

Śrīmad Bhāgavatam - Canto 1

Sanskrit, word-for-word and original translation of Swami Prabhupāda

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Chapter 14: The Disappearance of Lord Kṛṣṇa

1.14.1

sūta uvāca

samprasthite dvāarakāyām

jiṣṇau bandhu-didr̥kṣayā

jñātuṁ ca puṇya-ślokasya

kṛṣṇasya ca viceṣṭitam

sūtaḥ uvāca — Śrī Sūta Gosvāmī said; samprasthite — having gone to; dvāarakāyām — the city of Dvārakā; jiṣṇau — Arjuna; bandhu — friends and relatives; didr̥kṣayā — for meeting them; jñātuṁ — to know; ca — also; puṇya-ślokasya — of one whose glories are sung by Vedic hymns; kṛṣṇasya — of Lord Kṛṣṇa; ca — and; viceṣṭitam — further programs of work.

TRANSLATION

Śrī Sūta Gosvāmī said: Arjuna went to Dvārakā to see Lord Śrī Kṛṣṇa and other friends and also to learn from the Lord of His next activities.

1.14.2

vyatītāḥ katicin māsās

tadā nāyāt tato 'rjunaḥ

dadarśa ghora-rūpāṇi

nimittāni kurūdvahaḥ

vyatītāḥ — after passing; katicit — a few; māsāḥ — months; tadā — at that time; na āyāt — did not return; tataḥ — from there; arjunaḥ — Arjuna; dadarśa — observed; ghora — fearful; rūpāṇi — appearances; nimittāni — various causes; kuru-udvahaḥ — Mahārāja Yūdhiṣṭhira.

TRANSLATION

A few months passed, and Arjuna did not return. Mahārāja Yūdhiṣṭhira then began to observe some inauspicious omens, which were fearful in themselves.

1.14.3

kālasya ca gatiṁ raudrām

viparyastartu-dharmināḥ

pāpīyasīm nṛṇām vārtām

krodha-lobhānṛtātmanām

kālasya — of eternal time; ca — also; gatiṁ — direction; raudrām — fearful;

viparyasta — reversed; ṛtu — seasonal; dharmināḥ — regularities; pāpīyasīm — sinful; nṛṇām — of the human being; vārtām — means of livelihood; krodha — anger; lobha — greed; anṛta — falsehood; ātmanām — of the people.

TRANSLATION

He saw that the direction of eternal time had changed, and this was very fearful. There were disruptions in the seasonal regularities. The people in general had become very greedy, angry and deceitful. And he saw that they were adopting foul means of livelihood.

1.14.4

jihma-prāyaṁ vyavahṛtaṁ
śāṭhya-miśraṁ ca sauhṛdam
pitṛ-mātr-suhṛd-bhrātr-
dam-patīnām ca kalkanam

jihma-prāyam — cheating; vyavahṛtam — in all ordinary transactions; śāṭhya — duplicity; miśram — adulterated in; ca — and; sauhṛdam — regarding friendly well-wishers; pitṛ — father; mātr — regarding the mother; suhṛt — well-wishers; bhrātr — one's own brother; dam-patīnām — regarding husband and wife; ca — also; kalkanam — mutual quarrel.

TRANSLATION

All ordinary transactions and dealings became polluted with cheating, even between friends. And in familial affairs, there was always misunderstanding between fathers, mothers and sons, between well-wishers, and between brothers. Even between husband and wife there was always strain and quarrel.

1.14.5

nimittāny atyariṣṭāni
kāle tv anugate nṛṇām
lobhādy-adharma-prakṛtiṁ
dṛṣṭvovācānujaṁ nṛpaḥ

nimittāni — causes; ati — very serious; ariṣṭāni — bad omens; kāle — in course of time; tu — but; anugate — passing away; nṛṇām — of humanity at large; lobha-ādi — such as greed; adharma — irreligious; prakṛtim — habits; dṛṣṭvā — having observed; uvāca — said; anujam — younger brother; nṛpaḥ — the King.

