

OM

Om Shree Krishnaaya Param Brahmane Namah!

**Om Namō Bhagavathe Vaasudhevaayah!
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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namō Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं - दशमस्कन्धः पूर्वार्धं

**SREEMADH BHAAGAWATHAM
MOOLAM (ORIGINAL)**

॥ दशमस्कन्धः पूर्वार्धं ॥

**DESAMASKANDDHAH (CANTO TEN)
(POORVVAARDHDDHAH = THE FIRST HALF)**

॥ अष्टचत्वारिंशोऽध्यायः - ४८ ॥

**ASHTACHATHVAARIMSATHTHAMOADDHYAAYAH (CHAPTER
FORTY-EIGHT)**

**Poorvvardhddhe – [KrishnaBhakthaSampreenanam [KubjaaRethi –
Akroora Sathkaaram] ([Sree Krishna Bhagawaan Pleases and Blesses
His Devotees [Sree Krishna Bhagawaan Visits Thrivikra and Enjoys
Conjugal Play with Her - Sree Krishna Bhagawaan Visits Akroora and
Accepts Reception])**

[In this chapter we can read the details of how Sree Krishna Bhagawaan fulfilled the promises given to His devotees Kubja and Akroora. As promised earlier, after completing the task of destroying the Raakshasaas and His formal education with Saandheepani Maharshi, Krishna went with His Paarshadha Udhddhava to the house of Kubja and stayed with her for a few days entertaining her with conjugal plays as desired by her. He then visited Akroora with His elder brother Sankarshana Bhagawaan and Udhddhava, as promised to Akroora earlier. After being warmly received by Akroora, He requested Akroora to go to Hasthinapuri on a mission to find out the details of Paandavaas there. Please continue to read for more details....]

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

अथ विज्ञाय भगवान् सर्वात्मा सर्वदर्शनः ।
सैरन्ध्याः कामतप्तायाः प्रियमिच्छन् गृहं ययौ ॥ १ ॥

1

Attha vijnjaaya Bhagawaan sarvaathmaa sarvadhersanah
Sairanddhryaah kaamathapthaayaah priyamichcchan graham yeyau.

Nandhasoonu Jagannaattha Govindha Maaddhava Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan is Sakalaathmaka, meaning the Soul of everything and the Soul of all. He is Sarvadhersana, meaning Omniscient or One who sees and realizes everything. After receiving and assimilating all the news provided by His Devotee and Associate, Udhddhava, about His parents, Nandhagopar and Yesodhaadhevi and of the Gopasundharees and of the entire Vraja, He decided to satisfy the lusty desire of Thrivikra or Kubja or Sairanddhri. With that decision He went to her house. [Bhagavan satisfies His devotees in whatever they expect from him. By Kochattan]

महार्होपस्करैराढ्यं कामोपायोपबृंहितम् ।
मुक्तादामपताकाभिर्वितानशयनासनैः ।
धूपैः सुरभिभिर्दीपैः स्रग्गन्धैरपि मण्डितम् ॥ २ ॥

Mahaarhopaskarairaddyam kaamopaayopabrimhitham
Mukthaadhaamapathaakaabhirvithaansayanaasanaih
Dhoopaih surabirdhdheepaih sraggenddhairapi manditham.

The house of Thrivikra was opulently furnished with many luxurious furniture like the beds, sofas, chairs, etc. and was filled with sensual accouterments like feather-soft beddings and so on meant to inspire sensual desires. It was charmingly and attractively decorated with banners, rows of strung pearls, fine beds, canopies, sitting places and also intoxicating fragrances, oil lamps, flower garlands, aromatic sandalwood paste and so on.

गृहं तमायान्तमवेक्ष्य साऽऽसनात्
सद्यःसमुत्थाय हि जातसम्भ्रमा ।
यथोपसङ्गम्य सखीभिरच्युतं
सभाजयामास सदासनादिभिः ॥ ३॥

Griham thamaayaanthamavekshya saaaasanaath
Sadhyah samuththaaya hi jaathasambhramaa
Yetthopasanggamy sakheebhirAchyutham
Sabhaajayaamaasa sadhaasanaadhibhih.

