

अथैकोनपञ्चाशत्तमोऽध्यायः

### Chapter – 49

Pronouncing of curse mutually by Rādhā  
and Sudāmā

पार्वत्युवाच

कथं सुदामशापं च सा च देवी ललाभ ह।

कथं शशाप भृत्यो हि स्वाभीष्टदेवकामिनीम्॥ १॥

Pārvaṭī said—O lord, how could the goddess attract the curse of Sudāmā and how could Sudāmā who was just a servant, pronounce a curse on the great goddess?

महादेव उवाच

शृणु देवि प्रवक्ष्यामि रहस्यं परमाद्भुतम्।

गोष्यं सर्वपुराणेषु शुभदं भक्तिमुक्तिदम्॥ २॥

Mahādeva said—O goddess, I am going to tell you this astonishing secret. You please listen to it. It is the secret of all the Purāṇas, bestows welfare and salvation.

एकदा राधिकेशश्च गोलोके रासमण्डले।

शतशृङ्गाख्यगिर्येकदेशे वृन्दावने वने॥ ३॥

गृहीत्वा विरजां गोपीं सुभागां राधिकासमाम्।

क्रीडां चकार भगवात्रलभूषणभूषितः॥ ४॥

Once, in Vṛndāvana of Goloka, Rāsamaṇḍala was performed at the mountain of hundred peaks. The lord started enjoying the company of cowherdesses Virajā in a secluded place. She was quite fortunate and was equal to Rādhā. She

was adorned with all the gem-studded ornaments.

रत्नप्रदीपसंयुक्ते रत्ननिर्माणमण्डले।

अमूल्यरत्नखचितमञ्जके पुष्पतल्पके॥ ५॥

कस्तूरीकुङ्कुमारक्ते सुचन्दनसुधूपिते।

सुगन्धिमालतीमालासमूहपरिमण्डिते॥ ६॥

सुरताद्विरतिर्नास्ति दम्पती रतिपण्डितौ।

तौ द्वौ परस्परासक्तौ सुखसंभोगतन्त्रितौ॥ ७॥

In the Rāsamaṇḍala which was illuminated with the gem-studded lamps of great value, both Virajā and Kṛṣṇa lay on the bed adorned with flowers and decorated with *kastūrī* and red vermilion, with the best of sandal-paste and fragrant jasmine flowers which were spread all round emitting immense fragrance. Both were enjoying each other's company by lying on the bed. Both of them were deeply involved in the love-sport and were not separating from each other. Both of them were united with each other and feeling fatigued.

मन्वन्तराणां लक्षश्च कालः परिमितो गतः।

गोलोकस्य स्वल्पकाले जन्मादिरहितस्य च॥ ८॥

In the meantime the period of a lakh of *manvantaras* passed which is quite a short duration for *Goloka* where there is no birth or death.

दूत्यश्चतस्रो ज्ञात्वाऽथ जगदुस्तां तु राधिकाम्।

श्रुत्वा परमरुष्टा सा तत्याज हरिमिश्वरी॥ ९॥

प्रबोधिता च सखिभिः कोपरक्तास्यलोचना।

विहाय रत्नालंकारं वह्निशुद्धांशुके शुभे॥ १०॥

क्रीडापदां च सद्रत्नामूल्यदर्पणमुज्ज्वलम्।

निर्माज्यामास सती सिन्दूरं चित्रपत्रकम्॥ ११॥

प्रक्षाल्य तोयाञ्जलिभिर्मुखरागमलककम्।

विस्त्रस्तकबरीभारा मुक्तकेशी प्रकम्पिता॥ १२॥

In the meantime, four of the female messengers reported the matter to Rādhā approaching her. On hearing that, the goddess Rādhā was immensely enraged and disowned the lord. Her eyes became red with anger. In spite of

the advice of her friends she threw away the gem-studded ornaments, the costumes sanctified by the fire, lotuses of the play and the mirror which was decorated with invaluable gems. She removed the decoration on her face besides the vermilion and washed out her face and the decoration of the feet with water. She dishevelled the locks of her hair disarranging them. She then started trembling.

