

Canto Eleven - Chapter six

The Yadu Dynasty Retires to Prabhāsa

Brahmā Visits Dvārakā

Section – I

Demigods approach the
Lord @ Dvārakā [1- 6]

Section-I Demigods approach the Lord @ Dvārakā [1- 6]

|| 11.6.1 ||

śrī-śuka uvāca
atha brahmātma-jaiḥ
devaiḥ prajeśair āvrto 'bhyagāt
bhavaś ca bhūta-bhavyeśo
yayau bhūta-gaṇair vṛtaḥ

Śukadeva Gosvāmī said: Lord Brahmā then (**atha brahmā**) set off for Dvārakā (**abhyagāt**), accompanied (**āvṛtaḥ**) by his own sons (**ātma-jaiḥ**) as well as by the devatās (**devaiḥ**) and the great Prajāpatis (**prajeśaiḥ**). Lord Śiva, the bestower of auspiciousness to all living beings (**bhavaś ca bhūta-bhavya īśah**), also went (**yayau**), surrounded by many ghostly creatures (**bhūta-gaṇair vṛtaḥ**).

In the Sixth Chapter the Lord is praised by Brahmā and others.

Understanding that the Lord desired to disappear with his dynasty, Uddhava, dear to the Lord, made a request to Kṛṣṇa.

The sons of Brahmā were the Kumāras and others.

Bhūta-bhavyeśaḥ means the bestower of auspiciousness to all beings. They went to Dvārakā. This is understood in verse 4.

Section-I Demigods approach the Lord @ Dvārakā [1-6]

|| 11.6.2-4 ||

indro marudbhir bhagavān ādityā vasavo 'śvinau
rbhavo 'ngiraso rudrā viśve sādhyās ca devatāḥ

gandharvāpsaraso nāgāḥ siddha-cāraṇa-guhyakāḥ
ṛṣayaḥ pitaraś caiva sa-vidyādhara-kinnarāḥ

dvārakām upasañjagmuḥ sarve kṛṣṇa-didr̥kṣavaḥ
vapuṣā yena bhagavān nara-loka-manoramah
yaśo vitene lokeṣu sarva-loka-malāpaham

Section-I Demigods approach the Lord @ Dvārakā [1- 6]

The powerful Indra (**bhagavān indrah**), along with the Maruts, Ādityas, Vasus, Aśvinīs (**marudbhir ādityā vasavo aśvinau**), Ṛbhus, Aṅgirās, Rudras, Viśvedevas (**ṛbhavo aṅgirasō rudrā viśve**), Sādhyas, Gandharvas, Apsarās, Nāgas (**sādhyāś ca devatāḥ gandharva apsaraso nāgāḥ**), Siddhas, Cāraṇas, Guhyakas (**siddha-cāraṇa-guhyakāḥ**), the great sages and forefathers (**ṛṣayaḥ pitaraś caiva**) and the Vidyādharas and Kinnaras (**sa-vidyādhara-kinnarāḥ**), arrived at the city of Dvārakā (**dvārakām upasañjagmuḥ**), hoping to see Lord Kṛṣṇa (**sarve kṛṣṇa-didṛkṣavaḥ**). By his form (**vapuṣā**), Kṛṣṇa, the Supreme Lord (**bhagavān**), enchanted all human beings (**nara-loka-manoramāḥ**), spread his own fame throughout the worlds (**yaśo vitene lokeṣu**), and destroyed all contamination within the universe (**sarva-loka-malāpaham**).

They desired to see Kṛṣṇa by whose body he attracted all men.

This indicates that his body is non-different from himself, unlike the jīva.

It is said

deha-dehi-vibhāgaś ca neśvare vidyate kvacit:

there is no difference in the Lord between his body and himself. (Kūrma Purānā)[6]

Section-I Demigods approach the Lord @ Dvārakā [1- 6]

|| 11.6.5 ||

**tasyām vibhrajamānāyām
samṛddhāyām maharddhibhiḥ
vyacakṣatāvitṛptākṣāḥ
kṛṣṇam adbhuta-darśanam**

In that resplendent city of Dvārakā (**tasyām vibhrajamānāyām**), rich with all superior wealth (**samṛddhāyām maharddhibhiḥ**), the devatās beheld with unsatiated eyes (**vyacakṣata avitrpta akṣāḥ**) the wonderful form of Kṛṣṇa (**kṛṣṇam adbhuta-darśanam**).

In Dvārakā (tasyām) they saw Kṛṣṇa.

Section-I Demigods approach the Lord @ Dvārakā [1- 6]

|| 11.6.6 ||

svargodyānopagair mālyaiś
chādayanto yudūttamam
gīrbhiś citra-padārthābhis
tuṣṭuvur jagad-īśvaram

The devatās covered (**chādayanto**) the Supreme Lord of the universe (**jagad-īśvaram**) with flower garlands (**mālyaiḥ**) brought from the gardens of heaven (**svarga udyāna upagaiḥ**). Then they praised him (**tuṣṭuvuh**), the best of the Yadu dynasty (**yudūttamam**), with statements (**gīrbhiḥ**) containing charming words and ideas (**citra-pada arthābhiḥ**).

The garlands were obtained (upagaiḥ) from the gardens of Svarga. They praised Kṛṣṇa with meaningful words in attractive verses.

Section-2

Demigods Prayers to the Lord's Lotus Feet

[SB 11.6.7- 19]

Section-2 DG's Prayers to the Lord's LF [7- 19]

|| 11.6.7 ||

śrī-devā ūcuḥ

natāḥ sma te nātha padāravindam
buddhīndriya-prāṇa-mano-vacobhiḥ
yac cintyate 'ntar hṛdi bhāva-yuktair
mumukṣubhiḥ karma-mayoru-pāśāt

The devatās said: O Lord (**nātha**)! Persons striving for liberation (**mumukṣubhiḥ**) from the severe bondage of karma (**karma-maya-uru-pāśāt**) meditate (**cintyate**) with great devotion (**bhāva-yuktaiḥ**) upon your lotus feet (**yat**) within their hearts (**antar hṛdi**). Dedicating our intelligence, senses, vital air (**buddhīndriya-prāṇa**), mind and power of speech to you (**mano-vacobhiḥ**), we bow down at your lotus feet (**natāḥ sma te padāravindam**).

We offer respects to your lotus feet with our hearts, the seat of intelligence, with our senses such as the eyes, feet and arms, with the body possessing prāṇa.