Seeing that Nandhasoonu Jagannaattha Govindha Maaddhava Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan came home, Thrivikra was blissfully excited and bewildered. With excitement and bewilderment, she, along with her girlfriends and maids got up and very warmly and respectfully greeted Him, Achyutha Bhagawaan, by offering Him the most excellent seat and other articles of worship.

तथोद्धवः साधुतयाभिपूजितो
न्यषीददुर्व्यामभिमृश्य चासनम् ।
कृष्णोऽपि तूर्णं शयनं महाधनं
विवेश लोकाचरितान्यनुव्रतः ॥ ४॥

Thatthodhddhavah saaddhu thayaabhipoojitho
 Nyesheedhadhurvyaamabhimrisya chaasanam
 Krishnoapi thooranam sayanam mahaaddhanam
 Vivesa lokaacharithaanyanuvrathah

Thrivikra also greeted Udhddhava properly with respect and offered him an appropriate honorable seat of nobility. He just touched the seat and worshiped and after that he sat on the floor. [Udhddhava does not want to sit in front of his Master, Nandhasoonu Vaasudheva Sree Krishna Bhagawaan because of utmost devotion and respect.] Nandhasoonu Vaasudheva Sree Krishna Bhagawaan, as if He respectfully adhered to the manners of human society, quickly occupied the luxurious and comfortable seat offered to Him.

सा मज्जनालेपदुकूलभूषण-
 स्रग्गन्धताम्बूलसुधासवादिभिः ।
 प्रसाधितात्मोपससार माधवं
 सत्रीडलीलोत्स्मितविभ्रमेक्षितैः ॥ ५ ॥

Saa majjanaalepadhukoolabhooshana-
 Sraggenddhathaamboolasuddhaasavaadhibhih
 Presaaddhithaathmopasasaara Maaddhavam
 Savreedaleelosmithavibhramekshithaih.

Thrivikra got ready by taking a bath, anointing her body with fragrance of sensual inspiration, putting on attractive garments, wearing beautiful jewelry, garlands, and perfume, chewing betel nut, drinking fragrant liquor and so on. She then approached Bhagawaan Maaddhava with a shy, playful smile and coquettish glances capable of creating lusty desire on any man.

आहूय कान्तां नवसङ्गमह्निया
 विशङ्कतां कङ्कणभूषिते करे ।
 प्रगृह्य शय्यामधिवेश्य रामया

Aahooya kaanthaam navasanggamahriyaa
Visankithaam kankanabhoosithe kare
Pregrihya syyaamaddhivesya raamayaa
Remeanulepaarppanapunyalesayaa.

Being a new contact, Thrivikra was very shy but very anxious not knowing how to proceed or forward. Knowing her predicament, Nandhasoonu Jagannaattha Govindha Maaddhava Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan called Thrivikra forward by pulling her by her bangled hands onto the bed. Then He made her to enjoy conjugal play with Him to the best of her satisfaction, though her only trace of piety was her offering the ointment to Govindha Maaddhava Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan.

सानङ्गतसकुचयोरुरसस्तथाक्ष्णो-
र्जिघ्रन्त्यनन्तचरणेन रुजो मृजन्ती ।
दोर्भ्यां स्तनान्तरगतं परिरभ्य कान्त-
मानन्दमूर्तिमजहादतिदीर्घतापम् ॥ ७॥

Saanaggathapthakuchayoruresasthatthaakshno-
RjJighranthyAnanthacharanena rujo mrijanthee
Dhorbhyaam sthanantharagetham parirebhya kaantha-
MAanandhamoorththimajahaadhathidheerghathaapam.

Nandhasoonu Jagannaattha Govindha Maaddhava Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan is Personification of Blissful Happiness. Simply by smelling the lotus feet of Vaasudheva Sree Krishna Bhagawaan, Thrivikra cleansed away her burning lust Kaamadheva or god of love had aroused in her breasts, chest, and eyes. She embraced Him, her conjugal partner – Nandhasoonu Vaasudheva Sree Krishna Bhagawaan, with her two arms between her two breasts and thus she got rid of her long-standing lusty distressful desire.

