

Śrīmad Bhāgavatam - Canto 10

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

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Chapter 79: Lord Balarāma Goes on Pilgrimage

10.79.1

śrī-śuka uvāca
tataḥ parvaṇy upāvṛtte
pracaṇḍaḥ pāñśu-varṣaṇaḥ
bhīmo vāyur abhūd rājan
pūya-gandhas tu sarvaśaḥ

śrī-śukaḥ uvāca — Śukadeva Gosvāmī said; tataḥ — then; parvaṇi — the new-moon day; upāvṛtte — when it came; pracaṇḍaḥ — fierce; pāñśu — dust; varṣaṇaḥ — raining; bhīmaḥ — frightening; vāyuḥ — a wind; abhūt — arose; rājan — O King (Parīkṣit); pūya — of pus; gandhaḥ — the smell; tu — and; sarvaśaḥ — all over.

TRANSLATION

Śukadeva Gosvāmī said: Then, on the new-moon day, O King, a fierce and frightening wind arose, scattering dust all about and spreading the smell of pus everywhere.

10.79.2

tato 'medhya-mayañ varṣaṇ
balvalena vinirmitam
abhavad yajña-śālāyāñ
so 'nvadrśyata śūla-dhṛk

tataḥ — then; amedhya — abominable things; mayam — full of; varṣam — a rain; balvalena — by Balvala; vinirmitam — produced; abhavad — occurred; yajña — of the sacrifice; śālāyāñ — upon the arena; saḥ — he, Balvala; anvadrśyata — appeared after this; śūla — a trident; dhṛk — carrying.

TRANSLATION

Next, onto the sacrificial arena came a downpour of abominable things sent by Balvala, after which the demon himself appeared, trident in hand.

10.79.3-4

tañ vilokya bṛhat-kāyañ
bhinnāñjana-cayopamam
tapta-tāmra-śikhā-śmaśruñ

daṁṣṭrogra-bhru-kuṭī-mukham

sasmāra mūṣalaṁ rāmaḥ
para-sainya-vidāraṇam
halaṁ ca daitya-damaṇam
te tūrṇam upatasthatuḥ

tam — him; vilokya — seeing; bṛhat — immense; kāyam — whose body; bhinna — broken; añjana — of black eye-makeup; caya — a pile; upamam — resembling; tapta — burning; tāmra — (colored like) copper; śikhā — whose topknot; śmaśrum — and beard; daṁṣṭrā — with its teeth; ugra — fearsome; bhru — of eyebrows; kuṭī — with furrows; mukham — whose face;

sasmāra — remembered; mūṣalam — His club; rāmaḥ — Lord Balarāma; para — opposing; sainya — armies; vidāraṇam — which tears asunder; halam — His plow; ca — and; daitya — demons; damaṇam — which subdues; te — they; tūrṇam — at once; upatasthatuḥ — presented themselves.

TRANSLATION

The immense demon resembled a mass of black carbon. His topknot and beard were like molten copper, and his face had horrible fangs and furrowed eyebrows. Upon seeing him, Lord Balarāma thought of His club, which tears to pieces His enemies' armies, and His plow weapon, which punishes the demons. Thus summoned, His two weapons appeared before Him at once.

10.79.5

tam ākr̥ṣya halāgreṇa
balvalaṁ gagane-caram
mūṣalenāhanat kruddho
mūrdhni brahma-druhaṁ balaḥ

tam — him; ākr̥ṣya — pulling toward Him; hala — of His plow; agreṇa — with the front end; balvalam — Balvala; gagane — in the sky; caram — who was moving; mūṣalena — with His club; ahanat — struck; kruddhaḥ — angry; mūrdhni — on the head; brahma — of brāhmaṇas; druham — the harasser; balaḥ — Lord Balarāma.

TRANSLATION

With the tip of His plow Lord Balarāma caught hold of the demon Balvala as he flew through the sky, and with His club the Lord angrily struck that harasser of brāhmaṇas on the head.