शुक्लवस्त्रपरीधाना रूक्षा वेषादिवर्जिता।  
ययौ यानान्तिकं तूर्णं प्रियालीभिर्निवारिता॥ १३॥  
आजुहाव सरखीसंघं रोषविस्फुरिताधरा।  
शश्वत्कम्पाञ्चिताङ्गी सा गोपीभिः परिवारिता॥ १४॥  
ताभिर्भक्त्या युताभिश्च कातराभिश्च संस्तुता।  
आरुरोह रथं दिव्यममूल्यं रत्ननिर्मितम्।  
दशयोजनविस्तीर्णं दैर्घ्ये तच्छतयोजनम्॥ १५॥

She then clad herself in white garment and appeared without any make-up. In spite of all her female friends advising against her moves, she rushed towards the chariot and reached it. She then started calling her female friends there. At that point of time her lips were fluttering in rage and her entire body was trembling. She was surrounded by the cowherdesses on all sides with great humility. Without caring for anyone, she at once mounted the invaluable divine chariot which was built with gems and was a thousand *yojanas* in a length and ten *yojanas* in width.

सहस्रचक्रयुक्तं च नानाचित्रसमन्वितम्।  
नानाविचित्रवसनैः सूक्ष्मैः क्षौमैर्विराजितम्॥ १६॥  
अमूल्यरत्ननिर्माणदर्पणैः परिशोभितम्।  
मणीन्द्रजालमालाभिः पुष्पमालासहस्रकैः॥ १७॥  
सद्रत्नकलशैर्युक्तं रम्यैर्मन्दिरकोटिभिः।  
त्रिलक्षकोटिभिः सार्धं गोपीभिश्च प्रियालिभिः॥ १८॥  
ययौ रथेन तेनैव सुमनोमालिना प्रिये।  
श्रुत्वा कोलाहलं गोपः सुदामा कृष्णपार्षदः॥ १९॥  
कृष्णं कृत्वा सावधानं गोपैः सार्धं पलायितः।  
भयेन कृष्णः संत्रस्तो विहाय विरजां सतीम्॥ २०॥  
स्वप्नेममग्नः कृष्णोऽपि तिरोधानं चकार सः।

सा सती समयं ज्ञात्वा विचार्य स्वहृदि कृथा॥ २१॥  
राधाप्रकोपभीता च प्राणांस्तत्याज तत्क्षणम्।  
विरजालिगणास्त्र भयविह्वलकातराः॥ २२॥

It had a thousand wheels bearing beautiful paintings, it was decorated with astonishing types of fine silken cloth. The mirrors in the chariot were made of beautiful gems. It had the best of string beads and a thousand of garland of flowers. Besides it had many of the vases made of gems which were crores in number. Three lakh crores of cowherdesses mounted the chariot with Rādhā. O dear, the chariot was called Sumanomāi and mounting it, they left the place. On hearing the noise of the chariot, Sudāmā the courtier of lord Kṛṣṇa rushed together with other cowherds to the place of lord Kṛṣṇa and cautioned him. In panic lord Kṛṣṇa separated Virajā from him and engrossed in her love, he disappeared from the scene. The chaste Virajā was antagonised no doubt, but feeling panicky from the rage of Rādhikā, she could not contain herself and ended her life at once.

प्रययुः शरणं साध्वीं विरजां तत्क्षणं भिया।  
गोलोके सा सरिद्रूपा जाता वै शैलकन्यके॥ २३॥  
कोटियोजनविस्तीर्णा दीध्ये शतगुणा तथा।  
गोलोकं वेष्टयामास परिखेव मनोहरा॥ २४॥  
बभूवुः क्षुद्रनद्यश्च तदाऽन्या गोष्य एव च।  
सर्वा नद्यस्तदंशाश्च प्रतिविशेषु सुन्दरि॥ २५॥  
इमे सप्त समुद्राश्च विरजानन्दना भुवि।  
अथागत्य महाभागा राधा रासेश्वरी परा॥ २६॥

The female friends of Virajā feeling panicky and desperate followed the path of Virajā, disappearing from the place. But, O daughter of the Himālaya, Virajā was turned in *Goloka* as a stream and started flowing and there it was turned into the length of a crores of *yojanas* and crores of *yojana* in width. She turned herself into a deep ravine and surrounded *Goloka* from all sides. O beautiful one, all the female friends of Virajā were turned into small streams and rivers flowing in the universe from the same source.