सैवं कैवल्यनाथं तं प्राप्य दुष्प्रापमीश्वरम् ।
अङ्गरागार्पणेनाहो दुर्भगेदमयाचत ॥ ८॥

8

Saivam Kaivalyanaattham tham praapya dhuspraapamEeswaram
Anggaraagaarppanenaaho dhurbhagedhamayaachatha.

Nandhasoonu Jagannaattha Govindha Maaddhava Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan is Kaivalyanaattha, meaning the Lord and the Provider of Moksha or Liberation from material life and attainment of Aathmasaakshaathkaaram or Transcendental Realization. He is Dhushpraapya, meaning One who is unreachable or One who cannot be reached. He is Eeswara, meaning The Supreme God – The Supreme Soul – The Supreme Lord and Controller of all and everything. Such Supreme Lord Nandhasoonu Jagannaattha Govindha Maaddhava Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan was able to be reached and associated by an unfortunate ordinary maid of impiety just because of the simple reason of her offering Him the body ointment of fragrance.

आहोष्यतामिह प्रेष्ठ दिनानि कतिचिन्मया ।
रमस्व नोत्सहे त्यक्तुं सङ्गं तेऽम्बुरुहेक्षण ॥ ९॥

9

“Aahoshyathaamiha preshtta, dhinaani kathi Chinmayaa
Remasva nothsahe thyekthum sanggam TheAmburuhekshana!”

“Oh, Lotus-eyed Bhagawan! My dearest and most beloved Krishna, please stay with me for a few days and enjoy. Oh, My Vallabha or Naattha or Lord or Husband, enjoy the conjugal play and entertain me. Oh, Bhagawan! You are the personification of Kaamadheva or Cupid. I am unable to bear to give up Your association. I do not have the strength and capacity to give up Your company.”

तस्यै कामवरं दत्त्वा मानयित्वा च मानदः ।
सहोद्धवेन सर्वेशः स्वधामागमदर्चितम् ॥ १०॥

Thasyai kaamavaram dheththvaa maanayithvaa cha maanadhah
Sahodhddhavana Sarvesa svaddhaamaagadharchchitham.

Nandhasoonu Jagannaattha Govindha Maaddhava Maddhusoodhana
Vaasudheva Sree Krishna Bhagawaan Who is The Supreme Lord and The
Lord of all beings was very considerate and fulfilled the request of lusty
desire of Kubja or Thrivikra by granting her the boon she requested. After
that He returned with His Associate and Devotee, Udhddhava, to His own
most Opulent residence.

दुराराध्यं समाराध्य विष्णुं सर्वेश्वरेश्वरम् ।
यो वृणीते मनोग्राह्यमसत्त्वात्कुमनीष्यसौ ॥ ११ ॥

Dhuraaraadhddhyam samaaraadhddhya Vishnum Sarveswareswaram
Yo vrineethe manograahyamasaththvaath kumaneeshyasau.

Nandhasoonu Jagannaattha Govindha Maaddhava Maddhusoodhana
Vaasudheva Sree Krishna Bhagawaan is Omnipresent. He is worshiped by
great Rishies and Maharshees for His blessings and attainments of
Transcendental Realization at the same time He is also being worshiped by
others who choose the benediction of mundane sense gratification, and
they are certainly of poor intelligence, because they are satisfied with
insignificant results of some materialistic gains like sensual gratifications
[that is what Kubja opted for] financial wealth or other perishable
prosperities.

अक्रूरभवनं कृष्णः सहरामोद्धवः प्रभुः ।
किञ्चिच्चिकीर्षयन् प्रागादक्रूरप्रियकाम्यया ॥ १२ ॥

Akroorabhavanam Krishnah sahaRaamOdhddhavah Prebuh
Kinjchichchikeershayan praagaadhAkroorapriyakaamyayaa.

In order to upkeep the promise given to Akroora as well as wanting him, Akroora – the staunch devotee of Sree Krishna Bhagawaan – to have something done, Nandhasoonu Jagannaattha Govindha Maaddhava Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan went to his home along with Belabhadhra Bhagawaan and Udhddhava.

