

Rādhikā said- O chaste lady, lord Kṛṣṇa is the form of knowledge and is adorable by Brahmā, Śiva and Ananta; he instead of imparting the knowledge himself has directed you to me. By this, I am able to understand his feelings about me. Even the Vedas and the ascetics are unable to judge truly, his ideas.

स्त्रीजातिरबला मूढा वस्तुतोऽज्ञानतत्परा।  
ततस्तद्विरहेणैव संततं हतचेतना॥३॥  
किं वाऽहं कथयिष्यामि ज्ञानं पञ्चविधेषु च।  
भक्त्यात्मकं सर्वपरं निबोध कथयामि ते॥४॥

I belong to the class of woman who are considered to be weak, devoid of wisdom and deprived of knowledge. Because of the separation from him, my knowledge has faded out. In such a condition what could I speak about the five types of knowledge. Still the devotion happens to be the best of knowledge which is being narrated by me. You please listen to the same. .

श्रीकृष्णस्य वरेणापि न साधो निर्भयो भव।  
गोलोके चापि तनं संभवेच्च कुयोगिनः॥५॥

O virtuous lady, don't become fearless because of the boon of Kṛṣṇa because even an ascetic has to fall from *Goloka*.

तस्मात्सर्वं परित्यज्य भजस्व परमेश्वरम्।  
पुत्रबुद्धिं परित्यज्य ब्रह्मरूपं निशामय॥६॥

Therefore disowning everything, you recite the name of the lord. Discarding the feeling of his being the son you, take him to be the eternal Brahman.

यशोदे भवती सर्वे परित्यज्य च नश्वरम्।  
गत्वा वृन्दावनं रम्यं पुण्यक्षेत्रं च भारतम्॥७॥

O Yaśodā, you, after discarding all the perishable articles, go to Vṛndāvana situated on the auspicious land of Bhārata.

कृत्वा त्रिकालस्नानं च निर्मले यमुनाजले।  
कृत्वाऽष्टदलपद्मं च स्निग्धेन चन्दनेन च॥८॥  
ध्यानेन गर्गदत्तेन शुद्धेन मनसा सति।  
संपूज्य परमानन्दं सानन्दं ब्रज तत्पदम्॥९॥

अथैकादशाधिकशततमोऽध्यायः

## Chapter - 111

Conversation between Rādhā and Yaśodā

राधिकोवाच

ज्ञानात्मकश्च परमो ब्रह्मेशशेषपूजितः।  
ज्ञानं च न ददौ तुभ्यं मन्मूलं प्रेषिता सति॥१॥  
तेनैव च्छद्मना तुभ्यं भावार्थं बोधयामि किम्।  
वेदाः सन्तश्च भावार्थं नैव जानन्ति तस्य च॥२॥

Taking bath in the spotless clean water of the Yamunā thrice a day, you prepare an eight petaled lotus, with a devoted mind, adore blissful lord Kṛṣṇa variously and get absorbed in the blissful stage ultimately.

कृत्वा निकृन्तनं कर्म पितृभिः शतकैः सह।  
वैष्णवेन सहाऽऽलापं कुरुष्व सततं सति॥१०॥

O chaste lady, you better uproot all the deeds performed earlier with hundred means and always converse with the Vaiṣṇavas.

वरं हुतवहज्वालां भक्तो वाञ्छति पञ्जरम्।  
वरं च कण्टके वासं वरं च विषभक्षणम्॥११॥  
हरिभक्तिविहीनानां न सङ्गं नाशकारणम्।  
स्वयं नष्टो भक्तिहीनो बुद्धिभेवं करोति च॥१२॥

A devotee accepts the flames; of fire, captivity in a cage, leaving among the thorns end consuming the poison but he fails to keep company of the people devoid of the devotion of lord Hari because the same deeds to destruction. A person who is devoid of devotion, not only destroys himself but simultaneously create differentiation.

अङ्कुरो भक्तिवृक्षस्य भक्तसङ्गेन वर्धते।  
परं हरिकथालापपीयूषासेचनेन च॥१३॥  
अभक्तालापदीपाग्निज्वालायाः कलयापि च।  
अङ्कुरः शुष्कतां याति पुनः सेकेन वर्धते॥१४॥

By keeping the company of a devotee, with the reciting of the story of lord Hari, the tree of devotion sprouts with the nectar-like stories. But by conversing with the people devoid of devotion, serves as the burning flame, the sprouting tree is dried up. Only by the serving the lord or reciting of his stories lord, it develops and sprouts.