न दृष्ट्वा विरजां कृष्णं स्वगृहं च पुनर्ययौ।  
 जगाम कृष्णस्तां राधां गोपालैरष्टभिः सह॥ २७॥  
 गोपीभिर्द्वारि युक्ताभिर्वारितोऽपि पुनः पुनः।  
 दृष्ट्वा कृष्णं च सा देवी भर्त्सयामास तं तदा॥ २८॥  
 सुदामा भर्त्सयामास तां तथा कृष्णसंनिधौ।  
 कृद्धा शशाप सा देवी सुदामानं सुरेश्वरी॥ २९॥  
 गच्छ त्वमासुरीं योनिं गच्छ दूरमतो दुतम्।

All the six oceans in the universe are the sons of Virajā around. Thereafter when Rādhā the great goddess arrived there, she could not find Virajā or Kṛṣṇa there. She ultimately returned to her abode. Thereafter lord Kṛṣṇa together with eight cowherds reached the abode of Rādhikā. In spite of the gate-keepers of the palace of Rādhā the entry of the lord inside the palace was prevented, Kṛṣṇa forcibly entered it. At the sight of Kṛṣṇa, Rādhikā however denouncing him. At the same time she found Sudāmā standing beside Kṛṣṇa who spoke to Rādhā something, which enraged Rādhā, who pronounced a curse on him, “At a place far away from here, you will be turned into the form of a demon.”

शशाप तां सुदामा च त्वमितो गच्छ भारतम्॥ ३०॥  
 भव गोपी गोपकन्या मुख्याभिः स्वाभिरेव च।  
 तत्र ते कृष्णविच्छेदो भविष्यति शतं समाः॥ ३१॥  
 तत्र भारावतरणं भगवांश्च करिष्यति।

In his turn Sudāmā also pronounced a curse on her saying, “You go to the land of Bhārata and turn yourself into a cowherdesses getting separated from Kṛṣṇa for a hundred years. Lord Kṛṣṇa will incarnate on earth in order to relieve her burden.”

इति शप्त्वा सुदामाऽसौ प्रणम्य जननीं हरिम्।  
 साश्रुनेत्रो मोहयुक्तस्ततो गन्तुं समुद्यतः॥ ३२॥

Thus pronouncing a curse, Sudāmā became emotional and bowing at the feet of mother Rādhikā and Kṛṣṇa, with the tears flowing from his eyes in illusion, he got ready to leave the place.

राधा जगाम तत्पश्चात्साश्रुनेत्राऽतिविह्वला।  
 वत्स क्व यासीत्युच्चार्य पुत्रविच्छेदकातरा॥ ३३॥

The tears too started flowing from her eyes, suffering the agony of separation from the son. She felt desperate and said: “O son where are you going?”

कृष्णस्तां बोधयामास विद्यया च कृपानिधिः  
 शीघ्रं संप्राप्स्यसि सुतं मा रुदस्त्वं वरानने॥ ३४॥

Thereafter the merciful lord Kṛṣṇa cautioned them both with the divine knowledge and said: “O damsel don't cry, you will get back your son quite soon.

स चासुरः शङ्खचूडो बभूव तुलसीपतिः।  
 मच्छूलभिन्नकायेन गोलोकं वै जगाम सः॥ ३५॥

The same Sudāmā was reborn as Śaṅkhacūḍa who happened to be a demon king and became the husband of Tulasī, who after meeting with this end at the sight of a trident went back to *Goloka*.”

राधा जगाम वाराहे गोकुलं भारतं सती।  
 वृषभानोश्च वैश्यस्य सा च कन्या बभूव ह॥ ३६॥  
 अयोनिसंभवा देवी वायुगर्भा कलावती।  
 सुषुवे मायया वायुं सा तत्राविर्बभूव ह॥ ३७॥

In the *Vārāha-kalpa*, Rādhikā was born in the village of Gokula in the family of a Vaiśya cowherd. She was born without any human contact. Her mother during pregnancy carried only the wind. At the time when the mother was giving birth to the wind, in the meantime Rādhikā appeared as her daughter.

अतीते द्वादशाब्दे तु दृष्ट्वा तां नवयौवनाम्।  
 सार्धं रायणवेश्येन तत्संबन्धं चकार सः॥ ३८॥

छायां संस्थाप्यं तद्ग्रेहे सान्दर्धानमवाप ह।  
 बभूव तस्य वैश्यस्य विवाहश्छायया सह॥ ३९॥

After the expiry of twelve years, finding her becoming youthful, she was married to a trader named Rāyaṇa; at the time of marriage only a shadow Rādhā was married to the trader while the real Rādhā herself disappeared.

गते चतुर्दशाब्दे तु कंसभीतेच्छलेन च।

जगाम गोकुलं कृष्णः शिशुरूपी जगत्पतिः॥४०॥

After the expiry of fourteen years Kṛṣṇa, the lord of the universe appeared there as an infant. He was brought to Gokula deceitfully because of the danger from Kṛṣṇa.