स तान् नरवरश्रेष्ठानाराद्वीक्ष्य स्वबान्धवान् ।
प्रत्युत्थाय प्रमुदितः परिष्वज्याभ्यनन्दत ॥ १३ ॥

13

Sa thaan Naravarasreshttaanaaraadh veekshya svabaanddhavaan
Prethyutthaaya premudhithah parishvajyaabhyanandhatha.

ननाम कृष्णं रामं च स तैरप्यभिवादितः ।
पूजयामास विधिवत्कृतासनपरिग्रहान् ॥ १४ ॥

14

Nanaama Krishnam Raamam cha sa thairapyabhivaadhithah
Poojayaamaasa viddhivath krithaasanaparigrehaan.

Seeing that the Gods, Krishna or Nandhasoonu Jagannaattha Govindha Maaddhava Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan and Raama or Sankarshana Belabhadhra Bhagawaan, The Most Exalted Personalities, coming from a far distance to his home, the most pious and peace-loving Akroora, the staunch and steadfast devotee of Them as well as Their relative, he stood up with thrill and excitement of joy and blissful happiness. After embracing Them and greeting Them, Akroora bowed down to Sree Krishna Bhagawaan and Sankarshana Bhagawaan and was greeted by Them in return. Then, after Those Divinely Exalted Guests had taken Their seats, he worshiped Them in accordance with Vedhic Rituals.

पादावनेजनीरापो धारयन् शिरसा नृप ।
अर्हणेनाम्बरैर्दिव्यैर्गन्धस्रग्भूषणोत्तमैः ॥ १५ ॥

15

Paadhaavanejeneeraapo ddhaarayanjcchirasaa Nripa!

Arhanenaambarairdhdivyairggenddhasragbhooshanoththamaih.

अर्चित्वा शिरसाऽऽनम्य पादावङ्कगतौ मृजन् ।
प्रश्रयावनतोऽक्रूरः कृष्णरामावभाषत ॥ १६॥

16

Archchithvaa sirasaaaanamy paadhaavankagethau mrijan
PresrayaavanathoAkroorah KrishnaRaamaavabhaashatha.

Akroora washed the feet of Vaasudheva Sree Krishna Bhagawaan and Sankarshana Belabhadhra Bhagawaan and then poured that water first over his head and then all over his body. He presented Them with gifts of pure fine new garments, aromatic sandalwood paste, fresh flower garlands and excellent jewelry. Thus, after worshiping them with invaluable gifts, Akroora prostrated Both of Them by falling flat at Their Lotus Feet. Thereafter, he placed Their lotus feet on his lap and began to massage them softly with his hands. With his head bowed down in humility, Akroora addressed Raama and Krishna as follows:

दिष्ट्या पापो हतः कंसः सानुगो वामिदं कुलम् ।
भवद्भ्यामुद्धृतं कृच्छ्राद्दुरन्ताञ्च समेधितम् ॥ १७॥

17

“Dhishtyaa paapo hathah Kamsah saanugo vaamidham kulam
Bhawadhbhyaamudhddhritam krichcchraadhdhuranthaachcha
sameddhitham.

“It is our great fortune that You Both have killed that sinful Kamsa Raakshasa along with all his followers, relatives and friends who were the cause of flourishing endless sufferings and distresses. By doing so You have saved Your dynasty and uplifting us from the ocean of endless sufferings and distresses.”

युवां प्रधानपुरुषौ जगद्धेतू जगन्मयौ ।
भवद्भ्यां न विना किञ्चित्परमस्ति न चापरम् ॥ १८॥

18

“Yuvaam preddhaanapurushau Jegadhddhethu Jeganmayau
Bhawadhbhyaam na vinaa kinjchith paramasthi na chaaparam.”

“You Both are Primary Original Supreme Persons. At the same time, You Both are the Cause of the Universe and the very Substance of the Universe. You Both are personifications of Cosmic Forms. Other than You Two there is nothing as the Cause as well as the Effect or Substance for and of the Universe. That is Absolute Truth. There is no question about it.”