10.79.6

so 'patad bhuvī nirbhinna-
lalāṭo 'sṛk samutsrjan
muñcann āṛta-svaraṁ śailo
yathā vajra-hato 'ruṇaḥ

saḥ — he, Balvala; apatat — fell; bhuvī — to the ground; nirbhinna — cracked open;

lalāṭaḥ — his forehead; asṛk — blood; samutsrjan — gushing; muñcan — releasing; āṛta — of agony; svaram — a sound; śailaḥ — a mountain; yathā — like; vajra — by a lightning bolt; hataḥ — struck; aruṇaḥ — reddish.

TRANSLATION

Balvala cried out in agony and fell to the ground, his forehead cracked open and gushing blood. He resembled a red mountain struck by a lightning bolt.

10.79.7

saṁstutya munayo rāmaṁ
prayujyāvitathāśiṣaḥ
abhyaṣiñcan mahā-bhāgā
vṛtra-ghnaṁ vibudhā yathā

saṁstutya — sincerely praising; munayaḥ — the sages; rāmam — Lord Balarāma; prayujya — awarding; avitatha — infallible; āśiṣaḥ — benedictions; abhyaṣiñcan — ceremoniously bathed; mahā-bhāgāḥ — the great personalities; vṛtra — of Vṛtrāsura; ghnām — the killer (Lord Indra); vibudhāḥ — the demigods; yathā — as.

TRANSLATION

The exalted sages honored Lord Rāma with sincere prayers and awarded Him infallible blessings. Then they performed His ritual bath, just as the demigods had formally bathed Indra when he killed Vṛtra.

10.79.8

vaijayantīm dadur mālām
śrī-dhāmāmlāna-pañkajām
rāmāya vāsasī divye
divyāny ābharaṇāni ca

vaijayantīm — named Vaijayantī; daduḥ — they gave; mālām — the flower garland; śrī — of the goddess of fortune; dhāma — the abode; amlāna — unfading; pañkajām — made of lotus flowers; rāmāya — to Lord Balarāma; vāsasī — a pair of (upper and lower) garments; divye — divine; divyāni — divine; ābharaṇāni — jewelry; ca — and.

TRANSLATION

They gave Lord Balarāma a Vaijayantī garland of unfading lotuses in which resided the goddess of fortune, and they also gave Him a set of divine garments and jewelry.

10.79.9

atha tair abhyanujñātaḥ
kauśikīm etya brāhmaṇaiḥ
snātvā sarovaram agād
yataḥ sarayūr āsravat

atha — then; taiḥ — by them; abhyanujñātaḥ — given leave; kauśikīm — to the Kauśikī River; etya — coming; brāhmaṇaiḥ — with brāhmaṇas; snātvā — bathing;

sarovaram — to the lake; agāt — went; yataḥ — from which; sarayūḥ — the Sarayū River; āsuvat — flows out.

TRANSLATION

Then, given leave by the sages, the Lord went with a contingent of brāhmaṇas to the Kauśikī River, where He bathed. From there He went to the lake from which flows the river Sarayū.

10.79.10

anu-srotena sarayūm
prayāgam upagamyā saḥ
snātvā santarpya devādīn
jagāma pulahāśramam

anu — following; srotena — its current; sarayūm — along the Sarayū; prayāgam — to Prayāga; upagamyā — coming; saḥ — He; snātvā — bathing; santarpya — propitiating; deva-ādīn — the demigods and so on; jagāma — He went; pulaha-āśramam — to the hermitage of Pulaha Ṛṣi.

TRANSLATION

The Lord followed the course of the Sarayū until He came to Prayāga, where He bathed and then performed rituals to propitiate the demigods and other living beings. Next He went to the āśrama of Pulaha Ṛṣi.