कृष्णमातुर्यशोदाया रायणस्तत्सहोदरः।

गोलोके गोपकृष्णांशः संबन्धात्कृष्णमातुलः॥४१॥

कृष्णेन सह राधायाः पुण्ये वृन्दावने वने।

विवाहं कारयामास विधिना जगतां विधिः॥४२॥

This Rāyaṇa was the real brother of Yaśodhā the mother of Kṛṣṇa who happened to be an *amśa* of Kṛṣṇa in *Goloka* and was his maternal uncle in the sacred forest of Vṛndāvana. Brahmā the creator of the universe had performed the marriage of Rādhā with Kṛṣṇa.

स्वप्ने राधापदाभोजं नहि पश्यन्ति बल्लवाः।

स्वयं राधा हरेः क्रोडे छाया रायणमन्दिरे॥४३॥

Rādhā whose lotus-like feet were beyond the sight of cowherds even in dream, the same Rādhā enjoyed the lap of lord Kṛṣṇa and her shadow was very much present in the house of Rāyaṇa.

षष्टिवर्षसहस्राणि तपस्तेपे पुरा विधिः।

राधिकाचरणाभोजदर्शनार्थं च पुष्करे॥४४॥

भारावतरणे भूमेर्भारते नन्दगोकुले।

ददर्श तत्पदाभोजं तपसस्तत्फलेन च॥४५॥

In the earlier times Brahmā had adored for sixty thousand years to have a sight of the lotus-like feet of Rādhikā, because of that he could have a view of the lotus-like feet of Rādhā in the village of Gokula during the time of the incarnation of Kṛṣṇa.

किञ्चित्कालं स वै कृष्णः पुण्ये वृन्दावने वने।

रेभे गोलोकनाथश्च राधया सह भारते॥४६॥

ततः सुदामशापेन विच्छेदश्च बभूव ह।

तत्र भारावतरणं भूमेः कृष्णाश्चकार सः॥४७॥

In the sacred forest of Vṛndāvana in the land of Bhārata, Kṛṣṇa the lord of the cowherds

enjoyed the company of Rādhā in Vṛndāvana for a short duration. Thereafter because of the curse of Sudāmā both of them were separated from each other. At that point of time lord Kṛṣṇa relieved the earth of her burden.

शताब्दे समतीते तु तीर्थयात्राप्रसङ्गतः।

ददर्श कृष्णं सा राधा स च तां च परस्परम्॥४८॥

After the lapse of a hundred years, both Kṛṣṇa and Rādhā met each other while on a pilgrimage.

ततो जगाम गोलोकं राधया सह तत्त्ववित्।

कलावती यशोदा च पर्यगाद्राधया सह॥४९॥

Thereafter lord Kṛṣṇa who was well-versed the knowledge of *tattva* went back to *Goloka* together with Rādhikā and her mother named Kalāvati, besides all the cowherdesses and Yaśodhā the mother of Kṛṣṇa.

वृषभानुश्च नन्दश्च ययौ गोलोकमुत्तमम्।

सर्वे गोपाश्च गोप्यश्च ययुस्ता याः समागताः॥५०॥

Vṛṣabhānu, Nanda, all the cowherds and cowherdesses who had arrived on earth from the *Goloka* went back to their abode.

छायागोपाश्च गोप्यश्च प्रापुर्मुक्तिं च संनिधौ।

रेमिरे ताश्च तत्रैव सार्धं कृष्णेन पार्वति॥५१॥

षट्त्रिंशल्लक्षकोट्यश्च गोप्यो गोपाश्च तत्समाः।

गोलोकं प्रययुर्मुक्ताः सार्धं कृष्णेन राधया॥५२॥

O Pārvatī, all the cowherds and cowherdesses who had arrived on earth to keep the company of lord Kṛṣṇa went back to *Goloka* and started enjoying the company of lord Kṛṣṇa; thirty six lakh crores of the cowherdesses and an equal number of cowherds were freed together with Rādhā and Kṛṣṇa and went back to *Goloka*.

द्रोणः प्रजापतिर्नन्दो यशोदा तत्रिया धरा।

संप्राप पूर्वतपसा परमात्मानमीश्वरम्॥५३॥

Out of them, Prajāpati Droṇa appeared in the form of Nanda and his wife named Dharā appeared as Yaśodhā. In their earlier births they had adored the lord to get him as their son.

वसुदेवः कश्यपश्च देवकी चादितिः सती।

देवमाता देवपिता प्रतिकल्पे स्वभावतः॥५४॥

पितृणां मानसी कन्या राधामाता कलावती।

वसुदामाऽपि गोलोकाद् वृषभानुः समाययौ॥५५॥

Kaśyapa was reborn as Vasudeva and Aditi reappeared as Devakī in each and every *kalpa*, the parents of the god are reborn according to their nature. Kalāvati the mind born daughter of the manes became the mother of Rādhā and reaching from *Goloka* Vasudāmā to birth in form of Vṛṣbhānu.