आत्मसृष्टमिदं विश्वमन्वाविश्य स्वशक्तिभिः ।
ईयते बहुधा ब्रह्मन् श्रुतप्रत्यक्षगोचरम् ॥ १९॥

19

“Aathmasrishtamidham visvamanvaavisya svasakthibhih
Eeyathe behuddhaa, Brahman, sruthaprethyakshagocharam.”

“Oh, Bhagawan! Oh, Eeswara! You, The Supreme Absolute Truth created this universe with Your Personal Energies and appears that You have then entered into or within it. Thus, One can see You and Your Effulgence in many different Forms according to Vedhaas and Saasthraas, as if it is not clear to anyone by any means, and also by direct experience. [As One can see God in everything.]”

यथा हि भूतेषु चराचरेषु
मह्यादयो योनिषु भान्ति नाना ।
एवं भवान् केवल आत्मयोनि-
ष्वात्माऽऽत्मतन्त्रो बहुधा विभाति ॥ २०॥

20

“Yetthaa hi bhootheshu charaachareshu
Mahyaadhayo yonishu bhaanthi naanaa
Evam Bhawaan Kewala aathmayoni-
Shvaathmaaaaathmathanthro behuddhaa vibhaathi.”

“There is absolutely no doubt that all Primary Elements, for that matter All Elements, like Earth, Water, etc. are manifest themselves in abundant

variety among all the species of mobile and immobile life, so You, The Purest and The One Independent Supreme Soul [this is applicable for Both Raama and Krishna] appear to be manifold among the infinite number of objects of Your creations, whereas You remaining always Beyond and Independent of all those elements.”

सृजस्यथो लुम्पसि पासि विश्वं
रजस्तमःसत्त्वगुणैः स्वशक्तिभिः ।
न बध्यसे तद्गुणकर्मभिर्वा
ज्ञानात्मनस्ते क्व च बन्धहेतुः ॥ २१ ॥

21

“Srijasyettho lumpasi paasi visvam
Rejasthamasaththvagunaih svasakthibhih
Na bedhddhyase thadhgunakarmmabhirvaa
Jnjaanaathmanasthe kva cha benddhahethuh.”

“With Your Own Material Energies like Saththva, Rejas and Thamas, You create, maintain and destroy the Universe and all its entities and elements. But You are never entangled or attached or involved in or by any actions and activities of any element or entity within that Universe. You always remain independent of everything. Oh, Bhagawan! You are the source of Original Knowledge. As this Universe and all its entities and elements are under Your Illusory Power, how could those illusive activities within the Universe can affect You? It can never be.”

देहाद्युपाधेरनिरूपितत्वा-
द्भवो न साक्षान्न भिदाऽऽत्मनः स्यात् ।
अतो न बन्धस्तव नैव मोक्षः
स्यातां निकामस्त्वयि नोऽविवेकः ॥ २२ ॥

22

“Dhehaadhyupaaddheraniroopithathvaath
Bhavo na saakshaanna bhidhaaaathmanah syaath
Atho na benddhasthava naiva mokshah
Syaathaam nikaamasthvayi noavivekah.”

“Oh, Bhagawan! You are Pure Transcendental. It has never been demonstrated that You are covered by material, bodily designations or concepts. Therefore, we can clearly conclude that, for You there is neither Birth in a literal sense nor any duality. As such You never have to undergo or You never have any bondage or liberation, but if You appear to have, it is only due to Your Own will and desire that we see You in that way. It is only due to our ignorance and lack of discretion.”

त्वयोदितोऽयं जगतो हिताय
यदा यदा वेदपथः पुराणः ।
बाध्येत पाखण्डपथैरसद्भि-
स्तदा भवान् सत्त्वगुणं बिभर्ति ॥ २३ ॥

23

“Thvayodhithoayam jegatho hithaaya
Yedhaa thadhaa Vedhapatthah Puraanah
Baaddhyetha paakhandapatthairasadbhi-
SThadhaa Bhawaan saththvagunam bibharththi.”