तस्मादभक्तसङ्गं च सावधानः परित्यज।  
यथा दृष्ट्वा कालसर्पं नरो भीत्वा पलायते॥१५॥

The company of the non-believer should be left in the same way, as a person runs away in panic at the sight of a terrible snake.

यशोदे च प्रयत्नेन स्वात्मनः पुत्रमीश्वरम्।  
राम नारायणानन्त मुकुन्द मधुसूदन॥१६॥

कृष्ण केशव कंसारे हरे वैकुण्ठ वामन।  
इत्येकादश नामानि पठेद्वा पाठयेदिति॥१७॥  
जन्मकोटिसहस्राणां पातकादेव मुच्यते।  
राशब्दो विश्ववचनो मश्चापीश्वरवाचकः॥१८॥

O Yaśodā, you must adore your son with great efforts, like a lord. The one who recites the name of Rāma, Nārāyaṇa, Ananta, Mukunda, Madhusūdana, Kṛṣṇa, Keśava, Kamsāri, Hari, Vaikuṅṭha and Vāmana or the one who reads these eight names daily, he is freed from the thousands and crores of sins of the previous births. *Rā* stands for globe and *Ma* stands for the lord. Thus the one who is the lord of the globe is called Rāma. He enjoys the company of Rāma, that is why he is also called Rāma.

विश्वानामीश्वरो यो हि तेन रामः प्रकीर्तितः।  
रमते रमया सार्वं तेन रामं विदुर्बुधाः॥१९॥  
रमाया रमणस्थानं रामं रामविदो विदुः।  
राश्चेति लक्ष्मीवचनो मश्चापीश्वरवाचकः॥२०॥  
लक्ष्मीपति गति रामं प्रवदन्ति मनीषिणः।  
नाम्नां सहस्रं दिव्यानां स्मरणे यत्फलं लभेत्॥२१॥

Since Rāma happens to be the cause of the knowledge of *Rāmatattva* and the place of keeping company with Rāma, he is also called Rāma. Even otherwise *Rā* stands for Lakṣmī and *Ma* stands for the lord. Therefore the intellectuals call the lord of Lakṣmī as Rāma; the merit one earns by reciting thousands of the divine names the same is achieved by reciting the name of Rāma only once.

तत्फलं लभते नूनं रामोच्चारणमात्रतः।  
सारूप्यमुक्तिवचनो सारेति च विदुर्बुधाः॥२२॥  
यो देवोऽप्ययनं तस्य स च नारायणः स्मृतः।  
नाराश्च कृतपापाश्चाप्ययनं गमनं स्मृतम्॥२३॥  
यतो हि गमनं तेषां सोऽयं नारायणः स्मृतः।  
सकृन्नारायणेत्युक्त्वा पुमान्कल्पशतत्रयम्॥२४॥  
गङ्गादिसर्वतीर्थेषु स्नातो भवति निश्चितम्।  
नारं च मोक्षणं पुण्यमयनं ज्ञानमीप्सितम्॥२५॥  
तयोर्ज्ञानं भवेद्यस्मात्सोऽयं नारायणः प्रभुः।  
नास्त्यन्तो यस्य वेदेषु पुराणेषु चतुर्षु च॥२६॥

शास्त्रेष्वन्येषु योगेषु तेनानन्तं विदुर्बुधाः।  
 मुकुमध्ययमानं च निर्वाणं मोक्षवाचकम्॥२७॥  
 तद्ददाति च यो देवो मुकुन्दस्तेन कीर्तितः।  
 मुकुं भक्तिरसप्रेमवचनं वेदसंमतम्॥२८॥  
 यस्तं ददाति भक्तेभ्यो मुकुन्दस्तेन कीर्तितः।  
 सूदनं मधुदैत्यस्य यस्मात्स मधुसूदनः॥२९॥