One offers respects using the different limbs:

dorbhyām padābhyām jānubhyām urasā śirasā dṛśā |

manasā vacasā ceti praṇāmo'ṣṭāṅga īritah |

Offering respects with eight limbs means using the arms, feet, knees, chest, head, eyes, mind and words. Quoted in *Hari-bhakti-vilāsa* 8.162

Persons desiring liberation meditate upon those lotus feet, but do not see them.

We however have seen those feet and thus offer respects.
What great fortune we have

Section-2 DG's Prayers to the Lord's LF [7-19]

|| 11.6.8 ||

tvam māyayā tri-guṇayātmani durvibhāvyam
vyaktam sṛjasy avasi lumpasi tad-guṇa-sthaḥ
naitair bhavān ajita karmabhir a jyate vai
yat sve sukhe 'vyavahite 'bhirato 'navadyaḥ

O unconquerable Lord (**ajita**)! You create, maintain and destroy (**tvam sṛjasy avasi lumpasi**) the inconceivable universe (**durvibhāvyam vyaktam**) by māyā made of the three guṇas (**tri-guṇayātmani māyayā**), all within your own self (**implied**). You are situated in the guṇas of māyā (**bhavān tad-guṇa-sthaḥ**) but are not contaminated by your actions (**na etair karmabhir a jyate**) since (**yat**) you, who cannot be criticized (**'navadyaḥ**), are engaged (**abhirataḥ**) in unobstructed bliss (**sve avyavahite sukhe**).

We, who are also controllers, praise you because you are the supreme, inconceivable controller.

You create, maintain and destroy the universe (vyaktam)

You are situated within the guṇas of the universe as the controller of māyā.

Though you carry out creation and destruction you are not contaminated by those actions because you are engaged in your unobstructed happiness.

Since the jīva is covered by ignorance in his happiness, he suffers because of no bliss.

Thus he is contaminated by his actions. You cannot be criticized (anavadyaḥ) but the jīva can.

Section-2 DG's Prayers to the Lord's LF [7- 19]

|| 11.6.9 ||

śuddhir nṛṇām na tu tathedyā durāśayānām
vidyā-śrutādhyayana-dāna-tapaḥ-kriyābhiḥ
sattvātmanām ṛṣabha te yaśasi pravṛddha-
sac-śraddhayā śravaṇa-sambhṛtayā yathā syāt

O worshipable Lord (**īḍya**)! Those whose consciousness is polluted by pride (**durāśayānām nṛṇām**) cannot purify themselves (**na tu tathā śuddhiḥ**) by knowledge, study of the Vedas (**vidyā-śruta-adhyayana**), charity, austerity or ritual activities (**dāna-tapaḥ-kriyābhiḥ**). O best among the avatāra with pure bodies (**ṛṣabha**)! Pure souls (**sattvātmanām**) who have developed a profuse, excellent faith (**pravṛddha-sat-śraddhayā**) in your glories (**te yaśasi**), nourished by hearing scripture (**śravaṇa-sambhṛtayā**), become completely purified (**yathā syāt**).

Just as everyone should worship your lotus feet, they should also hear and remember your glories.

O worshipping Lord! Purification does not take place by knowledge and other processes because their hearts are generally contaminated by pride in those processes.

O best among the avatāras with śuddha-sattva bodies!

Purification will take place by abundant, superior faith in hearing remembering and glorifying your fame, which is nourished by hearing scripture.

Section-2 DG's Prayers to the Lord's LF [7- 19]

|| 11.6.10 ||

syān nas tavāṅhrir aśubhāśaya-dhūmaketuḥ
kṣemāya yo munibhir ārdra-hṛdohyamānaḥ
yaḥ sātvataiḥ sama-vibhūtaya ātmavadbhir
vyūhe 'rcitaḥ savanaśaḥ svar-atikramāya

May the lotus feet of your lordship (**tavāṅhrir**) whom sages contemplate (**yaḥ munibhir uhyamānaḥ**) with hearts melted by prema (**ārdra-hṛdā**) to attain the highest bliss (**kṣemāya**), and whom devotees (**yaḥ sātvataiḥ**), accepting you as their master (**ātmavadbhir**), worship in four forms (**vyūhe arcitaḥ**) three times a day (**savanaśaḥ**) for attaining prema (**sama-vibhūtaya**) and for giving up desire for Svarga (**sva-atikramāya**), burn up our desire for enjoyment (**naḥ aśubhāśaya-dhūmaketuḥ syāt**)!

We have seen those lotus feet which should be contemplated and worshipped.

We aspire for those lotus feet. May those feet burn up our desires for material enjoyment!

You are contemplated by the sages in their hearts melted with prema. Your devotees, for whom you exist as the Lord (ātmā), worship you for liberation such as sārṣṭi (sama-vibhūtaye) or for prema (vibhūtaye) possessed by the devotees who see equally (sama) heaven, liberation and hell.

We worship you for giving up desire for Svarga

Prahlāda has said:

yadi dāsyasi me kāmān varāms tvam varadarṣabha

kāmānām hr̥dy asamroham bhavatas tu vṛṇe varam

O my Lord, best of the givers of benediction, if you at all want to bestow a desirable benediction upon me, then I pray from you that within the core of my heart there be no material desires. SB 7.10.7

Section-2 DG's Prayers to the Lord's LF [7- 19]

|| 11.6.11 ||

yas cintyate prayata-pāṇibhir adhvarāgnau
trayyā nirukta-vidhineśa havir gr̥hītvā
adhyātma-yoga uta yogibhir ātma-māyām
jijñāsubhiḥ parama-bhāgavataiḥ parīṣṭaḥ

Sacrificers, taking oblations in their cupped hands (**prayata-pāṇibhir**), mediate upon you (**yah cintyate**) in the sacrificial fires (**adhvarāgnau**) using rules defined in the three Vedas (**trayyā nirukta-vidhinā**). Similarly, the yogīs (**yogibhir**), absorbed in ātmā (**adhyātma-yoga**), meditate upon you, desiring knowledge of how to cross māyā (**ātma-māyām jijñāsubhiḥ**). The most elevated devotees (**parama-bhāgavataiḥ**) worship you with no material desires (**parīṣṭaḥ**).

You are worshipped not only by devotees but by performers of karma and jñāna.

Taking oblations with cupped hands, the sacrificers contemplate you in the sacrificial fires.

They meditate that Indra and others are your vibhūti, representing your arms and other limbs.

And the yogīs who are inquisitive about crossing māyā, meditate on you.

The highest devotees however worship you without any desires (parīṣṭaḥ).