10.79.11-15

gomatīm gaṇḍakīm snātvā
vipāśām śoṇa āplutaḥ
gayām gatvā pitṛn iṣṭvā
gaṅgā-sāgara-saṅgame

upaspr̥śya mahendrādrau
rāmaṁ dr̥ṣṭvābhivādya ca
sapta-godāvarīm veṇām
pampām bhīmarathīm tataḥ

skandaṁ dr̥ṣṭvā yayau rāmaḥ
śrī-śailaṁ giriśālayam
draviḍeṣu mahā-puṇyaṁ
dr̥ṣṭvādriṁ veṅkaṭaṁ prabhuh

kāma-koṣṇīm purīm kāñcīm
kāverīm ca sarid-varām
śrī-rangākhyāṁ mahā-puṇyaṁ
yatra sannihito hariḥ

ṛṣabhādriṁ hareḥ kṣetraṁ
dakṣiṇām mathurām tathā
sāmudraṁ setum agamat

mahā-pātaka-nāśanam

SYNONYMS

gomatīm — at the Gomatī River; gaṇḍakīm — the Gaṇḍakī River; snātvā — bathing; vipāśām — at the Vipāśā River; śoṇe — in the Śoṇa River; āplutaḥ — having immersed Himself; gayām — to Gayā; gatvā — going; pitṛn — His forefathers; iṣṭvā — worshiping; gaṅgā — of the Ganges; sāgara — and the ocean; saṅgame — at the confluence;

upaspr̥śya — touching water (bathing); mahā-indra-adrau — at the Mahendra Mountain; rāmam — Lord Paraśurāma; dr̥ṣṭvā — seeing; abhivādya — honoring; ca — and; sapta-godāvarīm — (going) to the convergence of the seven Godāvarīs; veṇām — the Veṇā River; pampām — the Pampā River; bhīmarathīm — and the Bhīmarathī River; tataḥ — then;

skandam — Lord Skanda (Kārttikeya); dr̥ṣṭvā — seeing; yayau — went; rāmaḥ — Lord Balarāma; śrī-śailam — to Śrī-śaila; giri-śa — of Lord Śiva; ālayam — the residence; draviḍeṣu — in the southern provinces; mahā — most; puṇyam — pious; dr̥ṣṭvā — seeing; adrim — the hill; veṅkaṭam — known as Veṅkaṭa (the abode of Lord Bālaḥ); prabhuḥ — the Supreme Lord;

kāma-koṣṇīm — to Kāmakoṣṇī; purīm kāñcīm — to Kāñcīpuram; kāverīm — to the Kāverī; ca — and; sarit — of rivers; varām — the greatest; śrī-raṅga-ākhyam — known as Śrī-raṅga; mahā-puṇyam — most pious place; yatra — where; sannihitaḥ — manifested; hariḥ — Lord Kṛṣṇa (in the form of Raṅganātha);

r̥ṣabha-adrim — the R̥ṣabha Mountain; hareḥ — of Lord Viṣṇu; kṣetram — the place; dakṣiṇām mathurām — the southern Mathurā (Madurai, the abode of Goddess Mīnākṣī); tathā — also; sāmudram — on the ocean; setum — to the bridge (Setubandha); agamat — He went; mahā — the greatest; pātaka — sins; nāśanam — which destroys.

TRANSLATION

Lord Balarāma bathed in the Gomatī, Gaṇḍakī and Vipāśā rivers, and also immersed Himself in the Śoṇa. He went to Gayā, where He worshiped His forefathers, and to the mouth of the Ganges, where He performed purifying ablutions. At Mount Mahendra He saw Lord Paraśurāma and offered Him prayers, and then He bathed in the seven branches of the Godāvarī River, and also in the rivers Veṇā, Pampā and Bhīmarathī. Then Lord Balarāma met Lord Skanda and visited Śrī-śaila, the abode of Lord Giriśa. In the southern provinces known as Draviḍa-deśa the Supreme Lord saw the sacred Veṅkaṭa Hill, as well as the cities of Kāmakoṣṇī and Kāñcī, the exalted Kāverī River and the most holy Śrī-raṅga, where Lord Kṛṣṇa has manifested Himself. From there He went to R̥ṣabha Mountain, where Lord Kṛṣṇa also lives, and to the southern Mathurā. Then He came to Setubandha, where the most grievous sins are destroyed.