The intellectuals believes that *Nāra* stands for *Sārūpya* salvation. Therefore the one who happens to be the god of the same or the *Ayana* is called *Nārāyaṇa*. The sins which are committed by some one are known as *Nāra* and *Ayana* stands for disappearing. This with the reciting of the name of *Nārāyaṇa*, all the sins disappear. With the reciting of the word *Nārāyaṇa* once, a person achieves the merit of having a bath in all the sacred places for a hundred *kalpas*. According to another interpretation *Nāra* stands for merit and *mokṣa* while the *Ayana* stands for the appropriate knowledge. The one who therefore, enshrines the knowledge of both, he is considered to be *Nārāyaṇa*. The one who beyond the description of the four Vedas, Purāṇas, scriptures and others literature and is unlimited, he is called *Ananta* by the intellectuals. *Muku* stands for studies and salvation beside *mokṣa* and the one who provides the same, is known as *Mukunda*. Even otherwise, the word *Muku* stands for love and devotion as prescribed in the Vedas and the one who bestows the same to the devotees is called *Mukunda*. Because he happens to be the killer of the demon *Madhu*, he is therefore called *Madhusūdana*.

इति सन्तो वदन्तीशं वेदे भिन्नार्थमीप्सितम्।  
 मधु क्लीबं च माध्वीके कृतकर्मशुभाशुभे॥३०॥  
 भक्तानां कर्मणां चैव सूदनं मधुसूदनः।  
 परिणामाशुभं कर्म भ्रान्तानां मधुरं मधु॥३१॥  
 करोति सूदनं यो हि स एव मधुसूदनः।  
 कृषिस्तृकृष्टवचनो षाच सद्भक्तिवाचकः॥३२॥  
 अश्चापि दातृवचनः कृष्णं तेन विदुर्बुधाः।  
 कृषिश्च परमानन्दे षाच तद्दास्यकर्मणि॥३३॥  
 तयोर्दाता च यो देवस्तेन कृष्णः प्रकीर्तितः।

कोटिजन्मार्जिते पापे कृषिः क्लेशे च वर्तते॥३४॥  
 भक्तानां षाच निर्वाणे तेन कृष्णः प्रकीर्तितः।  
 नाम्नां सहस्रं दिव्यानां त्रिरावृत्या चयत्फलम्॥३५॥  
 एकावृत्या तु कृष्णस्य तत्फलं लभते नरः।  
 कृष्णनाम्नः परं नाम न भूतं न भविष्यति॥३६॥

Even otherwise the people derive meaning from the word *Madhu* which is a neutral gender and is present in the good or bad deeds or a wine of intoxicated tree. Therefore the one who destroys the same together with the deeds of the devotees, he is called *Madhusūdana*. Such of the deeds which results in evil reward and are sweet in fallacy, they are termed as *Madhu*. The one who destroys the same he is called *Madhusūdana*. The word *Kṛṣi* stands for excellence and *na* stands for the noble devotion and *A* stands for the container. That is why people call him by the name of *Kṛṣṇa*. According to another interpretation *Kṛṣi* stands for blissful and *na* stands for the slavehood. The one who provides both of them is called *Kṛṣṇa*. Even otherwise the word *Kṛṣi* stands for the sin earned during the crores of the births and *na* stands for the reliever of the sins. This results in the making of the word *Kṛṣṇa*. The merit one earns by reciting the thousand divine names of the lord thrice, the same merit is earned by him while reciting the name of *Kṛṣṇa*. There has been no name better than *Kṛṣṇa* in the past nor would it be in future.

सर्वेभ्यश्च परं नाम कृष्णोति वैदिका विदुः।  
 कृष्ण कृष्णोति हे गोपि यस्तं स्मरति नित्यशः॥३७॥  
 जलं भित्त्वा यथा पद्मं नरकादुद्धरेच्च सः।  
 कृष्णोति मङ्गलं नाम यस्य वाचि प्रवर्तते॥३८॥  
 भस्मीभवन्ति सद्यस्तु महापातककोटयः।  
 अश्वमेधसहस्रेभ्यः फलं कृष्णजपस्य च॥३९॥  
 वरं तेभ्यः पुनर्जन्म नातो भक्तपुनर्भवः।  
 सर्वेषामपि यज्ञानां लक्षाणि च व्रतानि च॥४०॥  
 तीर्थस्नानानि सर्वाणि तपांस्यनशनानि च।  
 वेदपाठसहस्राणि प्रादक्षिण्यं भुवः शतम्॥४१॥  
 कृष्णनामजपस्यास्य कलां नार्हन्ति षोडशीम्।