इत्येवं कथितं दुर्गे राधिकारख्यानमुत्तमम्।

संपत्करं पापहरं पुत्रपौत्रविवर्धनम्॥५६॥

O Durgā, thus I have narrated to you the best of the story of Rādhikā which bestows riches, removes sins and bestows sons and grandsons.

श्रीकृष्णश्च द्विधारूपो द्विभुजश्च चतुर्भुजः।

चतुर्भुजश्च वैकुण्ठे गोलोके द्विभुजः सत्तमम्॥५७॥

Lord Kṛṣṇa took to two forms, one having two arms and the other having four arms living in Vaikuṅṭha. Kṛṣṇa with two arms resided in *Goloka*.

चतुर्भुजस्य पत्नी च महालक्ष्मीः सरस्वती।

गङ्गा च तुलसी चैव देव्यो नारायणप्रियाः॥५८॥

Lord Viṣṇu having four arms, had Mahālakṣmī, Sarasvatī, Gaṅgā and Tulasī as his wives. All of them are the beloved of the lord.

श्रीकृष्णपत्नी सा राधा तदर्धाङ्गसमुद्भवा।

तेजसा वयसा साध्वी रूपेण च गुणेन च॥५९॥

The wife of lord Kṛṣṇa emerged out of his left half and was known as Rādhikā who was like him in *tejas*, age, beauty and virtues.

आदौ राधां समुच्चार्य पश्चात्कृष्णं वदेद्बुधः।

व्यतिक्रमे ब्रह्महत्यां लभते नात्र संशयः॥६०॥

Thus, the intellectual should first recite the name of Rādhā and then Kṛṣṇa and while speaking out vice-versa; one attracts the sin of *Brahmahatyā*.

कार्तिके पूर्णिमायां च गोलोके रासमण्डले।

चकार पूजां राधायास्तत्संबन्धिमहोत्सवम्॥६१॥

Lord Kṛṣṇa had performed a function in favour of Rādhikā in *Goloka* in the *Rāsamaṇḍala*, on the full moon day of Kārtika month.

सद्रत्नगुटिकायाश्च कृत्वा तत्कवचं हरिः।

दधार कण्ठे बाहौ च दक्षिणे सह गोपकैः॥६२॥

The lord Kṛṣṇa keeping the *Rādhā-kavaca* in a gem-amulet wore it around the neck or the right arm, together with all the cowherds.

कृत्वा ध्यानं च भक्त्या स्तोत्रमेतच्चकार सः।

राधाचर्चिताम्बूलं चखाद मधुसूदनः॥६३॥

With his mind filled with devotion, he composed the stotra. The lord then chewed the betel which had already been chewed by Rādhikā.

राधा पूज्या च कृष्णस्य तत्पूज्यो भगवान्प्रभुः।

परस्परामीष्टदेवे भेदकृन्नरकं ब्रजेत्॥६४॥

Therefore Rādhikā is adorable by lord Kṛṣṇa and Kṛṣṇa is adorable by Rādhā. There the one, who differentiates between the two, achieves the hell.

द्वितीये पूजिता सा च धर्मेण ब्रह्मणा मया।

अनन्तवासुकिभ्यां च रविणा शशिना पुरा॥६५॥

महेन्द्रेण च रुद्रैश्च मनुना मानवेन च।

सुरेन्द्रैश्च मुनीन्द्रैश्च सर्वविश्वैश्च पूजिता॥६६॥

तृतीये पूजिता सा च सप्तद्वीपेश्वरेण च।

भारते च सुयज्ञेन पुत्रैर्मित्रैर्मुदान्वितैः॥६७॥

In the earlier times, she was adored by Dharma, Brahmā, myself, serpent Ananta, Vāsuki, sun and moon, Mahendra, eleven Rudras, Manu, Indras and the best of the sages. She was thus adored by the entire universe. Then she was adored by Suyajña over the *Sapta-dvīpa* together with his son and friends.

ब्राह्मणेनाभिज्ञप्तेन दैवदोषेण भूभृता।

व्याधिग्रस्तेन हस्तेन दुःखिना च दिदूयता॥६८॥

संप्राप राज्यं भ्रष्टश्रीः स च राधात्वरेण च।

स्तोत्रेण ब्रह्मदत्तेन स्तुत्वा च परमेश्वरीम्॥६९॥