May your lotus feet burn up all of our material desires!

Section-2 DG's Prayers to the Lord's LF [7- 19]

|| 11.6.12 ||

paryuṣṭayā tava vibho vana-mālayeyam
saṁspārdhinī bhagavatī pratipatnī-vac chrīḥ
yaḥ su-praṇītam amuyārhaṇam ādadan no
bhūyāt sadāṅghrir aśubhāśaya-dhūmaketuḥ

O almighty Lord (**vibho**)! You accept worship (**amuyā arhaṇam ādadan**) with the withered flower garland (**iyam paryuṣṭayā vana-mālayā**) that we have prepared with devotion (**yaḥ nah su-praṇītam**), with which Lakṣmī (**yaḥ bhagavatī śrīḥ**) must compete (**saṁspārdhinī**) like a jealous co-wife (**pratipatnī-vat**). May your lotus feet always (**sadā aṅghriḥ**) act as a blazing fire to consume the inauspicious desires within our hearts (**aśubhāśaya-dhūmaketuḥ bhūyāt**)!

You consider the withered garlands offered by your dedicated devotees to be superior to most attractive Lakṣmī.

This is your affection for your devotee. Lakṣmī competes like a co-wife with the withered garland.

She thinks, “The withered garland resides on the Lord’s chest where I reside.” Not interested in Lakṣmī, you think,

“I cannot give up the withered garland since it has been offered by my unalloyed devotee.”

You accept the offering attentively prepared with devotion.

That the garland competes with Lakṣmī is an appearance only, since no one can actually compete with Lakṣmī.

Section-2 DG's Prayers to the Lord's LF [7- 19]

|| 11.6.13 ||

ketus tri-vikrama-yutas tri-patat-patāko
yas te bhayābhaya-karo 'sura-deva-camvoḥ
svargāya sādhuṣu khaleṣv itarāya bhūman
padaḥ punātu bhagavan bhajatām agham naḥ

O powerful Lord (**bhūman bhagavan**)! May that foot (**yah te padaḥ**) which is like a victory flag (**ketuh**), endowed with great power during your appearance as Vāmana (**tri-vikrama-yutah**), with banners falling upon the three worlds like the Gaṅgā River (**tri-patat-patāko**), bestowing fear (**bhaya-karo**) in the demon troops (**asura-camvoḥ**) to drive them to hell (**khaleṣv itarāya**), and bestowing fearlessness (**abhaya-karo**) to the devatā armies (**deva-camvoḥ**) for taking them to Svarga (**sādhuṣu svargāya**), purify us (**bhajatām punātu**) of our sins (**aghām naḥ**)!

You lotus feet have been realized by all people. May your foot, like a raised victory flag, purify us.

Endowed with great powers when you appeared as Vāmana avatāra (trivikrama-yutaḥ), the flag is endowed with three banners, or with its banner falls like the Gaṅgā over the three worlds.

It creates fear in the demon army for sending them to hell and fearlessness in the devatā army for sending them to Svarga.

May this foot purify us worshippers of sin! Another version has aghāt.

The possessive case in bhajatām is poetic license.

Śruti says

*carāṇam pavitram vitatam purāṇam yena pūtas tarati
duṣkṛtāni:*

we become purified and can cross saṁsāra by that pure, ancient foot which extended itself. (Mahā-nārāyaṇa upaniṣad)

Section-2 DG's Prayers to the Lord's LF [7- 19]

|| 11.6.14 ||

**nasy ota-gāva iva yasya vaśe bhavanti
brahmādayas tanu-bhṛto mithur ardyamānāḥ
kālasya te prakṛti-pūruṣayoḥ parasya
śam nas tanotu caraṇaḥ puruṣottamasya**

Like oxen bound through the nose (**nasy ota-gāva iva**), embodied beings like Brahmā (**brahmādayas tanu-bhṛto**) who are suffering in competition with each other (**mithur ardyamānāḥ**), are controlled by you (**yasya vaśe bhavanti**), the controller (**te kālasya**), superior to prakṛti and the jīva (**prakṛti-pūruṣayoḥ parasya**). May the lotus feet of the Supreme Lord (**puruṣottamasya caraṇaḥ**) bestow fortune upon us (**śam nah tanotu**)!

“You are worshipped by the people. Why do you devatās worship me?”

Brahmā and others are under the control of the Lord, like oxen bound up by their noses.

They mutually suffer through competition by qualities like envy.

This shows that they are powerless since their controller (kālasya) is not like that. You have no controller. You are superior to prakṛti and the jīva.

Section-2 DG's Prayers to the Lord's LF [7- 19]

|| 11.6.15 ||

asyāsi hetur udaya-sthiti-saṁyamānām
avyakta-jīva-mahatām api kālam āhuḥ
so 'yaṁ tri-ṇābhir akhilāpacaye pravṛttaḥ
kālo gabhīra-ṛaya uttama-pūruṣas tvam

You are the cause (**hetuh asi**) of the creation, maintenance and destruction (**udaya-sthiti-saṁyamānām**) of this universe (**asya**). They say (**āhuḥ**) that you are the controller of prakṛti, jīva and the elements such as mahat-tattva (**avyakta-jīva-mahatām api kālam**). You are the year made of three parts (**sah ayam tri-ṇābhir kālah**), moving imperceptibly (**gabhīra-ṛaya pravṛttaḥ**), causing destruction of all things (**akhilāpacaye**). You are the Supreme Lord (**uttama-pūruṣas tvam**).

This verse explains the Supreme Lord mentioned in the previous verse.

You are the cause of creation, maintenance and destruction of the universe.

They say that you are the controller (kālam) of the cause called prakṛti (avyakta), which is the covering; the cause of the jīva who is covered by prakṛti; the cause of the elements such as mahat-tattva, which are coverings made of the products of prakṛti.

You are also the year having three naves of four months, with imperceptible movement (rayaḥ).

You are supreme because you are superior to the effects, the cause and the jīva.