10.79.16-17

tatrāyutam adād dhenūr
brāhmaṇebhyo halāyudhaḥ
kṛtamālām tāmraparṇīm
malayaṁ ca kulācalam

tatrāgastyam samāsīnam

namaskṛtyābhivādyā ca
yojitas tena cāśīrbhir
anujñāto gato 'rṇavam
dakṣiṇam tatra kanyākhyām
durgām devīm dadarśa saḥ

tatra — there (at Setubandha, known also as Rāmeśvaram); ayutam — ten thousand; adāt — He gave away; dhenūḥ — cows; brahmaṇebhyaḥ — to brāhmaṇas; hala-āyudhaḥ — Lord Balarāma, whose weapon is the plow; kṛtamālām — to the Kṛtamālā River; tāmrparṇīm — the Tāmrparṇī River; malayam — Malaya; ca — and; kula-acalam — the principal mountain range; tatra — there; agastyam — to Agastya Ṛṣi; samāsīnam — sitting (in meditation);

namaskṛtya — bowing down; abhivādyā — glorifying; ca — and; yojitaḥ — granted; tena — by him; ca — and; āśīrbhiḥ — blessings; anujñātaḥ — given permission to leave; gataḥ — He went; arṇavam — to the ocean; dakṣiṇam — southern; tatra — there; kanyā-ākhyām — known as Kanyā-kumārī; durgām devīm — Goddess Durgā; dadarśa — saw; saḥ — He.

TRANSLATION

There at Setubandha [Rāmeśvaram] Lord Halāyudha gave brāhmaṇas ten thousand cows in charity. He then visited the Kṛtamālā and Tāmrparṇī rivers and the great Malaya Mountains. In the Malaya range Lord Balarāma found Agastya Ṛṣi sitting in meditation. After bowing down to the sage, the Lord offered him prayers and then received blessings from him. Taking leave from Agastya, He proceeded to the shore of the southern ocean, where He saw Goddess Durgā in her form of Kanyā-kumārī.

10.79.18

tataḥ phālgunam āsādyā
pañcāpsarasam uttamam
viṣṇuḥ sannihito yatra
snātvāsparśad gavāyutam

tataḥ — then; phālgunam — Phālguna; āsādyā — reaching; pañca-apsarasam — the lake of the five Apsarās; uttamam — exalted; viṣṇuḥ — the Supreme Lord, Viṣṇu; sannihitaḥ — manifested; yatra — wherein; snātvā — bathing; asparśat — He touched (as part of the ritual in giving as charity); gava — cows; ayutam — ten thousand.

TRANSLATION

Next He went to Phālguna-tīrtha and bathed in the sacred Pañcāpsarā Lake, where Lord Viṣṇu had directly manifested Himself. At this place He gave away another ten thousand cows.

10.79.19-21

tato 'bhivrajya bhagavān
keralāms tu trigartakān

gokarṇākhyam śiva-kṣetram
sānnidhyam yatra dhūrjateḥ

āryām dvaipāyanīm dr̥ṣṭvā
śūrpārakam agād balaḥ
tāpīm payoṣṇīm nirvindhyām
upaspr̥śyātha daṇḍakam

praviśya revām agamad
yatra māhiṣmatī purī
manu-tīrtham upaspr̥śya
prabhāsam punar āgamat

tataḥ — then; abhivrajya — traveling; bhagavān — the Supreme Lord; keralān — through the kingdom of Kerala; tu — and; trigartakān — Trigarta; gokarṇa-ākhyam — named Gokarṇa (on the coast of the Arabian Sea in northern Karnataka); śiva-kṣetram — the place sacred to Lord Śiva; sānnidhyam — manifestation; yatra — where; dhūrjateḥ — of Lord Śiva;