“You have already, from the very beginning, established Vedha Maargga or the Path of Vedha for the prosperity, benefit and welfare of the world. But that Path becomes obstructed by wicked, impure, impiety and irreligious persons who are following the path of atheism. And when the Path of atheism prevails in the world, You would assume one of Your Incarnations and destroy the wicked persons and reestablish the Vedha Maargga which leads to the Transcendental Path of Virtues. That is the purpose of Your Incarnations.”

स त्वं प्रभोऽद्य वसुदेवगृहेऽवतीर्णः
स्वांशेन भारमपनेतुमिहासि भूमेः ।
अक्षौहिणीशतवधेन सुरेतरांश-
राज्ञाममुष्य च कुलस्य यशो वितन्वन् ॥ २४ ॥

24

“Sa Thvam Prebhoadhya VasudhevagriheAvatheernnah

Svaamsena Bhaaramapanethumihaasi bhoomeh
Akshauhineesathavaddhena suretharaamsa-
Raajnjaamamushya cha kulasya yeso vithanvan.”

“That Supreme God Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan has now Incarnated in the home of Vasudhevar of Yaadhava dynasty for its prosperity and progress as well as to destroy hundreds of Akshauhinees [An Akshauhini (Sanskrit: अक्शौहिनि), was an ancient battle formation that consisted of 21,870 chariots (Sanskrit Rettha); 21,870 elephants; 65,610 horse-mounted warriors and 109,350 infantries, as per the Mahabharata (Adi Parva 2.15-23). (ratio - 1 chariot: 1 elephant: 3 horse-mounted warriors: 5 infantry soldiers) In each of these large number groups (65,610, etc.), the digits add up to 18] of Dheithyaas or Asuraas or Raakshasaas and to reduce the overburden of the world.”

अद्येश नो वसतयः खलु भूरिभागा
यः सर्वदेवपितृभूतनृदेवमूर्तिः ।
यत्पादशौचसलिलं त्रिजगत्पुनाति
स त्वं जगद्गुरुरधोक्षज याः प्रविष्टः ॥ २५ ॥

25

“Adhyesa no vasathayah khalu bhooribhaagaa
Yah SarvvaDhevaPithruBhoothaNriDhevaMoorththih
Yethapaadhasauchasalilam thrijegath punaathi
Sa Thvam JegadhgururAddhokshaja yaah previshtah.”

“Oh, Bhagawan! You are Jegadhguru or Universal Preceptor and the Spiritual Master of the Universe. You are Absolute and Supreme Truth. You embody all Dhevaas or gods or demigods, all Pithroos or Forefathers, all Bhoothaas or Ordinary Creatures, all Naraas or Nris or Manushyaas or Human Beings, and You cleanse and purify the entire Universe with the water that has washed Your Lotus Feet. You are the Supreme Transcendent One. Oh, Bhagawan! Today, by Your visit, my home has become the most fortunate and most purified and most divine.”

कः पण्डितस्त्वदपरं शरणं समीयात्
भक्तप्रियादृतगिरः सुहृदः कृतज्ञात् ।

सर्वान् ददाति सुहृदो भजतोऽभिकामा-
नात्मानमप्युपचयापचयौ न यस्य ॥ २६॥

26

“Kah Pandithasthavadhaparam saranam sameeyaath
Bhakthapriyaadhrithagirah Suhridhah krithajnjaath
Sarvvaan dhedhaathi suhridho bhajathoabhikaamaa-
Naathmaanamapyupachayaapachayau na yesya.”

“Oh, Vaasudheva Sree Krishna Bhagawaan! You are a provider of shelter and fulfiller of all the desires of all Your devotees, friends, and servants. Oh, Bhagawan! Who else other than You are capable of providing the Soul? You are the Only One capable of providing Soul to all the entities and elements of the Universe? Who else other than You are there Who does not have changes or One Who is not affected by any changes like increase or decrease or any such other dualities? Oh, Bhagawan! To those who worship You sincerely, You reward everything they desire, even Your Own Self. You never increase or diminish.”