Gītā says:

*yasmāt kṣaram atīto 'ham akṣarād api cottamaḥ |
ato 'smi loke vede ca prathitaḥ puruṣottamaḥ ||*

Because I am superior to the jīvas, to the Brahman and to the puruṣa known as Paramātmā, and even to the other forms of Bhagavān, I am celebrated in the Vedas and the smṛtis, as the Supreme Person. BG 15.18

Section-2 DG's Prayers to the Lord's LF [7- 19]

|| 11.6.16 ||

tvattaḥ pumān samadhigamya yayāsyā vīryam
dhatte mahāntam iva garbham amogha-vīryaḥ
so 'yam tayānugata ātmana āṇḍa-kośam
haimam sasarja bahir āvaraṇair upetam

The original puruṣa-avatāra, Mahā-Viṣṇu (**pumān**), obtains (**samadhigamya**) his powers (**asya vīryam**) from you (**tvattaḥ**) and establishes mahat-tattva (**dhatte mahāntam**), the womb of the universe (**garbham iva**), through māyā (**yayā**). Then the mahat-tattva (**sah ayam**), obedient to māyā (**tayānugata**), produces from itself (**ātmana sasarja**) the golden shell of the universe (**haimam āṇḍa-kośam**) with its coverings (**bahir āvaraṇair upetam**).

The Lord is superior to the jīva.

He is also superior to Mahāviṣṇu who glances over prakṛti. Mahāviṣṇu obtains his power from you.

By māyā he supports mahat-tattva (vīryam), which is like the womb of the universe.

Mahat-tattva, obedient to māyā, creates the universe from itself.

Section-2 DG's Prayers to the Lord's LF [7- 19]

|| 11.6.17 ||

tat tasthūṣaś ca jagataś ca bhavān adhīso
yan māyayottha-guṇa-vikriyayopanītān
arthāñ juṣann api hr̥ṣīka-pate na lipto
ye 'nye svataḥ parihṛtād api bibhyati sma

O Lord of the senses (**hr̥ṣīka-pate**)! You are the ultimate controller (**bhavān adhīśah**) of all moving and nonmoving living entities (**tasthūṣaś ca jagataś ca**) since (**yad**) you are unaffected (**na liptah**) even though you contact the sense objects (**arthāñ juṣann api**) through the action of the senses, which are transformations of the guṇas arising from māyā (**māyayā uttha-guṇa-vikriyayā**). On the other hand, other living entities, even yogīs (**ye 'nye**), are frightened of the sense objects (**bibhyati sma**) that they have renounced by their choice (**svataḥ parihṛtād api**).

Thus you alone are the Supreme Lord.

Therefore, you are the controller of the non-moving and moving beings.

O controller of the senses! You, the creator, control the universe, since you contact sense objects attained by actions of the senses arising from *māyā*, by means of the *jīva*, and are not contaminated.

Others, such as *yogīs*, however, are afraid of contacting the senses objects, which they have given up by their own decision.

They become bound just by desires.

Section-2 DG's Prayers to the Lord's LF [7- 19]

|| 11.6.18 ||

smāyāvaloka-lava-darśita-bhāva-hāri-
bhrū-maṇḍala-prahita-saurata-mantra-śauṇḍaiḥ
patnyas tu ṣoḍaśa-sahasram anaṅga-bāṇair
yasyendriyaṃ vimathitum karaṇair na vibhvyah

Sixteen thousand wives (**patnyas tu ṣoḍaśa-sahasram**) are unable (**na vibhvyah**) to disturb (**vimathitum**) your mind and senses (**yasya indriyam**) by their lust (**karaṇair**), which is like the arrows of Cupid (**anaṅga-bāṇair**), by their bold messages of love (**saurata-mantra-śauṇḍaiḥ**) sent by their eyebrows (**bhrū-maṇḍala-prahita**) made attractive with their intentions (**bhāva-hāri**), shown by their smiling glances (**smāyāvaloka-lava-darśita**).

You are also not disturbed by spiritual objects.

Your sixteen thousand wives could not agitate you with portions of lust, similar to arrows of Cupid, bold messages of love sent by their eyebrows, attractive with their intentions shown by their smiling glances.

Because they are functions of the Lord's spiritual energy, his wives are not material representatives of lust, but are representatives of spiritual love.

The Lord was not agitated by them since he wanted to show that he is not under the control of his energies.

However, Ujjvala-nīlamaṇi states that among the queens, some are filled with prema.

This is shown when Kṛṣṇa falls under the control of his queen and steals the pārijātā tree from Svarga.

Thus you are controlled by prema but not by lust, whether vulgar or extraordinary. Or the verse can mean that Kṛṣṇa is not disturbed by the queens to the extent that he is disturbed by the gopīs.

The meaning in any case is that Kṛṣṇa is controlled by the queens to the extent that they have prema.

Section-2 DG's Prayers to the Lord's LF [7- 19]

|| 11.6.19 ||

vibhvyas tavāmṛta-kathoda-vahās tri-lokyāḥ
pādāvane-ja-saritaḥ śamalāni hantum
ānuśravam śrutibhir aṅghri-jam aṅga-saṅgais
tīrtha-dvayam śuci-śadas ta upasṛśanti

The nectar-bearing rivers of discussions about you (**tava-amṛta-kathā-uda-vahāḥ**), and also the holy rivers (**saritaḥ**) generated from the bathing of your lotus feet (**pāda-avane-ja**), are able to destroy (**hantum vibhvyah**) all contamination within the three worlds (**tri-lokyāḥ śamalāni**). Those who are striving for purification (**śuci-śadah**) associate with (**upasṛśanti**) the two kinds of holy places (**tīrtha-dvayam**); the holy narrations of your glories by hearing them with their ears (**ānuśravam śrutibhir**) and they associate with the holy rivers flowing from your lotus feet (**aṅghri-jam**) by physically bathing in them (**aṅga-saṅgaih**).

Since you are not contaminated, the nectar of your topics and your foot water liberate persons bound by saṁsāra.

Topics about you which are nectar and pure rivers arising as your foot water such as the Gaṅgā can destroy the contamination of ignorance. How?

They hear Purāṇas uttered by guru (ānuśravam), which contain nectar of your pastimes, by the ears and bathe in the holy waters with their limbs.

Persons striving for purity (śuci-śadaḥ) serve these two tīrthas.

Section 3

Lord Bramha requests Lord
Krsna to windup His
pastimes & Lords reply
[20- 31]

Section-3 Lord Brahma requests Lord Krsna to windup His pastimes & Lords reply [20- 31]

|| 11.6.20 ||

śrī-bādarāyaṇir uvāca
ity abhiṣṭūya vibudhaiḥ
seśaḥ śata-dhṛtir harim
abhyabhāṣata govindam
praṇamyāmbaram āśritaḥ

Śukadeva Gosvāmī said: After Brahmā (**śata-dhṛtiḥ**), along with Lord Śiva and the other devatās (**vibudhaiḥ sa īśaḥ**), thus offered prayers (**ity abhiṣṭūya**) to Govinda (**govindam**), Brahmā situated himself in the sky (**ambaram āśritaḥ**) and addressed the Lord as follows (**harim abhyabhāṣata**).