āryām — the honored goddess (Pārvatī, wife of Lord Śiva); dvaipa — on an island (off the coast near Gokarṇa); ayanīm — who resides; dr̥ṣṭvā — seeing; śūrpārakam — to the holy district of Śūrpāraka; agāt — went; balaḥ — Lord Balarāma; tāpīm payoṣṇīm nirvindhyām — to the Tāpī, Payoṣṇī and Nirvindhyā rivers; upaspr̥śya — touching water; atha — next; daṇḍakam — the Daṇḍaka forest;

praviśya — entering; revām — to the Revā River; agamat — He went; yatra — where; māhiṣmatī purī — the city of Māhiṣmatī; manu-tīrtham — to Manu-tīrtha; upaspr̥śya — touching water; prabhāsam — to Prabhāsa; punaḥ — again; āgamat — He came.

TRANSLATION

The Supreme Lord then traveled through the kingdoms of Kerala and Trigarta, visiting Lord Śiva's sacred city of Gokarṇa, where Lord Dhūrjati [Śiva] directly manifests himself. After also visiting Goddess Pārvatī, who dwells on an island, Lord Balarāma went to the holy district of Śūrpāraka and bathed in the Tāpī, Payoṣṇī and Nirvindhyā rivers. He next entered the Daṇḍaka forest and went to the river Revā, along which the city of Māhiṣmatī is found. Then He bathed at Manu-tīrtha and finally returned to Prabhāsa.

10.79.22

śrutvā dvijaiḥ kathyamānam
kuru-pāṇḍava-saṁyuge
sarva-rājanya-nidhanam
bhāram mene hr̥tam bhuvah

śrutvā — hearing; dvijaiḥ — by brāhmaṇas; kathyamānam — being related; kuru-pāṇḍava — between the Kurus and the Pāṇḍavas; saṁyuge — in the battle; sarva — of all; rājanya — kings; nidhanam — the annihilation; bhāram — the burden; mene — He thought; hr̥tam — removed; bhuvah — of the earth.

TRANSLATION

The Lord heard from some brāhmaṇas how all the kings involved in the battle between the Kurus and Pāṇḍavas had been killed. From this He concluded that the earth was now relieved of her burden.

10.79.23

sa bhīma-duryodhanayoḥ
gadābhyām yudhyatoḥ mṛdhe
vārayiṣyan vinaśanaṁ
jagāma yadu-nandanaḥ

saḥ — He, Lord Balarāma; bhīma-duryodhanayoḥ — Bhīma and Duryodhana; gadābhyām — with clubs; yudhyatoḥ — who were fighting; mṛdhe — on the battlefield; vārayiṣyan — intending to stop; vinaśanam — to the battlefield; jagāma — went; yadu — of the Yadus; nandanaḥ — the beloved son (Lord Balarāma).

TRANSLATION

Wanting to stop the club fight then raging between Bhīma and Duryodhana on the battlefield, Lord Balarāma went to Kurukṣetra.

10.79.24

yudhiṣṭhiraḥ tu taṁ dr̥ṣṭvā
yamau kṛṣṇārjunāv api
abhivādyābhavaṁs tuṣṇīm
kiṁ vivakṣur ihāgataḥ

yudhiṣṭhiraḥ — King Yudhiṣṭhira; tu — but; taṁ — Him, Lord Balarāma; dr̥ṣṭvā — seeing; yamau — the twin brothers, Nakula and Sahadeva; kṛṣṇa-arjunau — Lord Kṛṣṇa and Arjuna; api — also; abhivādyā — offering obeisances; abhavan — they were; tuṣṇīm — silent; kiṁ — what; vivakṣuḥ — intending to say; iha — here; āgataḥ — has come.

TRANSLATION

When Yudhiṣṭhira, Lord Kṛṣṇa, Arjuna and the twin brothers Nakula and Sahadeva saw Lord Balarāma, they offered Him respectful obeisances but said nothing, thinking "What has He come here to tell us?"