TRANSLATION

In course of time it came to pass that people in general became accustomed to greed, anger, pride, etc. Mahārāja Yudhiṣṭhira, observing all these omens, spoke to his younger brother.

1.14.6

yudhiṣṭhira uvāca
sampsṛito dvārakāyām
jiṣṇur bandhu-didṛkṣayā
jñātuṁ ca puṇya-ślokasya
kṛṣṇasya ca viceṣṭitam

yudhiṣṭhiraḥ uvāca — Mahārāja Yudhiṣṭhira said; sampreṣitaḥ — has gone to; dvārakāyām — Dvārakā; jīṣṇuḥ — Arjuna; bandhu — friends; didṛkṣayā — for the sake of meeting; jñātum — to know; ca — also; puṇya-ślokasya — of the Personality of Godhead; kṛṣṇasya — of Lord Śrī Kṛṣṇa; ca — and; viceṣṭitam — program of work.

TRANSLATION

Mahārāja Yudhiṣṭhira said to his younger brother Bhīmasena, I sent Arjuna to Dvārakā to meet his friends and to learn from the Personality of Godhead Kṛṣṇa of His program of work.

1.14.7

gatāḥ saptādhunā māsā
bhīmasena tavānujaḥ
nāyāti kasya vā hetor
nāhaṁ vededam añjasā

gatāḥ — has gone; sapta — seven; adhunā — to date; māsāḥ — months; bhīmasena — O Bhīmasena; tava — your; anujaḥ — younger brother; na — does not; āyāti — come back; kasya — for what; vā — or; hetoḥ — reason; na — not; aham — I; veda — know; idam — this; añjasā — factually.

TRANSLATION

Since he departed, seven months have passed, yet he has not returned. I do not know factually how things are going there.

1.14.8

api devaṣiṇādiṣṭaḥ
sa kālo 'yam upasthitaḥ
yadātmano 'ṅgam ākrīdaṁ
bhagavān utsisṛkṣati

api — whether; deva-ṣiṇā — by the demigod-saint (Nārada); ādiṣṭaḥ — instructed; saḥ — that; kālaḥ — eternal time; ayam — this; upasthitaḥ — arrived; yadā — when; ātmanaḥ — of His own self; aṅgam — plenary portion; ākrīdam — manifestation; bhagavān — the Personality of Godhead; utsisṛkṣati — is going to quit.

TRANSLATION

Is He going to quit His earthly pastimes, as Devarṣi Nārada indicated? Has that time already arrived?

1.14.9

yasmān naḥ sampado rājyaṁ
dārāḥ prāṇāḥ kulam prajāḥ
āsan sapatna-vijayo
lokāś ca yad-anugrahāt

yasmāt — from whom; naḥ — our; sampadaḥ — opulence; rājyam — kingdom; dārāḥ — good wives; prāṇāḥ — existence of life; kulam — dynasty; prajāḥ — subjects; āsan — have become possible; sapatna — competitors; vijayaḥ — conquering; lokāḥ — future accommodation in higher planets; ca — and; yat — by

whose; anugrahāt — by the mercy of.

TRANSLATION

From Him only, all our kingly opulence, good wives, lives, progeny, control over our subjects, victory over our enemies, and future accommodations in higher planets have become possible. All this is due to His causeless mercy upon us.

1.14.10

paśyotpātān nara-vyāghra
divyān bhaumān sadaiḥikān
dāruṇān śaṁsato 'dūrād
bhayaṁ no buddhi-mohanam

paśya — just see; utpātān — disturbances; nara-vyāghra — O man of tigerlike strength; divyān — happenings in the sky or by planetary influence; bhaumān — happenings on the earth; sa-daiḥikān — happenings of the body and the mind; dāruṇān — awfully dangerous; śaṁsataḥ — indicating; adūrāt — in the near future; bhayam — danger; naḥ — our; buddhi — intelligence; mohanam — deluding.

TRANSLATION

Just see, O man with a tiger's strength, how many miseries due to celestial influences, earthly reactions and bodily pains — all very dangerous in themselves — are foreboding danger in the near future by deluding our intelligence.