तेषां लोभाद्भवेत्स्वर्गफलं च सुचिरं नृणाम्॥४२॥

The people well-versed in the Vedic knowledge, hold the view that the name Kṛṣṇa is the best of all. O cowherdresses, the one who recites the name of Kṛṣṇa again and again regularly, he is saved from falling into the hell in the same way as the lotus emerges out of the water. The one in whose tongue the word Kṛṣṇa always remain, all his great sins are reduce to ashes. The reciting of the name Kṛṣṇa is better than the performing of thousands of *Aśvamedha* sacrifices, because by doing so, one is never reborn again. By reciting the same name, one is freed from the cycle of the birth and death. All the *yajñas*, lakhs of *vratas*, with bathing in the holy places, All types of *tapas*, performing of *vratas*, thousands of the reciting of the Vedas, going round the globe a hundred times, all these combined do not compare to the one sixteen the part of the merit one earns by reciting the name of Kṛṣṇa. with the greed of performing the good deeds, a person enjoys his stay in the heaven and the fall from the heaven is a must. But the one who recites the name of Hari he achieves the eternal abode.

स्वर्गादवश्यं पुंसश्च जपकर्तुहरेःपदम्।  
के जले सर्वदेहेऽपि शयनं यस्य चाऽऽत्मनः॥४३॥  
वदन्ति वैदिकाः सर्वे तं देवं केशवं परम्।  
कंसश्च पातके विघ्ने रोगे शोके च दानवे॥४४॥  
तेषामरिर्निहन्ता च स कंसारिः प्रकीर्तितः।  
रुद्ररूपेण संहर्ता विश्वानामपि नित्यशः॥४५॥  
भक्तानां पातकानां च हरिस्तेन प्रकीर्तितः।  
मा च ब्रह्मस्वरूपा या मूलप्रकृतिरीश्वरी॥४६॥  
नारायणीति विख्याता विष्णुमाया सनातनी।  
महालक्ष्मीस्वरूपा च वेदमाता सरस्वती  
राधा वसुंधरा गङ्गा तासां स्वामी च माधवः॥४७॥

The letter *Ka* stands for water. The one who pervades that water and the bodies of all the creatures, he is called Keśava by the Vedic people. The word *Kamsa* is used for obstruction, ailment greed and the *Dānavas*. The one who is inimical to all of them is known by the name of

*Kamsāri*. The one who in the form of Rudra and destroy the universe always and the enemies of the devotees, is known by the name of Hari. *Ma* stands for the form of eternal Brahman and *Mūlaprakṛti* besides being *Īśvarī*, *Nārāyaṇī*, *Sanātani*, *Viṣṇumāyā*, *Mahālakṣmī*, *Sarasvatī* the creator of the Vedas, *Rādhā*, *Vasundharā* and *Gaṅgā*. Therefore, the lord is known as *Mādhava*

ब्रह्मेशशेषादिभवैश्च बन्धं।

ध्यानैर्न किञ्चित्सनकादिभिश्च।

वेदैः पुराणैर्न निरूपितं च।

भजस्व भक्त्या नवनीतचोरम्॥४८॥

क्व चापि दुग्धं क्व दधि घृतं वा।

नवोद्धतं वा क्व च तक्रमीप्सितम्।

तेषां क्व चोरो भवति क्व चापि।

क्व बन्धनं ते भवमूलमध्ये॥४९॥

न योगिभिः सिद्धगणैर्मुनीन्द्रै

र्न भक्तसंघैर्भवपद्मशेषैः।

योगैर्न बद्धो न हि रक्षितुं क्षमैः।

कथं स वद्धस्तव मूलमध्येतः॥५०॥

प्रेम्णा नु भक्त्या स्तवनेन पूजया।

भजस्व पुत्रं तरसा च भारते।

हृत्पद्ममध्ये स्थितमीश्वरं परं।

ध्यानेन यत्नेन च संततं सति॥५१॥

वरं वृणुष्व भद्रं ते यत्ने मनसि वाञ्छितम्।

सर्वं दास्यामि जगति देवानामपि दुर्लभम्॥५२॥

O chaste lady, the one who is adored by Brahmā, Viṣṇu, Śiva and Śeṣa and the sage like Sanaka and others, who are unable to know about the secret of his existence by deep meditation, the one who is beyond the conception of all the Vedas and the Purāṇas, you should adore with devotion the one who stole away the butter from your house. Where is the milk, curd, butter-milk, *ghee* and other milk preparations? Where is the thief of these articles? Where is your link with the base of the universe? The one who could not be captured by the *yogīs*, *siddhas*, ascetics, the devotees, Brahmā, Śiva and Śeṣa, how could he be bound with the mortar by

you? Therefore you adore your son who is lodged in the centre of the lotus flowers in the form of the lord and adore him with devotion, meditation, recitation, making all the efforts. You would meet with welfare. You ask for a boon, desired by you. The one which is beyond a reach of the gods his adoration would surely be bestowed by me to you.