10.79.25

gadā-pāṇī ubhau dr̥ṣṭvā
saṁrabdhau vijayaiṣiṇau
maṇḍalāni vicitrāṇi
carantāv idam abravīt

gadā — with clubs; pāṇī — in their hands; ubhau — both of them, Duryodhana and Bhīma; dr̥ṣṭvā — seeing; saṁrabdhau — furious; vijaya — victory; eṣiṇau — striving for; maṇḍalāni — circles; vicitrāṇi — artistic; carantau — moving in; idam — this; abravīt — He said.

TRANSLATION

Lord Balarāma found Duryodhana and Bhīma with clubs in their hands, each furiously striving for victory over the other as they circled about skillfully. The Lord addressed them as follows.

10.79.26

yuvām tulya-balau vīrau
he rājan he vṛkodara
ekam prāṇādhikam manye
utaikam śikṣayādhikam

yuvām — you two; tulya — equal; balau — in prowess; vīrau — warriors; he rājan — O King (Duryodhana); he vṛkodara — O Bhīma; ekam — one; prāṇa — in terms of vital force; adhikam — greater; manye — I consider; uta — on the other hand; ekam — one; śikṣayā — in terms of training; adhikam — greater.

TRANSLATION

[Lord Balarāma said:] King Duryodhana! And Bhīma! Listen! You two warriors are equal in fighting prowess. I know that one of you has greater physical power, while the other is better trained in technique.

10.79.27

tasmād ekatarasyeha
yuvayoḥ sama-vīryayoḥ
na lakṣyate jayo 'nyo vā
viramatv aphalo raṇaḥ

tasmāt — therefore; ekatarasya — of either of the two; iha — here; yuvayoḥ — of you; sama — equal; vīryayoḥ — whose prowess; na lakṣyate — cannot be seen; jayaḥ — victory; anyāḥ — the opposite (defeat); vā — or; viramatu — it should stop; aphalaḥ — fruitless; raṇaḥ — the battle.

TRANSLATION

Since you are so evenly matched in fighting prowess, I do not see how either of you can win or lose this duel. Therefore please stop this useless battle.

10.79.28

na tad-vākyaṁ jagṛhatur
baddha-vairau nṛpārthavat
anusmarantāv anyonyaṁ
duruktaṁ duṣkṛtāni ca

na — not; tat — His; vākyaṁ — words; jagṛhatur — the two of them accepted; baddha — fixed; vairau — whose enmity; nṛpa — O King (Parīkṣit); artha-vat — sensible; anusmarantau — continuing to remember; anyonyam — about each other; duruktam — the harsh words; duṣkṛtāni — the misdeeds; ca — also.

TRANSLATION

[Śukadeva Gosvāmī continued:] They did not accept Lord Balarāma's request, O King, although it was logical, for their mutual enmity was irrevocable. Each of them constantly remembered the insults and injuries he had suffered from the other.

10.79.29

diṣṭam tad anumānvāno
rāmo dvāravatīm yayau
ugrasenādibhiḥ prītaiḥ
jñātibhiḥ samupāgataḥ

diṣṭam — fate; tat — that; anumānvānaḥ — deciding; rāmaḥ — Lord Balarāma; dvāravatīm — to Dvārakā; yayau — went; ugrasena-ādibhiḥ — headed by Ugrasena; prītaiḥ — delighted; jñātibhiḥ — by His family members; samupāgataḥ — greeted.

TRANSLATION

Concluding that the battle was the arrangement of fate, Lord Balarāma went back to Dvārakā. There He was greeted by Ugrasena and His other relatives, who were all delighted to see Him.