Section-3 Lord Bramha requests Lord Krsna to windup His pastimes & Lords reply [20- 31]

|| 11.6.21 ||

śrī-brahmovāca
bhūmer bhārāvatārāya
purā vijñāpitaḥ prabho
tvam asmābhir aśeṣātman
tat tathāivopapāditam

Brahmā said: O Lord (**prabho**)! Previously (**purā**) we requested you (**asmābhir tvam vijñāpitaḥ**) to remove the burden of the earth (**bhūmer bhārāvatārāya**). O unlimited Lord (**aśeṣātman**)! That request has certainly been fulfilled (**tat tathā eva upapāditam**).

“But you requested Kṣīrodakaśāryī Viṣṇu, not me.” You are unlimited!

You are the source of all the avatāras!

That Viṣṇu form is also part of your svarūpa.

Section-3 Lord Bramha requests Lord Krsna to windup His pastimes & Lords reply [20- 31]

|| 11.6.22 ||

**dharmas ca sthāpitaḥ satsu
satya-sandheṣu vai tvayā
kīrtiś ca dikṣu vikṣiptā
sarva-loka-malāpahā**

You have reestablished (**tvayā sthāpitaḥ**) the principles of religion (**dharmas ca**) among pious men (**satsu**) who are always firmly bound to the truth (**satya-sandheṣu**). Everywhere you have also distributed (**dikṣu vikṣiptā**) your glories (**kīrtiś ca**) which destroy the sins of all worlds (**sarva-loka-malāpahā**).

Purport : Vikṣiptā means distributed.

Section-3 Lord Bramha requests Lord Krsna to windup His pastimes & Lords reply [20- 31]

|| 11.6.23 ||

avatīrya yador vaṁśe
bibhrad rūpam anuttamam
karmāṇy uddāma-vṛttāni
hitāya jagato 'kṛthāḥ

Descending into the dynasty of King Yadu (**avatīrya yador vaṁśe**), you have manifested (**bibhrad**) your unsurpassed form (**anuttamam rūpam**), and for the benefit of the entire universe (**jagato hitāya**) you have executed (**akṛthāḥ**) magnanimous deeds (**uddāma-vṛttāni karmāṇy**).

Section-3 Lord Bramha requests Lord Krsna to windup His pastimes & Lords reply [20- 31]

|| 11.6.24 ||

yāni te caritānīśa
manuṣyāḥ sād havaḥ kalau
śṛṇvantaḥ kīrtayantaś ca
tariṣyanty añjasā tamaḥ

O Lord (**īśa**)! Those pious and saintly persons (**manuṣyāḥ sād havaḥ**) who in the age of Kali (**kalau**) hear about and glorify (**śṛṇvantaḥ kīrtayantaś ca**) your pastimes (**te caritāni**) will easily cross over (**tariṣyanty añjasā**) the darkness of the age (**tamaḥ**).

Section-3 Lord Bramha requests Lord Krsna to windup
His pastimes & Lords reply [20- 31]

|| 11.6.25 ||

yadu-vaṁśe 'vatīrṇasya
bhavataḥ puruṣottama
śarac-chatam vyatīyāya
pañca-vimśādhikam prabho

O Supreme Lord (**puruṣottama**)! O master (**prabho**)!
Descending in the Yadu dynasty (**yadu-vaṁśe 'vatīrṇasya**),
you have passed (**bhavataḥ vyatīyāya**) one hundred and
twenty-five years (**śarac-chatam pañca-vimśādhikam**).

Section-3 Lord Brahma requests Lord Kṛṣṇa to windup His pastimes & Lords reply [20- 31]

|| 11.6.26-27 ||

nādhunā te 'khilādhāra deva-kāryāvaśeṣitam
kulaṁ ca vipra-śāpena naṣṭa-prāyam abhūd idam
tataḥ sva-dhāma paramaṁ viśasva yadi manyase
sa-lokāl loka-pālān naḥ pāhi vaikunṭha-kiṅkarān

Support of all things (**akhilādhāra**)! There is nothing remaining (**na avaśeṣitam**) at this time (**adhunā**) for you (**te**) to do on behalf of the devatās (**deva-kāryā**). You have almost withdrawn your dynasty (**kulaṁ ca naṣṭa-prāyam abhūd idam**) by the curse of the brāhmaṇas (**vipra-śāpena**). If you so desire (**yadi manyase**), kindly return now to your supreme abode (**tataḥ sva-dhāma paramaṁ viśasva**). At the same time, we humbly beg that you always protect us (**naḥ pāhi**) and the inhabitants of the planets (**sa-lokāl loka-pālān**) since we are your servants (**vaikunṭha-kiṅkarān**).

Now nothing remains to be done for the devatās.

Your family has almost disappeared.

Naṣṭa here means “became invisible.” Enter into Dvārakā, a form which is beyond material senses in your form as Kṛṣṇa, and enter into Vaikuṅṭha in your form as Nārāyaṇa, since you have made your appearance on earth along with all your amśas.

Section-3 Lord Bramha requests Lord Krsna to windup His pastimes & Lords reply [20- 31]

|| 11.6.28 ||

śrī-bhagavān uvāca
avadhāritam etan me
yad āttha vibudheśvara
kṛtam vaḥ kāryam akhilaṁ
bhūmer bhāro 'vatāritaḥ

The Supreme Lord said: O lord of the devatās, Brahmā (**vibudheśvara**)! I understand (**me avadhāritam**) your prayers and request (**etad yad āttha**). Having removed the burden of the earth (**bhūmer bhāro avatāritaḥ**), I have executed everything (**akhilaṁ kṛtam**) that was required on your behalf (**vaḥ kāryam**).

Section-3 Lord Bramha requests Lord Krsna to windup His pastimes & Lords reply [20- 31]

|| 11.6.29 ||

**tad idam yādava-kulam
vīrya-śaurya-śriyoddhatam
lokam jighṛkṣad ruddham me
velayeva mahārṇavaḥ**

The Yādava dynasty (**tad idam yādava-kulam**) which has increased in power, courage, and wealth (**vīrya-śaurya-śriyā uddhatam**), threatening to spread over the whole world (**lokam jighṛkṣad**), has been confined to Dvārakā by me (**ruddham me**), just as ocean is confined by the shore (**velayeva mahārṇavaḥ**).