1.14.11

ūrv-akṣi-bāhavo mahyaṁ
sphuranty aṅga punaḥ punaḥ
vepathuś cāpi ḥṛdaye
ārād dāsyanti vipriyam

ūru — thighs; akṣi — eyes; bāhavaḥ — the arms; mahyam — in my; sphuranti — quivering; aṅga — left side of the body; punaḥ punaḥ — again and again; vepathuḥ — palpitations; ca — also; api — certainly; ḥṛdaye — in the heart; ārāt — due to fear; dāsyanti — indicating; vipriyam — undesirables.

TRANSLATION

The left side of my body, my thighs, arms and eyes are all quivering again and again. I am having heart palpitations due to fear. All this indicates undesirable happenings.

1.14.12

śivaiṣodyantam ādityam
abhirauty analānanā
mām aṅga sārameyo 'yam
abhirebhaty abhīruvat

śivā — jackal; eṣā — this; udyantam — rising; ādityam — unto the sun; abhi — towards; rauti — crying; anala — fire; ānanā — face; mām — unto me; aṅga — O Bhīma; sārameyaḥ — dog; ayam — this; abhirebhati — barks towards; abhīruvat — without fear.

TRANSLATION

Just see, O Bhīma, how the she jackal cries at the rising sun and vomits fire, and how the dog barks at me fearlessly.

1.14.13

śastāḥ kurvanti mām savyam
dakṣiṇam paśavo 'pare
vāhāns ca puruṣa-vyāghra
lakṣaye rudato mama

śastāḥ — useful animals like the cow; kurvanti — are keeping; mām — me; savyam — on the left; dakṣiṇam — circumambulating; paśavaḥ apare — other lower animals like asses; vāhān — the horses (carriers); ca — also; puruṣa-vyāghra — O tiger among men; lakṣaye — I see; rudataḥ — weeping; mama — of mine.

TRANSLATION

O Bhīmasena, tiger amongst men, now useful animals like cows are passing me on my left side, and lower animals like the asses are circumambulating me. My horses appear to weep upon seeing me.

1.14.14

mṛtyu-dūtaḥ kapoto 'yam
ulūkaḥ kampayan manaḥ
pratyulūkaś ca kuhvānair
viśvam vai śūnyam icchataḥ

mṛtyu — death; dūtaḥ — messenger of; kapotaḥ — pigeon; ayam — this; ulūkaḥ — owl; kampayan — trembling; manaḥ — mind; pratyulūkaḥ — the rivals of owls (crows); ca — and; kuhvānaiḥ — shrieking scream; viśvam — the cosmos; vai — either; śūnyam — void; icchataḥ — wishing.

TRANSLATION

Just see! This pigeon is like a messenger of death. The shrieks of the owls and their rival crows make my heart tremble. It appears that they want to make a void of the whole universe.

1.14.15

dhūmrā diśaḥ paridhayaḥ
kampate bhūḥ sahādrībhiḥ
nirghātaś ca mahāns tāta
sākam ca stanayitnubhiḥ

dhūmrāḥ — smoky; diśaḥ — all directions; paridhayaḥ — encirclement; kampate — throbbing; bhūḥ — the earth; saha adribhiḥ — along with the hills and mountains; nirghātaḥ — bolt from the blue; ca — also; mahān — very great; tāta — O Bhīma; sākam — with; ca — also; stanayitnubhiḥ — thundering sound without any cloud.

TRANSLATION

Just see how the smoke encircles the sky. It appears that the earth and mountains are throbbing. Just hear the cloudless thunder and see the bolts from the blue.

1.14.16

vāyur vāti khara-sparśo
rajasā visrjañs tamaḥ
asrg varṣanti jaladā
bībhatsam iva sarvataḥ

vāyuḥ — wind; vāti — blowing; khara-sparśaḥ — sharply; rajasā — by the dust;
visrjan — creating; tamaḥ — darkness; asrk — blood; varṣanti — are raining; jaladāḥ
— the clouds; bībhatsam — disastrous; iva — like; sarvataḥ — everywhere.

TRANSLATION

The wind blows violently, blasting dust everywhere and creating darkness. Clouds are raining everywhere with bloody disasters.

