides.

Text 41

A fragrant breeze gently blew, a great cloud became like a parasol to shade the travelling party, and the demigoddesses in the celestial planets sang, danced,

recited prayers, and played mrdangas and other musical instruments.

Text 42

Seeing the sprawling city of Nandagrama, which was encircled by walls and a moat and which appeared to them to be like a coiled-up serpent, a sublimely complicated argument offered by the grammarian Patanjali, or a celestial vine that fulfils all desires, the girls happily spoke many prayers glorifying Lord Krishna.

Text 43

The girls descended from their palanquins and chariots, rewarded the palanquin bearers and chariot drivers, bowed down to offer respects to the queen of Gokula, and accepted from her a gift of excellent betelnuts.

Text 44

Then the lotus-eyed girls, whose tinkling anklets charm the hearts of their husbands, returned to their own homes, bathed, and performed their household duties to please their husbands.

Text 45

As He herded the surabhi cows, Maharaja's glorious and handsome son, who has the heart of a rake, trembled with passionate love for the doe-eyed gopis.

Text 46

Receiving the prayers and worship of Varuna, the controller of the waters, and bringing his father, who had been kidnapped by Varuna, to his own home again, and in this way pleasing the people of Vrajabhumi, the all-powerful Supreme Lord appeared very splendid and glorious.

Text 47

when Krishna saw the beauty of moonlit Vrndavana forest He began to play His flute. He was quickly decorated by the splendid gopis who rushed to meet Him there.

Text 48

Singing, dancing, and playing musical instruments, the beautiful gopis

affectionately worshipped Krishna. These pastimes confirm the scripture's statement that the Supreme Personality of Godhead is full of unlimited transcendental pleasure.

Text 49

How can even Sarasvati-devi, the goddess of eloquent speech, attain the power to describe the transcendental happiness created in the arena of the rasa dance by the wonderful sounds of the flutes, lutes, drums, ankle-bells, glistening belts and many ornaments, by the sounds of tatathai from the hand cymbals, by the wonderful singing and dancing, by the graceful hand gestures, and by the splendid jewels that were the beautiful slender forms of the gopis?

Text 50

All-powerful Lord Krishna rescued Vidyadhara Sudarsana from the life of a serpent and transformed him to a demigod. The Lord also personally killed Sankhacuda and took his Syamantaka jewel.

Text 51

Overcome with feelings of separation, for along time the lotus-eyed girls of Vraja sang the glories of Lord Krishna, the ancient Supreme Personality of Godhead, who was the brother of the dark monsoon clouds and who had then disappeared into the forest. At that time throughout the entire world the swanlike pure devotees rapt in meditation became like flowing rivers of hot tears of anguish and cold tears of transcendental joy.

Text 52

When the colourful bird of the sound of Krishna's flute flew into the sky in Vrndavana forest, Brahma, Siva, Indra, Narada and all the demigods became struck with wonder, the hills began to flow like rivers, the rivers stood like immovable hills, and all the girls of Vraja became plunged in the river of transcendental unrest.

Text 53

The demigods offered respectful obeisances to Lord Krishna, who plunged the Arista demon into a flood of pain, who led the Kesi demon to his death and who made the Vyoma demon enter the great sky of the impersonal void.

Text 54

Then Lord Krishna went to Mathura, where He killed Kamsa and removed the sufferings of His parents. After installing Ugrasena as king of the Yadu lands, the Lord immediately went to Dvaraka.

Text 55

Lord Krishna killed the demoniac sons of Dhrtarastra, the king of the Kurus, and installed Yudhishthira, the son of Yamaraja, as emperor of the entire earth. After killing a great host of demons, Lord Krishna returned to Vraja, where for two months he fulfilled everyone's desires.

Saptami Vrsti Sri Gokulagamanady-uttara-lila-varnanam

Seventh Shower Lord Krishna's Return to Gokula and His Later Pastimes

Text 1

When Uddhava and other messengers begged that He return to Gokula, Lord Krishna assented to their request. When the Lord returned, melodious sounds of dundubhi drums thundered, auspicious shouts of joy arose in every home, and the forests of Vrndavana showered a great monsoon of nectar.

Text 2

When the moon of Lord Krishna arose, the land of Vraja became like an ocean filled with waves of transcendental bliss.

Text 3

When Lord Krishna arrived, the forest of Vrndavan suddenly blossomed into spring.

Text 4

The splendid kadamba trees suddenly burst into bloom. Tears flowing on to their chests, all the people of Vraja embraced Lord Krishna with intense feelings of love

and bliss.

Text 5

Many sannyasi sages and ascetic householders came there to see Lord Krishna. The Lord worshiped them with great reverence and they spoke many prayers glorifying the Lord with great love and devotion.

Text 6

They said: "O Lord, You are the master of everyone. You are the giver of ultimate liberation. You give Yourself to Your devotees. You are full of love for your devotees. Your transcendental form is the abode of all knowledge and bliss. You are the resting place of Srivatsa and Laksmi."

Text 7

"O Lord you are splendidly decorated with the Kaustabha jewel. You are the only cause of the birth, maintenance, and destruction of all universes. You are the master of all inconceivable potencies. You are the origin of the purusa-avatars. Brahma and all the demigods are Your servants."

Text 8

"O Govinda, O son of Nanda, O killer of Kamsa and his friends, O husband of the goddess of fortune, please purify us. O glorious king of Gokula who is always surrounded by great devotees, all glories to You."

Text 9

"O infallible Lord as splendid as a dark monsoon cloud, Your devotional service creates intense transcendental bliss. O jewel of all generous and charitable persons, please give this nine-fold devotional service to us. We think that no blessing is better than this."

Text 10

Riding on splendid palanquins, chariots, and horses, Lord Krishna and His friends went to the forests of Vrndavana. There He enjoyed with them the nectar of transcendental pastimes. There He was worshipped by the supreme goddess of fortune.

Text 11

With His friends who are like Him in good quality, handsome form, and transcendental opulence, He enjoyed many wonderful pastimes as He herded the cows on Govardhana Hill and in the forests of Vraja.

Text 12

Eager to enjoy the ultimate transcendental pleasure, He entered at night deep within the forest of Vrndavana, and there, even though He is the natural blissful Supreme Personality of Godhead, He enjoyed the unlimitedly beautiful girls of Vraja.

Text 13

These eternal and blissful transcendental pastimes of the Supreme Lord, Visnu, the son of Maharaja Nanda, which have been related to us by the faithful pure devotees, completely extinguish the blazing fire of repeated birth and death in the confines of the material world.

Text 14

Originally spoken by the sage Srila Sukadeva Goswami in the assembly of great devotees, these transcendental and blissful pastimes of Lord Krishna have now been repeated by Baladeva Vidyabhusana. These pastimes should be worshiped in the same way the transcendental form of the Lord is worshiped and served.

Text 15

By the mercy of Sri Krsnadeva Sarvabhauma Prabhu this monsoon of the transcendental opulences of the Lord has now risen to relieve the sufferings of the saintly devotees whose lotus hearts have become dry, wilted, and lustreless, scorched by the painful heat of the inability to hear the glorification of the transcendental opulences of Lord Krishna, the moon of Vraja.

Text 16

The unprecedented, blissful, and festive monsoon of the opulences of Lord Krishna, the son of Nanda, that precedes this verse has appeared in this world in 1701 of the Saka era (AD 1779). May this monsoon become dear to the saintly devotees who have taken shelter of Lord Krishna's lotus feet.