#### यशोदोवाच

हरौ च निश्चला भक्तिस्तद्दास्यं वाञ्छितं मम।  
तव नाम्नश्च व्युत्पत्तिः का वा तद्वक्तुमर्हसि॥५३॥

Yaśodā said- I desire a boon to achieve the infallible devotion at the feet of lord Hari and his slavehood. You also enlighten me about the root of your own name.

#### राधिकोवाच

भवेद्भक्तिर्निश्चला ते हरेर्दास्यं च दुर्लभम्।  
लभस्व मद्वरेणापि कथयामि सुनिर्णयम्॥५४॥

Rādhikā said- with my boon you would surely achieve the devotion of the lord besides his slavehood. Now I tell you the best of the decision.

पुरा नन्देन दृष्टाऽहं भाण्डीरे वटमूलके।  
मया च कथितो नन्दो निषिद्धश्च प्रजेश्वरः॥५५॥  
अहमेव स्वयं राधा छाया रायणकामिनी।  
रायणः श्रीहरेरंशः पार्षदप्रवरो महान्॥५६॥

In the earlier times Nanda found me in the Bhāṇḍīra forest seated under the shed of a banyan tree, I stopped Prajāpati Nanda and said to him, "I am Rādhā myself and by reflection the wife of Rāyaṇa. Rāyaṇa was born of the *amśa* of Hari and happens to be one of the important courtiers of lord Hari.

राशब्दश्च महाविष्णुर्विश्वानि यस्य लोमसु।  
विश्वप्राणिषु विश्वेषु धा धात्री मातृवाचकः॥५७॥

The word *Rā* stands for Mahāviṣṇu in the hair-pits of whom several globes are lodged and *dhā* stand for the motherhood among the creatures

धात्री माताऽहमेतेषां मूलप्रकृतिरीश्वरी।  
तेन राधा समाख्याता हरिणा च पुरा बुधैः॥५८॥

I being the *Mūlaprakṛti* and *Īśvarī*, I am the mother of all of them. This is the reason why Hari and other people gave me the name of Rādhā in the earlier times.

अहं सुदामशापेन वृषभानसुताऽधुना।  
शतवर्षं च विच्छेदो हरिणा सह सांप्रतम्॥५९॥

I have become the daughter of Vṛṣabhāna because of the curse of Śrīdāmā; now I shall be separated from lord Hari for a hundred years.

वृषभानश्च कृष्णस्य पार्षदप्रवरो महान्।  
पितृणां मानसी कन्या मम माता कलावती॥६०॥

Vṛṣabhāna happens to be the best of the courtiers of the Kṛṣṇa and parson my mother named Kalāvātī is the mind born daughter of the ancestors.

अयोनिसंभवाऽहं च मम माता च भारते।  
पुनः सार्धं च युष्माभिर्यास्यामि श्रीहरेः पदम्॥६१॥

इति ते कथितं सर्वं ब्रजं ब्रज ब्रजेश्वरि।  
ब्रजेश्वरेण सहिता स्वामिना ज्ञानिना सति॥६२॥

In the land of Bhārata, both myself and my mother are born without human contact I shall move to the abode of Hari together with you. O queen of Vraja, I have thus spoken out to you all the things. O chaste lady, now you move back to Vraja together with your husband who is the lord of Vraja.

ममाधुना च भवती ध्यानस्य व्यवधानिका।  
ध्यानभङ्गे महादोषो नराणामपि सुन्दरि॥६३॥

Currently you are obstructing my meditation. O beautiful one, a person earns sins by disturbing medication.

इति श्रीब्रह्म० महा० श्रीकृष्णजन्मख० उक्तं नारदना०  
राधायशोदासं एकादशाधिकशततमोऽध्यायः॥१११॥