The Yadus cannot be defeated (uddhatam) in wealth, strength and enthusiasm in fighting.

They desire to spread over the world since they are unlimited in numbers, but I have confined them to Dvārakā by my inconceivable energy.

Otherwise the whole of the earth planet is insufficient for them.

Section-3 Lord Bramha requests Lord Krsna to windup His pastimes & Lords reply [20- 31]

|| 11.6.30 ||

yady asaṁhr̥tya dr̥ptānām
yadūnām vipulam kulam
gantāsmi anena loko 'yam
udvelena vinaṅkṣyati

If I were to leave this world (**yady ayam gantāsmi**) without withdrawing (**asaṁhr̥tya**) the overly proud members of the Yadu dynasty (**vipulam dr̥ptānām yadūnām kulam**), the whole world (**lokah**) would be destroyed (**vinaṅkṣyati**) by the deluge of their unlimited expansion (**anena udvelena**).

The Yadus have strong pride as my servants (dr̥ptānām). They are compared to the ocean which overruns the shore (udvelena).

Though the earth planet does not consider my associates the Yadus, who follow dharma, to be a burden on the earth, I, the master of the earth, should remove this weight from the earth, just as the husband removes the ornaments of his wife who is heavy with ornaments.

Though a person can easily bear the weight of something strongly desired, he cannot easily bear the weight if it is too heavy.

If a greedy merchant suddenly obtains a pile of gold, he will find it difficult to bear the weight.

Earth could not even bear the weight of Kṛṣṇa:

sva-nigamam apahāya mat-pratijñām
rtam adhikartum avapluto rathasthaḥ |
dhṛta-ratha-caraṇo 'bhyayāc caladgur
harir iva hantum ibham gatottariyaḥ

Giving up his own promise not to fight, and making my vow to make him fight come true, Kṛṣṇa, situated on the chariot, quickly got down and holding the wheel of a chariot, ran towards me, like a lion coming to kill an elephant, while the earth shook and his top cloth fell to the ground. SB 1.9.36

Section-3 Lord Bramha requests Lord Krsna to windup His pastimes & Lords reply [20- 31]

|| 11.6.31 ||

idānīm nāśa ārabdhaḥ
kulasya dvija-śāpa-jaḥ
yāsyāmi bhavanaṁ brahmann
etad-ante tavānagha

Now due to the brāhmaṇa's curse (**dvija-śāpa-jaḥ**), the disappearance of my family (**kulasya nāśa**) has already begun (**idānīm ārabdhaḥ**). O sinless Brahmā (**anagha brahmann**), when my family disappears (**etad-ante**) I will pay a visit to your abode (**yāsyāmi bhavanaṁ**).

Nāśaḥ means “entering into invisible Dvārakā.” After they enter Dvārakā, I will go to your abode in the form of the son of Vikuṅṭha.

It actually means the planet called Vaikuṅṭha above Brahmaloḥa.[7] This is the explanation of Jīva Gosvāmī.

Section 4

Yadavas departure to
Prabhasa
[32- 41]

Section-4 Yadavas departure to Prabhasa[32-41]

|| 11.6.32 ||

śrī-śuka uvāca

ity ukto loka-nāthena
svayam-bhūḥ praṇipatya tam
saha deva-gaṇair devaḥ
sva-dhāma samapadyata

Śukadeva Gosvāmī said: Thus addressed (**ity ukto**) by the Lord of the universe (**loka-nāthena**), the self-born Brahmā (**svayam-bhūḥ**) offered respects at the lotus feet of the Lord (**praṇipatya tam**). Surrounded by all the devatās (**saha deva-gaṇair**), Brahmā (**devaḥ**) then returned to his abode (**sva-dhāma samapadyata**).

Section-4 Yadavas departure to Prabhasa[32-41]

|| 11.6.33 ||

atha tasyām mahotpātān
dvāravatyām samutthitān
vilokya bhagavān āha
yadu-vṛddhān samāgatān

Thereafter (**atha**), observing that (**vilokya**) tremendous disturbances (**mahotpātān**) were taking place in the city of Dvārakā (**tasyām dvāravatyām samutthitān**), the Lord spoke (**bhagavān āha**) to the assembled senior members of the Yadu dynasty (**yadu-vṛddhān samāgatān**).

Disturbances took place by the desire of the Lord. It is said:

**ity aṅgopadiśanty eke vismṛtya prāg udāhṛtam
muni-vāsa-nivāse kim ghaṭetāriṣṭa-darśanam**

Some men proposed that the troubles were due to Akrūra's absence, but they had forgotten the glories of the Supreme Lord, which they themselves had so often described. Indeed, how can calamities occur in a place where Lord, the residence of all the sages, resides? SB 10.57.31

Section-4 Yadavas departure to Prabhasa[32-41]

|| 11.6.34 ||

śrī-bhagavān uvāca
ete vai su-mahotpātā
vyuttiṣṭhantīha sarvataḥ
śāpaś ca naḥ kulasyāsīd
brāhmaṇebhyo duratyayaḥ

The Supreme Lord said: Our dynasty (**naḥ kulasya**) has been cursed by the brāhmaṇas (**brāhmaṇebhyo śāpah āsīd**). Such a curse (**ete vai**) is impossible to counteract (**duratyayaḥ**), and thus great disturbances (**su-mahotpātā**) are appearing everywhere (**vyuttiṣṭhanti iha sarvataḥ**).

Section-4 Yadavas departure to Prabhasa[32-41]

|| 11.6.35 ||

na vastavyam ihāsmābhir
jijīviṣubhir āryakāḥ
prabhāsaṁ su-mahat-puṇyaṁ
yāsyāmo 'dyaiva mā ciram

My dear respected elders (**āryakāḥ**)! We must not remain any longer (**āsmābhih na vastavyam**) in this place (**iha**) if we wish to keep our lives intact (**jijīviṣubhir**). Let us go today (**yāsyāmo adyaiva**) to the most pure place Prabhasa (**prabhāsaṁ su-mahat-puṇyaṁ**). We should not delay (**mā ciram**).

Let Dvārakā remain with all my eternal associates!

The devatās had previously entered the Yadus unseen by others.

By my power of yoga I will extract them from the Yadus and take them to Prabhāsa.

I will make them fight there by my māyā and send them to Svarga, and I, in my form as the son of Vikunṭha and as other forms as well (who were merged within me), will go to Vaikunṭha above Brahmaloḳa and other spiritual abodes.