10.79.30

taṁ punar naimiṣam prāptam
ṛṣayo 'yājayan mudā
kratv-aṅgam kratubhiḥ sarvair
nivṛttākhila-vigraham

tam — Him, Lord Balarāma; punaḥ — again; naimiṣam — at Naimiṣāraṇya; prāptam — arrived; ṛṣayaḥ — the sages; ayājayan — engaged in performing Vedic sacrifices; mudā — with pleasure; kratu — of all sacrifices; aṅgam — the embodiment; kratubhiḥ — with ritualistic performances; sarvaiḥ — all varieties; nivṛtta — who had renounced; akhila — all; vigraham — warfare.

TRANSLATION

Later Lord Balarāma returned to Naimiṣāraṇya, where the sages joyfully engaged Him, the embodiment of all sacrifice, in performing various kinds of Vedic sacrifice. Lord Balarāma was now retired from warfare.

10.79.31

tebhyo viśuddham vijñānam
bhagavān vyatarad vibhuḥ
yenaivātmany ado viśvam
ātmānam viśva-gam viduḥ

tebhyaḥ — upon them; viśuddham — perfectly pure; vijñānam — divine knowledge; bhagavān — the Supreme Lord; vyatarat — bestowed; vibhuḥ — the Almighty; yena — by which; eva — indeed; ātmani — within Himself, the Supreme Lord; adaḥ — this;

viśvam — universe; ātmānam — Himself; viśva-gam — pervading the universe; viduḥ — they could perceive.

TRANSLATION

The all-powerful Lord Balarāma bestowed upon the sages pure spiritual knowledge, by which they could see the whole universe within Him and also see Him pervading everything.

10.79.32

sva-patyāvabhṛtha-snāto
jñāti-bandhu-suhṛd-vṛtaḥ
reje sva-jyotsnayeveduḥ
su-vāsāḥ suṣṭhv alaṅkṛtaḥ

sva — together with His; patyā — wife; avabhṛtha — with the avabhṛtha ritual, which marks the end of sacrificial initiation; snātaḥ — having bathed; jñāti — by His immediate family members; bandhu — other relatives; suhṛt — and friends; vṛtaḥ — surrounded; reje — He appeared splendid; sva-jyotsnayā — with its own rays; iva — as; induḥ — the moon; su — well; vāsāḥ — dressed; suṣṭhu — nicely; alaṅkṛtaḥ — adorned.

TRANSLATION

After executing with His wife the avabhṛtha ablutions, the beautifully dressed and ornamented Lord Balarāma, encircled by His immediate family and other relatives and friends, looked as splendid as the moon surrounded by its effulgent rays.

10.79.33

īdṛg-vidhāny asaṅkhyāni
balasya bala-śālinaḥ
anantasyāprameyasya
māyā-martyasya santi hi

īdṛg-vidhāni — of this sort; asaṅkhyāni — uncountable; balasya — of Lord Balarāma; bala-śālinaḥ — mighty; anantasya — unlimited; aprameyasya — immeasurable; māyā — by His illusory energy; martyasya — who appears as if a mortal; santi — there are; hi — indeed.

TRANSLATION

Countless other such pastimes were performed by mighty Balarāma, the unlimited and immeasurable Supreme Lord, whose mystic Yogamāyā power makes Him appear to be a human being.

10.79.34

yo 'nusmareta rāmasya
karmāṇy adbhuta-karmaṇaḥ
sāyaṁ prātar anantasya
viṣṇoḥ sa dayito bhavet

yaḥ — whoever; anusmāreta — regularly remembers; rāmasya — of Lord Balarāma; karmāṇi — the activities; adbhuta — amazing; karmaṇaḥ — all of whose activities; sāyam — at dusk; prātaḥ — at dawn; anantasya — who is unlimited; viṣṇoḥ — to the Supreme Lord, Viṣṇu; saḥ — he; dayitaḥ — dear; bhavet — becomes.

TRANSLATION

All the activities of the unlimited Lord Balarāma are amazing. Anyone who regularly remembers them at dawn and dusk will become very dear to the Supreme Personality of Godhead, Śrī Viṣṇu.

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