दिष्ट्या जनार्दन भवानिह नः प्रतीतो
योगेश्वरैरपि दुरापगतिः सुरेशैः ।
छिन्द्याशु नः सुतकलत्रधनासगेह-
देहादिमोहरशनां भवदीयमायाम् ॥ २७॥

27

“Dhishtyaa, Jenaardhdhana, Bhawaaniha nah pretheetho
Yogeswarairapi dhuraapagethih Suresaih
Cchinddhyaaasu nah suthakalathraddhanaapthageha-
Dhehaadhimoharasanaam Bhawadheeyamaayaam.”

“Oh, Jenaardhdhana! It is most difficult and an exceedingly rare chance or opportunity even for the Master of Yoga Prebhaava and or even for the Most Esteemed Famous Dhevaas to get the opportunity to see You. They never get a chance to see You. Under such circumstances, what a great opportunity and how immensely fortunate we are because You have blessed us with a chance to see You with Your appearance. Oh, Bhagawan Jenaardhdhana! We are entangled within the entrapment of Your illusory

power and are bonded under material relations like wife, children, parents, family, friends, material body, ego, etc. With Your blessings, please cut off this bondage and liberate us from all these material entrapments.”

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

इत्यर्चितः संस्तुतश्च भक्तेन भगवान् हरिः ।
अक्रूरं सस्मितं प्राह गीर्भिः सम्मोहयन्निव ॥ २८॥

28

Ithyarchchithah samsthuthascha bhakthena Bhagawaan Harih
Akrooram samsmitham praaha geerbhih sammohayanniva.

Thus, being worshiped and offered obeisance by His ardent devotee, Akroora, Bhagawaan Hari or Vaasudheva Sree Krishna Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan smilingly addressed Akroora, completely charming and enchanting with His words.

श्रीभगवानुवाच

SreeBhagawaanUvaacha (Sree Bhagawaan or Vaasudheva Sree Krishna Bhagawaan Said):

त्वं नो गुरुः पितृव्यश्च श्लाघ्यो बन्धुश्च नित्यदा ।
वयं तु रक्ष्याः पोष्याश्च अनुकम्प्याः प्रजा हि वः ॥ २९॥

29

“Thvam no Guruh pithrivyaschya slaaghyo benddusxha nithyadhaa
Vayam thu rekshyaah poshyaascha anakampyaah prejaa hi vah.”

“You are very peaceful and always quiet. You are My Guru or Preceptor. You are related to Me from My father’s side as his brother and hence are My paternal uncle. Therefore, you have to consider Us [Raama and

Krishna] as your own children and you are responsible to take care of Us and we deserve your compassion, and We are always dependent on your protection.”

भवद्विधा महाभागा निषेव्या अर्हसत्तमाः ।
श्रेयस्कामैर्नृभिर्नित्यं देवाः स्वार्था न साधवः ॥ ३० ॥

30

“Bhavadhviddhaa Mahaabhaagaa nishevyaa arhasaththamaah
Sreyaskaamairnribhirnnithyam Dhevaah svaarththaa na saaddhavah.”

“Persons like you, Akroora, are Mahaabhaagaas or most noble and fortunate Ones. You are all the most exalted and Worshipable souls for those who want to attain the highest, transcendental, status in life. Most of the Dhevaas are generally concerned of their own interests but saintly devotees like you are never.”

न ह्यम्मयानि तीर्थानि न देवा मृच्छिलामयाः ।
ते पुनन्त्युरुकालेन दर्शनादेव साधवः ॥ ३१ ॥

31

“Na hyammayaani theerththaaani na Dhevaa mrichcchilaamayaah
The punanthyukaalena dhersanaadheva saaddhavah.”

“Absolutely no doubt that holy places like sacred rivers or the Dhevaas appearing in deity forms made of earth or stone purify the souls, but only after a long time of prayers and worship. Whereas saintly persons like you purify the souls just by seeing.”

स भवान् सुहृदां वै नः श्रेयान् श्रेयश्चिकीर्षया ।
जिज्ञासार्थं पाण्डवानां गच्छस्व त्वं गजाह्वयम् ॥ ३२ ॥

32

“Sa Bhavaan sukriithaam vai nah sreyaan sreyaaschikeershayaa
Jijnjaasaarththam Paandavaanaam gechcchasva thvam gejaahvayam.”