In my complete form, I, with my associates, will remain eternally in Dvārakā. This is what the Lord was thinking.

Section-4 Yadavas departure to Prabhasa[32-41]

|| 11.6.36 ||

yatra snātvā dakṣa-śāpād
grhīto yakṣmaṇodu-rāt
vimuktaḥ kilbiṣāt sadyo
bheje bhūyaḥ kalodayam

Once, the moon (**udu-rāt**) was afflicted with consumption (**yakṣmaṇā grhītaḥ**) because of the curse of Dakṣa (**dakṣa-śāpād**), but just by taking bath at Prabhāsa (**yatra snātvā**), the moon was immediately freed from his suffering (**sadyo kilbiṣāt vimuktaḥ**) and again resumed (**bheje bhūyaḥ**) the waxing of his phases (**kalā udayam**).

Just by bathing at Prabhāsa, the moon, afflicted with consumption, became freed of suffering and was able to increase its phases.

Section-4 Yadavas departure to Prabhasa [32-41]

|| 11.6.37-38 ||

vayaṁ ca tasminn āplutya tarpayitvā pitṛn surān
bhojayitvoṣijo viprān nānā-guṇavatāndhasā

teṣu dānāni pātreṣu śraddhayoptvā mahānti vai
vr̥jināni tariṣyāmo dānair naubhir ivārṇavam

By bathing at Prabhāsa (**tasminn āplutya**), by offering tarpanas to the Pitṛs and devatās (**tarpayitvā pitṛn surān**), by feeding the worshipable brāhmaṇas (**bhojayitvā uṣijah viprān**) with various delicious foodstuffs (**nānā-guṇavatā andhasā**) and by bestowing gifts upon them (**teṣu dānāni**) as the most suitable candidates for charity (**pātreṣu**), like sowing seeds (**śraddhayā uptvā mahānti vai**), we will certainly cross over (**vayaṁ ca tariṣyāmo**) these terrible dangers (**vr̥jināni**) through such acts of charity (**dānair**), just as one can cross over a great ocean in a suitable boat (**naubhir ivārṇavam**).

We will feed the attractive (*uśijaḥ*) *brāhmaṇas* with food (*andhasā*).

Just as on sowing seeds in a fertile field one obtains many fruits, so by giving charity to qualified candidates, we will obtain great results.

Section-4 Yadavas departure to Prabhasa[32-41]

|| 11.6.39 ||

śrī-śuka uvāca
evam bhagavatādiṣṭā
yādavāḥ kuru-nandana
gantum kṛta-dhiyas tīrtham
syandanān samayūyujan

Śukadeva Gosvāmī said: O favorite son of the Kurus (**kuru-nandana**)! Thus advised by the Lord (**evam bhagavatādiṣṭā**), the Yādavas (**yādavāḥ**) made up their minds (**kṛta-dhiyah**) to go to that holy place, Prabhāsa (**tīrtham gantum**), and thus yoked their horses to their chariots (**syandanān samayūyujan**).

|| 11.6.40-41 ||

**tan nirīkṣyoddhavo rājan śrutvā bhagavatoditam
dr̥ṣṭvāriṣṭāni ghorāṇi nityaṁ kṛṣṇam anuvrataḥ**

**vivikta upasaṅgamyā jagatām īśvareśvaram
praṇamyā śirisā pādaḥ prāñjalīḥ tam abhāṣata**

O King (**rājan**)! Uddhava (**uddhavaḥ**), the constant follower of Lord Kṛṣṇa (**nityaṁ kṛṣṇam anuvrataḥ**), upon seeing the imminent departure of the Yādavas (**tad nirīkṣya**), hearing from them of the Lord's instructions (**śrutvā bhagavatoditam**), and taking note of the fearful omens (**dr̥ṣṭvā ariṣṭāni ghorāṇi**), approached the Lord in a private place (**vivikta upasaṅgamyā**). He bowed down with his head at the lotus feet (**praṇamyā śirisā pādaḥ**) of the supreme controller of the universe (**jagatām īśvareśvaram**) and with folded hands (**prāñjalīḥ**) addressed him as follows (**tam abhāṣata**).

Section -5 Uddhava approaches Lord Krsna[42- 50]

|| 11.6.42 ||

śrī-uddhava uvāca

deva-deveśa yogeśa puṇya-śravaṇa-kīrtana
samhṛtyaitat kulam nūnam lokam santyakṣyate bhavān
vipra-śāpam samartho 'pi pratyahan na yad īśvaraḥ

Uddhava said: O Lord of the *devatās* (**deva-deva**)! O Lord of *yoga-māyā* (**yogeśa**)! You create purity simply by our hearing and chanting your glories (**puṇya-śravaṇa-kīrtana**)! My Lord (**īśa**)! It appears that you will now withdraw your dynasty (**samhṛtya etat kulam nūnam**), and you will give up this world (**lokam santyakṣyate bhavān**). Although you are fully capable of counteracting the *brāhmaṇas*' curse against you (**vipra-śāpam pratyahan samartho api**), you do not do so (**na yad īśvaraḥ**).

O Lord of the *devatās*! You have accomplished what Brahmā and others requested. But you did not come only for that purpose.

You also came to give joy to your devotees by revealing your inconceivable, variegated form, qualities, and pastimes filled with *rasa*. Thus he says “O Lord of *yoga-māyā*!” It is said:

*yan martya-līlaupayikaṁ sva-yoga-
māyā-balaṁ darśayatā gṛhītam
vismāpanaṁ svasya ca saubhagarddheḥ
paraṁ padaṁ bhūṣaṇa-bhūṣaṇāṅgam*

Kṛṣṇa possesses that form suitable for human pastimes to show the full capacity of his *yoga-māyā*.

That form astonishes even the Lord of Vaikuṅṭha.

It is the pinnacle of auspicious qualities and enhances the beauty of his ornaments. SB 3.2.12

You also come to deliver the people of future generations:
O Lord whose glories by being sung or heard purify everyone!

Having accomplished everything you desired to do, you will now give up this world.

This is what I guess.

This is expressed by the word *nunām*, showing conjecture.

But you have instructed us to bathe at Prabhāsa to nullify the curse of the *brāhmaṇas*.

Is bathing there more powerful than seeing you? How can the curse of the *brāhmaṇa* have effect if you simply think “The curse should not come to pass!”

This shows that you desire to disappear, because though you are capable of nullifying the curse, you do not do so.