1.14.17

sūryaṁ hata-prabhaṁ paśya
graha-mardaṁ mitho divi
sasañkulair bhūta-gaṇair
jvalite iva rodasī

sūryam — the sun; hata-prabham — its rays declining; paśya — just see; graha-
mardam — clashes of the stars; mithaḥ — among one another; divi — in the sky; sa-
sañkulaḥ — being mixed with; bhūta-gaṇaiḥ — by the living entities; jvalite —
being ignited; iva — as if; rodasī — crying.

TRANSLATION

The rays of the sun are declining, and the stars appear to be fighting amongst themselves. Confused living entities appear to be ablaze and weeping.

1.14.18

nadyo nadās ca kṣubhitāḥ
sarāñsi ca manāñsi ca
na jvalaty agnir ājyena
kālo 'yaṁ kim vidhāsyati

nadyaḥ — rivers; nadāḥ ca — and the tributaries; kṣubhitāḥ — all perturbed; sarāñsi
— reservoirs of water; ca — and; manāñsi — the mind; ca — also; na — does not;
jvalati — ignite; agniḥ — fire; ājyena — with the help of butter; kālaḥ — the time;
ayam — extraordinary it is; kim — what; vidhāsyati — going to happen.

TRANSLATION

Rivers, tributaries, ponds, reservoirs and the mind are all perturbed. Butter no longer ignites fire. What is this extraordinary time? What is going to happen?

1.14.19

na pibanti stanaṁ vatsā
na duhyanti ca mātaraḥ
rudanty aśru-mukhā gāvo
na hr̥ṣyanty ṛṣabhā vraje

na — does not; pibanti — suck; stanam — breast; vatsāḥ — the calves; na — do not; duhyanti — allow milking; ca — also; mātaraḥ — the cows; rudanti — crying; aśru-mukhāḥ — with a tearful face; gāvaḥ — the cows; na — do not; hr̥ṣyanti — take pleasure; ṛṣabhāḥ — the bulls; vraje — in the pasturing ground.

TRANSLATION

The calves do not suck the teats of the cows, nor do the cows give milk. They are standing, crying, tears in their eyes, and the bulls take no pleasure in the pasturing grounds.

1.14.20

daivatāni rudantīva
svidyanti hy uccalanti ca
ime jana-padā grāmāḥ
purodyānākarāśramāḥ
bhraṣṭa-śriyo nirānandāḥ
kim agham darśayanti naḥ

daivatāni — the Deities in the temples; rudanti — seem to be crying; iva — like that; svidyanti — perspiring; hi — certainly; uccalanti — as if going out; ca — also; ime — these; jana-padāḥ — cities; grāmāḥ — villages; pura — towns; udyāna — gardens; ākara — mines; āśramāḥ — hermitages, etc.; bhraṣṭa — devoid of; śriyaḥ — beauty; nirānandāḥ — bereft of all happiness; kim — what sort of; agham — calamities; darśayanti — shall manifest; naḥ — to us.

TRANSLATION

The Deities seem to be crying in the temple, lamenting and perspiring. They seem about to leave. All the cities, villages, towns, gardens, mines and hermitages are now devoid of beauty and bereft of all happiness. I do not know what sort of calamities are now awaiting us.

1.14.21

manya etair mahotpātail
nūnam bhagavataḥ padaiḥ
ananya-puruṣa-śrībhīr
hīnā bhūr hata-saubhagā

manya — I take it for granted; etaiḥ — by all these; mahā — great; utpātail — upsurges; nūnam — for want of; bhagavataḥ — of the Personality of Godhead; padaiḥ — the marks on the sole of the foot; ananya — extraordinary; puruṣa — of the Supreme Personality; śrībhīr — by the auspicious signs; hīnā — dispossessed; bhūḥ — the earth; hata-saubhagā — without the fortune.

TRANSLATION

I think that all these earthly disturbances indicate some greater loss to the good fortune of the world. The world was fortunate to have been marked with the footprints of the lotus feet of the Lord. These signs indicate that this will no longer be.

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