“You are the best and the noblest of our relatives. We have a request for you. You please go to Hasthinapuri to enquire about the welfare of the sons of Kuntheedhevi, Paandavaas, and to find the details of how they are doing so that We can work for their progress, prosperity, and success. That is what I may request you to do now.”

पितर्युपरते बालाः सह मात्रा सुदुःखिताः ।
आनीताः स्वपुरं राज्ञा वसन्त इति शुश्रुम ॥ ३३ ॥

33

“Pitharuparethe baalaah saha maathraa sudhuhkhithaah
Aaneethaah svapuram raajjaa vasantha ithi susruma.”

“We have heard that after death of their father, Paandu, the King Ddhritharaashtra, Paandu’s elder brother and Paandavaas’ paternal uncle, brought them, Paandavaas, along with their anguished mother Kuntheedhevi to the capitol, Hasthinapuri, and troubling and torturing them. So, we need to know the facts about it.”

तेषु राजाम्बिकापुत्रो भ्रातृपुत्रेषु दीनधीः ।
समो न वर्तते नूनं दुष्पुत्रवशगोऽन्धदृक् ॥ ३४ ॥

34

“Theshu Raajaambikaaputhro bhraathriputhreshu dheenaddheeh
Samo na varththathe noonam dhushputhravasagoanddhadhrik.”

“The weak-minded Ddhritharaashtra, the son of Ambika, who is the present ruling king of Kuru Raajya is living in Hasthinapuri along with his children and Paandavaas, the children of his brother, Paandu. He does not consider his children and the children of Paandavaas as equals, or he does not see them with equanimity as the blind king is under the control and being influenced by his wicked and covetous sons.”

गच्छ जानीहि तद्वृत्तमधुना साध्वसाधु वा ।
विज्ञाय तद्विधास्यामो यथा शं सुहृदां भवेत् ॥ ३५ ॥

35

“Gechccha jaaneehi thadhvriththamaddhunaa saaddhvasaaddhu vaa Vijnjaaya thadhviddhaasyaamo yetthaasam suhridhaam bhaveth.”

“Therefore, Akroora Mahaabhaaga please go to Hasthinapuri right now and find out the situation there and how the Paandavaas are living there along with brothers or cousins and uncle. Please find out whether the situation of Paandavaas is good or whether it is bad. After knowing the real situation, we can work out suitable projects and set ups so that they will be comfortable as well as we can also be relieved.”

इत्यक्रूरं समादिश्य भगवान् हरिरीश्वरः ।
सङ्कर्षणोद्धवाभ्यां वै ततः स्वभवनं ययौ ॥ ३६॥

36

IthyAkrooram samaadhisya Bhagawaan HarirEeswarah
SankarshanOdhdhavaabhyaam vai, thathah svabhavanam yeyau.

Thus, after fully instructing Akroora, Bhagawaan Hari or Nandhasoonu Jagannaattha Govindha Maaddhava Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan returned to His residence along with Bhagawaan Sankarshana or Belabhadhra Bhagawaan and Udhdhava.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
दशमस्कन्धे पूर्वार्धे अष्टचत्वारिंशोऽध्यायः ॥ ४८॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam
DesamaSkanddhe Poorvvaardhdde – [KrishnaBhakthaSampreenanam
[KubjaaRethi – Akroora Sathkaaram [Naama]]
AshtaChathvaarimsaththamoAddhyaayah

Thus, we conclude the Forty-Eighth Chapter - In the First Half – [Named as
[Sree Krishna Bhagawaan Pleases and Blesses His Devotees [Sree
Krishna Bhagawaan Visits Thrivikra and Enjoys Conjugal Play with Her -
Sree Krishna Bhagawaan Visits Akroora and Accepts Reception] Of the

Tenth Canto of the Most Divine and the Supreme Most and the Greatest
Mythology Known as Sreemadh Bhaagawatham.

Om Shree Krishnaaya Param Brahmane Namah!

Om Namo Bhagavathe Vaasudhevaayah!

Om Namo Bhagavathe Vaasudhevaayah!

Om Namo Bhagavathe Vaasudhevaayah!