Section -5 Uddhava approaches Lord Krsna[42- 50]

|| 11.6.43 ||

nāham tavāṅghri-kamalam
kṣaṇārdham api keśava
tyaktum samutsahe nātha
sva-dhāma naya mām api

O Keśava (**keśava**)! O master (**nātha**)! I cannot tolerate (**nāham samutsahe**) giving up your lotus feet (**tavāṅghri-kamala tyaktum**) even for a fraction of a moment (**kṣaṇārdham api**). Take me along with you (**naya mām api**) to your own abode (**sva-dhāma**).

“But I am the Lord. I do as I please. What do you say?” Uddhava replies.

Section -5 Uddhava approaches Lord Kṛṣṇa [42- 50]

|| 11.6.44 ||

tava vikrīḍitaṁ kṛṣṇa
nṛnām parama-maṅgalam
karna-pīyūṣam āsādyā
tyajanty anya-sprhām janāḥ

O Kṛṣṇa (**kṛṣṇa**)! Having tasted your pastimes (**tava vikrīḍitaṁ āsādyā**) which are most auspicious for mankind (**nṛnām parama-maṅgalam**) and are an intoxicating beverage for the ears (**karna-pīyūṣam**), people give up their desires for other things (**tyajanty anya-sprhām janāḥ**).

They give up desires for sons, wife, and finally liberation, but they cannot give up your pastimes.

How can I give up you?

Section -5 Uddhava approaches Lord Krsna [42- 50]

|| 11.6.45 ||

śayyāsanāṭana-sthāna-
snāna-krīḍāśanādiṣu
katham tvām priyam ātmānam
vayam bhaktās tyajema hi

We are your devotees (**vayam bhaktāh**). How can we reject you (**katham tvām tyajema hi**), our dear self (**priyam ātmānam**), since we serve you while you lie down, sit, walk, stand (**śayyā-āsana-aṭana-sthāna**), bathe, enjoy recreation, or eat (**snāna-krīḍā-aśana-ādiṣu**)?

How can we, your devotees, who constantly serve you by massaging your feet and other actions while you lie down or sit, give you up?

|| 11.6.46 ||

tvayopabhukta-srag-gandha-
vāso-'laṅkāra-carcitāḥ
ucchiṣṭa-bhojino dāsās
tava māyām jayema hi

Simply by decorating ourselves (**carcitāḥ**) with the garlands, fragrant oils (**srag-gandha**), clothes and ornaments (**vāso-'laṅkāra**) that you have already enjoyed (**tvayā upabhukta**), and by eating the remnants of your meals (**ucchiṣṭa-bhojino**), we, your servants (**dāsās**), will indeed conquer your illusory energy (**tava māyām jayema hi**).

I pray in this way since I cannot give you up. I do not pray because of fear of *māyā*.

If *māyā* attacks us, we will conquer *māyā* by becoming strong with these weapons of your remnants, not by *jñāna* or other process.

Section -5 Uddhava approaches Lord Krsna [42- 50]

|| 11.6.47 ||

vāta-vasanā ya ṛṣayaḥ
śramaṇā ūrdhra-manthinaḥ
brahmākhyam dhāma te yānti
śāntāḥ sannyāsīno 'malāḥ

Naked sages (vāta-vasanā ya ṛṣayaḥ) who seriously endeavor in spiritual practice (śramaṇā), who have raised their semen upward (ūrdhra-manthinaḥ), who are peaceful (śāntāḥ) and sinless members of the renounced order (sannyāsīno amalāḥ), attain the spiritual abode called Brahman (brahmākhyam dhāma te yānti).

Naked sages attain your abode called Brahman by *jñāna* and *vairāgya*. Kṛṣṇa said to Arjuna:

tat-param paramam brahma sarvam vibhajate jagat |

mamaiva tat ghanam tejo jñātum arhasi bhārata ||

This supreme Brahman illuminates the whole universe. O Arjuna! Understand that it is my condensed light. *Hari-vaṁśa*

Such sages go to that light. Let them go there. But we do not want to go there.

We remain intoxicated with drinking the nectar of the sweet smile on your moon-like face.

Section -5 Uddhava approaches Lord Krsna[42- 50]

|| 11.6.48-49 ||

vayaṁ tv iha mahā-yogin bhramantaḥ karma-vartmasu
tvad-vārtayā tariṣyāmas tāvakair dustaraṁ tamaḥ
smarantaḥ kīrtayantas te kṛtāni gaditāni ca
gaty-utsmitekṣaṇa-kṣveli yaṁ nṛ-loka-vidāmbanam

O great *yogī* (**mahā-yogin**)! We, on the other hand (**vayaṁ tu**), though wandering in this world (**bhramantaḥ iha**) on the path of *karma* (**karma-vartmasu**), will overcome (**tariṣyāmah**) insurmountable ignorance (**dustaraṁ tamaḥ**) along with your devotees (**tāvakair**), by talking about you (**tvad-vārtayā**), while remembering and glorifying (**smarantaḥ kīrtayantas**) your deeds, words (**te kṛtāni gaditāni ca**), movements, smiling glances and amorous joking (**gaty-utsmite-īkṣaṇa-kṣveli**) which appear to be human (**yaṁ nṛ-loka-vidāmbanam**).

Your great devotees do not seek to cross over *māyā* as a result of their *bhakti*.

But we are not like those great devotees. How can we be so confident?

Out of humility Uddhava shows that he also desires to cross over *māyā*. *Tu* indicates a different subject.

Though we are servants in *dāsyā-rasa*, taking assistance of *sakhya-rasa*, we do not desire to practice *jñāna*, even though you order us.

We will cross *māyā* with your devotees, who have similar nature as us. We will not cross with the naked sages.

What is the method? Crossing the darkness of *māyā* is easy by the light from your Sudarśana-cakra in the form of remembering and glorifying your pastimes.

Kṣeli means joking with his *gopī* lovers.

|| 11.6.50 ||

śrī-śuka uvāca

evam vijñāpito rājan

bhagavān devakī-sutaḥ

ekāntinaṁ priyaṁ bhṛtyam

uddhavaṁ samabhāṣata

Śukadeva Gosvāmī said: O King Parīkṣit (**rājan**)! Thus addressed (**evam vijñāpito**), the Supreme Lord, the son of Devakī (**bhagavān devakī-sutaḥ**), spoke (**samabhāṣata**) to his dear, unalloyed servant (**ekāntinaṁ priyaṁ bhṛtyam**) Uddhava (**uddhavaṁ**).

Kṛṣṇa spoke to Uddhava, because he could not hide his intentions from Uddhava.